



The Anglican Church of Australia

REPORTS OF GENERAL SYNOD BODIES & OTHER BODIES

BOOK

4

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

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REPORTS OF GENERAL SYNOD BODIES AND OTHER BODIES

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INTRODUCTION

Book 4 of the papers for the Seventeenth Session of the General Synod contains reports of General Synod bodies and other bodies connected to the Anglican Church of Australia.

The reports are arranged in groups reflecting the governance relationship each body has with the Church, including:

- Bodies established by the General Synod and operating under its direction;
- Bodies established by the General Synod and operating independently;
- Anglican bodies established independently of the General Synod.

A number of these reports, particularly those from the General Synod Commissions, provide background material relevant to motions on the Business Paper for the Session of the General Synod.

Also included is a report on engagement with the Anglican Communion, through the Province of Australia's representation on the Anglican Consultative Council.

The Protection of the Environment Canon 2007 requires every diocese which adopts the Canon to report to each ordinary session of the General Synod as to its progress against the objectives of the Canon. Not all dioceses required to report to the General Synod have submitted a report in time for inclusion in this publication.

These reports reflect the diversity and reach of the Church's mission and the contribution of the many individuals who contribute to the work of the Anglican Church of Australia.

We express our gratitude to these individuals and groups for the preparation of these reports to the General Synod.

CHURCH LAW COMMISSION

1. WHO WE ARE

The Church Law Commission has the following functions:

- (a) to examine questions of Church law referred to it by the Primate, the Standing Committee or the General Synod, and to report thereon to the referring party and the Standing Committee;
- (b) to make recommendations to the Standing Committee on matters of church law which are of importance to this church.

After General Synod 2014 the following legally qualified members were appointed to the Commission:

The Hon Justice Clyde Croft (Melbourne)
Mr Ian Dallas (Bendigo)
Ms Rachel Ellyard (Melbourne)
Dr Ian Gibson (Melbourne)
Mr Steve Lucas (Sydney)
Mr Michael Meek SC (Sydney)
The Hon Justice Debra Mullins (Brisbane) (Chairperson)
Ms Emma Riggs (Adelaide)
Mr Eric Ross-Adjie (Perth)
Dr Robert Tong AM (Sydney)

There have been no changes to the membership of the Commission since those appointments.

2. MEETINGS

The Commission has had two face to face meetings since General Synod 2014: 7-8 March 2015 and 12 March 2016. These meetings were held at St Andrew's House, Sydney. The work of the Commission has otherwise been undertaken by email exchanges among the members of the Commission.

The Commission has continued the pattern of undertaking the tasks required of it by one or two members assuming primary responsibility for a particular task and the other members then reviewing the work of those members with primary responsibility.

The face to face meeting remains the ideal form of meeting when there are sufficient references and matters being considered by the Commission to warrant the additional cost involved in such a meeting. The face to face meeting has the advantage of giving members the opportunity of time to discuss issues at length and debate the matters where there are differing opinions or perspectives.

3. THE MAJOR WORK OF THE COMMISSION

The Commission's main business between General Synods is the preparation and review of legislation for the next General Synod. Since the General Synod 2014, the Commission prepared the first two bills that circulated among dioceses under section 28A of the Constitution. That provision only came into effect on 1 July 2014 and it has the potential of facilitating the passing of canons on non-contentious matters without waiting for a General Synod, such as the ratification of the alteration to a provincial constitution.

The Commission has recommended to the Standing Committee that it is preferable where bills for General Synod are not drafted by the Commission, the Commission should be given an opportunity to examine the bills before General Synod for consistency in drafting with existing canons and matters such as whether a bill should be dealt with as a special bill or include a declaration that it affects the order and good government of the Church in a diocese. That practice has generally been implemented for the 2017 General Synod.

Apart from the Commission's role in drafting and checking legislation, the other business undertaken by the Commission is preparing reports on, and responding to, questions referred by the General Synod, the Primate or the Standing Committee.

The Commission prepared the following reports for Standing Committee:

- Seal of the Confessional – Canon Concerning Confessions 1989 Amendment Canon 2014 dated 18 March 2015
- Appellate Tribunal Membership – Conflicts of Interest dated 7 April 2016
- Section 56(6) of the Constitution (relating to GS49/14) dated 7 April 2016
- Episcopal Standards and Retired Bishops dated 12 April 2016
- Elements of the Eucharist – Holy Communion Canon 2001 dated 3 February 2017

4. OTHER MATTERS

There were four resolutions passed at the 2014 General Synod which resulted in references to the Commission.

Resolution GS30/14 concerned preparation of a circular canon pursuant s 28A of the Constitution for ratification of the proposed change to the New South Wales Provincial Synod Constitution Ordinance 1907-1970 which resulted in circulating Bill No 1 of 2015.

Resolution GS48/14 asked the Commission 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. That arose out of the report of the Episcopal Ministry Task Force to the 2014 General Synod which noted in relation to its term of reference on the system of ecclesiastical charges that "some reform is possible and is desirable in the prescription of offences presently contained in section 2 of the *Offences Canon*". That was a question that was not addressed by the Episcopal Ministry Task Force which recommended that the review of the Offences Canon 1962 be referred to the Commission.

As it has turned out, there have been other developments relating to the issue of offences since the 2014 General Synod which also have a bearing on the review of offences. A review without parameters, however, involves more than the legal expertise of the members of the Commission and should ordinarily involve the expertise available through other Commissions. When a matter is identified by General Synod for review, there may be benefits in referring the matter to the Standing Committee to coordinate the work of all relevant Commissions and Task Forces.

With respect to Resolution GS49/14 concerning a proposal for the removal of the Aboriginal and Torres Strait Islander bishops from the operation of section 56(6) of the Constitution, the Commission reported on that topic to the Standing Committee and recommended an alternative approach.

The subject matter of Resolution GS50/14 concerning the repeal of the Episcopal Standards Canon 2007 and related episcopal standards matters has been overtaken by developments since the 2014 General Synod.

5. THE FUTURE

The Commission has been fortunate that its members are willing to undertake complex drafting tasks and advices and consider the work undertaken by other members. The model is a good one for undertaking tasks relevant to the national Church and General Synod legislation, subject to the time constraints that apply to members who are volunteers. The Commission anticipates continuing to perform its function in a similar manner into the future.

Debra Mullins
Chair, Church Law Commission

May 2017

DOCTRINE COMMISSION

PURPOSE

The Doctrine Commission of the Anglican Church of Australia exists to examine questions of doctrine referred to it by various church bodies, and to make recommendations on matters of doctrine which are of importance to the church.

MEMBERSHIP

Name	Qualifications
The Right Reverend Dr Jeffrey Driver (Chair)	ThL, ThSchol, MTh, PhD
The Reverend Canon Dr Matthew Anstey	BTh, MCS, PhD
The Reverend Canon Professor Dorothy Lee	BA (Hons), BD (Hons), Dip Ed, PhD
The Reverend Dr Gregory Seach	BA (Hons), DipEd, BD (Hons), AdvDipMin, PhD
Dr Claire Smith	
The Right Reverend Dr Michael Stead (Secretary)	BTh, MA (Theol), PhD
The Reverend Canon Dr Mark Thompson	BCom, BD (Hons), DipMin, PhD
	BA, BTh, DipA, MTh, D Phil

The current panel of the Doctrine Commission was appointed in November 2014 by the Primate on the advice of the General Synod Standing Committee.

THE WORK OF THE DOCTRINE COMMISSION SINCE GENERAL SYNOD 2014

Since the last session of the General Synod, the work of the Doctrine Commission has been focussed on the following seven matters.

1. AMENDMENTS TO THE CANON CONCERNING CONFESSIONS 1989

At General Synod in 2014, the Canon Concerning Confessions 1989 was amended to recognise very limited circumstances in which certain confessions (for example, of sexual abuse of a child) may be disclosed to the relevant authorities. The Doctrine Commission had prepared a report in support of these amendments.

In response to concerns raised subsequent to General Synod, the Confessions Working Group advised that there were significant questions over the validity of the amendments purportedly made in 2014, because the amendments were not moved in the form of a Special Bill.

A Special Bill to amend the Canon Concerning Confessions is to come to General Synod in 2017, and the Doctrine Commission has prepared a revised report in support of these amendments. Our report is attachment 1, to this report.

2. REPORT ON THE ANGLICAN-ORIENTAL ORTHODOX AGREED STATEMENT ON CHRISTOLOGY 2014

The Doctrine Commission was asked to review and report on the 2014 Anglican-Oriental Orthodox Agreed Statement on Christology. The 2014 Agreed Statement is a revised version of an earlier Agreed Statement produced in 2002, and includes a number of substantive improvements. There remain, however, some points that we feel still require further clarification. Our report on the 2014 Agreed Statement is attachment 2, to this report.

3. REFLECTIONS ON THE WCC FAITH AND ORDER PAPER NO. 214 ON ECCLESIOLOGY

In 2013, the World Council of Churches released Faith and Order Paper 214 entitled “The Church: Towards a Common Vision”. This document is the fruit of two decades of ecumenical work, and offers a “convergence text” that identifies both areas of agreement and continuing areas of disagreement in ecclesiology. The Doctrine Commission considers that there are a number of points at which the paper might provide a helpful stimulus for our national church to reflect on its life and mission, and there are also sections about which we have some reservations. Our report is attachment 3, to this report.

4. REFLECTIONS ON THE 2015 “BUFFALO STATEMENT” FROM THE ICAODT

The agreed statement of the International Commission for Anglican – Orthodox Theological Dialogue (ICAODT) on the theological understanding of the human person entitled *In the Image and Likeness of God: A Hope-Filled Anthropology (Buffalo 2015)* was referred to the Doctrine Commission for consideration. Our reflection on the Buffalo Statement is attachment 4 to this report.

5. THE ELEMENTS OF THE EUCHARIST

The Doctrine Commission was asked to comment on the May 2015 report of the Select Committee of the Synod of Brisbane entitled “Elements of the Eucharist”, on the issue of whether the doctrine of our church allows the use of dealcoholized wine or other non-alcoholic alternatives to wine (e.g., grape juice) in the celebration of the Eucharist. The Doctrine Commission concluded that the Lord’s Supper or Eucharist involves a shared participation in a sacramental meal, in which the normative elements are bread (preferably wheaten) and wine (fermented fruit of the grape). Where, however, the use of regular bread or regular wine might exclude some from participation in the Sacrament, it is appropriate that a pastoral accommodation be made through the provision of a similar – appropriately

representational – alternative, such as gluten-free bread or dealcoholized wine. Our report is attachment 5, to this report.

6. DEPOSITION FROM HOLY ORDERS

The Doctrine Commission was asked to consider the theological issues in relation to deposition from holy orders, and in particular whether it was possible for a bishop to relinquish (or to be deposed from) bishop's orders, while still retaining priest's orders and/or deacon's orders. Our report on this issue is attachment 6, to this report.

7. MARRIAGE AND SAME-SEX MARRIAGE

The Doctrine Commission was asked by General Synod in 2014 to consider issues relating to marriage. We were subsequently asked by the Standing Committee to examine the theological issues in relation to the blessing of civil unions and/or marriage of same-sex people (SC2016/2/16). The Doctrine Commission is of the view that these two referrals should be taken together, and be the focus of a book of collected essays on the topic of marriage and same-sex marriage. The Doctrine Commission plans to promote a resolution at General Synod in 2017 to seek the Synod's endorsement of this course of action.

Bishop Jeffrey Driver
Chair, Doctrine Commission
April 2017

ATTACHMENT 1

The Doctrine Commission of the Anglican Church of Australia

Confessions and Confidentiality – March 2016

CONFESSION

The practice of confession needs to be shaped by our theological framework, especially the doctrines of creation, sin, and redemption, and their application to the understanding of human society. All people have been made in God's image and must be treated with dignity and respect. We are also all corrupted and affected by sin. The atonement tells us that God takes sin seriously – so seriously, in fact, that God became incarnate and Christ died so that our sins might be forgiven. God desires reconciliation and the restoration of broken relationships, both with God and with one another. Through Christ, forgiveness is freely offered to the sinner, calling for the acknowledgment of sin, true repentance and amendment of life, bearing 'fruits worthy of repentance' (Luke 3:8). This is the proper context for the practice of confession. First John 1:8-9 tells us 'If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he who is faithful and just will forgive us our sins and cleanse us from all unrighteousness.'

Similarly, the Risen Christ, in 'sending' the disciples into the world (as he was sent by his Father), and breathing the Holy Spirit on them, gave to his disciples the authority to pronounce, or withhold, God's forgiveness (see John 20:21–23; c.f. Matthew 16:19). The Church has continually exercised this ministry, part of the wider ministry given to it by its Lord. It is in this context that the 'Reconciliation of a Penitent' (c.f. APBA p. 773 ff), which entails the making (and hearing) of confession, and the pronouncing of absolution, arises. From this gospel imperative comes the clear sense that in this ministry we are dealing with matters of eternal salvation.

The New Testament recognises a corporate dimension to confession: 'confess your sins to each other and pray for each other so that you may be healed' (James 5:16). There is a basic human reluctance to confront our own sin, and the involvement of others can encourage repentance and provide an opportunity for pastoral care of the penitent. Although public confession is recorded in the Scriptures (e.g., Jer 29, Ezra 9-10) and was sometimes practised in the early church, there is often a reluctance to confess private sins in public.

Over time, the wisdom and experience of the church led to the principles of private confession, recognising the pastoral importance of 'the unburdening of conscience and

[receiving] spiritual consolation and ease of mind' by the confession of 'secret and hidden sins'. While BCP provides for regular corporate confession and absolution in the context of public worship services, it also recognises that private confession may be helpful in some cases. This is articulated in the first exhortation in the Order for the Administration of the Lord's Supper.

[B]ecause it is requisite, that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

The role of the minister in pronouncing absolution is to declare God's forgiveness to those who repent. As the service of Evening Prayer in BCP reminds us,

[God] hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel.

Therefore confession and absolution are of utmost significance. The context in which every confession is heard is the desire of the penitent to be reconciled to God, to the church, and to those who have been harmed by their sin.

CONFIDENTIALITY OF CONFESSIONS

It is for this reason that the church has guarded confessions with strict confidentiality. Otherwise, those whose consciences are burdened may be too afraid or ashamed to seek and find forgiveness for their sins. Just as legal professional privilege is necessary to enable a client to be completely open with his or her legal counsel, so also the confidentiality of confessions encourages full disclosure from a penitent.

The historic law of our Church regarding the confidentiality of confessions is as set out in the Proviso to Canon 113 of the Canons of 1603. In most dioceses in Australia, this has been replaced by the Canon Concerning Confessions 1989, which is a modernised version of the 1603 Canon that for the most part mirrors the 1603 version.¹

Proviso to Canon 113 of 1603	Canon Concerning Confessions 1989
Provided always, that if any man confess his secret and hidden sins to the minister, for the unburdening of his conscience, and to	If any person confess his or her secret and hidden sins to an ordained minister for the unburdening of conscience and to receive

¹ An important difference between the two canons is that the 1603 Canon allowed an exception to the principle of absolute confidentiality (as further discussed below).

receive spiritual consolation and ease of mind from him; we do not in any way bind the said minister by this our Constitution, but do straitly charge and admonish him, that he do not at any time reveal and make known to any person whatsoever any crime or offence so committed to his trust and secrecy ...	spiritual consolation and ease of mind, such minister shall not at any time reveal or make known any crime or offence or sin so confessed and committed to trust and secrecy by that person without the consent of that person.
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While the 1603 Canon strongly urges confidentiality for what is revealed in a confession, this confidentiality was not absolute. The Proviso to Canon 113 recognised that confidentiality had to be maintained unless ‘they [the sins confessed] be such crimes as by the laws of this realm his own life may be called into question for concealing the same’. For example, a 17th century minister who heard a confession of treason was not required to keep that confession confidential. This single exception is very important, because it establishes both that confidentiality is of the utmost importance, and also that exceptions could be made under extraordinary circumstances. At this point, the Anglican understanding of the confessional is markedly different to the Roman Catholic understanding, in which the so-called ‘Seal of the Confessional’ allows no possible exceptions.² The single exception in the 1603 Canon demonstrates that, in a particular historical circumstance, it was not considered contrary to the doctrine of our Church for there to be an exception to the principle of strict confidentiality in certain extreme circumstances. As indicated above, however, that understanding of our doctrine was not articulated in the wording of the Canon of 1989.

AN EXCEPTION FOR CONFESSIONS OF CRIMINAL ABUSE OF THE VULNERABLE?

To be authentic in character, a confession of thoughts, words or actions needs to include a concern for any who might have been hurt or harmed by the matters confessed. In some cases it is a first step whereby the needs of others are addressed, and refusal to do so may bring the genuineness of the confession into question, and, in the view of some, thereby remove the obligation of confidentiality. We cannot separate our relationship with God from our relationship with others. Human existence is innately multi-dimensional, so sin is multi-dimensional, as is forgiveness.

The Biblical principle of love and the call to promote fullness of life calls us to do everything in our power to further the welfare of all, especially the vulnerable. In addition to the pastoral responsibility to minister to those who come in genuine repentance and seeking forgiveness, there is also an obligation to victims of past and present actions and potential victims of future actions. Where there is an irreconcilable tension between these two responsibilities, the pastoral priority must lie with the vulnerable in matters of abuse. Here we can identify an exception to the high calling of confidentiality in the confessional which is different in context but not unrelated in principle to the exception provided in the 1603 canons. It remains a limited and relatively specific provision and aligns with the priority that Jesus consistently gave to the vulnerable. There remains a lack of clarity as to whether the 1989 canon, in the current historical circumstances, pays sufficient attention to this priority of the vulnerable.

² According to Canon 983.1 of the Code of Canon Law, “[t]he sacramental seal is inviolable; therefore it is absolutely forbidden for a confessor to betray in any way a penitent in words or in any manner and for any reason.”

The Commission recognises that difficulties are posed by the lack of consistency in the civil law across Australia in relation to the priest-penitent privilege. Furthermore, the Church is subject to mandatory reporting rules which are in partial conflict with the 1989 Canon, and ministers may be compelled to give evidence before a Royal Commission, which may be subject to different evidentiary rules. While we are grateful that the civil law protects ministers from civil prosecution for non-disclosure of confessions in some jurisdictions, we believe that it will be sometimes be appropriate not to rely on these legal privileges, out of a consideration of the welfare of the vulnerable.

At the same time, we also recognise that the practice of confession depends on the expectation of confidentiality, and that to undercut confidentiality in a substantive way is likely to put an obstacle in the path of those who are in deep spiritual need. Ministers should keep in strictest confidence all that has been ‘committed to them in trust’ and should not reveal pastoral information to others or gossip. The national code of conduct, *Faithfulness in Service*, in para. 4.8 establishes confidentiality in pastoral relationships as a standard of ministerial behaviour. This expectation should only be relieved in exceptional cases involving ‘grave criminal offences involving the abuse of the vulnerable’.

As noted above, the Proviso to Canon 113 of 1603 recognised that confidentiality had to be maintained unless ‘they [the sins confessed] be such crimes as by the laws of this realm his own life may be called into question for concealing the same’. This establishes both that confidentiality is of the utmost importance, and also that exceptions could be made under extraordinary circumstances. We now recognise that grave criminal offences involving abuse of a vulnerable person or persons may constitute such extraordinary circumstances as to override the pastoral imperative of confidentiality.

RECOMMENDATIONS

The Doctrine Commission supports the March 2016 resolution of the national bishops, that a new form of the Canon Concerning Confessions Amendment Bill be promoted as a special bill at the 2017 session of General Synod, which addresses the concerns raised in relation to the 2014 Amendment Canon and takes into account subsequent discussions and the following recommendations. We recommend that the special bill be drafted in such a way as to give expression to the following key principles.

- The context in which every confession is heard is the desire of the penitent to be reconciled to God, to the church, and to those who have been harmed by their sin. We are therefore dealing with matters of eternal salvation.
- Priests are required to keep all matters disclosed in the context of a confession strictly confidential, except in cases of **grave criminal offences involving the abuse of a vulnerable person or persons**. After appropriate consideration, the strong imperative of confidentiality may be overridden in these exceptional circumstances.
- The decision as to what constitutes a **grave criminal offence involving the abuse of a vulnerable person** rests with the judgment of the priest who has heard the

confession. If a priest is uncertain as to whether disclosure is permissible or appropriate, they should seek counsel from the bishop or a person appointed by the bishop for this purpose. This may be in the form of general advice, without the disclosure of identity or other particulars.

- The canon should be permissive ('may reveal'), not coercive ('must reveal') - E.g. '... that priest may reveal the contents of a confession to the civil and/or church authorities.'

The Doctrine Commission of the Anglican Church of Australia
March 2016.

ATTACHMENT 2



The Doctrine Commission of the Anglican Church of Australia

REPORT ON THE ANGLICAN-ORIENTAL ORTHODOX AGREED STATEMENT ON CHRISTOLOGY 2014

At its meeting in November 2014, the General Synod Standing Committee referred the Anglican-Oriental Orthodox Agreed Statement on Christology 2014 to the Doctrine Commission for our review and report.

The 2014 Agreed Statement is a revised version of an earlier Agreed Statement produced in 2002, and includes a number of substantive developments. The Doctrine Commission submitted comments on the 2002 version (attached as an appendix to this report), and we are grateful that there have been changes to the text that address some of our suggestions and concerns.

There remain, however, some points that we feel still require further clarification.

Nature/Natural in Clause 8

In our previous report, we indicated that the use of the term “natural” in clause 7 (now clause 8) may be ambiguous. It may be of assistance if we clarified our concerns, and suggest an alternative phrasing. The ambiguity relates to the following sentences (emphasis added).

God the Word became incarnate by uniting His divine uncreated **nature**, with its **natural** will and energy, to created human **nature**, with its **natural** will and energy. The union of **natures** is **natural**, hypostatic, real and perfect.

The ambiguity arises because of the verbal association between the words “nature” (which is used here in a technical sense to refer the divine and human natures of the Word) with “natural” (which is here used, we presume, to mean ‘in accordance with its own nature’). To avoid confusion between these two different connotations of ‘nature’, we suggest the following wording.

God the Word became incarnate by uniting His divine uncreated nature, with its **own intrinsic** will and energy, to created human nature, with its **own intrinsic** will and energy. The union of natures is ~~natural~~, hypostatic, real and perfect.

We would prefer to see the final instance of the word “natural” (struck-through above) removed, as it is redundant, given the following phrase “hypostatic, real and perfect”.

Natures “distinguished in our mind in thought alone” in Clause 8

In our previous report, we also indicated that we felt that the phrase in clause 8 “these natures are distinguished in our mind in thought alone” needed further elucidation. The 2014 version of the report does not add any further elucidation in this clause, and furthermore inserts an abridged version (“distinguished in thought alone”) to clause 3.

We note that the one of the key themes of this paper develops from this quotation from Cyril, and in recognition of this we would welcome further development and elucidation of the implications of this quote. This phrase could be (mis)understood as asserting that the two natures of Christ are merely a human mental construct, with no ontological reality. We take it that this is not the intended meaning, and that the purpose of the phrase is simply to acknowledge the limits of human reason when seeking to understand the hypostatic union, such that we need to make a mental distinction between the natures, but that this distinction does not divide the union. It is necessary for the text to develop this idea, in order to provide clarity on this important point.

“One personal will” in Clause 8

There is the potential for a further misunderstanding in this clause through the use of the phrase “one personal will”. The quote from St Nerses the Graceful is helpful in preventing one set of false conclusions, but the integrity of the two natures requires a divine and human will operating in perfect concord, as Maximus the Confessor explained in the seventh century. The result is a single act of willing by the incarnate Son. Perhaps the simple omission of this phrase would eliminate the potential for confusion.

“Perfect humanity, without sin” in Clause 3

As previously indicated, the phrase in clause 3 ‘**that perfect humanity, without sin, which he took from her**’ is ambiguous, and may refer to the humanity of Christ as without sin and derived from his mother Mary (which we would affirm), or (also) imply a view of Mary as without sin (which we would not affirm).

We suggest the following alternative wording as a means of avoiding this ambiguity.

“...from the very conception united to himself that **full humanity which he took from her, yet without sin.**”

Making Clause 3 Gender Neutral

Clause 3 currently uses gender-specific language - 'God the Word became incarnate and was made **man**'. As a minimum, we recommend that 'man' be replaced with the gender inclusive "human". However, since the remainder of the clause expounds the full humanity of the Word, this clause is redundant, and could be omitted entirely.

We recommend that

"God the Word became incarnate and was made man ..." be replaced with
"God the Word was incarnate..."

Our proposed amended clause 3 (incorporating both changes) now reads in full.

*In accordance with this sense of the unconfused union, we confess the holy Virgin to be Theotokos, because God the Word **was incarnate**, and from the very conception united to himself that **full humanity which he took from her, yet without sin**. As to the expressions concerning the Lord in the Gospel and in the Epistles, we are aware that theologians understand some in a general way as relating to one single person, and others they distinguish as relating to two natures, explaining those that befit the divine nature according to the divinity of Christ, and those of a humble sort according to his humanity. [Based on the Formula of Re-union, AD 433].*

We respectfully submit these suggestions to the Anglican-Oriental Orthodox International Commission for their consideration.

The Most Rev'd Jeffrey Driver
Chairperson of the Doctrine Commission
22 October 2015

APPENDIX - DOCTRINE COMMISSION COMMENTS ON THE AGREED STATEMENT FROM NOV 2002

The Doctrine Commission recommends to the Standing Committee of General Synod:

That Standing Committee:

1. commends the work of the International Anglican Oriental Orthodox Commission, and locally of the Anglican Oriental Orthodox Regional Forum;
2. welcomes the progress towards agreement on Christology by the International Anglican Oriental Orthodox Commission, and note the Agreed Statement from November 2002;
3. encourages the Commission to consider elucidation of the Statement (see further Appendix), particularly of clause 2, so as to resolve possible ambiguities regarding the use of "nature";

4. encourages the Commission to separate consideration of matters concerning the Assyrian Church of the East or other Churches from any agreed statement on Christology.

The Doctrine Commission of the Anglican Church of Australia offers the following reflections concerning the Agreed Statement on Christology of the International Anglican Oriental Orthodox Commission.

In clause 2, we note that the statement “that in the one incarnate nature of the Word of God, two different natures continue to exist” uses the word “nature” in two different ways. Although these correspond to the inherited uses of our two traditions, and it is desirable to express our common confession of the genuine divinity and humanity of Christ as well as his personal unity, such use in one sentence without elucidation may lead to confusion. We also note that this formulation does not occur in other agreed statements between the Oriental Orthodox Churches and western Churches.

Further, we note that the phrase “continues to exist” differs from the expressions used both by St Cyril (who speaks of the two natures as “perceived”), and by the Definition of Chalcedon (which speaks of the two natures as “made known”) in their understandings of the hypostatic union.

We also note that in clause 3 the phrase “perfect humanity, without sin, which he took from her” is ambiguous, and may refer to the humanity of Christ as without sin and derived from his mother Mary (which we would affirm), or (also) imply a view of Mary as without sin which we would not all hold.

We note also that the use of the term “natural” in the first part of clause 7 may be ambiguous, and encourage its elucidation. Similarly we note that the phrase “one personal will” may require elucidation.

Further and finally regarding clause 7, the statement that the “natures are distinguished in our *mind* in *thought alone*” {emphasis ours} may require elucidation, in that its focus on the intellect may not seem to allow for the ways in which our traditions may affirm that the natures are seen or perceived by reflection or contemplation (cf. Cyril, *Ep.* 46, *ad Succensum* I).

February 2006

ATTACHMENT 3

The Doctrine Commission of the Anglican Church of Australia

A RESPONSE TO THE WCC FAITH AND ORDER PAPER NO. 214 ON ECCLESIOLOGY (OCTOBER 2015)

In 2013, the World Council of Churches released Faith and Order Paper 214 entitled *The Church: Towards a Common Vision*. This paper is the fruit of two decades of ecumenical work, and offers a 'convergence text' that identifies areas of agreement and continuing areas of disagreement in relation to ecclesiology. The paper invites response from national and international church bodies by 31 December 2015. The Doctrine Commission of the Anglican Church of Australia considered the WCC Paper when it met in February 2015, and has produced this report for submission to the WCC in response to their request.

In the view of the Doctrine Commission, WCC paper 214 is a useful resource that could provide a helpful stimulus for our national church to reflect on its life and mission, but we have some reservations about the emphases and approach in parts of the document.

A significant feature of the WCC paper is that the exploration of ecclesiology has been set within the overarching context of God's plan to reconcile all things to himself, and in particular, that 'mission' is not merely an activity of the church, but an attribute of God. To paraphrase Jürgen Moltmann, it is not the church that has a mission, but the God of mission who has a church. We view this movement towards a 'missional ecclesiology' as a very welcome development, and a fruitful way to understand the mission of the church as an activity of God-in-Trinity.

Another welcome development is the 'convergence text' approach, which seeks to highlight both agreement and disagreement. This is by far preferable to an approach that uses ambiguity and imprecision to mask disagreement. There were, however, points at which we felt that the document may have overstated the degree of convergence on some issues. For example, there is a strong sacramental theology underpinning the document's approach to the life and practice of the church, and while this focus on the Eucharist and Baptism was appreciated by some members of the Doctrine Commission, it was recognised that this was not a universally held view. We recognise that a convergence text does not purport to express full consensus on all the issues under consideration, but even so the document is at times overly optimistic about the consensus that has been achieved. For example, paragraph 42 speaks of a 'progress towards agreement about the Eucharist' which involves a shared acceptance that it involves (*inter alia*) 'an invocation of the Holy Spirit to transform both the elements of bread and wine and the participants themselves'. This understanding of the Eucharist was not shared by all members of the Doctrine Commission. Other phrases used to describe our 'common' understanding of the Eucharist (such as 'gathered around his

table, Christians receive the body and blood of Christ') are likely to be understood in very different ways by different groups. The strong sacramental theology underpinning the report and these occasional overstatements on the extent of convergence on this issue combine to result in what some members of the Commission see as an overemphasis on the significance of the sacraments in the life and mission of the church.

The paper could be enhanced by a fuller treatment of the place of the Scriptures in the life of the church. In particular, the paper does not deal adequately with the normative place of the authority of scripture. A key reason for some of the continuing disagreement over church practice stems from different approaches to the authority of the Scriptures in relation to church tradition and human reason. The approach taken in the report encourages pluralism and diversity, but without addressing the issue of the limits of diversity, and in particular about the role of the Scriptures in establishing these limits.

The paper could also have been enhanced by a stronger eschatological underpinning of the purpose of the church, both in terms of the present expression and ultimate goal of the church. For example, in the present the church is a sign to the world of what the transformed creation will look like into eternity. Similarly, the discussion in the paper in relation to our present visible unity needs to be framed by our ultimate state, where we will be one redeemed community gathered in worship around the throne of the Lamb.

Several members of the Doctrine Commission would like to have seen a fuller treatment of soteriology, and in particular how the saving work of Christ relates to the mission of the church. Although there is a repeated emphasis on the church's mission to preach the gospel to the world, in the view of some members of the Doctrine Commission there was insufficient exploration of the content of that gospel message (that, for example, the gospel message involves the promise of the forgiveness of sin and a call to repentance).

Notwithstanding the reservations listed above, the Doctrine Commission views the WCC Faith and Order Paper No. 214 on Ecclesiology as a significant exploration of the *missio dei* and the role of the church within that mission. We hope that it will be a helpful stimulus for our national church to reflect further on its life and mission.

The Doctrine Commission of the Anglican Church of Australia
October 2015.

ATTACHMENT 4



The Doctrine Commission of the Anglican Church of Australia

A RESPONSE TO *IN THE IMAGE AND LIKENESS OF GOD: A HOPE-FILLED ANTHROPOLOGY*: THE BUFFALO STATEMENT AGREED BY THE INTERNATIONAL COMMISSION FOR ANGLICAN-ORTHODOX THEOLOGICAL DIALOGUE (2015)

The Doctrine Commission welcomes the Buffalo Statement and the ecumenical cohesion it represents, as well as the many positive insights it brings to our mutual understanding of Christian anthropology. The achievement of such an agreement between our two ecclesial traditions is deeply welcome.

The Doctrine Commission in particular valued a number of points that emerge from the Statement:

- The doxological emphasis, including (though not confined to) the way the Statement begins and ends with a focus on praise and prayer (pp. 1, 79-80). This helps to establish the true purpose of humanity (and all creation with humanity): that is, to worship the eternal and Triune God. As the Statement rightly says, “it is in praising and worshipping God that we discover who we are as human beings” (Ch 1, p. 3).
- The theology of personhood which emerges, with its emphasis on the complex, mysterious, gifted and unique humanity of each person, created in the image and likeness of God (Chs 5-9).
- The strong focus on personhood as fundamentally relational rather than individualistic (Chs 6 and 24 esp.), and the affirmation that Christian anthropology must go beyond utilitarian approaches to the person (Ch 7).
- The overall clarity and succinctness of the language and the general avoidance of technical language. (This, the Commission noted, will make discussion of the Statement in our ecclesial communities, in their widest and most diverse extents, more helpful).
- The recognition that the long-standing Orthodox valuation of ‘divinisation’ (Θεοσις) is also to be seen as located in brokenness, weakness, illness, disability and death. (See Chs 21, 22 and 29, esp. “Even when our human bodies are gravely impaired, we do not cease to be fully human persons according to the image and likeness of God” (Ch 22).

- The statements which acknowledge and support monastic and single life, as well as marriage, as vital elements of the Church's life, and faithful expressions of lived humanity under God (Chs 25 – 27).
- The emphasis on creation, and the stewardship which humankind is given to care for the earth and its inhabitants.

There were, however, questions raised about aspects of the Statement which some Anglicans might consider somewhat problematic.

- There is throughout a lack of clarity around the use of the personal pronoun “we”. Sometimes it seems to refer to Christian believers and the Church, sometimes to creation, and sometimes to the whole of humanity. This ambiguity results in confusion about the scope and extent of salvation and whether it implies, in some contexts, a universalist perspective. Some greater clarity of the meaning of “we” in particular places would help.
- The understanding of God's ultimate plan shown in the Statement results in a helpful and necessary restoration of an eschatological perspective to the place and dignity of humanity. That notwithstanding, some members of the Commission had a sense that, in places, the eschatology is overly “realized”, leading to a diminished emphasis on the future consummation of God's reign. Consequently, the Church is presented in some cases (from an Anglican perspective), in idealised terms, without due acknowledgement of the fallible nature of the Church in the present. There are, occasionally, insufficient “qualifiers” to the present, sinful, reality of the Church, existing as it does between the Resurrection and the future coming of Christ.
- Some members of the Commission felt there was an insufficiently clear emphasis on the primacy of Scripture over against Tradition. Placing the two on the same level (see the quotation from the Moscow and Dublin agreed Statements in Ch 4) is, for some Anglicans (who see authority as arising primarily from Scripture), theologically problematic. While Tradition is deeply valued, particularly in relation to the ecumenical creeds of the early Church, members of the Commission felt that there needs to be a more clearly nuanced distinction between “Scripture” and “Tradition” if some Anglicans are to accept the Statement.
- Some members of the Commission argued that the word “freedom” is used in a somewhat absolutist fashion, without giving sufficient consideration to the fallenness of the human will (see esp. chap. 14).
- The presentation and discussion of Mary in the Statement may be difficult for some Anglicans. While all Anglicans would agree on the blessedness of the Blessed Virgin Mary as Theotokos, and as an example of faith, not all see her as the definitive exemplar of discipleship (Ch 13). A footnoted reference to the recent ARCIC document (Mary: Grace and Hope in Christ) does not assist here, as that document itself is subject to disagreement from some Anglicans.

- Not all Anglicans see marriage as a sacrament, though many would be happy to speak of it as, in some sense, “sacramental”.
- Some concern was expressed about the distinction between “image” and “likeness”. While recognizing the significance of this distinction in Orthodoxy, linguistically, this is not a distinction used in Anglican theology, and it seems to ignore the Hebrew parallelism of Genesis 1:27. Theologically, it is potentially problematical for Anglicans if, in the suggested redemptive progression from image to likeness, it implies that humans play a rôle along with God in our entry into salvation.
- Some felt the definition of personhood is occasionally presented in “absolute” terms (e.g. pp. 24, 74), where human characteristics are listed as essential in such a way as to imply that the unborn or people with some kind of disability or illness are somehow lacking in humanity. This was somewhat at odds with the appreciated aforementioned recognition that “theosis” is unaffected by human brokenness or weakness.

CONCLUSION:

Notwithstanding the issues raised above, the Doctrine Commission was grateful for this Agreed Statement. The Statement provides evidence of the continuing value to both Anglican and Orthodox churches (in Australia as well as internationally) of the work of International Commission for Anglican-Orthodox Theological Dialogue. Following, as it does, from the helpful *Church of the Triune God*, the Commission recommends *In the Image and Likeness of God* for prayerful reading and consideration by Australian Anglicans.

The Most Rev. Dr Jeffrey Driver
Chairman
25 October 2016

ATTACHMENT 5

The Doctrine Commission of the Anglican Church of Australia

THE USE OF NON-ALCOHOLIC WINE IN THE EUCHARIST A REPORT OF THE DOCTRINE COMMISSION: OCTOBER 2016

THE REASON AND SCOPE OF THIS REPORT

The Doctrine Commission has been asked to comment on the May 2015 report of the Select Committee of the Synod of Brisbane entitled “Elements of the Eucharist”, on the issue of whether the doctrine of our church allows the use of dealcoholized wine or other non-alcoholic alternatives to wine (e.g., grape juice) in the celebration of the Eucharist.

In part this issue turns on how the word “wine” in section 5 of the Holy Communion Canon 2001 is to be understood. We understand that the Canon Law Commission has been asked for advice on this legal question. The Doctrine Commission does not offer an opinion on the legal question directly, but provides this report to outline our understanding of the doctrine of our church with respect to the use of wine in the Eucharist.

THE SOURCES OF THE “DOCTRINE OF OUR CHURCH”

The sources for the doctrine of the Anglican Church of Australia are defined in the Fundamental Declarations of the Constitution of our church (sections 1-3). Section 2 declares that the “canonical scriptures of the Old and New Testaments” are our “ultimate rule and standard of faith”.

Section 4 makes the “doctrine and principles” embodied in the formularies (the 1662 Book of Common Prayer, the Ordinal and the 39 Articles) normative for our church. Although the church has plenary authority to alter the “faith, ritual, ceremonial or discipline of this Church”, any variation must be “consistent with the Fundamental Declarations” and also must not “contravene any principle of doctrine or worship” in the formularies. The formularies are the “authorised standard of worship and doctrine in this Church”.

The doctrinal framework of our church is therefore the doctrine of the canonical scriptures of the Old and New Testaments, as received and reflected in the 1662 Book of Common Prayer, the Ordinal and the 39 articles.

To apply this to the issue of wine in the celebration of the Eucharist, we ask two questions.

- What doctrinal principles does the Bible establish on this issue?
- How has this scriptural teaching been received by the Anglican Church, as reflected in our formularies? To put the same question in another form: what “principles of doctrine or worship” are established by the formularies on this issue?

1. What doctrinal principles does the Bible establish on this issue?

The New Testament passages most relevant to Eucharistic practice are the Last Supper narratives in the synoptic gospels (Matt 26:26-29, Mark 14:22-26, Luke 22:15-20) and the description of the Lord’s Supper in 1 Cor 11:20-29.

None of the Synoptic accounts of the Last Supper explicitly refer to “wine” (*voç*). With minor variations, each passage describes how Jesus took a “cup” (*ποτ ριον*), gave thanks (*χαρι*) and declared “This [cup] is [my/the] blood of the covenant, which is poured out for [you/many] [for the forgiveness of sins]”. The cup, however, evidently contained wine, in that Jesus later refers to the “fruit of the vine” (*γεν τοç τ*).

Similarly, Paul’s instructions to the church at Corinth regarding the “Lord’s supper” (*κυριακον δε πνον*) do not refer explicitly to “wine” (*voç*). Paul says that Jesus “took the cup also, after supper, saying, ‘This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.’ For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes” (1 Cor 11). Paul elsewhere refers to the “cup of thanksgiving” as a sharing or participation in the blood of Christ (1 Cor 10:6). As noted in the Brisbane Synod Report, this cup probably reflects the third cup of the Jewish Passover feast and/or the ancient Jewish custom of finishing the evening meal with a prayer of thanksgiving over a cup of wine.

It is reasonable to presume that the wine used in the Last Supper and in the ongoing celebration of the Lord’s Supper would have contained alcohol.¹ Likewise it is reasonable to assume that wine which Jesus drank on other occasions contained alcohol, since his opponents accused him of being a drunkard (Luke 7:34).² The water that Jesus turned into fine wine at the wedding in John 2 presumably also contained alcohol, judging by the steward’s comment in John 2:10.

It should, however, be noted that the semantic domain of “wine” (*voç*) is broad enough to include wine which is not yet fermented (and therefore does not yet contain alcohol). “New wine” (Mark 2:22/Matt 9:17/Luke 5:37-39) should not be put into old wineskins, because the vigour of the fermentation process will rupture brittle old wineskins. The technical name for new wine is “mustum”. As an aside, it is noted that Roman Catholic practice allows the use of *mustum* in the celebration of the Eucharist in limited circumstances (e.g., alcoholism).³

¹ Improper participation in the Lord’s Supper in Corinth resulted in some “being drunk” (*μεθ ω*) – 1 Cor 11:21.

² John the Baptist came “not drinking wine” (*μ τε π ων ο ον*) – Luke 7:33. The “drinking” of the Son of Man in the following verse must by implication refer to “drinking wine”. This is true notwithstanding the fact that the accusation that Jesus was a drunkard was not true.

³ On Aug 22 1994, Cardinal Joseph Ratzinger, at that time the prefect of the Congregation for the Doctrine of the Faith, issued a statement entitled “Norms for the use of low-gluten bread and *Mustum*”. *Mustum* is defined in that document as “fresh juice

In summary, the wine used in the Last Supper / Lord Supper was ordinary wine, which was given a symbolic significance by Jesus, to represent the shedding of his blood for the forgiveness of sins. As Christians drink wine from “the cup” in remembrance of Christ, we symbolically share together in the blood of Christ.

2. How has this scriptural teaching been received by the Anglican Church, as reflected in our formularies?

In the Order for the Administration of the Lord’s Supper in the 1662 Book of Common Prayer, typically the rubrics refer to “wine” whereas the liturgy proper refers to the “Cup”.⁴ The emphasis of the liturgy is on the symbolic significance of the contents of the cup (that it represents the blood of Christ, shed for the remission of sins) and the significance of drinking from the cup with a lively faith. The third exhortation declares that when we “drink of that Cup ... with a true penitent heart and lively faith ... we spiritually ... drink his blood”.

The prayer of humble access does not explicitly mention either wine or cup but the reason we “drink”. It is a prayer that we may “drink his blood” in such a way that “our souls [may be] washed through his most precious blood”.

In the Prayer of Consecration, following from the rubric that the “Priest, standing before the Table, hath so ordered the Bread and Wine...”, the Priest prays: “... that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ’s holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood”. The rubrics that accompany this prayer provide specific “manual actions” (as they became called). In these, the Priest, having been instructed “to take the Cup into his hand” (rubric “d”) is then further instructed (rubric “e”) “to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.”

The consecration prayer then goes on to echo the accounts of the Last Supper in the New Testament and attaches the same symbolic significance.

He took the Cup; and, when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my Blood of the New Testament, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me.

The words of distribution do not explicitly mention either wine or cup, but in the act of drinking from the cup the communicant is invited to “Drink this in remembrance that Christ’s Blood was shed for thee, and be thankful”.

from grapes or juice preserved by suspending its fermentation (by means of freezing or other methods which do not alter its nature).”

⁴ An exception to this pattern occurs in the prayer of consecration, which refers to “these thy creatures of bread and wine”. This will be discussed further below.

The theological emphasis of the liturgy is on spiritual and symbolic significance of the cup/wine to represent the blood of Christ shed for our sins, and the significance for the communicant of partaking from the cup in “remembrance” of what Christ did with his disciples “in the same night that he was betrayed”; i.e., in doing as he did and “instituted and commanded us to continue.”

The rubrics provide that bread should be “the best and purest Wheat Bread that conveniently may be gotten”, but do not make any explicit stipulations about the wine. At that time in England, however, there was no understanding of “wine” as anything other than alcoholic fruit of the vine. The so-called black rubric makes reference to the “natural substance” of the wine, in the context of a polemic against the adoration of the consecrated element.

It is here declared, that thereby no Adoration is intended, or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any Corporal Presence of Christ's natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural substances, and therefore may not be adored

The 39 articles echo the theological emphasis of the Lord's Supper liturgy:

- “insomuch that to such as rightly, worthily, and with faith, receive the same ... likewise the Cup of Blessing is a partaking of the Blood of Christ” (Article 28)
- Those “void of a lively faith” who consume the “Sacrament of the Body and Blood of Christ” are not in any way “partakers of Christ” (Article 29)

The articles stress the nature of the sacraments as “Christ's ordinance”. For example, we read that “The visible Church of Christ is a congregation..., in which the pure of Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same” (Article XIX). And, in discussion “Of the Sacraments” themselves (Article XXV), the emphasis again is on “Sacraments ordained of Christ (which) be not only badges or tokens ..., but rather they be certain sure witnesses and effectual signs of grace...” Later, in the same article, the contrast between “[t]hose five commonly called Sacraments” is defined in that they “have not the like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.”

Since a sacrament is a visible sign ordained by Christ, it is vital that a “sacrament be duly ministered according to Christ's ordinance”. The material elements of the sacrament are part of “Christ's ordinance”. We do not have the freedom, for example, to use milk instead of water in baptism. Similarly, “Bread” and “Wine” are the stipulated elements for the Lord's Supper.

A similar emphasis is also reflected in the Catechism

Question. What is the outward part or sign of the Lord's Supper?

Answer. Bread and Wine, which the Lord hath commanded to be received.

Question. What is the inward part, or thing signified?

Answer. The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

Question. What are the benefits whereof we are partakers thereby?

Answer. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

It is evident from this review of our formularies that the normative practice of our church is a shared participation in a symbolic meal, in which all communicants receive both bread and wine, according to the pattern instituted by Christ. The wine represents the blood of Christ shed for our sins. For it to have spiritual benefit, the communicant must come with a lively faith as they, with thanksgiving, “drink this in remembrance that Christ's Blood was shed” for them.

There are, however, a small number of people who, on medical grounds, are unable to partake of one or more of the elements (eg. those who are gluten-intolerant and alcoholics). This introduces a point of tension for our normative practice, in that the use of ordinary bread and wine will have the effect of excluding some from participation in what should be an inclusive celebration of that which the sacrifice of Christ has achieved for us all.

In these circumstances, it is appropriate that a pastoral accommodation be made, by allowing the option of gluten-free bread and dealcoholized wine. This approach is preferable to withholding one of the elements from a communicant, given that Art. XXX stipulates that “both parts of the Lord's Sacrament... ought to be ministered to all Christian men alike”.⁵ Though less than ideal, dealcoholized wine is sufficiently of the nature of wine to fulfil its representational function to signify the blood of Christ shed for sins.

We concur with the conclusion of the Report of the Inter-Anglican Liturgical Commission (IALC) on “Eucharistic Food and Drink” to the Anglican Consultative Council (2004)

1. We affirm that the normative principle and practice of the Anglican Communion has always been and continues to be the use of the elements of bread and wine at the Eucharist.
2. We do not think that it is necessary or helpful to define “bread” or “wine” in precise detail. It is enough that the elements should be realistically capable of being called “bread” and “wine” in the context of the celebration of the Eucharist in a particular culture at a particular time.

⁵ Despite the Doctrine Commission's preference for gender inclusive language, we have retained the generic use of “men” to preserve the historical integrity of the BCP. The referent clearly includes both women and men.

In conclusion, the Lord's Supper or Eucharist involves a shared participation in a sacramental meal, in which the normative elements are bread (preferably wheaten) and wine (fermented fruit of the grape). Where, however, the use of regular bread or regular wine might exclude some from participation in the Sacrament, it is appropriate that a pastoral accommodation be made through the provision of a similar – appropriately representational – alternative, such as gluten-free bread or dealcoholized wine.

The Most Rev. Dr Jeffrey Driver
Chairman
18 October 2016

ATTACHMENT 6



The Doctrine Commission of the Anglican Church of Australia

DEPOSITION FROM HOLY ORDERS – FEBRUARY 2017

1. This report was produced in response to a proposal to promote a Bill to General Synod in 2017 to provide for the option of “deposition/relinquishment by degrees”. Under current canon law, both deposition from Holy Orders and the relinquishment of the exercise of Holy Orders apply to all Orders concurrently. It is not possible, for example, to relinquish the Order of bishop but retain the Order of priest and deacon. The proposal to modify this to allow deposition/relinquishment “by degrees” has prompted our theological reflection on the nature and mutability of Holy Orders.
2. Broadly speaking, there are two main points of view held in Anglican thought. Both views would hold in common that Anglicans recognise three clerical Orders – Bishop, Priest and Deacon – and that Holy Orders are entered into for life. These Orders are cumulative – one must first be a deacon to be ordained a priest, and a priest to be consecrated a bishop. The point of divergence between the two points of view involves the extent to which these Orders can be “removed”. On one view, the effect of deposition/relinquishment is to remove an ordained person entirely from Holy Orders, whereas on the other view the intrinsic character of the Holy Order remains, and the “clergyperson” is removed from the exercise of their office.
3. The Scriptures are silent on this question, and our formularies (the *1662 Book of Common Prayer*, the Ordinal and the 39 Articles) do not provide a clear answer either. In light of this, this paper will provide a brief overview of the variations in understanding and practice both within the Anglican Communion and ecumenically, outline the current situation as established by the Constitution and Canons of the Anglican Church of Australia, and conclude with some theological reflections and suggestions for possible ways forward.
4. Within the Western churches, there is a long tradition that emphasises the permanence or “indelibility” of Orders. This was given classic expression by Thomas Aquinas, who spoke of Holy Orders as one of three catholic sacraments that made “an indelible mark” on the soul of the recipient.⁸ Despite some debate at the time, the Thomistic view became the standard in the Roman Catholic Church. The Council of Florence in 1439 affirmed the

⁸ *Summa Theologiae* III, 63, 5.

indelibility and unrepeatability of these three “character-conferring” sacraments and the seventh session of the Council of Trent in 1547 anathematised those who did not hold to this position.⁹ So while the Roman Catholic Church speaks of deposition and “laicisation”, it is clear that this involves cessation of the rights and obligations of the ordained, while the indelible character of ordination is retained (this is evidenced by an exceptional provision for a laicised priest to give absolution to someone in the danger of death). The other important aspect of the Thomistic approach to Orders is that because each Order is part of one “sacrament” of Orders, there is an intrinsic unity between them.

5. The nature of Eastern Orthodoxy, as a communion of autocephalous churches, means some qualification may be needed in speaking of a single “Orthodox” position on doctrinal matters. It is clear, however, that within Orthodox churches the distinctive status resulting from ordination is intended to last permanently, although this is not couched in the language of the “indelibility” of Orders as in parts of the Western tradition. An Orthodox cleric, however, may be the subject of deposition because of serious sin that creates a permanent canonical hindrance to performing his sacred function. In such a case, even though there may be repentance, the priest cannot be restored to clerical status. On the other hand, there are some offences for which the penalty of deposition is foreseen, but which are not necessarily an obstacle to canonical restoration.¹⁰
6. A number of other denominations see ordination as a life-long calling. The Uniting Church of Australia (UCA), for instance, describes ordination as a changed relationship with the Church “normally for life”,¹¹ and the Presbyterian Church in Australia maintains that a person, once ordained, remains so for life, unless removed through disciplinary processes.¹² In the instance of withdrawal of recognition (UCA) or removal from office in these churches, there does not seem to be an assumption of a residual character of ordination in the person so removed.
7. In Anglicanism, the nature of the ordination vows in various rites, with their shared heritage in the *Book of Common Prayer*, would support the affirmation that ordination is normally for life. The lack of any provision for re-ordination would seem to confirm this conclusion. However, there are Anglicans within some traditions who would want to go further than this and, for them, the language of the “indelibility” of Orders would find comfortable acceptance. An alternate position is represented within a 2001 report to the General Synod of the Anglican Church of Australia which noted that, for some Anglicans, “ordination (which is not a sacrament) is very different from baptism (which is),

⁹ Excerpts from these councils in *The Christian Faith in the Doctrinal Documents of the Catholic Church*, eds. Josef Neuner, S.J. and Jacques Dupuis, S.J. 6th edition (New York: Alba House, 1996), 520-23.

¹⁰ “Ordination”, Joint Committee of Orthodox and Catholic Bishops, Boston 1988. Retrieved 13 Feb 2017 from <http://www.assemblyofbishops.org/ministries/dialogue/orthodox-catholic-bishops/1988ordination>

¹¹ “Docbyte: Ordination”, National Working Group on Doctrine, Uniting Church of Australia, 2009. Retrieved 13 Feb 2017 from <https://assembly.uca.org.au/doctrine/item/856-docbytes>.

¹² “How the Presbyterian Church Functions”, Presbyterian Church of Australia. Retrieved 13 Feb 2017 from <http://www.presbyterian.org.au/index.php/functions>

and there is no necessary or essential reason to regard the former as ‘for life’.”¹³

8. Some Churches within the Anglican Communion have formally articulated an understanding of the enduring character of Orders. Canon C 1.2 of the Church of England, for instance, states:

No person who has been admitted to the order of bishop, priest, or deacon can ever be divested of the character of his order, but a minister may either by legal process voluntarily relinquish the exercise of his orders and use himself as a layman, or may by legal and canonical process be deprived of the exercise of his orders or deposed therefrom.

At the same time, it must be noted the Church of England has in recent times chosen not to use the terminology of “deposition” in regard to the removal of clergy from ministry. The *Clergy Discipline Measure 2003*¹⁴ provides for a range of sanctions up to life-long prohibition (which is arguably equivalent to deposition, given the affirmation of Canon C 1.2 and probably reflecting concern in the Church of England about the lack of a right of appeal after deposition should further information come to light that might lead to an acquittal in a secular court).

9. The Episcopal Church uses the terminology of deposition, but makes it clear that the person is “removed from the Ministry of this Church and from the obligations attendant thereto, and ... is deprived of the right to exercise in The Episcopal Church the gifts and spiritual authority conferred in Ordination.”¹⁵ In this understanding deposition does not remove the intrinsic character of Orders but does remove the opportunity and responsibilities of exercising those ministerial gifts within the life of that Church. Ordination is thus assumed to be for life.¹⁶

¹³ “*The Three-Fold Ordained Ministry in the life and Mission of this Church – An Interim Report to the General Synod*”, 2001. Retrieved 13 Feb 2017 from http://www.anglican.org.au/community/working-groups/defunct/documents/ordained_ministry_wg_interim_report_july_2001.doc

¹⁴ Found at <http://www.legislation.gov.uk/ukcm/2003/3/section/40>.

¹⁵ The Episcopal Church Canon IV.16(B).4. found at http://www.episcopalarchives.org/sites/default/files/publications/2015_CandC.pdf

¹⁶ In the Canadian Church, the position is less clear. In a glossary of terms, deposition is described as being from the “office and character conferred by ordination”, while the Discipline Canon of that Church refers to deposition as only from the *exercise* of ordained ministry. The fact that following deposition there can be a process of appeal would suggest that some character of Orders is retained. (Anglican Church of Canada, Handbook of the General Synod, available at <http://www.anglican.ca/about/handbook/>).

THE ANGLICAN CHURCH IN AUSTRALIA

10. The current situation in Australia is regulated by the *Holy Orders, Relinquishment and Deposition Canon 2004*. The Canon provides three alternative pathways – relinquishment from the exercise of Holy Orders, deposition with consent, and deposition resulting from a sentence of a tribunal. There is a distinction in terminology in this canon, in that one **relinquishes the exercise of** Holy Orders (e.g., clause 3), whereas one is **deposed from** Holy Orders (e.g., clause 4). However, notwithstanding this distinction in terminology in the Canon, relinquishment and deposition are functionally equivalent, in that clause 9 applies to both in equal terms:

Effect of relinquishment or deposition¹⁷

9 A person who has relinquished the exercise of Holy Orders or who has been deposed from Holy Orders in accordance with this or another Canon or following the sentence of a tribunal

(a) may not:

- i. officiate or act in any manner as a bishop, priest or deacon of this Church; or
- ii. accept or hold any office in this Church capable of being held only by a person in Holy Orders;

(b) ceases to have any right, privilege or advantage attached to the office of bishop, priest or deacon;

(c) shall not hold himself or herself out to be a member of the clergy;

(d) may not hold an office in a diocese which may be held by a lay person without the consent of the bishop of the diocese.

(e) shall be considered to be a lay person for the purposes of all laws, canons, rules, ordinances and regulations of the Church except for any provision enacted under Chapter IX of the Constitution.¹⁸

11. The language of the 2004 Canon *permits* the view that the intrinsic character of Orders cannot be removed, but it does not *require* it. This allows the inclusion of the various viewpoints held in our Church about the nature of the Orders. The fact that the effect of both relinquishment and deposition is identical (see clause 9, quoted above) may be seen as supportive of the conclusion that deposition, like relinquishment, is from ***the exercise of*** Holy Orders (notwithstanding the difference in terminology in the 2004 Canon).

12. The 2004 Canon does not make provision for “relinquishment/deposition by degrees”. Furthermore, any contemplated changes to the Canon need to be

¹⁷ This definition is (largely) reflected in s.72 of the model Professional Standards Ordinance.

¹⁸ The phrase “considered to be a lay person” does not necessarily imply that the clerical character remains after relinquishment/deposition. This clause is a merely a “deeming provision” that ensures that former clergy could still be subject to disciplinary proceedings under Chapter IX of the constitution. The jurisdiction of a diocesan tribunal is limited “to a person licensed by the bishop of the diocese, or any other person in holy orders resident in the diocese” (s.54(2)). A deposed clergyperson no longer holding a bishop’s licence might otherwise be outside the jurisdiction of a tribunal.

consistent with the limits imposed by the Constitution, which stipulates that deposition resulting from a sentence of a tribunal is “from Orders” (i.e., every Order, not some Orders). According to Section 60(1)

A tribunal shall make such recommendation as it thinks just in the circumstances, but shall not recommend any sentence other than one or more of the following:

- (a) deposition from orders;
- (b) prohibition from functioning;
- (c) removal from office;
- (d) rebuke.

According to *Canon Law in the Anglican Communion*, six forms of censure are commonly used which, in order of severity, are as follows.

- **Deposition** is the permanent taking away of the right to perform the duties of every office for which Holy Orders is required,
- **Deprivation** is the permanent taking away of the right to perform the acts and functions of a particular office or appointment held by an ordained or lay minister,
- **Suspension** is the temporary taking away of the right to perform acts and functions of the Ministry, or of a particular clerical or lay office or appointment.
- **Inhibition** disqualifies a person from exercising certain ministerial functions.
- **Admonition**, or monition, is a formal written warning, order, or injunction.
- The least severe censure is **rebuke**.¹⁹

Taking “deposition from orders” in s. 60(1)(a) to mean “the permanent taking away of the right to perform the duties of **every** office ...”, the implication is that a Tribunal has no power to impose a sentence that only takes away “a **particular** office” (i.e., deprivation). However, the same result can be achieved by another route, because of the breadth of “prohibition from function” in 60(1)(b).

13. This brief survey of the current situation, both within the Anglican Church of Australia and more broadly, provides the context for further theological reflection.

THEOLOGICAL THEMES

14. Ordained ministry is a particular expression of the priesthood of Christ manifest in the priesthood of all believers. “There is one priesthood in the Church, the priesthood of Christ”, and all “Christian priesthood is directly related to Christ’s

¹⁹ Norman Doe, *Canon Law in the Anglican Communion*. Oxford, OUP: 1998, pp.88-89.

priesthood.”²⁰ Similarly, through the Holy Spirit, all Christians participate in Christ’s priesthood, as “the whole Church is taken into the movement of Christ’s self-offering and his eternal praise of the Father.”²¹ In and by ordination, the Church recognises that some members from within the priesthood of all believers are called by Christ and empowered by his Spirit to exercise their priestly calling by serving a Christian community as messengers, shepherds and stewards of the Lord.

15. Although ministerial ordination occurs in and through the Church, it recognises the prior call and gift of God through the Holy Spirit.²² The opening prayer in the service for the ordination of both deacons and priests in *A Prayer Book for Australia* begins with the acknowledgement that ordained ministry is above all the call and gift of God:

Almighty God, giver of all that is good,
by your Holy Spirit you have appointed
various orders of ministry in your church...

16. In response to God’s call and gift, the Church has a threefold responsibility in Ordination – to discern, recognise and authorise. This threefold response is reflected in the structure and shape of the Ordinal.²³ The culmination of the discernment process occurs in the public context of the ordination service. In response to this discernment, the Church then recognises God’s gift and call to ordained ministry, and authorises the ordinand to exercise the office of deacon, priest or bishop. The expectation that ordained ministry is for life speaks of the nature of God’s gift and calling within the person. This gift and calling is not just functional. It is a call to serve; more than that, it is a wholehearted response to the love of God (1 John 4:10). Ordained ministry is not extrinsic to the individual, as an activity or task, but is an expression of who the person is and is becoming under God.

17. The Church’s role in deposition from / relinquishment of the exercise of Holy Orders parallels its role in ordination. Through a process of examination that ends with a public act, the Church makes a discernment about a person’s

²⁰ *The Church of the Triune God*, (the Cyprus agreed statement from the International Anglican-Orthodox Theological Commission), Section VI, para 1

²¹ *The Church of the Triune God*, Section VI, para 11.

²² The Ordinal consistently places the ministry of the ordained into the context of the whole People of God, so statements about the nature of ordained ministry are usually best heard in relationship to statements about all baptised believers.

²³ The process of discernment is formally acknowledged in the Ordinal during the presentation of candidates. The Ordinal in *A Prayer Book for Australia* reflects earlier rites at this point, with the bishop asking whether the candidates are “suited by their learning and godly living” (The Ordination of Priests, section 12) and those presenting providing the assurance that “Enquiries have been made among the people of God ... and we believe that these candidates are fit for this office”. The process of discernment continues through the Exhortation and Examination. This culminates in a question to the congregation: “Will you accept them as ...?”, and the response, “We accept them gladly!” (section 16). Discernment thus culminates in recognition and authorisation. In the laying on of hands with prayer (section 18) the focus is on the work of God through the Holy Spirit within the People of God. Those upon whom hands have been laid are authorised as they are presented with a copy of the Scriptures and hear the words, “Take authority to preach the word of God and to minister the holy sacraments” (section 19). Recognition is expressed by the newly ordained being “appropriately vested” before the congregation, and in the presentation of the newly ordained to the congregation (section 20).

fitness to exercise an office, and accordingly may withdraw its recognition and authorisation. In the case of relinquishment, a variation of the same threefold process occurs.²⁴ The hesitancy in some parts of the Church to presume that it has the power to remove in entirety what God has given recognises the limits to the Church's role in ordination. Given that the Church should not exceed its own nature, it can deal only with the expression of ministry in its midst, through discernment, recognition and authorisation or withdrawal of the same.

18. The hesitancy, which is prepared to remove a minister from exercising the ministry of the ordained but which is unwilling to claim to remove the inner character of the Order, also reflects an appropriate modesty about the nature of the Church. Even in its holy calling, the knowing of the Church is, as Paul puts it, a knowing "in part" (1 Cor 13:12). What the Articles point out about General Councils is true of churches: they can err. Even in an area as important as clergy discipline, poor or inadequately informed decisions can occur and weakness of human process can produce failings.
19. The affirmation of the ministerial call to ordination as a call for life can be seen to be expressive of important themes: that ministry above all comes as the call and gift of God; and that it involves not just the activity of an individual, but that person's very being. The hesitancy noted above recognises that the Church, waiting its final fulfilment, is incomplete, contingent and susceptible to making inadequately formed and erroneous decisions.
20. These are important theological themes to be affirmed in the context of Holy Orders. But they must also be placed alongside the great and grave responsibilities of those Orders:

Remember that you will be called to give account before Jesus Christ; if it should come about that the Church or any of its members, is hurt or hindered as a result of your negligence, you know the greatness of the fault and the judgement that will follow.²⁵

²⁴ The elements of discernment, recognition and authorisation are not as public in the relinquishment of or deposition from Holy Orders, but are still present. Deposition involves a formal disciplinary process of examination (i.e., discernment) which may result in the formal and public removal of both recognition and authority. Relinquishment involves a private discernment, in that the Bishop is required to consider the application for relinquishment and to give consent. The bishop must give public notice of relinquishment in the manner prescribed by section 7(2) of the Holy Orders, Relinquishment and Deposition Canon 2004.

²⁵ APBA p. 794.

That some actions or omissions by those in ministry are regarded as justifying the severest censure is not merely a matter of public expectation. It is the accountability of faithfulness to a Lord who warned his followers:

If any of you put a stumbling-block before one of these little ones who believe in me, it would be better for you if a great millstone were hung around your neck and you were thrown into the sea (Mark 9:42).

21. The grace and forgiveness of God always awaits those who repent, but some acts (or inactions) have consequences that can be life-long, not just for those who have been sinned against, but also for the person whose action or inaction has caused harm. The Ordinal gives particular emphasis to this responsibility on the part of the ordained.

CONCLUSION

22. The view of the Doctrine Commission is that the provision for deposition should continue to have as its focus the withdrawal of recognition of and authorisation for the exercise of all ordained ministry. This approach recognises the theological affirmations associated with ordination outlined above and maintains continuity with the wider Church. It remains within the limits imposed by s.60 of the Constitution and appropriately recognises the gravity of serious failings by the ordained.
23. We further suggest that Canon be amended to include the category of “prohibition from functioning”, to provide a mechanism for a tribunal to stipulate a permanent or temporary taking away of the right to perform the acts and functions of a particular office (equivalent to ‘deprivation’ and ‘suspension’ in the list in paragraph 12). The Canon might also be amended so that “relinquishment” might be from the exercise of all Orders, or of a particular Order.
24. The Commission also suggests that the proposed amendments to the *Holy Orders, Relinquishment and Deposition Canon 2004* should make clear that both relinquishment and deposition are from the *exercise of* Holy Orders, leaving open the question as to whether there remains any underlying character of Orders.
25. Providing for deposition, prohibition from functioning, and relinquishment in this way would allow for the effective removal of the exercise of an Order of ministry, while allowing continued participation in other Orders.²⁶ The overall unity and inter-connectedness of Holy Orders, in terms of their essential

²⁶ There is a sequential aspect to this, of course. Priestly/presbyteral ministry presumes ordination to the diaconate, just as episcopal ministry presumes ordination the Order of priests. Removal of Diaconal Orders from a priest would not be contemplated any more than removal of Priestly Orders from a bishop.

character would be retained, while the recognition and authorisation of a particular Order could be removed or prohibited for life.

The Most Rev. Dr Jeffrey Driver
Chairman
February 2017

ECUMENICAL RELATIONS COMMISSION

The Commission met in April 2017. Prior to this the Commission was inactive for a time, with individual members maintaining their ongoing commitments to bilateral dialogue groups and other activities.

ERC MEMBERSHIP

Archbishop Phillip Aspinall (Chair from May 2016), Bishop Tim Harris, The Reverend Dr Jane Lee Barker, Bishop John Parkes, Ms Alison Preston, Bishop Doug Stevens, The Reverend Canon Richard Tutin.

ERC Membership changes: Archbishop Roger Herft was appointed as Chair of the ERC in November 2014 but resigned in early 2015. He was succeeded as Interim Chair by the Primate until Archbishop Aspinall was appointed as Chair in May 2016.

There were two resignations from the ERC received prior to its April 2017 meeting. These were from The Reverend Dr Erica Mathieson and The Reverend Dr Cathy Thomson.

This report summarises developments in ecumenical endeavours and bilateral dialogues since the General Synod in 2014.

1. **CHURCH AGENCIES NETWORK DISASTER OPERATIONS (CAN DO) – 'CHURCHES COLLABORATING TO ENHANCE COMMUNITY RESILIENCE TO DISASTER AND CONFLICT'**

In May 2016, eight Australian church-based overseas aid and development agencies established the Church Agencies Network Disaster Operations (CAN DO) consortium, with agreement to work together to strengthen communities facing humanitarian crises.

The Consortium includes Caritas (lead agency), Act for Peace (NCCA), Australian Lutheran World Service, Transform Aid International (Baptist World Aid), Uniting World, and ADRA (Adventist Development & Relief Agency), as well as Anglican Board of Mission and Anglican Overseas Aid.

This exciting, innovative commitment to ecumenical collaboration is underpinned by a formal memorandum of understanding, a five year strategy (*Roadmap to Resilient Communities*), and an agreement for each agency to contribute financial resources to joint programs.

CAN DO builds on significant ecumenical collaboration by these agencies over more than a decade through the Church Agencies Network, which includes a broader membership of

eleven denominational agencies (including the Salvation Army, Quakers and Churches of Christ – Global Mission Partners).

CAN DO also builds on effective collaboration by church-based agencies through community development programs in Papua New Guinea and Vanuatu. These partnerships were funded by the Australian Government Department of Foreign Affairs and Trade (previously AusAID). CAN DO also draws on the example of effective ecumenical emergency response programs through the global ACT Alliance.

The CAN DO Mission Statement outlines a commitment to: empowering local communities as leaders in their context; responding quickly and efficiently to humanitarian crises; strengthening preparedness and resilience; and developing disaster risk management strategies to plan ahead for the future. The consortium also has a stated commitment to our faith-based values, exploring theology and missiology of climate change, natural disaster, human conflict and peace, and how to integrate quality, accountability, protection and inclusion principles in programs.

Anglicans and CAN DO:

Both Anglican Board of Mission (ABM) and Anglican Overseas Aid (AOA) are active members of CAN DO, with a commitment to support Anglican partners across the Pacific, Asia, Middle East, and Africa to respond more effectively to disasters and crises, and in disaster risk reduction.

ABM and AOA place particular emphasis on supporting the Anglican Church of Melanesia (Solomon Islands and Vanuatu), the Anglican Church of Polynesia (Fiji, Samoa, Tonga, Cook Islands) and the Anglican Church of Papua New Guinea, through CAN DO. Close cooperation with the Anglican Church in Aotearoa, New Zealand and Polynesia will be a priority.

ABM and AOA bring considerable expertise to CAN DO, including in areas of faith-based community development, theology, gender, disaster risk reduction, as well a long standing church partnerships in the Pacific and elsewhere, and collaboration with diverse partners.

Further information

CAN DO Road Map and CAN DO Memorandum of Understanding can be found at www.churchagenciesnetwork.org.au

ABM: Dr Julianne Stewart: programs.director@abm.asn.au

AOA: Ms Alison Preston: apreston@anglicanoverseasaid.org.au

2. INTERNATIONAL ANGLICAN - ROMAN CATHOLIC COMMISSION FOR UNITY AND MISSION (IARCCUM)

For those of us who grew up in the 60's the winds of change blew hard around us. Nowhere is this more apparent than in Anglican/Roman Catholic relations. A series of events in the 60's gave substance to the converging journey of our two churches. First, was the informal meeting when Archbishop of Canterbury Geoffrey Fisher was received in the Vatican by

Pope John XXIII. This was the first meeting between a Pope and Archbishop of Canterbury since the English Reformation of the 16th Century.

Second, the Second Vatican Council issued the Decree on Ecumenism **UNITATIS REDINTEGRATIO**, which begins: 'The restoration of unity among all Christians is one of the principal concerns of the Second Vatican Council.' The Decree acknowledges that despite the separations caused by the Reformation, '(a)mong those in which Catholic traditions and institutions in part continue to exist, the Anglican Communion occupies a special place.'

The third major step was a formal visit by Archbishop Michael Ramsey to Pope Paul VI in 1966. The landmark meeting was marked with a joint declaration issued at St Paul's Outside the Walls which has established the groundwork for the ecumenical journey between the Roman Catholic Church and the churches of the Anglican Communion. As they left the Basilica the Pope took off his episcopal ring and placed it on Ramsey's finger. This gesture spoke more loudly than words about their relation as brothers in Christ.

During this visit, Archbishop Ramsey dedicated the Anglican Centre in Rome as the permanent Anglican Communion presence in Rome. It is a living reality of our Communion's commitment to the unity of the Church, working collaboratively with all Christians for justice and peace in the world.

Further, and as a consequence of the Joint Declaration, the Anglican - Roman Catholic International Commission (ARCIC) was established in 1967. The first phase of work was completed with the publication of the Final Report in 1981, dealing with three topics: **The Eucharist, Ministry and Authority**. The second phase covered a more diverse range of topics including: Salvation and the Church, 1986; The Church as Communion, 1991; Life in Christ: Morals, Communion and the Church, 1993; The Gift of Authority, 1999, and culminating in the publication of Mary: Grace and Hope in Christ in 2005. The collected works of ARCIC II in the volume **Looking Towards a Church Fully Reconciled** was launched in Australia on 31 May 2017. The third phase of ARCIC is working on the theme of the Church local and universal, and how the Church comes to discern right ethical teaching.

In 2000, then Archbishop of Canterbury George Carey and Cardinal Edward Cassidy, then President of the Pontifical Council for Promoting Christian Unity, convoked a conference of Anglican and Roman Catholic bishops at Mississauga in Canada to discern the progress made in theological conversations, and whether closer co-operation could be developed between the two traditions. The result was the International Anglican - Roman Catholic Commission for Unity and Mission (IARCCUM), which has been meeting since 2001.

Under the joint chairs Archbishop John Bathersby RC Archbishop of Brisbane and Bishop David Beutge Anglican Bishop of the Highveld, IARCCUM issued an Agreed Statement **GROWING TOGETHER IN UNITY AND MISSION Building on 40 years of Anglican – Roman Catholic Dialogue** (Feast of Saint Francis, 4 October 2006). The statement is in two parts. Part 1 records the substantial areas of agreement reached through the ARCIC process, and indicates areas which need further work. Part 2 offers a framework for closer cooperation between our two communions.

The areas identified for joint collaboration are: visible expressions of our shared faith; joint study of our faith; co-operation wherever possible in lay and ordained ministries; and shared witness in the world.

The period after the publication of this Joint Statement marked a cooling in enthusiasm for this ecumenical endeavour. The deep divisions within the Anglican Communion following the consecration of Gene Robinson as Bishop of New Hampshire in ECUSA in 2003, and the sanctioning of same sex blessings in the Diocese of New Westminster in the Anglican Church of Canada in 2003 together with the ordination of women to the three orders of ministry in various parts of the Anglican Communion led to a slow down.

It was the 50th anniversary of the Ramsey visit to Paul VI which rekindled a desire to pursue our bilateral dialogue. 19 pairs of bishops from around the world, under the co-chairing of Bishop David Hamid (Anglican) and Archbishop Donald Bolen (RC) were invited to a Pilgrimage in Canterbury and Rome between 30 September and 7 October 2016. John Parkes, the Bishop of Wangaratta, was the Australian Anglican bishop, Archbishop Christopher Prowse of Canberra Goulburn his Catholic counterpart.

The bishops prayed together in Canterbury Cathedral, at the Parish of St Thomas of Canterbury, at St Peter's Basilica, St Paul's Outside the Walls, San Grigorio al Celio and Caravita, as well as in the chapel at the bishops' lodging. As relationships deepened, the pain of the inability to share in the Holy Communion reminded them both of the obstacles to full unity as well as the urgent need to work together to overcome them.

The bishops shared deeply from their own contexts. These included environmental degradation; mass migration; war and persecution resulting in refugees, displaced populations, and post-conflict trauma; societal decisions eroding the dignity of human life from beginning until natural end; human trafficking and modern slavery. This 'ecumenism of the Cross' unites us as we bear together the plight of our people who face the challenges of our troubled world. The bishops reflected on an 'ecumenism of humiliation' lamenting our failures and sharing the brokenness of our church communities. We have failed to protect vulnerable people: children from sexual abuse, women from violence, and indigenous peoples from exploitation.

While the bishops were in Rome, Pope Francis and Archbishop of Canterbury Justin Welby signed a common declaration which affirmed and emphasized that differences in our respective Churches "cannot prevent us from recognizing one another as brothers and sisters in Christ", nor should they lead us to a lessening of our ecumenical endeavours. They encouraged us to continue to walk together as bishops on our pilgrimage.

His Holiness and The Archbishop of Canterbury commissioned the bishops to return to their respective contexts with a mission to enthuse and educate about the process of growing together in faith between our churches.

The symbolism of Paul's gift of his ring continued. The Pope presented Archbishop Justin with a copy of the head of the crozier of Gregory the Great, in the place from which he, Gregory, sent Augustine to evangelise Britain. Justin took off his Coventry Cross that

powerful sign of reconciliation and resurrection and gave it to His Holiness. The warmth of their personal relations is powerful testimony to the value of the work both of ARCIC, IARCCUM and in our context AUSTARC.

The various agreed documents can be found at <https://iarccum.org/>.

3. AUSTRALIAN ANGLICAN ROMAN CATHOLIC DIALOGUE GROUP (AUSTARC)

AUSTARC was commissioned in June 1993 by the overseeing bodies, the Anglican General Synod and the Australian Catholic Bishops Conference. Its initial mandate was and still is:

- a) the promotion of the international ARCIC discussions;
- b) the development of contacts with ARC's in other countries;
- c) the consideration of matters of particular ecumenical concern within Australia.

From 2000 a subsidiary activity for AUSTARC has been the search for connection with the wider Anglican Roman Catholic cooperation through IARCCUM.

The Australian dialogue convenes twice each year in Melbourne. In 2014 and 2015 we met at St James Old Cathedral, West Melbourne and in 2016 and 2017 at Corpus Christi College Carlton.

Since its inception AUSTARC has examined the implications of the various ARCIC statements and has published several commentary booklets on the subjects of *Ministry* (1996), *The Saints and Prayer* (1997), *Gospel Authority* (2004), and *Why The Church* (2007).

The primary activity for 2012-2014 was an examination of the theme of holiness in the Australian context, inspired by the canonisation of Mary McKillop. This resulted in the booklet title *Called To Holiness In Australia* which was launched in September 2015 at the combined meeting of the Anglican ERC and Roman Catholic Bishop's Commission for Ecumenical Relations.

During 2015 we engaged in a shared reading of Pope Francis' apostolic exhortation *Evangelii Gaudium*. In 2016 we discussed evangelism and evangelisation from the perspectives of our two churches. It became apparent that there was a noticeable difference of understanding regarding both terminology and content that was further complicated by the intra-Anglican differences of emphasis between those from Anglo-Catholic and Evangelical traditions. Following more discussion we agreed to examine the theme of the heart or core of the Gospel as a theme emerging from *Evangelii Gaudium*. This work will be completed at the next meeting in September 2017.

At our first meeting in 2017 we discussed possibilities for ongoing work beyond the current project and it was suggested that we prepare a shared theological reflection on issues raised by the current *Royal Commission into Institutional Responses to Child Sexual Abuse*. Following a prolonged and energized discussion it was unanimously agreed that the bulk of our time at the September 2017 meeting will be given over to planning for this. It is the hope

of the group to do this work with some co-opted expertise and to offer the eventual results to the bishops of both Churches.

The dialogue membership from both churches has been quite stable for some time. We endeavour to have Dr Charles Sherlock attend one of our meetings each year to report on ARCIC, as he is a consultant to that international dialogue. Present members of the dialogue are

	Roman Catholic	Anglican
Co-chairs	Bishop Terry Curtin	Bishop Doug Stevens
Secretaries	Very Reverend Denis Stanley EV	Venerable Philip Newman
Members	Reverend Dr Denis Edwards	Reverend Coleen Arnold-Moore
	Dr Catherine Playoust	Reverend Canon Scott Lowrey
	Vacancy	Venerable Dr Craig D'Alton
	Vacancy	Reverend Prof Dorothy Lee

4. ANGLICAN-LUTHERAN DIALOGUES

The national Anglican-Lutheran Dialogue Group has been focussed on both supplementing and building upon the significant points of agreement and mutual recognition reflected in *Common Ground* (2001). The supplementary aspect concerns our respective understanding and ways of articulating 'mission'. A brief supplementary document has been drafted for feedback and wider discussion within our respective churches.

Common Ground (2001) provides the basis for more local or context-specific agreements, and it would be fair to say this remains largely underutilised. The Dialogue Group is developing a number of resources to assist with this, by way of templates for possible local covenants, and educational material to assist local churches to better understand the distinctive character, convictions and identity of both Anglican and Lutheran traditions.

One development by the Lutheran Church of Australia and New Zealand, in part stimulated by earlier stages of the Anglican-Lutheran Dialogue, has been the introduction of the title 'bishop' (replacing 'president') to designate the pastoral office of oversight of specific geographical regions. From our Anglican perspective, this does more readily facilitate the development of local agreements or covenants within areas of co-existing oversight.

The Anglican-Lutheran International Coordinating Committee (ALICC) held its fourth and final meeting in Adelaide, Australia, 25 to 31 May 2016, under the leadership of co-chairs Bishop Michael Pryse of the Evangelical Lutheran Church in Canada and Bishop Tim Harris of the Anglican Church of Australia. The primary task of this cycle of meetings has been to create material (liturgical, educational and devotional) to mark our common heritage within the European reformation. Taking up the Lutheran World Federation Reformation 500 theme, 'Liberated by God's Grace', ALICC has published a book *Liberated by God's Grace: Anglican-Lutheran Reflections* (2017).

The book (also available as a pdf at <http://www.anglicancommunion.org/media/287200/dtpw-anglican-lutheran-reflections-2017-en.pdf>) is intended to assist Lutherans and Anglicans to commemorate together the 500th anniversary of the beginning of the Reformation. This material illustrates the constant need for all churches be open to reform and renewal by the Holy Spirit. This is a six-week daily devotional resource, with contributions by Anglicans and Lutherans; men and women; lay and ordained from around the world. The themes are:

- God's mission in the world (Mission Dei)
- Liberated by God's Grace
- Salvation – not for sale
- Human beings – not for sale
- Creation – not for sale
- Freed to serve (Diakonia)

Bishop Tim Harris and Bishop Michael Pryse, co-chairs of ALIC explain, "It is the hope of ALICC that such common reflections, drawing on a range of contributors and experiences, may in our common experience of God's grace draw our two families of churches closer together in this extraordinary year."

5. ANGLICAN CONSULTATIVE COUNCIL

ACC 16 was held in Lusaka, Zambia between 8-19 April 2016. Resolutions from the meeting concerning ecumenical relations included:

- Resolution 16/13: Anglican-Methodist Relations;
- Resolution 16/14: Anglican-Oriental Relations;
- Resolution 16/15: Anglican-Orthodox Relations;
- Resolution 16/16: The Five-Hundred Anniversary of the Reformation;
- Resolution 16/17: Joint Declaration on the Doctrine of Justification;
- Resolution 16/18: Anglican-Lutheran Relations.

The resolutions were presented at the meeting of the Ecumenical Relations Commission on 21 April 2017 and will be further discussed at future meetings. (For details see the Appendix to this Report).

6. NATIONAL COUNCIL OF CHURCHES AUSTRALIA ("NCCA")

At the 9th National Forum held 24-27 June 2016 the National Council of Churches in Australia agreed to change its structure and governance. This was the culmination of an extensive review process.

NCCA previously consisted of both a non-incorporated entity and an incorporated entity. The Forum agreed with the recommendation that the two entities should merge to become NCCA Ltd that would be responsible for the governance of NCCA.

The NCCA structures now consist of:

The Forum: Meets every 3 years. Members of the Forum include Heads of Churches, Representatives of member Churches and Directors nominated by member churches.

Assembly: Meets 3 times per year for one day. It includes Heads of Churches and invited delegates. The Assembly replaces the NCCA Executive.

Commissions: unchanged from the previous structure.

Networks: unchanged from the previous structure.

NCCA Ltd: Member churches represented by member nominee; Directors nominated by churches: 9 elected by Member nominees and 3 appointed by Directors.

The offices of President, General Secretary and Treasurer remain unchanged. A new Constitution was also approved by the Forum as part of the changes to the governance structure.

The Right Reverend Philip Huggins was elected as President of NCCA at the 2016 Forum. The Representatives of the Anglican Church of Australia on NCCA bodies are:

Member Nominee

The Most Reverend Dr Philip Freier

Director NCCA Ltd

Ms Anne Hywood

Assembly Delegates

The Most Reverend Dr Phillip Aspinall

Ms Alison Preston

Act for Peace Commission

The Rt Rev'd Cameron Venables

Faith and Unity Commission

The Rt Rev'd Doug Stevens

The Rev'd Dr Jane Lee Barker

National Aboriginal and Torres Strait Islander Ecumenical Commission

The Rev'd Gloria Shipp

The Rev'd Victor Blanco

Safe Church Network

Mr Garth Blake SC

Social Justice Network

The Very Rev'd Dr Peter Catt

The Most Reverend Dr Phillip Aspinall

Chair

Ecumenical Relations Commission

2 May 2017

APPENDIX – resolutions of Anglican Consultative Council 2016 in Lusaka**Resolution 16.13: Anglican-Methodist relations**

The Anglican Consultative Council

1. welcomes the report of the Anglican-Methodist International Commission for Unity and Mission—Into All the World: Being and Becoming Apostolic Churches (2014); and
2. commends the report to the Churches of the Anglican Communion for study, action and response; and
3. endorses the following four recommendations of AMICUM:
 - Requests the World Methodist Council and the Anglican Consultative Council to commend this report to their member churches for study, action and response.
 - In particular, requests the Councils to invite those churches which are considering moving into a relationship of communion to study and learn from the examples and precedents noted in Section 10 of this report, and to invite all churches to make use of the suggestions in the Toolkits of this report.
 - Requests the World Methodist Council and the Anglican Consultative Council to establish an Anglican-Methodist International Coordinating Committee to oversee and foster relationships between Methodist and Anglican member churches, with the following mandate:
 - a. To monitor and advise upon the development of Anglican-Methodist relations around the world, giving attention to their consistency with each other and with the self-understanding of the two communions,
 - b. To act as a catalyst for the development of Methodist and Anglican relations, and in particular for agreements of communion where these do not yet exist,
 - c. To encourage the growth of joint life and mission, especially where there are established agreements,
 - d. To arrange theological consultation as appropriate,
 - e. To reflect on the responses to this report received from the member churches of the two communions, and
 - f. To report on a regular basis to the two Councils.
 - Requests each Council to appoint five members representing the breadth of their respective Communions, with appropriate expertise, and to invite ecumenical participation in the committee as appropriate.

Resolution 16.14: Anglican-Oriental Orthodox relations

The Anglican Consultative Council

1. rejoices in the work of the Anglican-Oriental Orthodox International Commission in producing an Agreed Statement on Christology; and
2. recognizes it as a significant step of reconciliation across ancient divides; and
3. commends the Agreed Statement on Christology to the Churches of the Communion as a means to deepen faith in our Incarnate Lord, and as an opportunity to reflect on this faith together with members of the Oriental Orthodox Churches, and with other Christians, as part of an ongoing process of reception.

Resolution 16.15: Anglican-Orthodox relations

The Anglican Consultative Council

1. welcomes the Buffalo Statement of the International Commission for Anglican-Orthodox Theological Dialogue, *In the Image and Likeness of God: A Hope-Filled Anthropology*; and
2. gives thanks for this profound exploration of what it means that God has become human not only that we may share in the divine life, but also that we may become fully human; and
3. commends it to the provinces of the Anglican Communion as a resource for study, reflection and reception.

Resolution 16.16: The Five-Hundredth Anniversary of the Reformation

The Anglican Consultative Council

1. recognizes the significance of the five-hundredth anniversary of the Reformation, which will be marked in 2017; and
2. encourages Anglicans across the Communion to be a part of the commemorations by joining in shared services, undertaking study with Lutherans and other ecumenical partners, and engaging with them in mission activities; and
3. recommends that Anglicans engage with the Lutheran World Federation's focus: *Liberated by God's Grace*.

Resolution 16.17: Joint Declaration on the Doctrine of Justification

The Anglican Consultative Council

1. welcomes and affirms the substance of the Joint Declaration on the Doctrine of Justification (JDDJ), signed by Lutherans and Roman Catholics in 1999; and
2. recognizes that Anglicans have explored the doctrine of justification with both Lutherans and Roman Catholics; and
3. recognizes that Anglicans and Lutherans share a common understanding of God's justifying grace, as the Helsinki Report stated that we are accounted righteous and are made righteous before God only by grace through faith because of the merits of our Lord and Saviour Jesus Christ, and not on account of our works or merits; and
4. recognizes that in 1986 the Anglican-Roman Catholic International Commission (ARCIC) produced a statement *Salvation and the Church*, which observed that our two Communions are agreed on the essential aspects of the doctrine of salvation and on the Church's role within it.

Resolution 16.18: Anglican-Lutheran relations

The Anglican Consultative Council

1. recognizes the relationships that already exist between Anglicans and Lutherans globally; and
2. commends the steps being taken by North American, British and Irish Anglican churches, to bring the three regional agreements of Communion into relationship with each other; and
3. encourages Anglican Churches in other regions to explore deepening relationships with churches of the Lutheran World Federation in a formal theological way following the guidelines offered in the 2012 Anglican-Lutheran International Commission report *To Love and Serve the Lord*.

LITURGY COMMISSION

1. THE PURPOSE OF THE LITURGY COMMISSION

According to Canon 19, 1998 section 11, the Liturgy Commission's role is

To examine questions of liturgy referred to it by the Primate, the Standing Committee or the General Synod, and to report thereon to the referring party and Standing Committee, and

To advise the Primate, the Standing Committee or the General Synod, on matters relating to the creative nurture and renewal of the liturgical life of this church.

In fulfilling this purpose, the Commission produces trial-use texts and liturgical guidelines in various areas of liturgical need.

2. MEMBERSHIP 2014 - PRESENT

The members of the Commission are as follows. Appointments made since the 2014 meeting of General Synod are asterisked.

Chair: The Right Reverend Garry Weatherill, Bishop of Ballarat
Secretary: The Reverend Dr Elizabeth Smith, Diocese of Perth
The Reverend Dr Rhys Bezzant, Diocese of Melbourne
The Very Reverend Chris Chataway, Diocese of Ballarat
The Reverend Dane Courtney, Diocese of Sydney (to Tasmania, 2017)
*The Reverend Jasmine Dow, Diocese of Melbourne
*The Very Reverend Richard Humphrey, Diocese of Tasmania
The Reverend Dr Colleen O'Reilly, Diocese of Melbourne
The Reverend Dr Richard Treloar, Diocese of Melbourne

3. MEETINGS

The Commission met in Melbourne 26-28 August 2014, 3-5 February 2015, 17-19 November 2015, 7-9 June 2016 and 24-26 November 2016.

4. MATTERS REFERRED BY GENERAL SYNOD 2014

MARRIAGE. Efforts were made to arrange a joint meeting with the Doctrine Commission in response to Motion 66/14 of General Synod concerning marriage. Finding dates suitable to all parties proved impossible. At its own meetings, the Liturgy Commission discussed the

issue in depth and its members continue to hold a variety of considered theological, pastoral, liturgical and missional opinions on the issue of the marriage in Anglican churches of two persons neither of whom has been baptised.

DEFENCE SUNDAY. Motion 25/14 of General Synod concerned the designation of a Sunday near 11th November as Defence Sunday. Correspondence ensued about potential clashes between Defence Sunday and the celebration of All Saints Day on the Sunday after 1st November. The Commission recommends the designation of the *second* Sunday in November (ie not the Sunday immediately before 11th November) as Defence Sunday.

CHANGING LITURGICAL NEEDS. Motion 32/14 of General Synod requested the Commission to explore what kinds of liturgical resources may be needed for the ACA, and in what forms they may be provided. Commission members wrote and discussed papers on the following topics.

Liturgy and Authority
 Postmodern Liturgy
 Liturgy and Catholicity
 Sydney's 'Common Prayer'
 Context and the Pastoral Offices

The following statement was produced for information and discussion, in response to the request of 32/14 to report back to the next session of General Synod.

We believe in good liturgical text

1. Good liturgical text is important because the worship of God, the public hearing of the Scriptures, and common prayer have always been core activities of the Church. These are primary ways in which Anglicans grow in faith and discipleship, and good liturgical text supports them.
2. Anglican liturgical texts are biblically grounded and help to shape in us a Scripture-informed reason.
3. Anglican liturgical texts enable us to respond faithfully to Jesus' commands to break bread and to baptise.
4. Authorised liturgical texts teach and maintain orthodox Christian belief, connecting us through time and ecumenically across the world with other Christians.
5. Anglican tradition holds that as we pray, so we believe (*lex orandi lex credendi*), so that liturgical texts have given Anglicans a strong and distinctive Christian identity.
6. Good liturgical texts both carry the tradition from the past and also speak it into the present context. New and renewed texts are the fruits of scholarship and they are also a stimulus for catechesis and Christian education of each new generation of disciples.

We recognise significant constraints on the ways liturgical text is used and is useful in the 21st-century Australian context

1. People expect rapid and constant change. This creates a constraint for liturgical text production, as the long-term use of texts, however beautiful and truthful, is no longer congenial to many.
2. People expect to be able to personalise most aspects of their life. This is true in the context of common prayer as well. The provision of authorised resources that are expected to be used without variation or adaptation is resisted and may be resented.
3. People have easy digital access to many liturgical texts of varying quality and varied origins, both Anglican and non-Anglican. New Liturgy Commission resources will inevitably appear as part of a 'cloud' of many other resources.
4. People expect digital delivery of all kinds of material to be free or very cheap. This is a constraint on the delivery of liturgical text because there are costs for the processes of producing text and consulting about it, and for the provision of text digitally via websites and apps. The days are gone when the printing and sale of a Prayer Book would not only pay for itself but also make money for the church.
5. Anglican identity is diverse and disputed across Australia. High-level agreement on matters of theological substance and liturgical form and practice is increasingly out of reach. The Liturgy Commission and any texts it produces will not be able to solve the problem of Australian Anglican identity, and text production may actually contribute to disputes over contested matters.
6. There are generational differences in clergy expectations about liturgical text resources and delivery. Over the next decade, the use of printed means of delivering text will continue to decrease and the use of digital delivery will increase, and will diversify rapidly.
7. APBA continues to provide the forms most useful at national gatherings of Anglicans, and the Liturgy Commission retains a high level of confidence in the value and usefulness of APBA. However, the Commission also recognises that the book has not found the level of acceptance and use that was initially hoped it would achieve. We are conscious that, on any Sunday, fewer than half of Australia's Anglicans may be participating in services based on APBA. It is therefore likely that any supplementary material produced since APBA will similarly not be universally accepted.

We recommend that

1. The Liturgy Commission develops supplementary resources of new texts, including the following:
 - a. supplementary prefaces designed for APBA Second Order Thanksgiving 1;
 - b. a supplementary baptismal order in accessible English;
 - c. supplementary Great Thanksgivings for Second Order APBA with a range of images and idioms;
 - d. supplementary services of the Word (in the family of APBA's Praise, Prayer and Proclamation)
 - e. supplementary seasonal resources for use with Second Order APBA (for example, material for gathering, offertory prayers, confession and

- absolution, prefaces designed for Thanksgiving 1 APBA Second Order, post-communion prayers)
- f. supplementary thematic resources for use with Second Order APBA (for example, material for gathering, offertory prayers, confession and absolution, prefaces designed for Thanksgiving 1 APBA Second Order post-communion prayers)
- g. prayers for various occasions
- h. commissionings for and thanksgivings following particular ministries
- i. confirmation in accessible English
- j. marriage service in accessible English
- k. funeral service in accessible English
- l. a new liturgical psalter
- 2. There be wide consultation about drafts of the new supplementary texts
- 3. Dioceses authorise authorisation of new supplementary texts through the Canon Concerning Services 1992/98
- 4. Delivery of supplementary material by digital means only, with permission for printing of resources to be done locally
- 5. All APBA text be available digitally at no-cost-to-user (text only, as with the C of E's Common Worship)
- 6. Purchasable apps be developed for some existing and new resources

We recommend against

- 1. a 'new Prayer Book' (ie a replacement for or revision of APBA)
- 2. revision of any existing rites (Australian or other Anglican)
- 3. attempting to authorise any new resources by canon of General Synod
- 4. the continuing of e-pray as a commercial product

In the light of these recommendations, the Commission is beginning work on the following supplementary texts.

- 1. A supplementary baptismal order in accessible English
- 2. Supplementary Great Thanksgivings for Second Order APBA with a range of images and idioms
- 3. Supplementary services of the Word (in the family of APBA's Praise, Prayer and Proclamation)
- 4. Supplementary seasonal resources for use with Second Order APBA (for example, material for gathering, offertory prayers, confession and absolution, prefaces designed for Thanksgiving 1 APBA Second Order, post-communion prayers)
- 5. Supplementary thematic resources for use with Second Order APBA (for example, material for gathering, offertory prayers, confession and absolution, prefaces designed for use with Thanksgiving 1 Second Order APBA post-communion prayers)
- 6. Prayers for various occasions
- 7. Commissionings for and thanksgivings following particular ministries
- 8. Confirmation in accessible English

9. Marriage service in accessible English
10. Funeral service in accessible English
11. A new liturgical psalter

5. GUIDELINES DEVELOPED

The Commission developed Guidelines in the following areas.

1. An Explanatory Note on Confessions
2. Principles for the provision of liturgical texts in Languages Other Than English (LOTE)

6. LITURGICAL TEXTS AND RELATED RESOURCES PROVIDED

The Commission produced the following texts and resources.

1. ANZAC liturgical resources, in the light of centenary commemorations of WW1
2. Olympic Games and Paralympics-related liturgical resources
3. Updated prayers for peace following tragic events
4. A prayer for the work of the Royal Commission
5. A prayer for Mental Health Week
6. A Covenant prayer for collaborating parishes
7. A blessing for a local hospital
8. A blessing for clubs and societies
9. A Christmas blessing
10. A prayer for a Local Government area
11. A prayer for New Year
12. A prayer for asylum seekers and refugees
13. A prayer for 'closing the gap' with Indigenous Australians
14. A prayer for growth in mission
15. A prayer for the creative arts
16. A prayer for the suffering world

A draft Order for Marriage in accessible English has been provided to the Bishops' meeting for feedback.

7. LITURGICAL NETWORKING

Commission member Dane Courtney was elected to the Steering Committee of the International Anglican Liturgical Consultation (IALC) in 2015. Dane Courtney and Elizabeth Smith attended the IALC meeting in Montreal in August 2015 followed by the Congress of Societas Liturgica in Québec City. Colleen O'Reilly represents Anglicans at meetings of the Australian Consultation On Liturgy (ACOL) held regularly in Melbourne. At their own

expense, several Commission members attend Chapter meetings and conferences of the Australian Academy of Liturgy (AAL).

8. MEETINGS

For the Commission to do work on the range of new and supplementary materials listed above, additional meetings and access to additional resources will be needed. At present the Commission has funds to meet up to twice per year, with members' air fares being met from budget, and a nominal amount provided to the hosting parish in Melbourne.

9. MOTION

The Commission gives notice of the following motion to be put to General Synod, to be moved by The Right Reverend Garry Weatherill and seconded by The Reverend Dr Elizabeth Smith.

That this Synod, noting the changing contexts of mission for the Anglican Church of Australia, requests the Liturgy Commission to continue to develop texts in areas including

- a. Supplementary seasonal, thematic and other material for use with APBA Holy Communion orders;
- b. Supplementary services of the Word;
- c. Supplementary orders for baptism, confirmation, marriage, funerals, commissionings and other pastoral occasions
- d. Supplementary prayers for various occasions;
- e. A new liturgical psalter.

MINISTRY COMMISSION

MEMBERSHIP

The members of the Commission are:

- Chairman: Rt Rev'd Professor Stephen Pickard, Ex. Dir. Australian Centre for Christianity and Culture and Assist. Bishop Diocese of Canberra & Goulburn
- Secretary: Rev'd Zoe Everingham, Rector of Bellingen, Diocese of Grafton
- Consultant: Rt Rev'd Trevor Edwards, Assist. Bishop & Vicar General, Diocese of Canberra & Goulburn
- Ven Dr Wayne Brighton, Archdeacon for Chaplaincy & Field Education, Diocese of Canberra & Goulburn
- Mr Paul Cavanagh: Mission Support Officer, Diocese of Tasmania
- Rev'd Mark Charleston: Rector of Sylvania, Diocese of Sydney
- Mr Michael Ford, Lay Canon, Diocese of Willochra
- Rt Rev'd Ivan Lee, Assist. Bishop, Diocese of Sydney
- Rt Rev'd Alison Taylor, Assist Bishop, Diocese of Brisbane
- Ms Jane Toohey: Lecturer, Moore Theological College, Diocese of Sydney
- Rev'd Canon Dr. Richard Trist: Lecturer, Ridley College, Melbourne
- Mrs Sue Williams: Manager Parish Partnerships, Samaritans, Diocese of Newcastle
- Rev'd Dr Max Wood, Rector, Parish of Mosman, Diocese of Sydney

PURPOSE

The Ministry Commission has identified its fundamental focus ***as the nature of ministry (lay and ordained) in twenty-first century Australia***. This focus was further sharpened as a result of the Viability and Structures Task Force report to the 2014 General Synod. General Synod requested the Ministry Commission '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.'

This ministerial focus provides the basis for projects in three basic areas:

- (a) ***growing the kingdom*** development, support and accountability for the strengthening of ministerial vocation and mission (lay and ordained) in the world. This focus encompasses Fresh Expressions; Pioneer Ministry; models of local ordained ministry; training for team ministry and missional formation.
- (b) ***sustaining vocations*** supervision, review, support – this includes consideration of ageing profile, ministry in rural Australia; resourcing ministry and mission

- (c) ***Resources and guidelines*** for ordination in diverse contexts.

REVIEW

In June 2015, following a report by Archbishop Glenn Davies' to General Synod Standing Committee, the work of the Task Force on Mission was incorporated into the Ministry Commission and the Task Force was accordingly dissolved. A number of members from the Task Force were appointed as members (and in one case as consultant) of the Ministry Commission. It was also proposed that the Ministry Commission be renamed the Mission and Ministry Commission.

PROJECTS

Since the 2014 General Synod the Ministry Commission has worked on the following projects:

1. Professional Supervision for Ministry. The Commission has given careful consideration to the matter of professional supervision for those in ministry. To this end material has been prepared on the development, support and accountability for the strengthening ministerial vocation. The focus on Professional Supervision for Ministry was the subject of a brief report to the 2016 Bishop's meeting. There is clearly a desire and need for this issue to be incorporated into the ministry training and ongoing professional development of clergy at all levels. The Commission has produced a briefing document for 2017 General Synod and anticipates bringing a motion regarding this to General Synod. (Refer Attachment 1)
2. Pioneer Ministry for the Anglican Church of Australia. This theme was incorporated into recent revisions of the Guidelines and Minimum Requirements for Ordination document which is still being considered by the Ministry Commission. In April 2016 the Commission held a consultation on Pioneer Ministry at Ridley College, Melbourne. The purpose of the consultation was to contribute to an evaluation and development of missional communities for today's church. The Commission believed it was time to gather what is happening in various dioceses and identify best practice as well as challenges and strategies for future development. The consultation was designed to enable people engaged in pioneer ministry in its many different guises to come together, share insights and engage with members of the Ministry Commission. Approximately 55 people attended the consultation from a wide variety of dioceses in Australia including Melbourne, Canberra & Goulburn, Gippsland, Bendigo, Adelaide, The Murray, Willochra, Newcastle, Sydney, Brisbane, North Queensland, Rockhampton, Northern Territory, Western Australia, Tasmania. Presentations covered a variety of topics relevant to the consultation: the challenges of Pioneer Learning; Pioneer planting – a bishop's perspective;

Training pioneers in partnership; Networking pioneers; Coaching Pioneers; Pioneers and Parish renewal. (Refer Attachment 2)

It became clear that there is not a 'one size fits all' and that there are some significant divergences regarding approaches as to what constitutes Pioneer Ministry. It is an umbrella under which some very different practices sit. Recognizing that more work is required in this area for the sake of the Church's ministry and mission a second consultation will take place in June this year at Trinity College, Melbourne. The 2017 General Synod will receive a report on work in progress and an accompanying motion regarding Pioneer Ministry.

3. Models of ordained local ministry (non-stipendary ministry) past, present and future. The Commission has prepared a briefing document on this subject for members of General Synod and anticipates bringing a motion to General Synod. (Refer Attachment 3)

CONTINUING WORK

1. Revision of Guidelines & Minimum Requirements for Ordination. Difficulties in finding consensus on what 'minimum' actually entails arises because of the wide range of contexts, ministry needs and capacities across the Australian Anglican Church. A new approach to this is required and this is on the agenda of the Commission for 2017. It may be that a more realistic approach focusses on resources and guidelines for ordination in diverse contexts. A fundamental question for consideration in this process is: 'What sort of ministry does the Anglican Church of Australia require in order to fulfil God's mission in the world?'
2. At the request of Standing Committee of General Synod Consideration of proposed revised objectives of the Constitution of ABM Australia.

+Stephen Pickard
Chair, Ministry Commission

ATTACHMENT 1

Professional Supervision for Clergy and Lay Ministers

A Resource from the Ministry Commission for the 2017
General Synod

Prepared by Rev'd Canon Dr Richard Trist
Dean of the Anglican Institute
Ridley College, Melbourne

Background

Recent reports to General Synod have stressed the importance of regular accountability and leadership support for clergy and lay ministers. These have been described as “professional supervision”¹ and “formal mentoring and support”²

A number of dioceses are beginning to take this matter seriously by the establishment of professional supervision programs. These programs encourage church workers to undertake regular supervision for such reasons as:

- The implementation of a supportive, non-critical, and non-judgmental relationship to enable growth and development in ministry;
- The development of skills to enable clergy and parish workers to deal with the stresses of ministry;
- The review of vocations;
- The overall improvement of ministerial effectiveness.³

The programs have established processes including registration requirements for the approval of supervisors and the provision of financial support.

In spite of this however it is likely that many clergy and lay ministers across the Australian Church lack regular supervisory relationships.⁴ Even where such relationships are encouraged, issues of distance and finance may seem to be major obstacles, particularly for those in rural and regional areas.

How can the Ministry Commission assist the Australian Church to make progress on this matter and ensure our clergy and lay ministers are appropriately supported and supervised in their ministries?

Terminology

In many occupations the term supervision is synonymous with line-management. However in professions with an emphasis on pastoral care the term is used to speak of a consultative relationship between an external supervisor and a worker, where the supervisee consults with their supervisor who is neither their trainer nor manager.⁵

As professional supervision becomes more of a norm for Christian ministers, there is a need for clarity as to how it is different from other activities such as counselling, spiritual direction, mentoring and coaching. The following table may help to clarify these differences:⁶

¹ Anglican Church of Australia, *Faithfulness in Service: A national code for personal behaviours and the practise of pastoral ministry by clergy and church workers*, 2004, 16

² Anglican Church of Australia, *Viability and Structures Task Force, Report to General Synod 2014*, 47.

³ See <http://newcastle.anglican.org.au/mission-ministries/professional-supervision-program/>, and <http://www.perth.anglican.org/wp-content/uploads/2015/11/Policy-10.7-Clergy-Professional-Supervision.pdf>

⁴ The 2011 NCLS Leader Survey found that among senior leaders in Australian churches 7% did not have anyone with whom they could be completely honest. Another 22% indicated they had only one such person. Sterland, S. *Supportive Relationships: Personal Foundation 5, Factsheet 1.14006*. Sydney: NCLS Research, 2014.

⁵ The term is also used in Theological Field Education. In this context it may be referred to as ‘formational’ supervision with the supervisor referred to as a ‘ministry mentor’.

⁶ Adapted from a table in the *St Marks National Theological Centre Graduate Certificate in Professional Supervision Students Manual*, page 11.

	Counselling	Spiritual Direction	Mentoring	Coaching	Professional Supervision
Focus	The person's well-being; their emotional and psychological state.	The faith journey; relationship with God.	Issues of formation and development of career.	The development of skills needed in the workplace.	The overall development of a person's work or ministry; becoming a more effective practitioner through reflection on practice.
Process	Undertaken by a qualified person whose approach is controlled by the ethical codes of a professional body.	Usually undertaken by someone trained in sensing the work of the Spirit in a person's life.	The passing on of knowledge and experience to a mentee; usually undertaken by an older and more experienced person.	The use of support and challenge to deliver performance improvement; not necessarily undertaken by a person with the same occupational background.	Undertaken by a qualified person who pays attention to issues that arise from the supervisee's workplace; the concerns of the institution and the ministry recipients are always kept in view.
Approach	A professional relationship; short or long term depending upon the person's needs; regular meetings.	Usually more informal; a long term and on-going relationship.	Usually an informal relationship which is ongoing.	A short term activity with structured meetings; usually contracted.	A professional relationship with an annual contract where ethical and legal accountabilities are spelt out.

Each of these modes of support are important and useful. Clergy and lay ministers may undertake different modes in the different 'seasons' of their ministry career.⁷

The Benefits of Professional Supervision

The benefit of professional supervision lies in its ability to bring clarity and focus upon the complex nature of parish or chaplaincy ministry. Authors Jane Leach and Michael Paterson utilize a three-legged stool model to explain its three tasks:

1. The formative task – an educative aspect which concerns the equipping of the supervisee with a greater knowledge of the issues they are facing in order to resource them for their work.
2. The restorative task – a supportive function which understands the challenges of the supervisee's work, and provides a place for the 'recharging' of emotional and spiritual energy.

⁷ For example, in the Diocese of Melbourne aspirants to ordination are required to have a mentor; ordination candidates a spiritual director and placement supervisor; and priests-in-charge are offered a coach. At different times they may be urged/required to see a psychologist or counsellor.

3. The normative task – a quality control function which attends to issues such as boundaries and professional expectations.⁸

In a recent survey of clergy, 79% agreed that professional supervision had benefited them in their ability to undertake their ministry.⁹ Responses included the following:

[It] has helped me to 'stand back', see the big picture; [it] has helped me to deal with difficult situations and people...provided a sounding board and reassurance I am doing OK!

Given me tools for a different approach. Helped me to grow personally and professionally. One cannot harbor self-delusions, arrogance, theological infallibility...when one allows oneself to be subject to the insightful scrutiny of another.

Provided personal strategies for particular aspects. Affirmed the approach I have taken in some matters and therefore affirmed my ability to be an effective minister.

An opportunity to re-assess personal goals, work load and ministry direction.

Training of Supervisors

Those dioceses which have professional supervision programs in place have generally relied upon supervisors trained in CPE, psychology or social work. Theological College training of supervisors for clergy and church workers in Australia is growing but still limited.

St Marks National Theological Centre offers a Graduate Certificate in Professional Supervision (Clinical/Pastoral).¹⁰ The course is undertaken over one year, with a second year of practice required for the supervisor's accreditation with the Australasian Association of Supervision (AAOS).

The University of Divinity also offers a Graduate Certificate in Supervision.¹¹ This is a one semester full-time, or three semester part-time, course run in conjunction with the Jesuit College of Spirituality and Stirling Theological College.

Moore Theological College, in conjunction with St Marks National Theological Centre, offers 2 units in Professional Supervision as part of the MA (Theol).¹² The completion of the two units covers the teaching requirements for accreditation and recognition as a professional supervisor by the Australasian Association of Supervision (AAOS).

Ridley College is undertaking a similar partnership with St Marks in 2018, as part of its Master of Arts (Gold Class) program.¹³ The supervision units may also be undertaken as a separate Graduate Certificate of Ministry.

⁸ See Jane Leach and Michael Paterson, *Pastoral Supervision: A Handbook*, London: SCM Press, 2010, 62-65.

⁹ Personal correspondence with Archdeacon Arthur Copeman of the Diocese of Newcastle concerning a *Professional Supervision and Spiritual Direction Survey* of 39 clergy undertaken in 2013.

¹⁰ See <http://www.stmarks.edu.au/rto-counselling/gcps>

¹¹ See <https://www.divinity.edu.au/study/our-courses/graduate-certificate-supervision/>

¹² See <https://www.moore.edu.au/courses/master-of-arts-theology/>

¹³ See <https://www.ridley.edu.au/theology-courses/ma-and-ma-gold-class/>

Delivery

The key to the effective delivery of support across the Australian church is to ensure it occurs from the top down. If bishops and senior leaders do not see supervision as vital for their own ministry and learning, it won't be seen as important by others. As noted by Hawkins and Shohet:

The actions of the senior managers speak louder than their policy statements and it is important that they conspicuously exemplify the learning culture by, among other things, having coaching or supervision themselves and team coaching for the senior teams.¹⁴

In order to overcome the tyranny of distance e-Supervision may well be necessary. This mode of supervision is increasingly commonplace in other professions and guidelines can be adapted for its use within the church. These will include:

1. Specific training for supervisors in this mode of supervision.
2. Clear contracts on processes involved.
3. Clarity about the use of asynchronous and synchronous discussions.
4. Clarity about confidentiality and accountability.¹⁵

The effectiveness of this mode of supervision has been found to increase when an initial face to face meeting has already established the relationship.

Funding

Although finance may seem to be a factor precluding regular professional supervision, the 2013 survey of clergy in the Diocese of Newcastle found that 80% did not find cost an inhibiting factor. Most met their supervisor ten times over the year and most paid \$90 per session. Over half were willing to pay the full costs themselves rather than seek reimbursement from the Diocese or parish/agency.¹⁶

Conclusion

In the light of the increasing challenges facing clergy and lay ministers, and the heightened demand for the accountability of church workers, the Ministry Commission recommends that every Australian diocese takes seriously the benefits of professional supervision for its clergy and paid lay workers.

In order to achieve this the following steps are recommended:

1. An audit/ appreciative inquiry of what supervision/coaching is already occurring.
2. The development of some pilot projects particularly in rural and regional areas.
3. The support of General Synod by a motion put forward by the Ministry Commission.
4. The development of national supervision policies/guidelines.
5. A commitment to an ongoing audit and review process.

¹⁴ Peter Hawkins and Robin Shohet, *Supervision in the Helping Professions*, Fourth Ed, Berkshire: OUP, 2012, 235.

¹⁵ See Stretch, L.S., Nagel, D.M. & Anthony, K. (2012). 'Ethical Framework for the Use of Technology in Supervision', *Therapeutic Innovations in Light of Technology*. Vol. 3 (2), 37-45.

¹⁶ Some dioceses have utilized a three way partnership to fund regular supervision with the clergy/lay minister, parish/agency and diocese each contributing one third.

ATTACHMENT 2**PIONEERING MINISTRY IN AUSTRALIA TODAY****BACKGROUND**

The Anglican Church in Australia has been engaged in a conversation about its growth and decline since the early 1990s. The urgency of this conversation grew with each meeting of General Synod. Nevertheless, the number of aging congregations seemed only to increase nationally while diocesan capacity for mission appeared to diminish slowly with each meeting.

In 2004, the General Synod called for the development of a mixed economy church and pressed Anglicans to make evangelistic mission a priority. The *mixed economy church* was a concept that emphasised collaboration between existing congregations and fresh expressions of church. Many adopted the term *fresh expressions* as an umbrella that emphasised the similarity between approaches that emphasised a more incarnational approach to mission to connect with people who don't and won't go to church.

A wide variety of denominations in the UK and later Australia used these concepts to encourage the development of church planting and more contextually appropriate forms of ecclesial life. Those developing such forms have generally become known as *pioneers*, who in imitation of Christ, are among the first to enter a new space or place so that those living there might hear the good news, connect with God and form a new Christian community. The intention was not to replace the local parish church. It recognised that one style of worship could not reach or engage with everyone in its vicinity. Consequently, any parish that took its locality seriously would need to develop a variety of forms of church to engage with the diversity of people in their neighbourhood.

General Synod meetings in 2007, 2010 and 2014 passed resolutions affirming the importance of church planting and encouraging the development of appropriate strategies to encourage the development of fresh expressions of church.

ISSUES

The Anglican Church of Australia and the Church of England have followed different trajectories when it comes to capacity building for mission. One church is developing an ecosystem capable of bringing systemic change over the long-term, even when significant diminishment is anticipated, while the other lacks many of the means for finding a new future.

Both churches are characterised by small, aging congregations, heritage properties and operate in a society where each generation has half the connection with the church and awareness of Christianity of its predecessor. Australian dioceses are more isolated, less resourced and culturally inclined to work independently.

The underlying issues become evident when compared as England has made substantial progress while Australia has lagged significantly.

Approach

It is well known across multiple fields that the way a problem is perceived and approached will strongly influence the solutions selected by decision makers, whether it is a matter of personal need, familial dysfunction or a social issue affecting large groups of people.

Many Australian Anglicans are inclined to understand mission reactively through the lens of institutional survival. Such a lens is designed to filter out solutions that do not fit or conform to pre-existing institutional commitments.

By contrast, England has focussed on learning about mission which has focussed attention on evidence and effectiveness. Such a lens highlights solutions which may change institutional commitments.

The result is that one makes progress while the other finds itself in a self-reinforcing loop.

Attitude

Both churches are characterised by robust groups which operate a range of institutions that reinforce their theological interests. Talking about mission across such lines is challenging, even exhausting as each sees different implications arise from the same Gospel. Language can unify and energise people as they discover a shared perspective. It can also divide as different perspectives splinter relationships and cause good will to dissolve.

Australian Anglicans lack a shared language when it comes to mission. Concepts like fresh expressions and pioneers have been perceived as being too English or plainly unnecessary in preference to their own local terminology. They are more inclined to dismiss the value of such conversations preferring to talk with those who share their theological outlook instead. The result is that pre-existing approaches, attitudes and solutions become reinforced while the capacity for knowledge transfer around the Australian church is diminished.

Such conversations are no less tiring in England, yet they are valued more highly because they facilitate learning. Concepts like fresh expressions and pioneers have been popular because they have helped many to see the need and opportunity to follow Christ in new ways among new people. Such concepts have enabled people to see similarities without diminishing their differences. Consequently, pre-existing approaches, attitudes and solutions became open to question, review and enhancement.

The result is that one has the capacity to identify and adopt better solutions while the other normalises unsatisfactory outcomes.

Evidence gathering

Both churches have markedly different capacity and interest in research based evidence. Evidence is important because it can challenge established opinion, sometimes making hamburger out of our sacred cows.

Many Australian dioceses have little interest or capacity to quantify their congregational life. Few dioceses make use of projects like NCLS and NCD and even fewer congregations appear to use such material to inform their decision-making. Evidence is dismissed as untheological and an intrusion of profane business into the sacred ecclesia. Although it is comforting not to see discouraging numbers, it does mean that centres and patterns where growth is occurring also go undetected.

In England, several significant research projects have been initiated quantifying how and where growth was occurring. Such work shows that there is no simple reason for decline nor is there a single recipe or guaranteed pathway for growth. In 2016, some 15% of congregations in English dioceses are fresh expressions with over 50,000 people involved, 60% of whom had either never connected with church before or had re-engaged after many years.²⁷ Such rates far exceed conventional congregations where the overwhelming majority are long-term attenders.

The result is that one church can identify a new pathway forward while the other recommits to the pathway already travelled.

Reshaping ministry

Evidence, interests and approach all inform how the work of ministry is understood and encouraged. This sets the basis for selection criteria, training requirements, ordination standards, deployment considerations and the ongoing development of clergy. Pioneer ministry is a new approach the nature and means of development require much discussion, clarification and evaluation.

Australian dioceses have had a superficial conversation about pioneering, preferring to see it as one more task for clergy who are already burdened by unrealistic expectations. Few dioceses have explicitly sought to ordain pioneers or planters. Fewer have developed pioneer ministry as an avenue for lay or diaconal engagement. Chaplaincy remains defined by civic institutions like hospitals and prisons.

The English church has been engaged in a deep and long-term conversation about the assumptions underpinning the practice of contemporary ministry. Pathways for pioneers into ordination and deployment have been developed. While not all ordinands may be pioneers, nevertheless pioneering capacity has been brought into selection and training processes for all clergy. Furthermore, pioneering is not confined to the ordained. Significant energy has been invested to encourage lay involvement in developing new initiatives. The interest in pioneering is reshaping chaplaincy as community based leadership rather than simply meeting the needs of inflexible government institutions.

The result is that one church has undertaken to rethink, review and recast its approach to ministry while the other re-treads safe but tired approaches. Opportunities and capacity for building chaplaincy in community are developing in one church, while chaplaincy remains subservient to government in the other.

Centres of excellence

Clergy and laity need to be equipped and educated about working contextually. The task of contextualisation remains contested. Christians are not of one mind about how missiology and ecclesiology arise from Christology. Anglican opinion is further divided as to whether mission is best approached in a didactic or reflective manner.

Australian dioceses have few centres of excellence in mission to draw upon. For the most part, Anglicans looking to explore pioneer ministry resort to a host of external third party groups for inspiration and advice, many of which have roots in American conservatism.

²⁷ George Lings (2016). *The day of small things. An analysis of fresh expressions of church in 21 Dioceses of the Church of England*. Church Army Research Unit. Available online at http://www.churcharmy.org/Groups/244966/Church_Army/Church_Army/Our_work/Research/Fresh_expressions_of/Fresh_expressions_of.aspx

Mission and evangelism does not figure highly in theological systems which are geared to producing theologians and pastors rather than pioneers. Few resources or programs exist for lay people and there is no centre to stimulate or advance the conversation.

English dioceses have more institutional capacity yet many of their theological colleges are experiencing similar pressures of rising costs and inadequate enrolments. Anglican groups like Church Army, CMS and the Centre for Pioneer Learning at Cambridge have developed as centres where pioneers and planters can train together. Furthermore, the Mission Shaped Ministry program has added significant capacity to congregations eager for lay people to develop new initiatives. The Fresh Expressions initiative has provided an invaluable institutional centre to stimulate and rally resources for the conversation nationally.

The result is that one church has an open system for pioneers catering to all parts of the broad and diverse Anglican family while the other church has an approach where the few, exceptionally motivated professionals are expected to find their own way.

Partnership

A three-fold cord is not broken easily. Institutions that lack the internal capacity to undertake a project by itself can build the capacity by working productively with others as each contributes according to their interests and ability.

Australia dioceses find it difficult to work together for many reasons, both cultural and practical in nature. Neither are Anglicans adept at learning from or cooperating with other denominations in mission, dismissing their insights as either too conservative or liberal. They are also inclined to rely on internal funding channels, which means their capacity is committed and limited.

The Church of England has intentionally developed a collaborative approach to capacity building. Multilayered links have been built between congregations and dioceses with a host of networks and third party groups, both nationally and internationally. They have sought partnership with individuals who have provided independent sources of funding. Such partnerships mean that each step forward enhances and improves capacity.

The result is that one church tends to operate in an isolated manner and is inclined to inaction because of inadequate resources while the other operates openly and has better capacity to find resources by cultivating relationships both inside and outside the church.

INSIGHTS

The Church of England is often depicted by the media as an ornery institution with intractable problems that is facing imminent demise. That church has all the same problems that beset the Australian church, only at great scale. The Australian church cannot replicate or duplicate the English approach. Yet there are many things we can learn from this experience.

The focus on pioneering has renewed energy and identity as God's people proclaiming God's Gospel and engaged in God's mission.

God creates a different future when God's people are attentive to learning and have an attitude characterised by gracious discovery rather than closed certainty.

Evidence is vitally important, yet patterns are not self-evident and lessons need to be implemented over the long-term.

Ministry practice must be reshaped to address future needs even if many current congregations presently lack the flexibility to harness such insights. In time, change happens as parishes can be reborn by starting new initiatives.

Centres of excellence are important because they give the conversation shape, energy and direction.

Mission only ever happens through partnership, with God and each other. When done by ourselves it becomes a hollow noisy instrument.

Pioneer ministry can revitalise chaplaincy. If the Australian church has struggled to develop a track for pioneers it may have more success by focussing on chaplaincy, which after all is ministry focussed on developing communities of faith in secular environments among people who have little capacity to engage with the church.

Reimagining and developing the capacity of Australian Anglicans to engage in pioneer-styled chaplaincy is a vital yet unexplored pathway to a new future.

Venerable Dr Wayne Brighton,
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For the Ministry Commission

Anglican Church of Australia
Ministry Commission
Ordained Local Ministry Report

2 May 2017

Key Points

- Ordained Local Ministers are called out by members of their local ministry unit within the context of a process approved by their bishop. They are ordained as deacons and priests and licensed to minister in that locality in collaboration with other members of that local ministry unit.
- Seven dioceses in the Anglican Church of Australia have indicated that they embrace Ordained Local Ministry. Six of these dioceses are in rural or remote areas or have some significant rural or remote regions in their dioceses. These six also have viability concerns, as identified in the 2014 Report of the Viability and Structures Taskforce.
- The stated motivations for the dioceses which embrace Ordained Local Ministry include:
 - the provision of ministry in rural and remote areas where other forms of ministry are not possible;
 - the connections between Ordained Local Ministers and their local congregation;
 - Ordained Local Ministry is something older candidates might consider undertaking;
 - intentionally embracing a theology of Collaborative Ministry principles and practices which includes the discernment by the parish and diocese of those with the gifts to be called to Ordained Local Ministry; and

- it affirms that some members of every local church have the gifts and the skills necessary to lead others, and if there is someone within a local context who has the particular gifts and calling, this may take the form of Ordained Local Ministry.
- There are variations in the ways dioceses which embrace Ordained Local Ministry discern and select candidates, educate and provide formation, and enable ongoing post-ordination development and training.
- A questionnaire of the experience and perceptions of some current Ordained Local Ministers indicates that they are predominately non-stipendiary and serve as part of a ministry team.
- The perceived strengths of their ministry emanate from their local established contacts and availability, pastoral skills and the encouragement and support they can provide for the general clergy.
- Some of the challenges and concerns Ordained Local Ministers identify relate to:
 - their theological education and training;
 - post-ordination training, development and opportunities for collegiality;
 - identifying the next generation of Ordained Local Ministers; and
 - some lingering negative perceptions of their ministry by other clergy.
- The final section of this Report provides some recommendations which include:
 - aspects which should be included in the initial selection and discernment process for potential candidates for Ordained Local Ministry;
 - that candidates for Ordained Local Ministry should normally have at least commenced if not completed prior to ordination, a theological qualification appropriate to the ministry to which they will be licensed;

- candidates should successfully complete a prescribed program of ministry skills training and formation; and
- Ordained Local Ministers be supported in a program of intentional continuing post-ordination education, training and development.

Purpose

1. The purpose of this report is to provide an overview of the varying responses to Ordained Local Ministry in the Anglican Church of Australia and to make some recommendations for the development of appropriate standards in the selection, post-ordination training and ministry development of Ordained Local Ministers.

Background and Introduction

2. At its session in July 2014, General Synod considered the Report of the Viability and Structures Taskforce and in Resolution 65/14:
 - 2 f) Requests the Ministry Commission of General Synod to examine the issues from the Report related to ... 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.
3. At its November 2014 meeting, the Ministry Commission resolved that a group comprising Mr Michael Ford, the Right Reverend Alison Taylor, Mrs Sue Williams, and the Reverend Dr Max Wood commence this project.
4. In early 2015, members of the group formulated the content of a questionnaire to be completed by an appropriate representative of each diocese in the Anglican Church of

Australia to provide an overview of their responses to Ordained Local Ministry and, where relevant, aspects of their practices. Responses from all 23 dioceses to the questionnaire were obtained in varying detail. A copy of the questionnaire is contained in Appendix 1.

5. At its April 2016 meeting the Commission asked the group to conduct a further questionnaire of some Ordained Local Ministers regarding their experience and perceptions of relevant aspects of their ministry. Thirteen Ordained Local clergy in four of the dioceses which currently embrace Ordained Local Ministry completed the questionnaire. A copy of this second questionnaire is contained in Appendix 2.
6. The General Synod Resolution 65/14, which is partially excerpted above, requests the Commission, among other things, to consider issues relating to the development of appropriate standards of selection, formation, training and professional development of Ordained Local Ministers. In the recommendations set out at the end of this report, the Commission has sought to comply with this request.
7. The Commission subsequently reflected upon the nature of the implied aspiration contained in this request. Specifically, with the identification and potential adaptation of uniform standards, this approach seeks a more cohesive response to Ordained Local Ministry. However in this instance, cohesiveness and uniformity were not themes reflected by respondents with respect to their current practices or future aspirations. The desire therefore for a 'one size fits all' approach with respect to Ordained Local Ministry standards across the national church may very well be frustrated by the reality of the diverse diocesan contexts in which we operate and the disparate priorities dioceses may identify.
8. Concerning terminology, General Synod Resolution 65/14 refers to "Non-Stipendiary Ministry". This is, as the term suggests, ministry for which the minister does not receive a stipend and is not ordinarily paid, beyond possibly the reimbursement of reasonable expenses which have been incurred.

9. The relevant section of the 2014 Report of the Viability and Structures Taskforce (48-49) uses a variety of terms including: "Ordained Local Ministry", "Locally Ordained Ministry", "Ministering Communities", "Enabler", and "Non-Stipendiary Ministry". As will be outlined below, the questionnaire of dioceses that embrace Ordained Local Ministry confirms this broad variety of terminology that is employed.
10. The Church of England guidelines issued by the House of Bishops in 1987 referred to "Local Non-Stipendiary Ministry", and in 1998 a report by the Advisory Board of Ministry of the General Synod of the Church of England entitled *Stranger in the Wings* used the term "Ordained Local Ministry".
11. In this report the preferred terms are 'Ordained Local Ministry' (OLM) and 'Ordained Local Ministers' (OLMs). The focus of the term OLM is upon 'locality' and the 'local ministry unit', i.e. the local parish or congregation, where and with whom this ministry is to take place. This is distinct from the focus of the term 'Non-Stipendiary Ministry' which is non-payment of the minister, although, as will be discussed in the course of the questionnaire conducted of OLMs, non-payment is also a common characteristic of OLM.
12. Dioceses in a number of Anglican Churches beyond Australia embrace forms of OLM including: New Zealand, England, Scotland, Canada and the United States of America.
13. In simple terms, OLMs are called out by members of their local ministry unit within the context of a process approved by their bishop. They are ordained as deacons and priests and licensed to minister in that locality in collaboration with other members of that local ministry unit.
14. Because OLMs are 'ordained' as deacons and priests, such ordination is within the single threefold Orders of the Church. The 'local focus' of OLM and any other distinctive issues, such as whether OLMs are non-stipendiary or part-time, are variations within the threefold Orders of the Church.

15. This noted, the initial selection and discernment process for potential OLM candidates involving members of the local ministry unit serves to highlight the special place of the local members in this process and emphasises the theological legitimacy of the local congregation.
16. As will be further confirmed in the responses from OLMs, their ministry will often, if not predominately, take place as part of a team. This locates OLM broadly within principles of collaborative ministry which affirms the importance of team ministry both in terms of leadership teams and leaders and also people working collaboratively.
17. Collaborative ministry emanates from the New Testament understanding of the Church which affirms that by birth and baptism all Christians receive gifts from God for ministry. All Christians have abilities and skills to offer to God and in God's Service (Ephesians 4:4-7, 11-14). And all ministries are interconnected (Romans 12:4-5).
18. With its emphasis upon the gifts for ministry that all Christians receive from God, collaborative ministry can focus people upon the theology of vocation to ordained ministry. In context, both the local congregation and individual members can examine whether some people may have a vocation to OLM to serve in collaboration with general clergy and members of their local congregation and community.
19. Collaborative team ministry approaches, including, where discerned appropriate, OLMs, have the potential to enable additional ministry in local ministry units as well as sustaining sacramental and preaching ministries that may have reduced or ceased if more traditional general stipendiary clergy approaches had been solely pursued.

The Ordained Local Ministry Questionnaire

Overview

20. The responses received from representatives of the 23 dioceses reveal that there are currently three broad responses to OLM in the Anglican Church of Australia:
- a. **Embrace OLM – 7 dioceses** – six of which had some form of established OLM processes and one diocese which was in the process of establishing an OLM process.
 - b. **Do Not Formally Embrace OLM but have some features which resemble OLM in practice – 5 dioceses.**
 - c. **Do Not Embrace OLM – 11 dioceses** – some of whom provided reasons as to why this is their position.
21. Of the seven dioceses that embrace OLM, six of these dioceses are either in rural or remote areas or have some significant rural or remote regions in their dioceses. However, nine of the eleven dioceses who do not embrace OLM are similarly in either rural or remote areas or have some significant rural or remote regions in their dioceses.
22. Of the seven dioceses that indicated they embrace OLM, six of these dioceses had viability concerns identified in the 2014 Report of the Viability and Structures Taskforce (VSR). Of the eleven dioceses which indicated that they do not embrace OLM, only four of these dioceses have viability concerns identified in the VSR.
23. None of the metropolitan dioceses are in the first "embrace OLM" category, however, one metropolitan diocese is in the "does not formally embrace OLM but has some processes which resemble OLM in practice" category.

Dioceses that Embrace OLM*Terminology*

24. Concerning the terminology that was used, the responses received from representatives of four of the seven dioceses which embrace OLM indicated that they used the terms: "Ordained Local Ministry", "Locally Ordained Ministry", "Locally Ordained Clergy", "Local Deacon" or "Local Priest" as the name, or one of the names to describe this ministry, all of which emphasise the perceived 'locality' importance and the 'local ministry unit' focus of this ministry.
25. Some of the other terms used by respondents in this category include: "Enabler Supported Ministry" with an "Ordained Team Member" and also "Clergy in Local Mission".

Motivations for Embracing OLM

26. The motivations for embracing OLM identified by dioceses in this category included:
- The desire to maintain some form of sacramental ministry in a diocese which covers vast geographical areas with small rural and remote congregations.
 - As the population decreases in many rural areas, some parishes are being clustered together with OLMs being utilized as part of a ministry team, together with lay ministers, under the supervision of a senior priest to provide ministry in the larger cluster arrangement.
 - It is becoming a contemporary necessity in many rural ministry contexts.
 - It is something older candidates may consider undertaking.
 - Where this has been attempted, the 'local' connection and ties between the OLM and congregation has demonstrated a positive willingness on the part of the congregation to engage with and support this type of ministry initiative.

- The greater cost of training general clergy as compared to OLMs in dioceses with minimal financial resources.
- The calling out of OLMs from congregations affirms and supports collaborative team ministry, which itself reflects the gift of ministry that every Christian receives in baptism.
- OLM reflects a developing conceptualisation of the mission of the People of God.
- OLM reflects a theology of the ministry of all believers, expressed in a context where other forms of ministry are not possible.
- Every local church needs to discern and celebrate the gifts that are evident in members. Whilst every Christian has been gifted to share in the ministry of the Church, some members of every local church have the gifts and the skills necessary to lead others. If there is someone within a local context who has the particular gifts and calling for ordained ministry, a congregation may enter into a process of discernment with the diocese for OLM within a local parish ministry team.

Initial Discernment and Selection Process

27. One of the important characteristics identified in the processes employed by dioceses who embrace OLM is the place of some form of local discernment meeting by the local ministry unit early in the process in order to identify individuals as potential OLM candidates. While the processes and formats vary, four out of the seven dioceses who embrace OLM have this discernment meeting as the initial or close to initial step in the process.
28. If potential OLM candidates are identified, they then progress into some form of diocesan discernment/vocations process which in some instances is preceded by a meeting or approval by the Diocesan Bishop.

Theological Education and Ministry Skills Training

29. The responses received from representatives of the dioceses which embrace OLM indicate that there is some variation in the requirements for theological education. One representative indicated that they require successful completion of a Diploma in Theology, which is ordinarily equivalent to one year full-time tertiary education. Another diocese which embraces OLM indicated that they have different requirements depending upon whether an OLM candidate will be ordained for the permanent diaconate (minimum a Certificate in Theology and/or completion of a study program such as Education for Ministry (EfM) from the University of the South, USA) or the priesthood (a Diploma in Theology). There were also particular training arrangements and minimum requirements for indigenous and non-indigenous candidates in that diocese, with non-indigenous candidates required to undertake some additional training to assist their understanding of relevant cultural differences.
30. At least two of the respondent dioceses use the perceived academic ability and previous learning experience of the particular OLM candidate as the basis upon which to set their minimum requirement of theological education for ordination. In one diocese this could range from some candidates being required to obtain a Diploma in Theology qualification, other candidates, the completion of a study program, such as EfM, and for some candidates a prescribed reading and theological reflection program. The other diocese which adopted this approach suggested completion of a program such as EfM would be the minimum requirement for some candidates with others being required to complete the Advanced Diploma of Christian Ministry and Theology from St Mark's, Canberra.
31. Three of the respondent dioceses require a minimum completion of an internal certificate. For one diocese this certificate comprises of subjects from the Preliminary Theological Certificate (PTC) from Moore College, Sydney.¹ Another diocese requires the completion

¹ Subjects cover biblical and theological studies and are supplemented by some local-based subjects covering ministry, mission and ethics and bible forums. A second stream of this certificate also offers subjects from the

of the Certificate in Theology and Ministry from Trinity College, Melbourne together with an additional prescribed reading program. The remaining diocese requires completion of an internal course which is administered by Trinity College, Melbourne.²

32. With respect to ministry skills training, four of the representatives of dioceses which embrace OLM indicated that ministry skills training of OLM candidates primarily took place at the local level by an appointed supervisor or team leader in their ministry area or a surrounding locality. One of these representatives also indicated that this training was supplemented by some diocesan-level intensives for OLM candidates.
33. Two of the respondents in this category indicated that they have comprehensive diocesan-level ministry formation programs established for stipendiary candidates in which OLM candidates are included and are required to participate.³

Ongoing Development and Training

34. Concerning arrangements for ongoing training and development of OLMs, three representatives of dioceses who embrace OLM indicated that a local supervisor/enabler has some responsibility for the ongoing development and training of the OLM assigned to them.
35. Three of the respondent dioceses indicated that they require OLMs to participate in their scheduled diocesan post-ordination training and development programs, and six respondents specified that they either required or encouraged OLMs to participate in annual clergy schools or conferences.

Preliminary Ridley Certificate (PRC), Ridley College, Melbourne, which cover biblical, theological, ministry/mission and ethics subjects which are also supplemented by local bible forums.

² This course covers topics including: experience of living the Christian life, the Old and New Testaments, the history of the Anglican Church, liturgy and worship, homiletics, leading Bible studies and small groups, and principles of pastoral care and visiting.

³ The formation program of one of these dioceses covers topics including: priestly identity, mission and evangelism, social justice, Christian education, pastoral care, innovative ministry, Scripture, liturgy, Sacraments, self-care (through spiritual directors, professional supervisors and skills in conflict resolution), resilience skills (integration of prayer and theological reflection into ministry, collaborative leadership and ministry).

Strengths of embracing OLM

36. Representatives of the dioceses which embrace OLM identified a number of strengths which they perceived from having embraced OLM and their OLM processes which included:
- OLM offers a wide range of ministry opportunities for people.
 - The process encourages team ministry.
 - The use of OLMs in some parishes has taken pressure off of the local parish finances, which means that other creative ministry initiatives are now possible in these parishes that would otherwise not have been.
 - The parish and parishioners get a stake in the process.
 - OLMs have local community knowledge and experience.
 - Without embracing OLM, ordained ministry would simply not be possible in some remote geographical areas.
 - OLM fosters local interest, which you lose if you rely upon 'fly in, fly out' general clergy arrangements.

Areas for Improvement

37. Representatives of the dioceses which embrace OLM identified a number of areas for improvement with the overall approach of their respective diocese to OLM along with some other common challenges which included:
- The need to better utilise technology, such as online video conferencing, to allow OLM group contact, which is not otherwise practical due to geographical separation of OLMs and their supervisors/mentors.
 - Discerning the next generation of OLMs.
 - Nurturing OLMs and providing the support and infrastructure they need for their ministry.
 - Improved ongoing training, development and mentoring.

- Adapting to changes in the minimum requirements for OLMs when existing OLMs are already in place under previous arrangements with different requirements.
- Ongoing education of general clergy regarding the validity and importance of OLM and OLMs.
- Responding to the challenges created in the situation where an OLM moves from the congregation in one particular location in which they were called out to another location.
- Sourcing appropriate general clergy to function as supervisors for OLMs and the ability of supervisors to adequately carry out this role in light of their other commitments and responsibilities.

Dioceses which have Some Features that Resemble OLM in Practice

38. Concerning this second group, the responses of the five representatives of dioceses in this category indicate that they do not formally embrace OLM and do not have an OLM program in their dioceses. Therefore in contrast with the first group of respondents, this second group have no intentional ownership of OLM. However, the identifiable practice of these five respondents contain at least some features which are similar to those articulated in the first category of respondents.
39. For example, one respondent in this category indicated that in their diocese, the practice has been to permit some older candidates with considerable life experience to be ordained as deacons and priests to serve as assistants only in their local parishes with the attainment of lesser minimum theological education qualifications than is expected of other candidates.
40. A similar situation was identified by the representative of another diocese where the motivating factor for permitting the attaining of a lesser minimum theological education qualification was not age and experience but rather the need to respond to particular cultural and linguistic challenges. In this instance, the respondent also identified that

there is significant local congregation involvement in the selection and discernment of suitable candidates to potentially serve as ministers in these particular cultural and linguistic contexts. As had been previously highlighted, this is a key characteristic which can be identified in the processes employed by dioceses who embrace OLM.

41. One respondent also indicated that some deacons may be ordained in their diocese for pioneering ministry initiatives, local chaplaincies or parish-based pastoral ministries whilst having attained a lesser minimum theological education qualification than is expected of candidates for general ministry.

Diocese which Do Not Embrace OLM

42. Of the representatives who completed the questionnaire, eleven indicated that their diocese does not embrace OLM and in their responses, unlike the second group, they did not indicate any features which resemble OLM in practice.
43. Two respondents in this category did indicate that due to financial constraints they had some non-stipendiary clergy licensed in their dioceses. However, in both of these instances there were none of the types of local selection/discernment or training/formation practices previously identified within the dioceses which embrace OLM. These are general clergy not being provided with a stipend for their ministry as distinct from being OLMs.
44. Some of the representatives of the dioceses which do not embrace OLM identified a number of motivations for their diocese's position on this which included:
 - One respondent raised the concern that OLM has the potential to promote an erroneous theological understanding of ordination which holds that there are two 'classes' of Holy Orders – for example 'local' priests and 'general' priests.
 - Another respondent raised a similar concern that OLM may give the appearance of creating a "Fourth Order" of ministry.

- Another concern raised was that OLM may be hard to distinguish with some forms of existing lay ministries and that maintaining this distinction is important.
- Two respondents indicated that, from a practical perspective, in their dioceses the need to pursue OLM had not arisen. Both respondents indicated that they have a supply of active and/or retired clergy to fulfil the role which other dioceses may in some instances use OLMs to fulfil.
- One respondent indicated that their diocese was more likely to have existing parishes join or amalgamate than pursue OLM initiatives.
- One respondent indicated that their diocese would not consider any process for the ordination of ministers that did not involve them receiving a full, traditional theological education and degree, the implication being that OLM did not satisfy this requirement.
- A concern was also raised about the extent to which OLM is consistent with the call for those who are ordained to "put away, as much as possible, all worldly preoccupations and pursuits" (AAPB Ordering of Priests).
- One respondent was concerned that OLM may have the result of "papering over" problems which are inherent in the existing parochial system. Rather than OLM, this respondent maintained that the focus should be on the problems in the existing system.
- Concern was also raised by one respondent about the use of OLM in rural and remote ministry settings. In their opinion, such settings have great challenges and require clergy with greater than the standard minimum ordination requirement for theological education and ministry skills training for general clergy as opposed to less.

The Experience and Perceptions of Some OLMs Questionnaire

45. As outlined above, a questionnaire was also conducted of thirteen OLMs across four of the dioceses which currently embrace OLM. The respondents who completed the questionnaire have been in OLM for between four and 24 years.
46. The respondents confirmed the information in the VSR and the first responses in the first questionnaire concerning the variety of terminology by which this type of ministry and ministers are known including: "Ordained for Local Ministry", "Clergy in Local Ministry", "Clergy Licensed for Mission" and "Ordained for Team Ministry".
47. Of the thirteen respondents, twelve of these are part of a team ministry led by a general minister or an enabler from beyond the ministry unit. One respondent OLM was the only ordained minister in their parish.
48. None of the respondents indicated that they received or expected to receive a stipend. Approximately half had been offered a travelling allowance and some reimbursement of expenses, such as for attendance at clergy conferences. The one respondent who was the only ordained minister in their parish received a fixed monthly allowance of \$300pm.
49. Some of the respondents were involved in the preparation and officiating at liturgical worship (including preaching) every week. For others, depending upon the proximity and availability of other clergy, the frequency could be fortnightly or monthly.
50. One respondent indicated that they had only recently been invited to attend deanery meetings and in one of the four dioceses who embrace OLM, OLMs are not entitled to vote at Diocesan Synod.
51. Concerning retirement, one respondent indicated that their diocese had a set maximum age limit. Some respondent OLMs indicated that they expected to be "tapped on the shoulder" at the relevant time, and approximately half envisaged that their ministry would continue as long as they themselves felt called to do so.

52. When asked to identify the strengths of their OLM, respondents nominated the following characteristics:
- being well known and involved in their local communities
 - availability and encouragement
 - pastoral skills
 - the support they provide for general clergy.
53. Some positive aspects and experiences of OLM identified by the respondents included:
- Most respondents identified their ministry as being indispensable in the rural or remote settings in which they lived. One respondent remarked: "If it weren't for us, there would be no Anglican ministry in this place."
 - All respondents affirmed the joy of their ministry and the transformative effect it had had on their lives.
54. Some challenges and concerns about OLM identified by the respondents included:
- Lack of formal theological training.
 - That initially post-ordination training had been seriously undertaken but that this had tapered off over time after some initial enthusiasm.
 - Most respondents were concerned that the possibilities for ongoing training and development were limited due to factors including geographical distance and the lack of financial assistance provided by their dioceses.
 - There was a general concern that identifying the next generation of OLMs was not obvious.
 - The limited opportunities provided for OLMs to meet together.
 - Some of the respondents identified a continuing perception that OLMs are viewed by some of the general clergy as being "B Grade" clergy. This view was perceived as being greater among younger newly ordained general clergy.
 - In contrast to some of the general clergy, respondents perceived that their acceptance by the laity was extremely high.

Recommendations

- a. That General Synod receive the report and refer it to all dioceses.
- b. That it should be affirmed that OLMs are called out by members of their local ministry unit within the context of a process approved by their bishop and who, as deacons and priests, are licensed to minister in that locality in collaboration with other members of that local ministry unit.
- c. That in the development of appropriate standards of selection and training of candidates for OLM:
 - i. careful reference should be made to the Guidelines for Ordination as prepared by the Ministry Commission; and
 - ii. OLM is a ministry which can occur in circumstances where a self-conscious, intentional and justifiable variation to the minimum guidelines for ordination might be made by dioceses.
- d. That the initial selection and discernment process for potential OLM candidates be in a form acceptable to particular dioceses but should include:
 - i. the provision of adequate information and communication to the local ministry unit regarding the level and willingness of the commitment required for this process;
 - ii. appointment by the diocese of a suitable resource person to guide the local ministry unit during the selection and discernment process;
 - iii. the provision of appropriate teaching and guidance to the local ministry unit about the nature of leadership and the skills, training and formation to be undertaken by potential OLM candidates;
 - iv. potential candidates for OLM prayerfully considering and reflecting upon the discernment of members of the local ministry unit, whether they have come to

- accept it as their own, and thus their own sense of call to OLM before they allow their name to go forward after the initial process;
 - v. potential candidates for OLM should also have prayerfully considered and reflected upon the particularity of the OLM calling; and
 - vi. an understanding that upon any relocation of the OLM, in the fresh context, there may be different expectations relating to licensing.
- e. That candidates for OLM should normally have at least commenced if not completed prior to ordination, a theological qualification appropriate to the ministry to which they will be licensed.
 - f. That candidates for OLM successfully complete a prescribed program of ministry skills training and formation in their local ministry units which is approved by their diocese and will ideally be supplemented by involvement in additional diocesan-level ministry skills training and formation processes.
 - g. That OLMs be supported in a program of intentional continuing post-ordination education, training and development at local ministry unit level and also have involvement in relevant diocesan processes.
 - h. That prior to the commencement of a Bishop's Licence, the diocese, local ministry unit and the OLM develop and enter into a ministry agreement setting out all relevant matters with respect to the appointment, including reimbursement of reasonable expenses and arrangements for ongoing review.
 - i. That dioceses proposing to engage in OLM ensure that their ordinances, regulations and policies are amended accordingly.

Appendix "1"

Ministry Commission

Ordained Local Ministry Project

Questionnaire to Diocesan Representatives

Diocese: _____

Person Contacted: _____

1. Does your Diocese embrace Ordained Local Ministry (Non-Stipendiary Ordained Ministry) ("OLM")?
2. If "yes", go to Question 3. If "no", then: Does this represent an intentional attitude which is unlikely to change, or is it still an open issue which might receive further discussion, debate and decision at a future time? (Why does your Diocese not embrace OLM?)
3. What is your OLM process called?
4. What do you think are the primary motivations for your Diocese embracing OLM?

5. Who is responsible for overseeing the OLM process in your Diocese?

6. What are the processes for the selection and discernment of candidates for OLM in your Diocese?

7. What are the processes in your Diocese's OLM program for:
(a) Theological education?

(b) Ministry skills training?

(c) If you do either of (a) and/or (b) in your own Diocese, can you provide an outline of what areas are covered?

8. What are the processes for professional development and continuing ministry education of your OLM clergy?

9. Can you identify some general:
(a) Strengths in your OLM approach?

(b) Areas/issues for improvement in your approach?

Appendix "2"

Ministry and Mission Commission

Ordained Local Ministry Project

Questionnaire to Ordained Local Ministers

Person Contacted: _____

Diocese: _____

Ordinations: Date (d)..... (p).....

1. Outline your selection / discernment process.
2. Describe your initial, then ongoing training and 'formation'.
3. Describe the strengths (as you see them) of your ministry.

4. What are the big challenges (i.e. drawbacks, roadblocks, disappointments) in your ministry?

5. Describe the relationship (level of support) you have with –

- The Diocese
- Other OLM's
- Stipendiary clergy
- Lay people

PROFESSIONAL STANDARDS COMMISSION

MAKING OUR CHURCH SAFE: A PROGRESS REPORT AND RECOMMENDATIONS FOR ACTION

MEMBERSHIP

Mr Garth Blake SC (Chairperson)
The Right Reverend Dr Greg Anderson
Ms Helen Carrig
Ms Nicola Lock
Ms Audrey Mills
Ms Marilyn Redlich
Mr Michael Shand QC
Ms Dianne Shay
The Reverend Canon Tim Spencer
with Ms Anne Baker

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1 EXECUTIVE SUMMARY

Introduction

The Anglican Church of Australia (**the Church**) has an on-going challenge arising out of the misuse of power by some clergy and church workers and its impact on those who have been abused, as well as on the Church community.

The importance of these matters to our community is evidenced by the Victorian Parliamentary Inquiry Into The Handling Of Child Abuse By Religious And Other Non-Government Organisations (**the Victorian Inquiry**) and the Royal Commission into Institutional Responses to Child Sexual Abuse (**the Royal Commission**).

Activity

We have set out our activity since the 16th General Synod in this report.

We have received feedback from the Standing Committee, the Professional Standards Directors' Network and other Commissions in relation to some bills for canons and policies. This feedback together with the recommendations of the Royal Commission have been taken into account in our recommendations.

Safe Ministry Policies and Structures

There have been widespread efforts throughout the Church to put in place comprehensive policies and structures to make the Church safe for all.

However, both the Victorian Inquiry and the Royal Commission have observed there continue to be barriers to change around attitudes and practice for safe ministry and professional standards in the Church. The Royal Commission has emphasised that a significant barrier is the lack of national consistency in policy and practice.

For more than a decade we have advocated for, and worked towards, a nationally consistent approach to safe ministry to children that is based on minimum standards required to be observed in every diocese. We see this as integral to our identity and imperative for the future of the Church's mission in Australia.

General Synod Action

We are submitting 17 recommendations for consideration at this session of the General Synod. Some recommendations relate to legislation and financial resources. The remaining recommendations are grouped together in two notices of motion set out in the **Appendix**.

We will report to the next session of the General Synod as to the progress of the Church in the development and implementation of safe ministry policies and structures.

We have appreciated the support of the General Synod and many people throughout the Church. It has been a privilege for us to be involved in this important ministry.

2 BACKGROUND

The Professional Standards Commission (**the Commission**) was established in response to the report of the Child Protection Committee to the 2004 General Synod. This report addressed the emerging recognition of the child sexual abuse crisis in the Church.

Since its formation by General Synod in 2004 the function of the Commission has been:

- “(a) to examine questions of professional standards, safe ministry practices and training, and care and support for ordained and authorised lay ministry, referred to it by the Primate, the Standing Committee or the General Synod, and to report thereon to the referring party and the Standing Committee;
- (b) to make recommendations to the Standing Committee on matters relating to professional standards, safe ministry practices and training, and care and support for ordained and authorised lay ministry.”

(s 12A of the *Strategic Issues, Commissions, Task Forces and Networks Canon 1998*)

The Commission has produced legislation, reports, policies and resources for use by dioceses. The content and the interrelationship of professional standards legislation, reports, policies and procedures are explained in the Professional Standards Roadmap. The current versions of these documents together with the **Professional Standards Roadmap** can be accessed via the General Synod website. Historical versions of documents are also available from archive.

Membership

On 20 May 2014 the Primate appointed Ms Nicola Lock as a member of the Commission to fill the vacancy created by the resignation of Mr Glenn Murray. On 23 November 2014 the Primate appointed Mr Garth Blake SC (Chairperson), The Right Reverend Dr Greg Anderson, Ms Helen Carrig, Ms Nicola Lock, Ms Audrey Mills, Ms Marilyn Redlich, Mr Michael Shand QC, Ms Dianne Shay and The Reverend Canon Tim Spencer as members of the Commission for a term expiring on 23 November 2019. Since June 2016 we have been assisted by Ms Anne Baker, the Royal Commission Officer.

3 REVIEW OF ACTIVITIES

The work of the Commission arises from references from the General Synod and the Standing Committee. For the last 3 years our focus has been:

- updating *Faithfulness in Service* and promoting the *Faithfulness in Service* DVD;
- identifying barriers to cultural change;
- responding to the Royal Commission;
- revising the policy regarding Persons of Concern;
- advising on private confessions and abuse.

Meetings, consultations and conferences

We have met for 8 days each year and by occasional teleconference. We have sought to meet in as many dioceses as practicable and have greatly appreciated their hospitality. Where possible, we have met with the local professional standards bodies and bishops. We have met with the Directors of Professional Standards, and have consulted with Australian experts in relevant fields.

Some members of the Commission have attended and presented at various conferences related to its work.

Case Study 52 of the Royal Commission

Three of our members, Garth Blake, Audrey Mills and Michael Shand, gave evidence to the Royal Commission at its public hearing in Case Study 52 inquiring into the current policies and procedures of Anglican Church authorities in Australia in relation to child-protection and child-safety standards, including responding to allegations of child sexual abuse, which was held between 17 and 22 March 2017 (**Case Study 52**).

The Chair of the Royal Commission, the Hon Justice Peter McClellan AM, indicated that the six Commissioners were of one mind that there should not be inconsistency of approach to minimum standards in relation to child protection policies in one part of Australia in the Anglican Church to another. Much of the evidence was directed to the need for a consistency of approach in the Church relating to child protection policies and the extent to which dioceses had followed policies prepared by the Commission which had been recommended by the General Synod or the Standing Committee.

The analysis of complaints of child sexual abuse received by Anglican Church dioceses in Australia prepared by the Royal Commission showed a total of 1,115 complaints related to the Anglican Church from 1 January 1980 through to 31 December 2015. These complaints were made by 1,082 survivors against 569 named and 133 unnamed perpetrators. The alleged abuse took place at the hands of 285 laypeople and 247 ordained clergy. The Royal Commission has referred 84 alleged perpetrators to police, four of whom have been prosecuted and 23 are still under investigation.

Recommendations

Our recommendations and supporting reasons are set out in this report. These recommendations complement and reinforce previous recommendations of the Child Protection Committee and the Commission.

Implementation of our recommendations requires ongoing change of culture and commitment to consistency within the Church. This will require financial and human resources. Our prayer is that the Church will become a safer place for everyone through implementation of these recommendations. Everyone in our communities deserves nothing less.

4 SAFE MINISTRY POLICIES AND STRUCTURES

Change of name and functions

We consider that the Commission's functions should not be limited to "professional standards, safe ministry practices and training, and care and support for ordained and authorised lay ministry", but should include "the protection of children and adults from abuse", and that its name should be changed to the Safe Ministry Commission to better express the scope of its functions.

The Bill for the Strategic Issues, Commissions, Task Forces and Networks Amendment Canon 2017, which has been prepared by the Church Law Commission, includes amendments to s 12A to give effect to the change of name and functions of the Commission.

Recommendation 1

The General Synod pass the Bill for the Strategic Issues, Commissions, Task Forces and Networks Amendment Canon 2017.

A national approach to child protection

The Church has been intentionally addressing safe ministry and professional standards issues at a national level since the late 1990's. While there has been considerable progress in the development and implementation of policies and procedures, it has not been possible to achieve a nationally consistent approach to child protection.

The Royal Commission has identified the following ten elements of a child safe institution in its report *Creating Child Safe Institutions* issued in July 2016:

- “1. Child safety is embedded in institutional leadership, governance and culture;
2. Children participate in decisions affecting them and are taken seriously;
3. Families and communities are informed and involved;
4. Equity is promoted and diversity respected;
5. People working with children are suitable and supported;

6. Processes to respond to complaints of child sexual abuse are child focussed;
7. Staff are equipped with the knowledge, skills and awareness to keep children safe through continual education and training;
8. Physical and online environments minimise the opportunity for abuse to occur;
9. Implementation of child safe standards is continuously reviewed and improved;
10. Policies and procedures document how the institution is child safe."

We consider that it is important to measure and review the Church's progress towards being a child safe institution in the light of these elements. Further, in 2018 it will be necessary to analyse the final report of the Royal Commission and make recommendations as to actions to be taken.

Recommendation 2

The General Synod requests the Safe Ministry Commission:

- (a) to measure and review the Church's progress towards being a child safe institution in the light of the elements identified in the report of the Royal Commission *Creating Child Safe Institutions* issued in July 2016;**
- (b) to analyse the final report of the Royal Commission and make recommendations as to actions to be taken.**

Failure to achieve a nationally consistent approach to child protection has been highlighted by the Royal Commission in Case Study 52. In evidence in this Case Study reference was made to the following policies which have been adopted, approved or recommended by the General Synod or the Standing Committee, or by the Anglican Consultative Council:

- (a) as to standards of conduct, *Faithfulness in Service*;
- (b) as to standards of screening:
 - (i) *Safe Ministry Check* (33/04(c); SC2013/2/30);
 - (ii) *A Process for Comprehensive Psychological Assessment* (SC2012/2/29);
 - (iii) Protocol for disclosure of ministry suitability information between the churches of the Anglican Communion (**the Ministry Suitability Information Protocol**) (ACC16.27);
- (c) as to standards of training, *Safe Ministry Training Benchmarks* (SC2011/2/32);
- (d) as to standards for safe ministry with Persons of Concern, *Guidelines for Parish Safety where there is a Risk of Sexual Abuse by a Person of Concern* (SC2009/3/039)).

Since 1 January 2017 child safe standards have applied to Category 2 organisations including churches providing services for children in Victoria pursuant to the *Child Safety and Wellbeing Act 2005* (Vic). The child safe standards are as follows:

"In complying with the child safe standards an applicable entity to which the standards apply must include the following principles as part of their response to each standard:

- promoting the cultural safety of Aboriginal children
- promoting the cultural safety of children from culturally and/or linguistically diverse backgrounds

promoting the safety of children with a disability.

To create and maintain a child safe organisation, an applicable entity to which the standards apply must have:

Standard 1: Strategies to embed an organisational culture of child safety, including through effective leadership arrangements.

Standard 2: A child safe policy or statement of commitment to child safety.

Standard 3: A code of conduct that establishes clear expectations for appropriate behaviour with children.

Standard 4: Screening, supervision, training and other human resources practices that reduce the risk of child abuse by new and existing personnel.

Standard 5: Processes for responding to and reporting suspected child abuse.

Standard 6: Strategies to identify and reduce or remove risks of child abuse.

Standard 7: Strategies to promote the participation and empowerment of children.”

We consider that there should be in connection with ministry to children, and have prepared the following Bills to ensure that there will be a code of conduct for clergy and church workers, and minimum standards of screening, and training, and for safe ministry with Persons of Concern in force in every diocese with compliance by each diocese with these standards being audited:

- (a) Bill for the Safe Ministry to Children (Code of Conduct) Canon 2017;
- (b) Bill for the Safe Ministry to Children (Standards and Guidelines) Canon 2017.

The Bill for the Safe Ministry to Children (Code of Conduct) Canon 2017 provides:

- (a) for a code of conduct for safe ministry to children, being the standards and guidelines of *Faithfulness in Service* set out:
 - (i) in section 3 (Putting this Code into Practice) so far as they relate to section 5 (Children), and
 - (ii) section 5 (Children),when read with section 1 (About this Code) and section 2 (Key Terms);
- (b) clergy and church workers shall observe the standards of conduct, and follow the guidelines for conduct unless there are cogent reasons for not doing so, contained in the code of conduct.

The Bill for the Safe Ministry to Children (Standards and Guidelines) Canon 2017 provides:

- (a) for minimum standards for observance, and guidelines to be followed, by a diocese in connection with ministry to children and the holding of an office or the election or appointment to a role under a professional standards process to be prescribed, including but not limited to standards of screening, training, and for safe ministry with Persons of Concern;
- (b) for compliance by each diocese with the prescribed standards and guidelines to be audited at intervals of three years and for the report of the audits to be published on the General Synod website;

- (c) for the following screening of the following categories of clergy and church workers:
- (i) candidates applying for ordination:
 - (A) the applicant holds a working with children check, or a working with vulnerable people check, or a National Police History Check where the diocese is located in a jurisdiction which does not issue a working with children check or a working with vulnerable people check;
 - (B) a check under the National Register Canon 2007;
 - (C) consideration of the applicant's completed Safe Ministry Check and referees' completed Safe Ministry Check prior to being ordained;
 - (D) a psychological assessment of the applicant;
 - (E) where the applicant was previously authorised for ministry in a Province reasonable endeavours are made to comply with the Ministry Suitability Information Protocol except where reasonably satisfied this has previously been done;
 - (F) where the applicant was previously authorised for ministry in another diocese of this Church or another denomination, reasonable endeavours are made to obtain information from the responsible authority except where reasonably satisfied this has previously been done;
 - (ii) clergy applying for a licence, and church workers or prospective church workers applying for a licence or authority to undertake ministry to children or to undertake paid ministry to children:
 - (A) the applicant holds a working with children check, or a working with vulnerable people check, or a National Police History Check where the diocese is located in a jurisdiction which does not issue a working with children check or a working with vulnerable people check;
 - (B) a check under the National Register Canon 2007;
 - (C) consideration of the applicant's Safe Ministry Check and referees' completed Safe Ministry Check prior to being first licensed or authorised or commencing ministry to children;
 - (D) where the applicant was previously authorised for ministry in a Province reasonable endeavours are made to comply with the Ministry Suitability Information Protocol except where reasonably satisfied this has previously been done;
 - (E) where the applicant was previously authorised for ministry in another diocese of this Church or another denomination, reasonable endeavours are made to obtain information from the responsible authority except where reasonably satisfied this has previously been done;
 - (iii) church workers or prospective church workers applying for voluntary ministry to children:
 - (A) the applicant holds a working with children check, or a working with vulnerable people check, or a National Police History Check where the diocese is located in a jurisdiction which does not issue a working with children check or a working with vulnerable people check;
 - (B) a check under the National Register Canon 2007;

- (C) consideration of the applicant's completed Safe Ministry Check prior to commencing ministry to children;
- (iv) clergy and church workers holding an office or being elected or appointed to a role under a professional standards process:
 - (A) the person holds a working with children check, or a working with vulnerable people check, or a National Police History Check where the diocese is located in a jurisdiction which does not issue a working with children check or a working with vulnerable people check to a person holding an office or elected or appointed to a role under a professional standards process;
 - (B) a check under the National Register Canon 2007;
 - (C) where the applicant was previously authorised for ministry in a Province reasonable endeavours are made to comply with the Ministry Suitability Information Protocol except where reasonably satisfied this has previously been done;
 - (D) where the applicant was previously authorised for ministry in another diocese of this Church or another denomination, reasonable endeavours are made to obtain information from the responsible authority except where reasonably satisfied this has previously been done;
- (d) for satisfactory completion of the following accredited training by licensed clergy and church workers involved in ministry to children, or clergy and church workers holding an office or being elected or appointed to a role under a professional standards process (within three years prior to being licensed or commencing ministry to children or holding an office or being elected or appointed to a role under a professional standards process, or as soon as practicable but not later than three months thereafter, and at intervals of not more than three years after prior satisfactory completion of accredited training):
 - (i) training that:
 - (A) includes the course content in the Safe Ministry Training National Benchmarks so far as it relates to ministry to children, with reasonable adjustments for cultural, linguistic and ability diversity; and
 - (B) is delivered by trainers who are accredited, and/or online training which is accredited, by a diocese;
 - (ii) equivalent training of another diocese, Church body or organisation;
- (e) for the implementation of the process specified in section 5 of the Policy for Safe Ministry with Persons of Concern where a Person of Concern is currently participating or wishes to participate in the life of a parish.

We consider that the maintenance of a nationally consistent approach to safe ministry to children should be based on minimum standards required to be observed, and guidelines required to be followed unless there are cogent reasons for not doing so, in every diocese. The minimum standards and guidelines prescribed in the Bill for the Safe Ministry to Children (Standards and Guidelines) Canon 2017 are not inconsistent with the child safe standards applicable to organisations including churches providing services for children in Victoria.

A nationally consistent approach to safe ministry to children can only be achieved with adequate financial and human resources.

Recommendation 3

The General Synod pass the following Bills:

- (a) Bill for the Safe Ministry to Children (Code of Conduct) Canon 2017;**
- (b) Bill for the Safe Ministry to Children (Standards and Guidelines) Canon 2017.**

Recommendation 4

The General Synod pass a budget for 2018 that includes sufficient funds to enable the maintenance of a nationally consistent approach to ministry to children that is based on minimum standards required to be observed, and guidelines required to be followed unless there are cogent reasons for not doing so, in every diocese.

References from the 16th General Synod

The 16th General Synod in 2010 referred the following matters to the Commission:

- (a) 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 (41/14b)i);
- (b) to consult with the Primate with regard to preparing pastoral guidelines for Private Confessions with special reference to Child Sexual Abuse (41/14b)ii).

With respect to the first of these references, we have deferred the preparation of a report as the Royal Commission is considering the issue of culture in institutional contexts including religious institutions. In December 2016 the Royal Commission published the research paper *The role of organisational culture in child sexual abuse in institutional contexts*. A major barrier to a national approach to safe ministry and professional standards in the Church is diocesan autonomy. We have begun to engage with a number of culture-change experts within the Church and plan to continue this consultative process with church leaders.

With respect to the second of these references, a question arose as to the validity of Canon Concerning Confessions 1989 (Amendment) Canon 2014. It is proposed to promote a Bill for the Canon Concerning Confessions (Revision) Canon 2017 at the 17th General Synod to remove this doubt. We propose to undertake this consultation with the Primate when the outcome of this Bill is known.

References from and resources recommended by the Standing Committee since the 16th General Synod

Since the 16th General Synod in 2010 the Standing Committee has recommended to the dioceses the following resources prepared by the Commission:

- (a) Reporting Historical Child Sexual abuse to the Police (SC2014/3/29);
- (b) Faithfulness in Service Revisions – Definition of Bullying (SC2015/1/22; SC2015/2/19);
- (c) Faithfulness in Service DVD Discussion Guide (SC2015/2/18);
- (d) Statement of Principles for the Sharing of Information between the Directors of Professional Standards (SC2016/1/32);
- (e) Principles for the use of names of persons who perpetrated, or failed to take action in relation to child sexual abuse (which was prepared jointly with the Royal Commission Working Group) (SC2016/2/27);
- (f) Faithfulness in Service – Further Revision (SC2016/2/29);
- (g) National Register – Protocol for Access to and Disclosure of Information (SC2016/2/30);
- (h) Protocol for determining the responsibility of diocese for investigating and disciplining church workers for misconduct (SC2016/2/34);
- (i) Revision of the Safe Ministry Check forms (Applicant for ordination etc, Referee for ordination etc and Applicant for voluntary position) (SC2017/02/52);
- (j) Policy for Safe Ministry in a parish where there is a risk of sexual abuse by a Person of Concern and the accompanying Checklist for adoption and implementation by a Diocese (SC2017/02/46).

We are proposing a further revision of the Safe Ministry Check form (Applicant for voluntary position) to enable it to be completed online as an alternative to being completed and signed by the applicant and countersigned by a parent or guardian (if the applicant is 16 years or under).

In November 2014 the Standing Committee requested the Commission to consider and report on the provision of counselling and pastoral care for survivors and perpetrators of child sexual abuse, those who work with survivors and perpetrators and those who administer professional standards processes relating to child sexual abuse (SC2014/3/25). In relation to this reference:

- (a) the provision of counselling for survivors of child sexual abuse was addressed by the Royal Commission Working Group in its Submission dated 13 November 2015 in response to Issues Paper 10 entitled *Advocacy and Support and Therapeutic Treatment Services* of the Royal Commission. We are awaiting the recommendations in the final report of the Royal Commission before preparing our report in response to this part of the reference;
- (b) the provision of pastoral care for survivors of child sexual abuse is addressed in a draft resource which we propose to obtain feedback about through a consultation process before preparing our report in response to this part of the reference;
- (c) the provision of pastoral care for perpetrators of child sexual abuse is still in preparation;
- (d) the provision of counselling and pastoral care for those who administer professional standards processes relating to child sexual abuse is addressed in section 7 and recommendation 12 of this report.

Other activities since the 16th General Synod

We have engaged in a range of other activities since the 16th General Synod in 2010.

We had a facilitated discussion on 22 January 2017 on how the work of the Commission could be refocussed to have greater impact. The key actions emerging from this discussion included:

- (a) promoting a nationally consistent approach to professional standards with properly resourced assistance;
- (b) assisting dioceses in the implementation of recommended resources.

We provided feedback to the meeting of the Standing Committee held on 10-11 February 2017 as to the draft Bill for a Canon Concerning Confessions (Revision) Canon 2017. We were concerned that the definition of “grave offence” was not sufficiently broad to capture the range of conduct that should not be subject to confidentiality.

The challenge posed by the presence of Persons of Concern (who may include a person who has been convicted of a sexual criminal offence) in parishes was highlighted by the evidence of some of the Directors of Professional Standards to the Royal Commission in Case Study 52. We consider that the effectiveness of the to develop an audio visual resource for use in dioceses that provides information to ministers, churchwardens and parish councils about the implementation of the *Policy for Safe Ministry in a parish where there is a risk of sexual abuse by a Person of Concern* and the issues raised by the participation of a Person of Concern in the life of a parish would be considerably enhanced if an audio visual resource were available that provides information to ministers, churchwardens and parish councils about its implementation and the issues raised by the participation of a Person of Concern in the life of a parish. We propose to involve a clinical/forensic psychologist, the Directors of Professional Standards, parish leadership and a bishop in the preparation of this audio visual resource.

Recommendation 5

The General Synod requests the Safe Ministry Commission to develop an audio visual resource for use in dioceses that provides information to ministers, churchwardens and parish councils about the implementation of the Policy for Safe Ministry in a parish where there is a risk of sexual abuse by a Person of Concern and the issues raised by the participation of a Person of Concern in the life of a parish.

We have become aware of *The Wayne Guthrie Protocol* published in the Diocese of Sydney in April 2017. This Protocol:

- (a) is named in honour of Wayne Guthrie who was sexually abused as a child when he was a member of CEBS in a parish by Simon Jacobs and tragically died prematurely shortly before he was to give evidence to the Royal Commission at its public hearing in Case Study 36 which inquired into the response of the Church of England Boys'

Society and the Anglican Dioceses of Tasmania, Adelaide, Sydney and Brisbane to allegations of child sexual abuse;

- (b) addresses the care of families who have experienced premature death of a family member due to child sexual abuse.

We consider that this Protocol can be adapted to be made available throughout the Church as a useful resource in providing care for families who have experienced premature death of a family member due to child sexual abuse.

Recommendation 6

The General Synod requests the Safe Ministry Commission to develop a resource for use in dioceses for providing care for families who have experienced premature death of a family member due to child sexual abuse.

Private Confessions

We consider that there should be an exception to the confidentiality of a confession not only where a grave criminal offence is confessed by the penitent, but also where the conduct confessed by the penitent does not constitute a grave criminal offence, but gives the ordained minister reasonable grounds to believe that a vulnerable person is at risk of significant harm. The Bill for the for a Canon Concerning Confessions (Revision) Canon 2017 which has been prepared by the Church Law Commission gives effect to this principle.

Recommendation 7

The General Synod pass the Bill for the Canon Concerning Confessions (Revision) Canon 2017.

Family and domestic violence

We are aware that there is a significant problem of family and domestic violence both in the community and the Church. In November 2016 *Faithfulness in Service* was revised to make specific reference to family and domestic violence. In March 2017 the Church of England published a resource *Responding Well to Domestic Abuse*. We consider that resources should be identified and recommended for use in the Church for responding to family and domestic violence.

Recommendation 8

The General Synod requests the Safe Ministry Commission to identify and recommend resources for use in dioceses for responding to family and domestic violence.

5 NATIONAL REGISTER

Since the 16th General Synod in 2014 the following weaknesses have been identified in the operation of the National Register Canon 2007:

- (a) the following conduct of clergy or church workers:
 - (i) grooming of a child;
 - (ii) the failure to comply with legislation requiring the disclosure of sexual offence committed against a child to the police, or the reporting of child abuse to the applicable statutory authority, cannot be entered in the National Register because the conduct does not come within the definition of “child abuse”;
- (b) there has been uncertainty whether a Director of Professional Standards is required to enter a complaint against a member of the clergy or church worker in the National Register because some words and expressions used in the National Register Canon 2007 are not defined;
- (c) the report of the audit of the operation of the National Register is not required to be published on the General Synod website;
- (d) the system used for the entry of Information in the National Register involves the Director of Professional Standards directly making the entry rather than the Director of Professional Standards notifying the General Secretary who then makes the entry.

We are promoting the Bill for the National Register Amendment Canon 2017 which has the object of addressing these weaknesses.

Recommendation 9

The General Synod pass the Bill for the National Register Amendment Canon 2017.

6 DISCIPLINE AND FITNESS OF CLERGY AND CHURCH WORKERS

A national episcopal standards scheme

At its meeting held on 10-11 February 2017 the Standing Committee passed the following resolution regarding a national episcopal standards process (SC2017/1/23):

- “1 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.
- 2 Standing Committee established an Episcopal Standards Task Force to assist the Anglican Church of Australia to move towards the implementation of a

national episcopal standards process. The Standing Committee asks the Task Force to:

- define the scope of the conduct to be subject to a National Episcopal Standards Scheme that is likely to receive broad national support.
- give consideration to an independent body to be responsible for the investigation and prosecution of action under a National Episcopal Standards Scheme.
- give consideration to the best means to implement a National Episcopal Standard Scheme including the applicability of the existing Canons – The Offences Canon 1962, the Episcopal Standards Canon 2007 and the Special Tribunal Canon 2007.
- give consideration to an effective means for the discipline of bishops formerly subject to the Special Tribunal including extending the jurisdiction of the Special Tribunal.
- brief the Church Law Commission to prepare draft legislation for consideration by the Standing Committee at its meeting in May 2017.”

We strongly support the establishment of a national episcopal standards scheme by the General Synod passing canons providing that there is an independent body responsible for receiving and investigating complaints and taking effective action relating to defined misconduct against a diocesan bishop, and any person who has served as a diocesan bishop where the defined misconduct occurs during their term of office as diocesan bishop.

Recommendation 10

The General Synod establish a national episcopal standards scheme by passing canons providing that there is an independent body responsible for receiving and investigating complaints and taking effective action relating to defined misconduct against a diocesan bishop, and any person who has served as a diocesan bishop where the defined misconduct occurs during their term of office as diocesan bishop.

Revision of the Model Professional Standards Ordinance

We advised the Standing Committee at its meeting held on 18-19 November 2016 that, in the light of the growing number of dioceses which are not using the Model Professional Standards Ordinance, putting substantial time into its revision is likely to be unproductive.

The absence of a nationally consistent approach across the dioceses in responding to child sexual abuse, including professional standards legislation, was exposed in the evidence given to the Royal Commission in Case Study 52.

We consider that the increasing fragmentation between dioceses as to professional standards legislation is an undesirable development and represents a significant departure from the 13th General Synod in 2004 at which a resolution was passed urging all Diocesan Synods which have not done so to pass the model Professional Standards Ordinance and amendments suggested from time to time by the Standing Committee or implement

equivalent provisions (54/04). We consider that the Standing Committee should explore with the dioceses the development of a nationally consistent approach to professional standards legislation with particular reference to its application to child abuse.

Recommendation 11

The General Synod requests the Standing Committee to explore with the dioceses the development of a nationally consistent approach to professional standards legislation with particular reference to its application to child abuse.

7 SUPPORT FOR THOSE IN PASTORAL MINISTRY

At the 13th General Synod in 2004 a resolution was passed recommending dioceses establish a system of ministry support for clergy including peer support, coaching, mentoring, professional supervision/consultation and ministry review, and that clergy regularly seek out and utilise opportunities to maintain and enhance their ministry skills (35/04(n)). Research has clearly shown these supports significantly enhance clergy wellness and their ability to maintain healthy boundaries, and reduce their vulnerability to stress.

Professional supervision in a pastoral context is a regular, contracted meeting that is theologically and psychologically informed, where the clergy person can reflect on their ministry practice with a trained supervisor in a relationship characterised by trust, confidence and openness.

Unlike other practices listed above such as coaching and mentoring, professional supervision not only attends to the wellbeing and development of the supervisee, but also to the quality of ministry experienced by those ministered to. Within the three main aspects of professional supervision (the educational, supportive and accountability aspects) the normative or accountability function ensures that the individual is ministering according to best practice principles as determined by any relevant ethical guidelines such as *Faithfulness in Service*, along with attending to what is in the best interests of the individual. This accountability function is supportive of the supervisee, assisting them to recognise when they have reached the limits of their ability to function and cope e.g. they need some further training or coaching to deal with a particular situation. Additionally, it can attend to when the individual is verging towards, or has actually crossed, any personal or professional boundaries.

Access to professional supervision will be facilitated by publication of a list of appropriately qualified people as professional supervisors for those in pastoral ministry and the inclusion of a component for professional supervision in recommended clergy and church worker financial packages.

Recommendation 12

The General Synod recommends that each diocese:

- (a) publish a list of appropriately qualified people as professional supervisors for those in pastoral ministry and promote the use of their services;**
- (b) include a component for professional supervision in recommended financial packages for those in pastoral ministry.**

8 ANGLICAN COMMUNION

Garth Blake attended the Anglican Consultative Council in Lusaka, Zambia between 8 and 19 April 2016 (ACC-16). Representatives of the Anglican Communion Safe Church Network participated in the Networks' consultations at ACC-16. Garth Blake is the chair of this Network and some of our members are among its members.

The Anglican Consultative Council passed the following resolutions which are relevant to the work of the Commission:

Resolution 16.25: Safe Church Commission

The Anglican Consultative Council requests the Secretary General to establish a Safe Church Commission, once necessary funds have been secured, upon the terms set out in the Report of the Anglican Communion Safe Church Network including:

- to identify policies and procedures currently in place for the safety of persons in the provinces of the Anglican Communion; and
- to develop guidelines to enhance the safety of all persons especially children, young people and vulnerable adults, within the provinces of the Anglican Communion for consideration by the Anglican Consultative Council at its the next meeting, and thereafter for implementation, as far as practicable, by each province; and
- to develop resources for the effective implementation of the guidelines in the provinces.

Resolution 16.26: Anglican Communion Safe Church Charter

The Anglican Consultative Council

1. reaffirms its commitment in Resolution 15.09, to promoting the physical, emotional and spiritual welfare and safety of all people, especially children, young people and vulnerable adults, in the provinces of the Anglican Communion through the Charter for the Safety of People within the Churches of the Anglican Communion.
2. recognizes that this Charter is a practical expression of walking together in the service of God in the world.
3. requests each province of the Anglican Communion to report to ACC-17 as to the steps taken to adopt and implement the Charter.

Resolution 16.27: Protocol for the disclosure of ministry suitability information

The Anglican Consultative Council:

1. welcomes the Protocol for disclosure of ministry suitability information between the churches of the Anglican Communion set out in the Report of the Anglican Communion Safe Church Network; and
2. requests the Secretary General to provide a template of forms as a resource for the provinces to enable implementation; and
3. requests each province of the Anglican Communion to implement the Protocol, and report to the next meeting of the Anglican Consultative Council.

Resolution 16.28: Safe Church and the Lambeth Conference in 2020

The Anglican Consultative Council requests the Archbishop of Canterbury to consider including in the programme for the Lambeth Conference in 2020 a session on the Anglican Communion Safe Church Charter.

The Secretary General of the Anglican Communion in consultation with the Archbishop of Canterbury established the Anglican Communion Safe Church Commission in May 2017. Garth Blake has been appointed as the chair. Marilyn Redlich has been co-opted as a member to assist the Commission to undertake its work by acting as facilitator.

Garth Blake gave evidence about the Ministry Suitability Information Protocol to the Royal Commission in Case Study 52.

We are promoting the Bill for the Disclosure of Information Canon 2017 which, in part, has the object of implementing the Ministry Suitability Information Protocol by providing for a system for the disclosure of information regarding church workers to other Provinces of the Anglican Communion as well as other persons and bodies.

Recommendation 13

The General Synod welcomes resolutions 16.25, 16.26, 16.27 and 16.28 passed by the Anglican Consultative Council in April 2016 (ACC-16) and requests the General Secretary to convey this resolution to the Secretary General of the Anglican Communion and the Archbishop of Canterbury.

Recommendation 14

The General Synod pass the Bill for the Disclosure of Information Canon 2017.

9 JOINT CHURCH ACTION

Some of our members attended and presented at the *Safe As Churches? 7* conference on 9-10 September 2015 in Sydney, and will be attending the *Safe As Churches? 8* conference on 16-17 May 2017 in Melbourne, organised by the National Council of Churches in Australia (**NCCA**). These biennial conferences have provided a valuable opportunity for our members to meet with representatives of other denominations dealing with professional standards issues. Garth Blake is the representative of Anglican Church of Australia on NCCA Safe Church Network.

Recommendation 15

The General Synod commends the National Council of Churches in Australia for organising the *Safe as Churches? 7* and the *Safe as Churches? 8* 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. The General Synod requests the General Secretary to convey this resolution to the General Secretary of the National Council of Churches in Australia.

10 GOVERNMENT ACTION

At each of the General Synods in 2004, 2007, 2010 and 2014 a resolution was passed recommending that State and Territory Governments enact uniform laws that provide for: (i) the reporting of child abuse to the police and the government child protection authorities; (ii) the screening of all persons seeking to work with children in a paid or voluntary capacity (36/04(b)(i)-(ii); 67/07(c)(i)-(ii); 24/10(b)(i)-(ii); 23/14(b)(i)-(ii)).

The Royal Commission in its August 2015 report on *Working with Children Checks* identified a number of weaknesses with the current approaches: each of the eight Working with Children Checks schemes operates independently of the others; the schemes are inconsistent, complex and there is unnecessary duplication across the schemes; the schemes are not integrated; and there is inadequate information sharing and monitoring of Working with Children Checks cardholders.

The Royal Commission recommended a national model for Working with Children Checks, by introducing consistent standards that would apply in all jurisdictions, and establishing a centralised Working with Children Checks database to facilitate information sharing across state and territory borders.

The Royal Commission made a number of recommendations to be implemented within 12 months of the publication of its report, including that State and Territory governments amend their respective Working with Children Checks laws to incorporate the recommended standards. At present, each Australian state and territory retains its own Working with Children Checks scheme and no centralised database exists.

The Royal Commission at its public hearing in Case Study 51 which was held on 6-8 March 2017 inquired into the current policies and procedures of Commonwealth, State and Territory governments in relation to child-protection and child-safety standards, including responding to allegations of child sexual abuse. At this public hearing on 8 March 2017 Counsel Assisting Gail Furness SC observed that, although the mandatory reporting laws of most States and Territories share common features, there are some differences. The differences can create differing levels of safety and protection for children across jurisdictions.

The establishment of a national system for child protection that encompasses Working with Children Checks and mandatory reporting laws must be a priority for State and Territory governments so that the same levels of safety and protection for children apply across all jurisdictions.

Recommendation 16

The General Synod recommends that the Commonwealth Government promote national system for child protection and State and Territory governments as a matter of urgency enact legislation for a national system for child protection that provides for:

- (a) the mandatory reporting of child abuse by persons including ministers of religion to the police and the government child protection authorities;**
- (b) the screening of all persons seeking to work with children in a paid or voluntary capacity;**
- (c) the mutual recognition of clearances for persons to work with children in all States and Territories; and**

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.

11 GENERAL SYNOD ACTION

It will be important for the General Synod to continue to be aware of the progress in the development and implementation of safe ministry policies and structures to ensure that the *Safe Ministry Policy Statement* adopted at the 13th General Synod in 2004 is matched by effective action. The General Synod should request the Safe Ministry Commission to report to the next session of the General Synod on the progress of the Church in the development and implementation of safe ministry policies and structures.

Recommendation 17

The General Synod requests the Safe Ministry Commission to report to the 18th General Synod as to the progress of the Church in the development and implementation of safe ministry policies and structures.

APPENDIX – MOTIONS FOR THE 17TH GENERAL SYNOD**Motion 1**

The General Synod:

- (a) receives the report of the Professional Standards Commission;
- (b) recommends that each diocese:
 - (i) publish a list of appropriately qualified people as professional supervisors for those in pastoral ministry and promote the use of their services;
 - (ii) include a component for professional supervision in recommended financial packages for those in pastoral ministry.
- (c) requests the Standing Committee to explore with the dioceses the development of a nationally consistent approach to professional standards legislation with particular reference to its application to child abuse;
- (d) requests the Safe Ministry Commission:
 - (i) to measure and review the Church's progress towards being a child safe institution in the light of the elements identified in the report of the Royal Commission *Creating Child Safe Institutions* issued in July 2016;
 - (ii) to analyse the final report of the Royal Commission and make recommendations as to actions to be taken;
 - (iii) to develop an audio visual resource for use in dioceses that provides information to ministers, churchwardens and parish councils about the implementation of the *Policy for Safe Ministry in a parish where there is a risk of sexual abuse by a Person of Concern* and the issues raised by the participation of a Person of Concern in the life of a parish;
 - (iv) to develop a resource for use in dioceses for providing care for families who have experienced premature death of a family member due to child sexual abuse;
 - (v) to identify and recommend resources for use in dioceses for responding to family and domestic violence;
 - (vi) to report to the 18th General Synod as to the progress of the Church in the development and implementation of safe ministry policies and structures.

Motion 2

The General Synod:

- (a) welcomes resolutions 16.25, 16.26, 16.27 and 16.28 passed by the Anglican Consultative Council in April 2016 (ACC-16) and requests the General Secretary to convey this resolution to the Secretary General of the Anglican Communion and the Archbishop of Canterbury;
- (b) commends the National Council of Churches in Australia for organising the *Safe as Churches? 7* and the *Safe as Churches? 8* 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. The

General Synod requests the General Secretary to convey this resolution to the General Secretary of the National Council of Churches in Australia;

(c) recommends that the Commonwealth Government promote national system for child protection and State and Territory governments as a matter of urgency enact legislation for a national system for child protection that provides for:

- (i) the mandatory reporting of child abuse by persons including ministers of religion to the police and the government child protection authorities;
- (ii) the screening of all persons seeking to work with children in a paid or voluntary capacity;
- (iii) the mutual recognition of clearances for persons to work with children in all States and Territories: and

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.

PUBLIC AFFAIRS COMMISSION

The functions of the Public Affairs Commission are:

- to examine social, economic and political questions which impact on life in Australia and on Australia's relations with the wider world and make recommendations on such matters to influence the life of the Church; and
- to assist people to engage with public affairs and respond, within its capacity, to aspects of public affairs which may be referred to the Commission or initiated by the Commission.

The Commission observes the Protocol for Making Public Statements which was developed by the Standing Committee in 2011.

The members of the Commission are:

- The Hon. Reverend Dr Lynn Arnold, AO, Adelaide, Chair
- The Reverend Dr Andrew Cameron, Sydney
- The Very Reverend Dr Peter Catt, Brisbane
- Ms Kasy Chambers, Anglicare Australia
- Brad Chapman, Adelaide
- Dr Beth Heyde, Canberra and Goulburn
- The Reverend Evan Pederick, Perth [from March 2016]
- Dr Carolyn Tan, Perth

Dr Beth Heyde retired as Chair in February 2015 after more than three years of distinguished service in the role. Members who have resigned since the last General Synod are the Right Reverend Peter Stuart, Right Reverend Tom Wilmott, Reverend Peter Sandeman.

The Commission has monitored a range of issues and responded from time to time, within its capacity. Issues of interest and concern have been:

- Paper distributed to dioceses in the follow up to General Synod 2014 – “Action on Climate Change – The role of Divestment from Fossil Fuels” (December 2014)
- Aboriginal and Torres Strait Islanders : the Constitutional Recognition campaign, native title and heritage reform. Including a letter written to the Prime Minister regarding funding of remote Aboriginal communities (March 2015)
- Refugees and Asylum: Monitoring is facilitated by having a member who chairs the Churches Refugee Taskforce of the National Council of Churches
- Environment/climate change and population issues: PAC sent a letter to Diocesan bishops re People’s Climate Change marches in November 2015. The chair participated in an international multifaith process leading to a statement

presented in Marrakesh on the occasion of the November 2016 UN Conference on Climate Change.

Since General Synod in 2014 the Commission has provided comments, submissions or responses on a number of public issues:

- Re General Synod Resolution 64/4 [GS16] dealing with gambling – The response is attached to this report [May 2017]

The Commission responded to requests from the Primate for advice, briefing or action on a number of issues:

- Religious Freedom: responded to Australian Human Rights Commission Enquiry into Religious Freedom (Sept 2015); the chair and Dr Carolyn Tan represented the Anglican Church of Australia at a Religious Freedom Round Table convened by Tim Wilson of the AHRC [November 2015]
- Participated in an interfaith deputation to the CEO and senior management of the ABC regarding Religion coverage. [November 2016]
- Submission to Parliamentary Inquiry into Freedom of Speech in Australia. [December 2016]

The Commission responded to requests from the Standing Committee for advice, briefing or action on a number of issues:

- Constitutional Recognition – including consultation and liaison with NATSIAC. In particular reports were submitted to the November 2016 and May 2017 meetings of Standing Committee.

At a PAC workshop held in Canberra in February 2016, it was resolved ‘to develop a network with diocesan SRCs and other relevant organisations in other denominations. Work is proceeding on this.

A number of motions will be put to the 2017 General Synod, consistent with the concerns of the Commission.

Attached:

Report to General Synod from the Public Affairs Commission on Gambling and Associated Problems *in response to General Synod Resolution 64/14*

ATTACHMENT 1**PUBLIC AFFAIRS COMMISSION**

on

Gambling and Associated Problems*in response to General Synod Resolution 64/14*

The following resolution was made by General Synod in 2014 (64/14, 3 July 2014, *the Rev'd Canon Sandy Grant moved, the Rev'd Shane Rogerson seconded*):

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.

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.

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.

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.

1. BACKGROUND

In the follow-up from the last General Synod the two central parts of this resolution were conveyed to governments.

With respect to the final part of the resolution the Public Affairs Commission, which does not have particular expertise in gambling issues, offers a response by:

- presenting a brief summary of the present status of government action, with the aim of assisting identification of where best to address expressions of concern by the church in the near future, and
- referring to the work done and submissions made by respected groups in churches and the wider community, noting their observations of problems caused by gambling and their experience in trying to assist those who suffer as a consequence, but without major repetition of their observations and experience in this report.

2. LIST OF GOVERNMENT BUSINESS RELATING TO GAMBLING REFORM SINCE 2000

- The ***Interactive Gambling Act 2001*** was directed at controlling the provision of online gambling services to Australians.
- The ***Productivity Commission Inquiry into Gambling*** delivered a wide-ranging report in 2010.
- The ***National Gambling Reform Act 2012*** responded to the Productivity Commission Report.
- The ***Social Services and Other Legislation Amendment Bill 2013*** repealed many of the measures in the National Gambling Reform Act 2012.
- A ***Review of Illegal Offshore Wagering*** was conducted for the Government in 2015 by the Hon. Barry O'Farrell (the O'Farrell Review).
- The ***Interactive Gambling Amendment (Sports betting Reform) Bill 2015*** was initiated by Senator Xenophon (SA) and a ***Senate Inquiry*** into this bill, which reported in March 2017, recommended that it not proceed. Senator Xenophon made a dissenting report.
- The ***Interactive Gambling Amendment Bill 2016***, initiated by the Government as the first phase of a response to the O'Farrell Review, passed through the Senate after amendment (in response to Senator Xenophon) in March 2017. At April 2017, this Bill was still under consideration in the House of Representatives.

Key changes that have arisen in this sequence will be outlined, following a listing of useful resources that reflect on the developments and present views of concerned groups.

3. SOME KEY RESOURCES

- The Australian Gambling Research Centre presents a compilation of references to reports on gambling which is accessible at <https://aifs.gov.au/agrc/resources/key-gambling-reports>.
- The Productivity Commission Report of its Inquiry into Gambling 2010 (and an issues paper in 2009) is wide ranging and accessible at (www.pc.gov.au/inquiries/completed/gambling-2009/report). Submissions were made during this inquiry by a number of church groups, including the InterChurch Gambling Taskforce (www.melbourneanglican.org.au/ServingCommunity/src/Documents).
- Some agencies of the Anglican Church in Australia have sustained action in this arena for more than two decades, and continue to be active in addressing the issues with governments. Resources developed by them are accessible via the internet, notably:
Anglicare, especially in Tasmania (<https://www.anglicare-tas.org.au/research-library/gambling>) and
The Social Responsibilities Commission of the Anglican Church in Southern Queensland (<http://anglicanchurchsq.org.au/poker-machine-gambling>).

- ‘*Losing Streak: How Tasmania was gamed by the gambling industry*’ written by James Boyce was published by Redback, 2017, 248pp.
- The National Council of Churches in Australia produced specific resources on gambling and its impact, with encouragement to use them to raise awareness and redirect attention to the sacredness of daily life (www.ncca.org.au/all-documents/196-social-justice-matters-gambling-and-it-s-impact-in-australia/file).
- Submissions and tabled documents for the Senate Environment and Communications Legislation Committee report on the Interactive Gambling Amendment (Sports Betting reform) Bill 2015, completed on 29 March 2017, provide recent views from concerned groups and are accessible at www.aph.gov.au/Parliamentary_Business/Committees/Senate/Environment_and_Communications/SportsBetting/Report

4. OPINION AND DATA ON GAMBLING AND ASSOCIATED PROBLEMS

Public opinion on gambling has been researched by the Australian National Institute for Public Policy (ANUPoll July 2011). Some key points are quoted:

‘The public generally believes there are adverse consequences from gambling, is supportive of some degree of government regulation, but does not support banning gambling altogether. There was considerable support, even among people who gamble frequently, for the idea that people should be limited to spending an amount they nominate before they start gambling. Less than half the respondents thought gambling activities are advertised responsibly and only a third thought that gambling regulations are properly enforced.’

Points from the Productivity Commission Inquiry Report on Gambling (2010) include (*underlining added*):

- The Productivity Commission estimated that there were between 80,000 and 160,000 Australian adults suffering severe problem gambling, and in addition there were between 230,000 and 350,000 people at moderate risk.
- The significant social cost of gambling was estimated to be at least \$4.7 billion per annum and the Commission found that even policy measures with modest efficacy in reducing harm would often be worthwhile.
- The risks of problem gambling are low for people who only play lotteries and scratchies, but rise steeply with the frequency of gambling on table games, wagering and, especially, gaming machines. The Commission estimated that problem gamblers account for around 40% of electronic gaming machine (EGM, poker machine) expenditure, showing that a small number of gamblers account for a large percentage of losses.
- Recreational gamblers typically play at low intensity but if machines are played at high intensity, it is easy to lose \$1500 or more in one hour.

- The Commission found that pre-commitment is the most effective way to target problem gamblers and at-risk gamblers without impacting on the wider gambling community. They said there were strong grounds to lower the bet limit to around \$1 per 'button push', and that there should be a progressive move over the next six years to full 'pre-commitment' systems that allow players to set binding limits on their losses.
- The Commission also highlighted the gambling sector as an important industry with gambling expenditure exceeding \$19 billion per annum and the industry has been estimated to support the employment of more than 145,000 people. They noted that effective harm minimisation measures for gaming machines would inevitably reduce industry revenue, since problem gamblers lose so much. 'However, this would not occur overnight and the reductions may be offset by other market developments.'
- The Commission said there was need for enhanced training and better service coordination for problem gambling counseling services, and that
- Online gambling by Australians appears to have grown rapidly 'despite the illegality of domestic supply', exposing gamblers to additional risks and harms from offshore sites that could be avoided under carefully regulated domestic provision.

5. BRIEF SUMMARY OF LEGISLATIVE DEVELOPMENTS

In its response to the 2010 Productivity Commission Report the Commonwealth Government of the day initially signaled (Statement by Minister Nick Sherry, 23 June 2010) that:

- It supported the use of pre-commitment technology to tackle problem gambling and committed to working with State and Territory governments, and industry, in implementing this technology.
- It did not support the liberalization of on-line gambling, and would work with other countries to investigate the possibility of a more effective multilateral regime to address this form of gambling.
- It accepted that more could be done to improve harm minimisation measures for electronic gaming machines (EGMs).
- It noted that most recommendations in the Report are directed at areas of State Government responsibility, but recognized that national leadership was required and committed to a process through the COAG Select Council on Gambling Reform, consulting widely.

There was strong support from numerous church groups for implementation of pre-commitment systems, widely seen as the most effective step that might be taken to help problem gamblers and their families. The independent member for the federal (Hobart) electorate of Denison, Andrew Wilkie, in the State arguably most affected by problem gambling (Tasmania), attempted to forge a deal for mandatory pre-commitment and a \$1 'button push' limit when he entered parliament in 2010 and held an influential balance of power position in relation to passage of the Government's business in general. It appeared

for a time that these negotiations, which also had support from the Greens and Senator Xenophon (SA), were successful; but the Australian Government then withdrew its full support.

A summary by Amanda Biggs outlines the response to the Productivity Commission report in *The National Gambling Reform Act 2012* (http://www.aph.gov.au/About_Parliament/Parliamentary_Departments/Parliamentary_Library/FlagPost/2013/November/Gambling_reforms_to_be_wound_back). This Act established a national regulatory regime for EGMs which required that (from 31 December 2014) new EGMs would be capable of supporting an approved pre-commitment system; by 31 December 2018 EGMs installed in venues would be linked together as part of a State or territory pre-commitment system and display warning messages; and from February 2014 ATMs located in gaming venues would have a \$250 daily withdrawal limit; levies were to be imposed to fund administration and national gambling regulator costs.

However, a raft of provisions from the 2012 Act were repealed after the change of Commonwealth Government in 2013, through the *Social Services and Other Legislation Amendment Bill 2013*. Continuing to draw on Biggs, as above, these included all provisions relating to pre-commitment systems, including abolishing requirements on manufacturers and venues to ensure EGMs were pre-commitment enabled; repealing provisions limiting ATM withdrawals and requiring warning messages; and abolishing the national gambling regulator. The Bill proposed provisions that expressed the Abbott Government's promise to reduce bureaucracy and the duplication of functions between the Commonwealth and the States/Territories (the latter level being largely responsible for gambling regulation).

- The amendments disappointed those who supported the original gambling reform bill. New research (accessible via the Biggs reference) suggests that putting the onus on gamblers to 'gamble responsibly' can add to stigma and prevent them from seeking help, and also gamblers have little information on what constitutes risky gambling – so 'encouraging responsible gambling' also prompts criticism. The repeal of the ATM withdrawal limits, and removal of warnings to players, attracted criticism because evidence suggests these are both effective strategies to help problem gamblers modify risky behaviour.

It was clearly appropriate for General Synod in 2014 to make Resolution 64/14 as it did. Looking forward, Biggs notes that there were indications in the 2013 Bill that there would be continued efforts from the Commonwealth, States and advocates to work towards the implementation of a national pre-commitment scheme.

- Some actions have been taken at State level: for example, Victoria introduced legislation to mandate voluntary pre-commitment on EGMs in Victorian venues from December 2015. Western Australia has shown bipartisan support for a responsible regulatory package that has confined gaming machines to the casino at Burwood in Perth and banned high-intensity machines altogether (Amanda Lohrey, writing on James Boyce's book 'Losing Streak', *The Monthly*, March 2017, pp 48 – 51).

5.1 A greater legislative focus on interactive gambling (sports betting)

In the period up to 2014 the concerns being addressed in legislation appeared to focus more on EGMs (poker machines), at least publicly, but recently there has been much more emphasis on interactive and online gambling - mostly sports or 'in-play' betting. As defined in legislation, a gambling service is an '*in-play betting service*' to the extent to which:

- (a) the service relates to betting on the outcome of a sporting event, where the bets are placed, made, received or accepted after the beginning of the event; or
- (b) the service relates to betting on a contingency that may or may not happen in the course of a sporting event, where the bets are placed, made, received or accepted after the beginning of the event.

These forms of gambling appear potentially even more damaging and have increased very rapidly, though gambling losses may still at this stage be well below the losses on poker machines (Charles Livingstone, *The Conversation*, 29 April 2016). Links to offshore gambling industry were of particular concern.

In 2015 a review of illegal offshore wagering was initiated by the Government, to investigate methods to strengthen enforcement of the Interactive Gambling Act 2001. It was undertaken by the Hon. Barry O'Farrell (the O'Farrell Review).

The Interactive Gambling Amendment Bill 2016 aimed to implement the first stage of the Government's response to the O'Farrell Review. There may well be some confusion for the non-professional observer between what is referred to as the Interactive Gambling Amendment Bill 2016 (initiated by the Government, which is currently active - being considered by the House of Representatives) and the Interactive Gambling Amendment (Sports Betting Reform) Bill 2015, initiated by Senator Xenophon (which will not be legislated, following a Senate Committee review which recommended against it).

The activities associated with Senator Xenophon's Bill (the ***Interactive Gambling Amendment (Sports betting Reform) Bill 2015***) are informative for considering future action. Senator Xenophon entered politics having been a solicitor dealing with families devastated by poker machine addiction. He has sustained a strong voice for reform. His Bill in addition to addressing the growing concerns about interactive gambling attempted again, after the repeals in 2013, to achieve action on protective and regulatory policy recommended by the Productivity Commission in 2010. His Bill was referred to the Senate Environment and Communications Legislation Committee.

- Representatives of secular bodies that support reform provided submissions and/or tabled statements for this committee, including the Australian Psychological Society, the Royal Australian and New Zealand College of Psychiatrists, the Australian Institute of Family Studies and Australian Gambling Research Centre, and Financial Counselling Australia.
- Mission Australia and Uniting Communities also provided submissions.

- These informative documents are accessible through the web site for the Senate Committee.

On 29 March 2017 the Senate Committee tabled its report. The outcome was a recommendation by the Government and Labor members of the Committee that the Senate not pass the Bill.

- Labor Senators' additional comments were that several recent developments render the bill unnecessary – including agreement between Australian, State and Territory governments to establish a National Consumer Protection Framework for online wagering (which the Labor Senators wanted to be completed without delay); and that industry should be afforded time and flexibility needed to alter practices to address community concerns about gambling advertising.
- Senator Xenophon issued a dissenting report, reiterating the need for stronger harm minimization provisions and a stronger regulatory framework, reflecting concerns expressed by eg Financial Counselling Australia, Uniting Communities, the Australian Psychological Society, Responsible Gambling Australia, and the Gambling Impact Society.

5.2 Present state of legislative action: the Interactive Gambling Amendment Bill 2016

Returning now to the current legislative action point - the ***Interactive Gambling Amendment Bill 2016*** (initiated by the Government) - this is to be the first of a three-stage response to the O'Farrell Review. It takes up just two of that Review's 19 recommendations, viz.:

- (Recommendation 3) Until the proposed national framework is established and operating, consideration of additional in-play betting products should be deferred and legislative steps taken to respect the original intent of the Interactive Gambling Act 2001. (The steps taken in the Bill are outlined in the Explanatory Memorandum for the Bill, at <https://www.legislation.gov.au/Details/C2016B00186/Explanatory%20Memorandum/Text>)
- (Recommendation 17) The Act should be amended to improve and simplify the definition of prohibited activities; extend the ambit of enforcement to affiliates, agents and the like;and (summarizing) extend the role of the Australian Communications and Media Authority in relation to all aspects of enforcement and compliance with the Act.

The Bill has passed the Senate with amendments to prevent advertising of unlicensed, unregulated gambling services (still leaving scope for advertising of other gambling), and to prevent restricted wagering services from offering credit to use the service (but apparently not preventing gamblers' use of their own credit cards). The Bill has yet to pass in the House of Representatives.

The O'Farrell Review acknowledged that gambling policies and strategies in the States and Territories and across foreign jurisdictions are evolving, and subject to a number of current and parallel reviews and consultative processes. Progress seems slow in such a complex environment. But importantly, more of the Review's 19 recommendations are expected to be addressed in legislation as parts two and three of responses to the Review. Some of these recommendations would have strong support in churches, and they can provide pressure points for use with governments, now and in future, including:

- The need for reliable and consistent research information on the Australian gambling market and the prevalence and magnitude of the harms associated with all forms of gambling
- The value of a consistent regulatory framework that applies across all jurisdictions in Australia, and
- The importance of robust consumer protection and harm minimization measures across all regulatory regimes in Australia to adequately protect the community from the harms associated with gambling, including;
 - ❖ A national self-exclusion register
 - ❖ Requirement that all operators permit customers to set limits on their wagering activity
 - ❖ Credit or deferred settlement should be subject to standard consumer protections laws
 - ❖ Activity statements should be available to all consumers on demand or on a regular basis
 - ❖ All operators should train their staff in responsible conduct of gambling through an accredited provider and be required to deliver a standardized message on responsible gambling across all of their consumer facing platforms
 - ❖ Advertising of gambling should be the subject of a consistent and enforceable regulation across all Australian jurisdictions.

All of the above recommendations warrant support.

6. WHAT MIGHT WE DO NOW?

6.1 Legislation

Commonwealth, State and Territory Governments all need to be addressed.

The above actions flowing from the O'Farrell Review need to be completed without delay. Labor Senators advocated this in their additional comments for the Senate Committee. Pressure can be applied for prompt action at the different levels of government, but especially at Commonwealth level.

6.2 Benefits to government and the community

As summarized in the recent Senate Committee report (p. 3):

'Gambling is an established part of Australian society. The gambling industry provides some benefits to the community, by investing in sport, entertainment and tourism sectors, and the significant taxation revenue it generates for governments. However, gambling also causes harm to individuals, families and communities in the form of financial losses, mental health problems and associated social problems, such as relationship breakdown.'

With regard to the benefits to governments - it would be appropriate to seek:

- Recognition that the losses of problem gamblers (300,000 to 500,000 people at severe to moderate risk) provide substantial funds to governments at great cost to the welfare of those individuals and their families; and that governments should therefore reduce their dependence on such funds
- Transparent reporting of tax returns to governments from gambling
- Public reporting of all political donations
- Avoidance of licensing monopolies in the provision of gambling services (see James Boyce in 'Losing Streak' for the example of Tasmania, which has such a monopoly).
- Reliable and consistent research information on the Australian gambling market and the prevalence and magnitude of the harms associated with all forms of gambling (reinforcing a recommendation of the O'Farrell Review)
- Very effective regulation and restraints for the gambling industry, recognizing that this is consistent with public opinion and is warranted because of the harm caused. The recommendations of the O'Farrell Review, at least, should be vigorously and promptly implemented.

With regard to community benefits it would be appropriate to seek:

- Transparent reporting by gambling service providers on their donations to the community not-for-profit sector, both as absolute amounts and as a percentage of their profits
- Reporting on actions taken by gambling service providers to have their staff identify and refer problem gamblers to support networks
- Community organisations that may be interested to benefit from funds derived from gambling may be encouraged to seek support from alternative sources. The Anglican Church in Southern Queensland has produced a brochure with information to assist (http://anglicanchurchsq.org.au/wp-content/uploads/2015/01/Gambling_brochure_alt_sources_of_funds.pdf)

6.3 Harm to individuals, families and communities

Many of the changes sought by churches and other organisations that provide support for people suffering from gambling are, slowly, being faced.

6.3.1 Prevention:

The Australian Gambling Research Centre submission to the Interactive Gambling Amendment (Sports Betting Reform) Bill 2015 reports that it is possible for workers in land-based venues to identify people with gambling problems through quick, simple and easily taught behavioural observation techniques, but they need to be in a supportive environment where such identification is expected. And once such a gambler has been identified, support could be offered in finding assistance if desired; but again this would only be possible if staff were trained and in a supportive work environment. Some checks will not transfer to an online environment, where eg signs of distress cannot be observed; but algorithms can be developed to identify risky patterns of play and flag these to staff. Appropriate actions include:

- Advocating for staff training in identification of problem gamblers, and expectations of gambling service providers for this work and for referring problem gamblers to support services. The O'Farrell Review recommended training, but much more emphasis is needed on making effective the intention to help problem gamblers.
- A national self-exclusion register is on the list of O'Farrell Review recommendations and needs to be strongly supported.

6.3.2 Support for individuals and families at risk from gambling:

A number of secular organisations and professionals provide evidence of suffering and provide support (eg Australian Psychological Society, the Royal Australian and New Zealand College of Psychiatrists, the Australian Institute of Family Studies, the Australian Gambling Research Centre, Financial Counseling Australia) and have made submissions on gambling issues.

Churches support people in need in various ways, including those who suffer from harm due to gambling, and have reflected on that experience in submissions. It was his experience as CEO at Anglicare Tasmania that led James Boyce to write his book 'Losing Streak'. Anglicare agencies no doubt also help many who need support because of gambling without knowing that this is the fundamental cause of their distress. There may be additional scope for our church agencies:

- to offer to be contacts for staff of gambling services who are in a position to refer clients they identify as at risk, and
- to seek urgent action from governments to address the staff training actions required from the gambling industry.

'Gambling and its impact in Australia – Is nothing sacred?', a document prepared in several sections by the National Council of Churches in Australia, observes that not all people caught in the gambling net are wealthy or greedy (though greed may be a motivation for some who gamble). **'Many are poorer**

people who look for distractions from the difficulties of daily life in the hope that gambling will lift their mood as well as their finances.’ The question is how can we as a society respond to the suffering of individuals and families whose lives have been destroyed by gambling, and help to restore and protect the dignity of those most vulnerable to its effects, who are also sacred. Noting with concern the evident influence of political donations from the gambling industry on government policy, Mark Zirnsak (of Justice and International Mission of the Vic-Tas Uniting Church Synod) sees the Christian community having an important role to play in challenging the dominance of market values in places they do not belong and in minimizing the harm gambling causes in our society.

We may respond by speaking frankly to governments in policy terms – but we also have the privilege of offering practical support and the Christian message of reconciliation and hope directly to those who are prepared to be open to it.

7. CONCLUSION

Progress on protection for people who suffer from gambling is beset by conflicts of interest, complicated by the involvement of multiple jurisdictions, and much too slow. It is timely for the Anglican Church to:

- address governments on the need for urgent action particularly in areas identified by the O’Farrell Review which fit with views expressed by church and other organisations that endeavor to help gambling victims, and
- consider ways in which practical support might more widely be directed to sufferers from gambling, along with the Christian message of hope and reconciliation.

Public Affairs Commission
May 2017

DIOCESAN FINANCIAL ADVISORY TASK FORCE

1. THE PURPOSE OF THE TASK FORCE

The stated purpose of the Diocesan Financial Advisory Task Force (DFATF) is to advise the Standing Committee of the General Synod on financial matters relating to, within and across the Dioceses of the Church, and to assist in identifying and addressing any potential or actual financial difficulties which may arise from time to time.

Note that during the past three years, the previously named Diocesan Financial Advisory Group (DFAG) became the task force DFATF.

2. MEMBERSHIP

Currently there are six Members: Michael Codling [Chair] – Accountant (PwC partner); Michael Blaxland – Accountant (CFO, Sydney Diocese); Geoff Ferguson – Investment specialist (CBA Super); Geoff Girvan – Accountant (retired, ex-KPMG partner); Kim Smith – Accountant (retired, ex-private practice); and James Winter – Accountant (Grant Thornton partner). There are also four people who joined as Observers over the past three years who actively contribute to the work of DFATF : Susan Foley – Funds Manager (Head of Anglican Funds Melbourne); Stuart Neilson – Accountant (CFO and CRO at Efic); Evelyn Horton – Director (non-executive director on several boards); and Keith Stephens – Registrar (Executive Office, Perth Diocese). Three people resigned as Members over the past three years: Brian Dixon (Perth Diocese); Martyn Mitchell (ex-PwC partner); and Grant Reubenicht (Anglicare SA).

3. ACTIVITIES AND ACHIEVEMENTS

The activities of DFATF over the past three years have comprised:

- conducting desktop reviews of the financial statements of the Dioceses and their significant related entities
- providing ongoing advice and support to Dioceses at their request
- monitoring and responding to relevant regulatory developments
- meeting regularly (typically four times a year) and usually attending the annual Registrars' conference
- reporting to, and occasionally presenting at, the six-monthly meetings of Standing Committee.

While much of DFATF's activities have been focused at the Diocesan level, in recent years the Task Force has increasingly sought to draw conclusions and make recommendations at a national level.

Key recommendations

At the start of this three year period, we had made the following overarching observation to the Standing Committee:

“Right now, the financial health of the Anglican Church in Australia, outside of the large metropolitan Dioceses, appears to be in a parlous state. What’s more, in light of relevant trends (eg population shifts, changing demographics, declining church memberships, etc) it is hard to see how many Dioceses will remain sustainable into the near future.”

We retain the view that a number of non-metropolitan Dioceses will struggle to remain financially viable well into the future. The trends mentioned above persist, and have been compounded by the need to fund the cost of sexual abuse claims.

The previous General Synod meeting had received a report from the Viability and Structures Task Force which noted:

“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.”

DFATF had agreed that significant change was warranted and that

“.... if we don’t do it together then we will fall apart together.... DFAG believes the Church needs to agree, firstly whether it is truly a church for the whole nation or not. Assuming the answer is yes, it needs to have a commonly agreed (or at least consistent) vision and set of goals. Everything else should follow from, and be aligned to, the vision and goals. But the hardest thing to do is get started Very strong leadership and collaboration are required.”

On the topic of church leadership, we made three recommendations:

- (a) the appointment of a part-time Financial Consultant

Our primary immediate recommendation was the appointment of a Financial Consultant to advise both the Dioceses and the Standing Committee. At the time we described the role as a Financial Risk Officer, which possibly gave the wrong impression. In our minds the role was never intended as a traditional financial reporting role; rather, as a support mechanism.

“We strongly recommend that General Synod employ a senior Financial Risk Officer (FRO), initially on a one-year (extendable) part-time contract. In our view, the role would involve directly supporting (and ‘hand-holding’ in some instances) the Dioceses in key finance and risk matters as needed, transferring skills to those Dioceses over time, and monitoring the financial health of Dioceses and their related entities. We believe that an FRO could make significant advancements over his/her first 24 months, both in lifting the quality of financial

risk management within Dioceses and in providing better information to the Standing Committee. We also believe that while larger Dioceses may be able to adequately manage risk without assistance, it is very much in their interests to support the appointment of an FRO: partly as protection from the failure of smaller Dioceses and the consequent reputational damage, management distractions and potential financial costs; and partly to assist them in evidence-based decision-making.”

Attachment 1 to this report contains some additional information in relation to this recommendation.

(b) the use of ‘financial chancellors’

We also saw much benefit in Archbishops and Bishops being encouraged to have a personal advisor to help them interpret financial matters and make wise financial decisions. At the time we portrayed them as being equivalent to Chancellors in providing legal advice. However, in contrast we saw the financial advisor as being outside formal management structures and having no role in directing activity. Where we have seen this work, it was through an honorary role, simply providing personal advice on request.

“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. 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 percent) from the advisor to the Bishop and potentially his teams.”

(c) the design of a holistic leadership development program

For the long-term, we saw the need to start further investing in the development of our Church leaders, both ordained and lay. We drew comparisons to businesses with mature people development programmes which tend to apply the recognised ‘70:20:10’ philosophy. That is, 70 percent informal on-the-job experience and coaching; 20 percent formal mentoring and support; and 10 percent 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 percent 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. Specialist assistance will likely be needed to design the program. We can conceive this starting with a ‘development needs analysis’, which should also help define the role of training.”

We have also continued to make recommendations in relation to some specific financial management and risk management activities of Dioceses. We had previously explained the context for our recommendations:

*“It is worth repeating our view that the best way for the Church to ensure its ongoing viability is to **grow sustainably**. Hence, we believe the strategic priority of the Church should be to most effectively share the gospel and nurture the faithful with a view to increasing Church membership. Such ‘front office’ activities would not only fulfil the Great commission, but many of the financial concerns we have been attempting to address over recent years would be ameliorated or disappear within a growing church. Having said that, DFAG’s attention towards strengthening and improving the ‘back offices’ of Dioceses is very important insofar as it helps to support and remove distractions from these ‘front office’ activities.”*

The main opportunity we have continued to push – in different ways and in different forums – has been the development of Shared Service Centres. Our original vision had been that:

“an independent not-for-profit entity would be created, with participating Dioceses settings its governance and direction, including the quality and quantity of services required. The idea would be for the Shared Services Centre to provide more value added services to the Dioceses without interfering with the identity and culture of each Diocese. This would be achieved, largely, by identifying and then combining current best-in-class practices (whether within the Church or outside the Church) and better performing staff into one place with modern facilities and technology, and building genuine expertise. The big prize for many Dioceses would be the ability to access/leverage leading practices, scarce skills and infrastructure from across the broader Anglican Church.”

For various reasons, this project was not funded. However, we have been encouraged that over the past couple of years, a number of intra-Provincial shared services have been introduced or continue to be considered.

Review of financial statements

In 2015 we undertook a biennial desktop review of the annual financial statements of the Dioceses and their significant related entities, including their Anglican Development Deposit Funds (ADDFs). It is important to note that a desktop review of an entity’s financial statements can provide only limited confidence about the financial health of that entity. However, in the past our desktop reviews have proved valuable in identifying entities where further detailed analysis was warranted.

We determined that we should undertake further detailed analysis of six Dioceses – Ballarat, Brisbane, Northern Territory, North Queensland, Rockhampton and Wangaratta – which involved making further enquiries, reviewing additional information, and in some cases visiting the Diocese. Note that this list deliberately excluded the Dioceses of Bathurst, Canberra/Goulburn and Grafton where we were either currently providing, or had recently provided, direct support. We also reported to Standing Committee that at least another six Dioceses appeared somewhat fragile from a financial perspective.

We subsequently reported that we did not have any immediate significant concerns to draw to the attention of the Standing Committee. On a positive note, we also mentioned it appeared that, across various Dioceses, in recent years there had been some

implementation of the learnings from the financial situations encountered by Bathurst and Grafton in particular, and from the reasons for their predicaments. The work of the DFATF in conjunction with the Registrars Network had been instrumental in this regard.

Nevertheless, we retain the view that while we have not seen evidence – putting aside Bathurst – that any Diocese is in a perilous financial situation, it does appear that a number of non-metropolitan Dioceses will struggle to remain financially viable well into the future.

We emphasise again that a desktop review of historical financial statements is limited in scope. A desktop review does not, for example, enable us: to analyse cashflows or forecast financial information; to 'normalise' for one-off/unusual transactions or non-core activities; to study long-term trends; to necessarily view the consolidated position; etc. A more comprehensive review on a regular basis is something that we envisage a Financial Consultant could undertake.

Ongoing advice and support

Over the past three years DFATF has been asked to provide a range of financial and risk management support to Dioceses, which has included:

- Canberra/Goulburn – two Members of DFATF have continued to provide support through participating on the Finance Committee of the Diocese
- Gippsland – a Member of DFATF provided financial management and operational advice to the Diocese
- Northern Territory – an Observer to DFATF has been working closely with the Bishop and Registrar around a number of financial and strategic matters
- Rockhampton – a Member of DFATF conducted a review of the financial health of a particularly large parish
- Wangaratta – a registered liquidator was sourced to undertake a pro bono review of the ongoing financial viability of the Diocese and options for improvement.

We often find that the root cause of financial stress being experienced by a Diocese is the less-than-expert management of 'non-core activities' such as schools and aged care facilities. In other situations, financial vulnerabilities relate simply to the local fundamentals such as a dwindling population and lack of resources.

Regulatory developments

DFATF has continued to monitor and be actively involved in trying to shape certain regulations impacting Dioceses. Over the past three years this has included writing numerous submissions to regulators, facilitating collaboration across Dioceses and coordinating their individual responses, meeting with regulators and supporting Dioceses with their lobbying efforts. This work has been highly valued by the Dioceses.

The most significant developments in the period related to the exemption orders granted by APRA and ASIC for charitable investment fundraising activities, which are typically

conducted through our ADDFs. DFATF influenced the reshaping of the exemption orders which have now been renewed, albeit with some tighter operational restrictions.

4. PLANS FOR THE FUTURE

The current operating rhythm and activities of DFATF are expected to remain for the foreseeable future. The next biennial desktop review of financial statements will commence in July 2017. DFATF will continue to seek to both support and challenge the Dioceses and the Church on matters of financial and/or risk management.

Attachment 1**FINANCIAL CONSULTANT****Rationale for the Role**

DFATF considered a number of internal and external factors when developing the proposal for the appointment of a Financial Consultant.

The internal factors included:

- several of our smaller Dioceses are financially stretched or fragile. A number of them may not recognise – nor would their Provinces or the General Synod – the vulnerabilities that they face or their immediacy, or what mitigating actions they could be taking
- many of these smaller Dioceses have limited (or are lacking) resources to devote to appropriate financial risk management
- as highlighted in the Viability & Structures Task Force Report, there is an urgent need for training and upskilling of Diocesan staff, including in relation to matters of finance and risk
- while larger Dioceses may be able to adequately manage risk without assistance, it is very much in their interests to support the appointment of a Financial Consultant, partly as protection from the failure of smaller Dioceses and the consequent reputational damage, management distractions and potential financial costs
- key governance bodies such as the Steering Committee are not receiving sufficient contemporary insights and perspectives to help enable timely and well informed decision making.

The external factors included:

- the environment is becoming increasingly complex and more highly regulated, and various stakeholders (and the community at large) are expecting much more transparency from the religious and charitable sector
- banks are becoming increasingly concerned about the risks being run within Dioceses, and in response are increasing their interest margins on loan facilities and/or are declining to provide finance
- key insurers have also become very concerned about their exposure, and are seeking further information from Dioceses. They have put ‘the Church’ on notice that insurance premiums may increase significantly and/or they may decide against providing insurance cover if risk management standards do not improve.

Role Clarification

The role will involve:

- where required, directly supporting (and ‘hand-holding’ in some instances) a Diocese on specific financial and risk matters
- over time, transferring skills to and training the staff within smaller Dioceses
- sharing of good practices across the Dioceses
- providing the Steering Committee with better and more regular predictive information about the financial health of Dioceses and the Church.

The role will not involve:

- dictating what Provinces or Dioceses should do in relation to financial risk management
- replacing the investment that Provinces and Dioceses are already making in financial risk management
- duplicating the risk management activities of Provinces and Dioceses.

ROYAL COMMISSION WORKING GROUP

INTRODUCTION

The Royal Commission Working Group (**RCWG**) was appointed by the Standing Committee of the General Synod of the Anglican Church of Australia (**ACA** or **Anglican Church**) to coordinate a response on its behalf of to the Royal Commission into Institutional Responses to Child Sexual Abuse (**Royal Commission**).

The purpose of this report is to provide the General Synod Standing Committee with an overview of the RCWG work 2013-2017 for presentation to the Anglican Church General Synod in September 2017. This report summarises the work undertaken by the RCWG in response to the Royal Commission. This includes coordination of responses to issues papers, consultation papers and participation in roundtables discussions and case study public hearings.

TERMS OF REFERENCE AND MEMBERSHIP

The Royal Commission Working Group was established in November 2013 by resolution of the General Synod Standing Committee.

1. *The Standing Committee:*
 - a. *reaffirms the commitment of the Anglican Church of Australia to the physical, emotional and spiritual safety and welfare of the children in its care;*
 - b. *repeats the apology made by the Thirteenth Session of General Synod in October 2004 to all children who have been sexually abused by clergy and church workers of the Anglican Church of Australia;*
 - c. *welcomes the announcement of the establishment of a Royal Commission into child sexual abuse covering organisations including churches; and*
 - d. *welcomes the opportunity the Royal Commission will bring for the Anglican Church of Australia to review its policies and procedures to protect children from harm.*
2. *The Standing Committee, recognising the importance of a national response on behalf of the Anglican Church of Australia, establishes a Royal Commission Working Group with the following functions:*
 - a. *To participate in the consultation on the terms of reference of the Royal Commission;*
 - b. *To facilitate a review of past complaints of child sexual abuse notified to the dioceses and associated Anglican schools and agencies, and ensure that all appropriate steps have been taken in dealing with those complaints including reporting them to the police where appropriate.*

- c. *To identify the policies and procedures currently in place in each of the dioceses and associated Anglican schools and agencies to respond to and prevent child sexual abuse.*
 - d. *To identify national best practice policies and procedures to respond to and prevent child sexual abuse and facilitate their implementation by the dioceses and associated Anglican schools and agencies including arranging for the preparation of all necessary legislation for the next General Synod.*
 - e. *Prepare all submissions necessary to respond to the Royal Commission.*
 - f. *Advise dioceses on their response to and participation in the Royal Commission.*
 - g. *Co-ordinate management of issues arising out of the Royal Commission in the Church and public domain.*
 - h. *Contribute to the development of a more national framework for child protection.*
 - i. *Such other functions necessary to respond to the Royal Commission.*
3. *The Standing Committee requests the Royal Commission Working Group to consult with the Professional Standards Commission in fulfilling its functions and such other persons it considers appropriate.*
 4. *The Standing Committee requests that each of the dioceses and associated Anglican schools and agencies fully cooperate with the Royal Commission Working Group including providing all relevant information, and assistance necessary to fulfil its functions.*

The members of the RCWG at May 2017 are:

- The Primate (ex officio)
- The General Secretary (ex officio)
- Mr Garth Blake SC (Chair)
- Ms Sue Harrington (Lawyer, SA)
- Mr Ken Spackman (Diocesan Registrar, Vic)
- Ms Helen Miller (Counsellor, NSW)
- Ms Kasy Chambers (CEO Anglicare Australia, ACT)
- Rev'd Andrew Ford (General Manager Mission and Partnerships, Anglicare Sydney)
- Ms Sherril Molloy (Member of the Executive, Anglican Schools Australia, Qld)

Ms Anne Baker has supported the RCWG in the role of Royal Commission Officer since June 2016.

WORK UNDERTAKEN BY THE ROYAL COMMISSION WORKING GROUP (RCWG)

The RCWG has met on a number of occasions each year since its establishment in November 2013. It has undertaken a range of tasks in response to the outputs of the Royal Commission.

One of the RCWG's first undertakings was to encourage the 23 dioceses of the ACA to conduct a review of all child sex abuse complaints, documentation, policies, protocols and practices operating in each diocese.

Royal Commission Case Studies – Public Hearings

The RCWG has monitored the Royal Commission hearings into Anglican entities and in some instances has sought leave to appear. The objective of the RCWG in monitoring the public hearings and reports associated with the case studies is to identify emerging issues and recommendations which should be taken into account in the development of policies and procedures in the Anglican Church of Australia.

- Case Study 3 – Grafton Anglican Diocese
- Case Study 20 – Hutchins School Tasmania
- Case Study 25 – Redress and Civil Litigation
- Case Study 32 – Brisbane Grammar Schools and St Paul's School, Queensland
- Case Study 34 – Geelong Grammar School, Victoria
- Case Study 36 – Church of England Boys Society
- Case Study 42 – Anglican Diocese of Newcastle
- Case Study 45 – Problematic Behaviour in Schools – Trinity Grammar, Sydney and The Kings School, Parramatta
- Case Study 46 – Criminal Justice issues and Consultation Paper
- Case Study 52 – Anglican Church Authorities in Australia (Wrap up)

The RCWG also monitored and reviewed the issues arising from Case Study 50 – Final Catholic Church hearing.

Royal Commission Issues Papers

The RCWG has reviewed the issues papers circulated by the Royal Commission and identified issues of relevance to operations within the ACA.

The RCWG has coordinated submissions on behalf of the Anglican Church of Australia in response to the following issues papers:

- Issues Paper 1 – Working With Children Checks
- Issues Paper 3 – Child Safe Institutions
- Issues Paper 4 – Out of Home Care
- Issues Paper 5 – Civil Litigation
- Issues Paper 6 – Redress Schemes
- Issues Paper 8 – Experience of Police and Prosecution Responses
- Issues Paper 10 – Advocacy Support Therapeutic Treatment Services

Royal Commission Consultation Papers

The RCWG has coordinated submissions on behalf of the Anglican Church of Australia in response to the following consultations papers:

- | | |
|--|----------------|
| - Redress and Civil Litigation | March 2015 |
| - Complaint handling and response | April 2016 |
| - Records and Record Keeping | September 2016 |
| - Criminal Justice | October 2016 |
| - Strengthening information sharing arrangements | February 2017 |

Royal Commission Round Tables

The RCWG has coordinated participation in private round tables conducted by the Royal Commission:

- Redress – September 2014
- Child Safe – April 2016

Royal Commission Research Studies

The RCWG reviews all research released by the Royal Commission to identify issues relevant to the operations of the ACA. The most recent reviews have included:

- Service and support needs of specific population groups
- Risk profiles for institutional child sexual abuse
- Our Safety Counts Research reveals new insights into children's view of safety
- Evidence and Frameworks for understanding perpetrators
- Principles of trauma informed approaches to child sexual abuse
- Grooming and child sexual abuse in institutional contexts

Other submissions

The ACA operates under a decentralised structure and its core units of organisation are the 23 dioceses. There are also mission agencies, social welfare agencies, Anglican schools and parachurch organisations with varying degrees of autonomy. A detailed document outlining the structure of the Anglican Church of Australia was provided to the Royal Commission in June 2013.¹ This document formed part of a submission which provided information on the resolutions made and action taken by the General Synod and the General Synod Standing Committee, up to June 2013, on matters relating to Professional Standards which encompasses child protection, complaints handling and redress.²

¹ Outline of the Structure of the Anglican Church of Australia – June 2013

² Outline of the Structure of the Anglican Church of Australia - June 2013: Appendix 2 - Resolutions of the General Synod and the Standing Committee of the General Synod.

Case Study 52

In January 2017 a second submission was provided to the Royal Commission in preparation for Case Study 52 – Anglican Church authorities in Australia, held in Sydney from 17-22 March 2017. This submission provided updated information on the resolutions made and the action taken by the General Synod at its Sixteenth Session held in 2014, and by the General Synod Standing Committee between July 2013 and February 2017.

Members of the RCWG participated in a number of the panels in Case Study 52:

Panel 1.1	Structure of the Anglican Church
Panel 2.1	Training and screening for Clergy and Church Workers
Panel 2.2	Anglicare - Rev'd Andrew Ford
Panel 2.3	Anglican Education – Sherrill Molloy
Panel 3.1	Professional Standards Policy - Garth Blake
Panel 3.2	Professional Standards Directors
Panel 4.1	Redress, National Register and the way forward - Archbishop Philip Freier, Garth Blake and Anne Hywood

The ACA child sexual abuse data collated from the 23 Dioceses by the Royal Commission – Case Study 52 hearing showed:

- 1,119 complaints related to the Anglican Church from the 1/1/1980 to 31/12/2015.
- complaints were made by 1,085 survivors against 569 named and 133 unnamed perpetrators.
- of the 569 perpetrators, 247 were ordained clergy (43% of all known alleged perpetrators) and 285 were lay people (50% of all known alleged perpetrators). For 37 known alleged perpetrators (7%) their religious status was not known.
- of all alleged perpetrators, 94 per cent were male and 6 per cent were female
- the alleged abuse took place at the hands of 285 laypeople and 247 ordained clergy.
- of the people who made the complaints 75% were male and 25% female.
- the average age of the complainant at the time of the first alleged incident of child sexual abuse was approx. 11 years old and this did not vary for the gender of the complainant.
- the time between the first alleged incident of child sexual abuse and date the complaint was received by the Anglican Church was more than 30 years in 51% of the complaints and more than 20 years in 70% of the complaints.
- 74% of complaints involved child sexual abuse starting in the period 1950 to 1989 inclusive.
- complaints related to orphanages or residential homes had the highest average duration of the alleged child sexual abuse – 3.5 years.
- 459 complaints of child sexual abuse resulted in a payment being made following a complaint for redress (41% of all complaints).
- Anglican Church diocese made total payments of \$30.91 million at an average of approx. \$67,000 per payment from complaints made for abuse between 1/1/1980 – 31/12/2015.

- the Royal Commission has referred 84 alleged perpetrators to police, four of whom have been prosecuted and 23 are still under investigation.

Key themes arising from Royal Commission – Case Study 52

The final Anglican wrap-up hearing from the Commissioners continually emphasized that they and the wider community expect that ‘everyone in the Anglican Church in Australia should be treated equally and the same, regardless of their location.

The following areas were raised for the ACA to consider;

- Uniform policy on Child Protection adopted by all Dioceses
- Minimum standards across the ACA and related entities for:
 - child protection,
 - clearances for clergy and laity
 - selection, training and formation of clergy
 - Safe Ministry training for all involved in the church
- Governance reporting to regularly report on child protection
- Commonwealth Redress Scheme / ACA National Redress Scheme
- Uniform Episcopal Standards

Ecumenical Engagement

The RCWG has engaged with other churches and faith based organisations in addressing the issues arising from the work of the Royal Commission. Regular meeting have been held to facilitate the sharing of information. More specifically in 2015 and 2016, the Chair of the RCWG and the General Secretary has participated in meetings with representatives of the main churches to facilitate a consistent response to the recommendations in the Royal Commission’s Report on Redress and Civil Litigation.

ACA Response to the Royal Commission’s Report on Redress and Civil Litigation

In response to the Royal Commission’s Report on Redress and Civil Litigation the RCWG recommended to Standing Committee that the ACA should meet the challenge posed to establish a redress process in the interim (before the establishment of a national government scheme) that was consistent with the principles identified in the Royal Commission’s Report.

The RCWG recommended to Standing Committee the establishment of one incorporated entity to provide redress services to the dioceses and Anglican entities that choose to utilise the service.

The RCWG recommended a model which would provide redress to survivors of abuse, through a structure that is as independent as practicable from the ACA. The terms of reference would establish clear and consistent operating principles for the delivery of redress which, once established, would be applicable to all participating dioceses and Anglican entities.

The RCWG proposed that redress services be delivered on a decentralised basis to ensure accessibility to survivors and to enable a direct personal response by participating dioceses and entities.

Standing Committee in November 2015 encouraged the RCWG to explore this concept further in consultation with dioceses and Anglican agencies.

The RCWG conducted two consultation forums in June and September 2016 attended by representatives of the Anglican dioceses along with representatives of the school and welfare sector. Each forum attracted over 40 attendees representing 20 Dioceses.

Ms Leigh Sanderson, Special Counsel, Royal Commission into Institutional Responses to Child Sexual Abuse spoke at the first consultation forum and expanded upon the key principles of redress as prioritised in the Royal Commission's report.

A draft Redress Scheme options paper and costings were prepared and Standing Committee approved funding for legal service on the design of an independent, incorporated entity manage an Anglican redress scheme for those dioceses and Anglican entities which chose to opt in. This project was expanded following the announcement of the Commonwealth Redress Scheme on 4 November 2016 to also review how the ACA might engage with the Commonwealth Scheme, should it choose to do so.

Commonwealth Redress Scheme

The RCWG has been in discussions with the Redress Task Force in the Department of Social Services (DSS) in regard to the development of the Commonwealth Scheme. In December 2016 the Federal government announced the establishment of an independent advisory council which includes representatives of the Roman Catholic and Uniting Churches but no representative of the ACA.

In May 2017, RCWG representatives met with the Minister for Social Services and DSS representatives and were briefed of the proposed structure of the Commonwealth Redress Scheme. Limited information is available, at this time, on the administrative costs and structure for participating institutions and the processes for the delivery of a direct personal response to survivors.

The DSS has not yet confirmed whether it will be necessary for one Anglican entity to opt-into the scheme or whether it will be possible to accommodate engagement on a diocesan or agency basis.

Additional meetings have been planned for mid 2017, between the ACA and representatives of the Minister's office and the Department, to discuss specific issues influencing the ACA's option to opt-in to the scheme.

The timeline for the introduction of the Commonwealth Redress Scheme is:

August / Sept 2017	Legislation before the Commonwealth Parliament Possible Senate Inquiry – consultation opportunity
March 2018	Commonwealth Scheme has website and phone information service Registration of interest in applying
July 2018	Applications received and processes.

Anglican National Redress Response

At May 2017, the ACA's current position on joining the Commonwealth Redress Scheme is that "we are waiting for more information on the detail of the scheme".

An excerpt from the transcript on the final day of the hearing outlines Commissioner Peter McClellan's comments on the ACA's engagement with a national redress scheme:

If, as we are now satisfied will happen, there will be a national scheme, it would be disappointing, to say the least - and I could use a stronger word - if a component of the Anglican Church did not participate and join in that scheme. And it is right, you may well have to set up an individual body or a separate body, but if any component part of the Anglican Church stands aside from it, I'm not sure our society would approve. Indeed, I think our society would say very strong things to the contrary.

While waiting to hear more about the Commonwealth Redress Scheme, the RCWG, with the endorsement of Standing Committee, is progressing with the design of an incorporated, independent legal entity which would have the capacity to provide redress services on behalf of the dioceses, schools and agencies (members) which choose to join. This concept has been presented at the two consultation forums conducted in 2016.

This entity will be designed so that, should it be required, it could be the corporate entity which engages with the Commonwealth Redress Scheme on behalf of its members.

Terms of Reference and a draft constitution are currently in development for consultation with potential members.

MATTERS FOR ACTION AND RECOMMENDATIONS TO GENERAL SYNOD

The Royal Commission Working Group requests the General Synod to:

- a) pass the following Bills:
 - Bill for the Safe Ministry to Children Canon 2017;
 - Bill for the Safe Ministry to Children Rules 2017;
 - Bill for the National Register Amendment Canon 2017
 - Bill for the Disclosure of Information Canon 2017.
- b) pass a budget for 2018 that includes sufficient funds to enable the maintenance of a nationally consistent approach to ministry to children that is based on minimum

- standards required to be observed, and guidelines required to be followed unless there are cogent reasons for not doing so, in every diocese.
- c) request the RCWG to analyse the final report of the Royal Commission and address any recommendations as to actions to be taken.
 - d) request the Safe Ministry Commission to develop an audio visual resource for use in dioceses that provides information to ministers, churchwardens and parish councils about the implementation of the Policy for Safe Ministry in a parish where there is a risk of sexual abuse by a Person of Concern and the issues raised by the participation of a Person of Concern in the life of a parish.
 - e) request the Safe Ministry Commission to develop a resource for use in dioceses for providing care for families who have experienced premature death of a family member due to child sexual abuse.
 - f) establish a national episcopal standards scheme by the General Synod passing canons necessary to ensure that there is an independent body responsible for receiving and investigating complaints and taking effective action 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.
 - g) request the Standing Committee to explore with the dioceses the development of a nationally consistent approach to professional standards legislation with particular reference to its application to child abuse.
 - h) recommend that each diocese:
 - publish a list of appropriately qualified people as professional supervisors for those in pastoral ministry and promote the use of their services;
 - include a component for professional supervision in recommended financial packages for those in pastoral ministry.
 - i) recommend that the Commonwealth Government promote national system for child protection and State and Territory governments as a matter of urgency enact legislation for a national system for child protection that provides for:
 - the mandatory reporting of child abuse by persons including ministers of religion to the police and the government child protection authorities;
 - the screening of all persons seeking to work with children in a paid or voluntary capacity;
 - the mutual recognition of clearances for persons to work with children in all States and Territories; and
 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.
 - j) request the General Synod office to investigate the discrepancy between the Royal Commission Anglican data on the number of perpetrators over a period of time is significantly higher than what is on the National Register. A task ahead of the RCWG is to look at how there may be a discrepancy noting that deceased persons are not on the register.
 - k) request the Royal Commission Working Group to continue to progress the design of corporate entity to facilitate access to a national, independent redress scheme by Anglican dioceses, schools and agencies and to bring recommendations to Standing Committee in December 2017, following consultation with stakeholders. The RCWG

through the Chair and General Secretary is to continue their involvement with the development of the Commonwealth Redress Scheme.

CONCLUSION

The ACA commenced a coordinated, national approach to developing and promoting child protection, complaints handling and redress policies in 2001.

The structure of the Anglican Church of Australia facilitates the independent operation of each of the 23 dioceses and Anglican agencies. However, it is the view of the RCWG that one outcome of the recent consultation forums on redress was a shift to the acceptance of the principles of independence and consistency of outcome in regard redress.

The opportunity currently exists for stakeholders within the ACA to be challenged to create structures to deliver the most effective outcomes in the area of professional standards, child safety, complaints management and redress.

Mr Garth Blake SC
Chair, Royal Commission Working Group
Anglican Church of Australia – General Synod

25 May 2017

REFUGEE AND MIGRANT WORKING GROUP

Since the last General Synod, members would be aware there has been considerable attention given to the matters of Refugees and Asylum-seekers.

In fact, the compelling nature of this matter has meant that the General Synod Refugee and Migrant Working Group has not been an adequate container for all the activity.

Members have kept in touch over service-delivery and advocacy but the partnerships which have evolved, both ecumenically and within our Anglican Church of Australia, have been the primary instrument for activity.

For example, the Australian Churches' Refugee Taskforce of the National Council of Churches in Australia as well as Anglican-auspiced refugee agencies and the refugee ministries of local Anglican Churches.

This was anticipated and endorsed in Motion 55/14 at the last General Synod.

RESPONSES TO REFUGEES AND ASYLUM SEEKERS

The Very Reverend Dr Peter Catt moved, Bishop Philip Huggins seconded,

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:

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;
 - 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 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;
 4. the Synod also recognises 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 (ACRIGHT - www.australianchurchesrefugeetaskforce.com.au);
 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.

That motion also anticipated that we could continue to be engaged as regards both the plight and future of those in off-shore detention as well as the search for more humane and durable regional responses. This Australian focus in a context of now some 65 million people displaced globally. As I recall, when General Synod last met this bewildering number was under 50 million.

A glance at the media statements by our Primate and by many of our Synod members evidences our persistent advocacy in this bleak context of failed States and human suffering.

Our context, since the last General Synod has also included the cruelty of ISIS and the amplified suffering of Christians and other minority groups in many countries. The Syrian crisis has stretched the resources of UNHCR and the NGO sector like no other recent crisis.

In our own Australia we are all aware of how the political choices have been conveyed by the major political parties.

In fact, looking back now on our Motion 55/14, it looks somewhat romantic as regards how we hoped Federal policy might evolve.

In this context, briefly sketched, the need for a Refugee and Migrant Working Group is as great as ever. Because of the limited budget we have not had any national meetings of the Working Group.

Instead, we have each and together continued to make what contribution we can through the evolving partnerships, such as those mentioned above, keeping in touch along the (busy) way.

We have learned afresh that simple things matter: the banner on St Paul's Cathedral in Melbourne "*Let's fully welcome refugees*". It was funded and facilitated by the Brotherhood of St Laurence in partnership with the Cathedral and has had a huge impact.

Likewise, simple initiatives like English Conversation Classes for new arrivals have created bridges, fostered friendships, nurtured belonging. Many parishes are offering such services. They sit alongside bigger issues like education/employment pathways for those on-shore; advocacy and support for family reunions. (At the time of writing there is a backlog of 30,000 awaiting consideration for spousal reunion), as well as the work of our Aid and Development agencies to prevent more people needing to become refugees and asylum-seekers.

Because the issues are so volatile, it is hard at this time of writing, to know quite what Motion the Working Group will bring to this year's General Synod. Suffice to say, this motion and the ensuing debate will be an opportunity for the General Synod to consider how we can now, in 2017, express the Gospel as regards our Church's work with refugees, asylum-seekers and migrants.

Bishop Philip Huggins, Convenor

ANGLICAN BOARD OF MISSION – AUSTRALIA

ANGLICAN BOARD OF MISSION
Working for Love, Hope & Justice

INTRODUCTION

The Anglican Board of Mission-Australia is constituted by a Canon of the General Synod and since 2001 has been incorporated as a company limited by guarantee. ABM's vision is to see people everywhere experience the wholeness of life God offers in Jesus Christ, and to this end works with Anglican Church Partners to develop and provide for the spiritual, social and material needs of people, both overseas and within Aboriginal and Torres Strait Islander communities in Australia. ABM helps the Anglican Church and the wider community realise and respond to the call for each of us to be a part of God's mission.

ABM's work is guided by the Five Marks of Mission of the Anglican Consultative Council, which, adapted by ABM in 1998 and further modified in 2012, are as follows:

- **Witness to Christ's saving, forgiving, reconciling love for all people;**
- **Build welcoming, transforming communities of faith;**
- **Stand in solidarity with the poor and needy;**
- **Challenge violence, injustice and oppression, and work for peace and reconciliation; and**
- **Protect, care for and renew life on our planet.**

The new World Council of Churches statement on Mission and Evangelism *Together Towards Life* affirms that mission is not a distant activity to which we are witnesses, but a movement of God's Spirit alive in the church.

ABM'S BOARD

The Primate, The Most Rev'd Dr Philip Freier, is the President of ABM. The Chair of the Board is The Rt Rev'd Garry Weatherill, and the other Directors of the Board at the time of writing are: Dr Colin Bannerman; The Ven Canon David Battrick BSG; Mrs Claire Duffy; Mr Stephen Harrison; Mr Martin Drevikovsky; The Rt Rev'd Dr Sarah Macneil; Mr Ian Morgan; Mrs Emma Riggs; The Very Rev'd John Roundhill; Mrs Debra Saffrey-Collins; Mr Greg Thompson; Ms Danielle Wuttke; and The Rev'd John Deane (Executive Director).

ABM'S PARTNERSHIPS

- ABM currently supports Anglican Church Partners in fifteen countries:

- China;
- Cyprus (and the Gulf);
- Egypt;
- Ethiopia;
- Fiji (Polynesia);
- Israel & The Palestinian Territories;
- Kenya;
- Myanmar;
- Papua New Guinea;
- The Philippines;
- The Solomon Islands;
- South Sudan;
- Sudan;
- Vanuatu;
- Zambia;

as well as Dioceses in Australia.

ABM's commitment to the principle of local ministry by local people means that it supports partners to strengthen their own capacity and witness in ways that are most effective within their own context. Over the last two decades ABM has developed an international profile as an Australian Anglican agency which fosters collaboration and creative synergies with its overseas partners, ensuring that relationships are reciprocal and empowering for both sides.

ABM continues to assist Partners in strengthening their capability to evangelise and to minister within their communities, through:

- theological education;
- capacity building; and
- leadership training.

ABM's understanding of mission is holistic thus it also supports Partners as they care for the physical needs of their communities. Support in this area specifically targets areas of disadvantage and recognises initiatives which address discrimination, the effects of climate change and gender inequality. Furthermore, there is a strong commitment to activities which seek to build peace and reconciliation in contexts of political, social, cultural or religious conflict.

ABM meets regularly with its partners to discuss partnership and ways in which support can be improved. Visitors from Partner Churches come to Australia each year in order to meet with the Board, Staff and supporters and to share their story of the life and ministry of their home church. ABM seeks through its partnerships to serve the Church by bringing together Christians from Australia and overseas to learn and share with one another. Pilgrimages allow Australians to visit and experience Christian community in a different culture. Over the last few years, an offshoot of the Pilgrimage's Program, focussed on young people, has

taken shape. The ABM Youth Ambassadors' Program attracts young Anglicans between the ages of 18 and 21, who embark on a pilgrimage journey to one of ABM's Partner's program, where learning about the projects is combined with prayer, challenging perception and reflection.

ABM founded its Partnerships Committee in November 2013 and its role is to provide the Board with assessments of the ongoing health of ABM's relationships within the Anglican Church of Australia and with ABM's Anglican Communion partners overseas. It also provides strategies for managing challenges and risks in those relationships. The Committee is chaired by the ABM Chair and its current members come from the Dioceses of Adelaide, Brisbane, Melbourne, and Perth. The Partnerships Unit has produced *Suggested Guidelines for Successful Church Partnerships* for dioceses, parishes and schools who want to form relationships with other parts of the Anglican world: See www.abmission.org/pages/resources.html

STRATEGIC DEVELOPMENT

ABM's Board and Staff undertook a series of strategic planning exercises in 2011-12 and identified nine goals for 2013-17 which are as follows:

- ABM will inspire in Australian Anglicans a deeper engagement and understanding of mission, grounded in ABM's relationships with its Partners.
- ABM will empower its Partners to share their own experiences of mission to enthuse Australians.
- ABM will be the mission organisation of choice for Australian Anglicans.
- ABM will double the annual funds raised from individual supporters and non-government funding during the term of this strategic plan.
- ABM will work closely with its Partners in building their capacity to deliver effective programs efficiently.
- ABM will enhance its commitment to Aboriginal and Torres Strait Islander ministry.
- ABM will have strong and open working relationships with all its Partners.
- ABM will have high quality programs facilitated by systems which reflect best practice.
- ABM will be part of a strong network of related organisations and be recognised as a leading exponent of holistic mission.

ABM'S PROGRAMS

Through its listening and partnering with Aboriginal and Torres Strait Islander people, ABM has come to recognise that, over many years, Australia's national policies towards Aboriginal and Torres Strait Islander people have created severe suffering that persists today. ABM believes that the ongoing journey of reconciliation is a critical mission priority for the Australian Church. The National Aboriginal and Torres Strait Islander Anglican Council (NATSIAC) is a vital partner for ABM. Not only does it play a critical role as ABM seeks to implement its Reconciliation Action Plan, but it also provides guidance for ABM's fundraising

activities in this area. These are currently focussed on supporting Wontulp-Bi-Buya and Nungalinya Colleges as well as projects enhancing ministry with Aboriginal and Torres Strait Islander people (particularly with the youth) across the Anglican Church of Australia.

ABM's Development Program, which is conducted under the name of Anglicans in Development (AID), focuses on helping to improve basic services – health, education, water, agriculture, literacy and to provide emergency relief in times of disaster. ABM's Development Program – which was recredited last year – has been accredited with the Australian Government for more than twenty years and continues to receive Government support for some of its activities. ABM engages actively with the international development sector in Australia and overseas to contribute a faith-based perspective to the Australian government and other key stakeholders. This engagement has resulted in increased opportunities for new collaborations and activities, and improved benefits for those in need. Examples of this include the new ecumenical consortium which has been established with seven other denominational agencies which has now become eligible to apply for both disaster response funding from the Department of Foreign Affairs and Trade (DFAT) and the Pacific Capability Regional Fund. Whilst ABM has been challenged by reduced project funding from DFAT, new projects, partners and sources of support have continued to emerge, which have helped to address some of the shortfall. ABM remains actively involved in the Anglican Alliance, a communion-wide organisation which seeks to bring together and harness the experience and capacity of the various development and emergency relief organisations within the Communion.

ABM's Church to Church Program continues to support evangelism as well as theological and leadership training, which leads to the growth of ministries and the strengthening of ABM's Partner churches. In Papua New Guinea, workshops on Mission and Ministry have been conducted at the diocesan level and revised liturgical resources are now ready to be printed, once approved by the House of Bishops. In Zambia, the Seminary of St John the Evangelist has been training ordinands in order to strengthen the leadership capacity of the Anglican Church in the country. In Kenya, the Catechesis of the Good Shepherd Children's Program continues to expand throughout East Africa with the establishment of additional training centres and development of atriums to cater for the thousands of children who are falling in love with Jesus. In the Diocese of Jerusalem, the work is ongoing for the renovation of St Peter's Church in Jaffa. Through its Encounter Program, ABM is currently supporting a lecturer in New Testament Studies at Holy Cross Theological College in Yangon (Church of the Province of Myanmar), who is studying for a PhD at Trinity College Theological School, Melbourne.

ABM encourages participation in mission by all Anglicans through the production of Partners magazine, posters, study books, videos, online content and mobile apps. ABM also works collaboratively to develop events such as the 2016 Life in Abundance: Mission and Evangelism Conference, a national conference that explored the call of mission in contemporary Australia. For Anglican Schools, ABM offers the WonTok youth poverty and development conference, focusing on the church's engagement with the Global Goals for Sustainable Development. In an ecumenical collaboration, ABM has also launched the Transforming Service network which supports faith-based educators involved with service learning activities.

ABM's Anglican Church Partners cry out for their struggles to be recognised by the globally powerful and this motivates ABM's advocacy for recognition of Australia's First People in our Constitution, a fair share of Australia's budget devoted to helping our neighbours, and action to address the impact of climate change on the world's most vulnerable communities.

LEARNING AND EFFECTIVENESS

The Board, and ABM's various committees, engage in missiological reflection to ensure that ABM's work is grounded in contemporary missiology and a theology which is inspirational and reflective of the Anglican tradition. ABM is committed in all of its activities to observe the highest standards of administrative and financial accountability, and continually to learn and improve on its ability to serve the Anglican Church through partnerships in mission. Australia signed up to the Sustainable Development Goals in September 2015 and ABM seeks to ensure that its programs contribute to their realisation. As a signatory to the Code of Conduct of the Australian Council for International Development (ACFID), and a fully accredited development agency with the Department of Foreign Affairs and Trade (DFAT), ABM has demonstrated its sound stewardship of resources, both human and financial, and been rigorously scrutinised by external review. From 2013 – 2017, ABM has employed a full-time Effectiveness Officer to assist the organisation to focus more clearly on measuring the effectiveness of its development programs and on sharing learnings, in order to continually improve how ABM works with its Church Partners. Evaluation and reflection on activities are essential parts of how ABM engages with its own work and that of its partners. These processes ensure the effectiveness of the projects and programs which ABM supports, and also ensure that ABM is continually working with partners to improve its collaborative capacity to serve God through mission activities.

MOVING TOWARDS THE FUTURE

ABM continues to grow and change as the context in which we are called to witness to the Gospel evolves and requires new responses. This last year has seen ABM launch a new logo and refresh its website which has become the main source of information for supporters, both within the Anglican Church of Australia and the wider Communion. During 2017, ABM's Board and Staff will embark on a process to set the Strategic Plan for the next five years. ABM's model of engaging with Partners has changed with mutual learning and accountability, helping ABM to set its missiology within the global context in which we now live. ABM will continue to strive to be a strong and effective organisation which participates in the mission of God through supporting the Anglican Church's witness to the Gospel of Jesus Christ. ABM will continue to assist the Church in serving the poor, feeding the hungry, teaching and preaching the Gospel, healing the sick, and building strong communities of faith.

ABM has much to be thankful for, especially for the foundations in the past upon which we, with God's blessing, continue to build. We remain conscious and appreciative of the faithful dedication of the ABM Auxiliary, the Diocesan and Provincial Committees and

Representatives and other volunteers, who continually help us to find new ways to call the Church into mission.

Finally, ABM is grateful for the ongoing and increasing support of Australians across the country through prayer and financial giving, and through involvement with ABM's activities and events. ABM recognises that it is the steward of the generosity of Australians, and seeks to execute that responsibility with diligence. ABM welcomes feedback and communication with all who are interested in the work and witness of ABM. Please feel free to contact ABM on (02) 9264 1021 or info@abm.asn.au or visit ABM's website at www.abmission.org.

The Rev'd John Deane
Executive Director, ABM-A

AUSTRALIAN COLLEGE OF THEOLOGY



1. WHO WE ARE

1.1 Foundation

The College was established by a Determination of the 1891 General Synod of the Church of England in Australia and Tasmania. The College was founded in order to provide for the “systematic study of divinity” especially among the clergy and ordination candidates, there being no chance for them at that time to avail themselves realistically of the opportunities for earning the Bachelor of Divinity (BD) degree at English universities.

The Constitution of the Australian College of Theology Limited (ACN: 127 429 083), a company limited by guarantee, is included as a Schedule to the Australian College of Theology Canon 2007.

From its inception the College has positioned itself as a provider of higher education, specifically of courses in theology and ministry.

The College now operates as a national consortium of affiliated independent colleges. This arrangement originated in 1974 when several colleges - Ridley College in Melbourne and Moore Theological College in Sydney (both Anglican) and two interdenominational Bible Colleges, the Bible College of Victoria and the Bible College of New Zealand - sought approval from the College to deliver the newly proposed BTh degree. There are now 16 Anglican, non-Anglican theological and interdenominational Bible colleges situated in each mainland State and one in New Zealand, which have been approved to deliver the accredited courses of the College on its behalf. In 2016 these colleges enrolled nearly 1600 equivalent full-time students, or close to 3,500 individual students and research candidates, in the awards of the College.

The relationship between each affiliated college and the Board of Directors is articulated and regulated in an “evergreen” Affiliation Agreement. It is recognised that each affiliated college is an independent entity in its own right. There is a high value placed on collaboration and cooperation across the consortium.

1.2 Self-accrediting authority

ACT has self-accrediting authority for all Australian Qualifications Framework levels of present ACT courses (from undergraduate diploma to research doctorate), and is recognised in the provider register of the Tertiary Education Quality and Standards Agency (TEQSA). The College was the first Australian provider to be awarded self-accrediting authority under the then National Protocols for Higher Education Recognition Processes.

In November 2016 all ACT higher education courses were re-accredited for the five year period 2016-2021 by the Board of Directors, on recommendation of the Academic Board. All ACT courses comply with the requirements of the AQF.

2. ACTIVITIES SINCE THE LAST GENERAL SYNOD (2014)

2.1 Academic

2.1.1 Review of suite of courses

Prior to each five-yearly re-accreditation process, the College undertakes a review of its suite of courses. The last review took place during 2015. The review panel consisted of external university academics, ACT board members and academic staff employed by affiliated colleges.

2.1.2 Student load

Equivalent Full-time (EFT)	Student Load
2013	1510
2014	1488
2015	1497
2016	1598

2.1.3 Research output

The ACT is not required to report its research output formally to the Department of Education. However, the steady building of a research culture across the college is an important measure of success. There has been a strong increase in the publication of books reported by faculty and HDR candidates. Faculty from eight (8) colleges and the ACT office produced 26 books in 2016, compared with 17 books produced in 2015 by faculty of eight (8) colleges and the ACT office.

Unweighted Research Publications 2013-2016 were as follows.).

Year	Outputs
2013	100
2014	97
2015	93
2016	129

2.2 Tertiary Education Quality and Standards Agency (TEQSA)

Until 30 January 2012 oversight of higher education (registration, accreditation, and endorsement) was exercised by state-based higher education regulators. This ceased when the Tertiary Education Quality and Standards Agency (TEQSA) began operations under the TEQSA Act 2011. TEQSA has been managing the folding all responsibility for registration, accreditation and endorsement (CRICOS) into itself.

The Dean monitors the requirements of TEQSA and is the designated person for all communications to and from TEQSA.

2.3 Website

Significant provision was made in the 2016 and 2017 budgets for the building of a new website for ACT. Our Registrar, Simon Davies has had day-to-day management of this project. The first results of this recasting of our online presence are now available to students and the wider public. The excellent, intuitive interface is a credit to Simon and his team and has been welcomed by our stakeholders. Further work, to enable online interaction and reporting from students and staff, will be completed in 2017.

2.4 Financial

2.4.1 ACT Ltd profit and loss results

ACT Ltd profit (loss)	Results
2014	238k
2015	233k
2016	223k

2.4.2 ACT Ltd balance sheet

ACT Ltd balance sheet	Results
2014	3,271K
2015	3,504K
2016	3,728K

2.5 Staffing

Rev Dr Mark Harding retired from ACT during 2016. Mark negotiated a period of significant change in Church life and in Higher Education with great skill. The Board has decided to confer on Dr Harding ACT's highest award of Doctor of Theology (honoris causa).

Rev Dr Martin Sutherland succeeded Dr Harding as Dean and CEO in July 2016. Dr Sutherland was formerly Academic Dean at Laidlaw College in Auckland N.Z.

Current ACT Staff are:

Martin Sutherland, Dean/CEO
Graeme Chatfield, Associate Dean and Director of Research
Simon Davies, Registrar
Tara Holdaway, EA to Dean
Vicki Chen, Director of Finance
Mary Ann Navidad, Financial Accountant
Paul Yeates, Director of Quality & Operations
Meredith Walker-Harding, Quality Assurance Officer
Geoff Treloar, Director of Learning & Teaching
Elizabeth Kohn, Research Students Administrator
Megan Powell du Toit, Publications and Policies Administrator
Diana Tadjudin, Academic Administrative Officer
Elisa Norris, Academic Administrative Officer
Adam Kelley, Academic Administrative Officer
Asanka Gunarathne, Academic Administrative Officer

3. MEMBERS OF THE AUSTRALIAN COLLEGE OF THEOLOGY LIMITED

As at March 2017 there were 55 registered members in the following six categories:

Two ex officio members: The Primate
 The Dean and CEO

Twenty-One members elected by the House of Bishops

Nine Principals of Anglican Theological Colleges

Thirteen Principals of Non-Anglican Affiliated Theological Colleges approved to deliver the ACT's research degrees

Five graduates holding a research degree of the ACT

Five graduates holding a non-research degree of the ACT

4. OFFICE BEARERS

4.1 Directors of the Australian College of Theology Limited (2016)

Richard Victor Clare Cardew	Full year
Title:	Independent Director
Qualifications:	BA Hons (Syd), MA Hons (Syd)
Experience and Expertise:	Richard was formerly Director of the Graduate School of the Environment at Macquarie University, an Associate Professor in the Faculty of the Built Environment at UNSW then Adjunct Professor at Macquarie University. His field of activity ranged across urban and environmental studies covering historic, social science and scientific perspectives in both teaching and research with frequent academic program development coupled with executive committee experience.
Special Responsibilities:	Chair, Board of Directors
Anne Therese Cusick	Part year – resigned March
Title:	Independent Director
Qualifications:	BAppSc (OT), Grad Cert Bus Admin, Grad Dip App Beh Sc, MA(Psych), MA (Interdisc Stud), PhD, GAICD
Experience and Expertise:	Anne Cusick has a background in occupational therapy, social science and higher education teaching and research. Over her 30+ year career she has worked in clinical settings, and in health and social science fields at the University of Sydney, University of Western Sydney and University of Wollongong. For the past 20 years she has undertaken senior governance, management and administrative roles university and faculty wide levels.
Special Responsibilities:	Chair, Academic Board

Gregory Norman Hammond	Full year
Title:	Independent Director
Qualifications:	BA (Hons), LLB (Hons) (Sydney), PTC (Moore), ThA (Hons) (ACT)
Experience and Expertise:	Greg has over 30 years' experience as a lawyer specialising in banking, international finance and the governance, supervision and regulation of Australia's financial system. He was a partner of King & Wood Mallesons (and its predecessor firm, Mallesons Stephen Jaques) for over 27 years. Since retiring from the firm in 2014 Greg has taken up a number of roles in the banking and finance and not-for-profit sectors. His current roles include being chairman of Anglican Community Services (t/as Anglicare Sydney) and Olive Tree Media, a director of G&C Mutual Bank, NCNC Funds Limited and Opportunity International Australia, and a member of the Glebe Administration Board (the trustee of the Diocesan Endowment for the Anglican Diocese of Sydney), the Sydney Diocesan Secretariat and the Archbishop of Sydney's New Churches for New Communities Committee.
Special Responsibilities:	Member, Audit & Risk Management Committee
Timothy James Harris	Full year
Title:	Non-independent Director
Qualifications:	PhD (Flinders), MTh (ACT), BTh (ACT), DipArts (Moore), BA (Macq)
Experience and Expertise:	Timothy has twenty five years' experience in theological education. Among his roles have been College Dean and Senior Lecturer of Bishopdale Theological College and Adjunct Lecturer at Laidlaw College (2008-2011). He is presently a member of the faculty of St. Barnabas College, Adelaide, and Adjunct Lecturer at Charles Sturt University, a role that includes supervision of doctoral candidates. Timothy was ordained a bishop in the Anglican Church of Australia in 2011.
Special Responsibilities:	None

Brett Andrew Inder

Title:

Qualifications:

Experience and Expertise:

Full year

Independent Director

PhD, BEd (Monash)

Brett Inder is a Professor in Econometrics at Monash University, and Director (Operations) of the Monash Centre for Development Economics and Sustainability. He has extensive experience in University leadership, having spent 10 years as Head of a large academic department, chaired a number of University committees in the areas of equal opportunity and social inclusion, and been involved in internal and external review panels for academic programs and administrative areas. Brett's research focuses on the economics of poverty in developing countries, focusing currently on East Timor.

Special Responsibilities:

Member, Audit & Risk Management Committee

Timothy Allan Meyers

Title:

Qualifications:

Experience and Expertise:

Full year

Non-independent Director

ThM (Dallas), BEd (Melb)

Timothy Meyers is the Principal of Melbourne School of Theology (MST). He joined MST at the end of 2011 following 12 years in senior leadership roles with mission agency Pioneers and almost a decade in pastoral ministry with Baptist churches in Queensland. Tim also trained and worked as a professional musician and secondary school teacher and also trained as a commercial pilot with Mission Aviation Fellowship, prior to moving into ministry.

Special Responsibilities:

None

Ian Colwell Miller

Title:

Full year

Independent Director

Qualifications:

BA, LLM, ThL (ACT), MAICD, GradDipTheol (CSU), MTh (CSU)

Experience and Expertise:

Ian has 40 years' experience in law. He has been a partner of Hunt & Hunt Lawyers since 1981. Until 2016 he was Chairman of the Council of Barker College, a Director of the Church Missionary Society Trust Limited, Chairman of Pentel (Australia) Pty Limited and Xango Pty Limited. He is a member of the Anglican Church General Synod and the Sydney Anglican Synod, and a Consultant Editor to CCH Australia.

Special Responsibilities:

Member, Audit and Risk Management Committee

Donald Simm West

Title:

Full year

Non-independent Director

Qualifications:

BComm (UNSW), ThL (ACT), BD (London), MA (Macq), PhD (Edith Cowan)

Experience and Expertise:

Donald West is the Principal of Trinity Theological College in Perth (2003-) where he has served since 1996. He teaches biblical interpretation and Christian leadership. Ordained as an Anglican minister in Sydney in 1982, Don served in parish ministry until 1995. He was a member of the 2010 ACT Reaccreditation Review Panel.

Special Responsibilities:

Deputy Chair, Board of Directors

Peter William Young	Full year
Title:	Independent Director
Qualifications:	BA (Economic & Financial Studies) (Macq), MA (Management) (Macq), FCA, FStratPS, FAMI CPM, GAICD
Experience and Expertise:	Peter Young has extensive consulting experience in business strategy, transformation, growth, talent formation and leadership development, working with listed and private “for profit” and “for benefit” organisations in both the private and public sectors, in single entities and transcending multiple business units in complex business structures undergoing massive transformation. He has held senior management roles in Australia with responsibilities extending throughout Asia, the Americas and Europe. He is a Fellow of the Institute of Chartered Accountants in Australia, Fellow of the Strategic Planning Society, Fellow of the Australian Marketing Institute, where he is a Certified Practising Marketer, and a Graduate Member of the Australian Institute of Company Directors.
Special Responsibilities:	Chair, Audit and Risk Management Committee

4.2 Company Secretary and CEO

The Rev Dr Martin Sutherland

Martin has held the position of Company Secretary and CEO since July 2016. He was Academic dean at Laidlaw College in Auckland NZ from 2008-2016.

5. PLANS AND GOALS

ACT awaits a decision on its for recognition as an Australian University of Specialisation (AUS). Documentation was submitted in March 2016. However, as is the way with such big proposals, the process is taking a considerable time to complete. TEQSA is currently working on the issue and a response is anticipated by the middle of 2017. Gaining recognition as an AUS would have far-reaching implications for ACT. The future lies in strong collaborations, flexible learning options and teaching anchored in a strong research culture. These elements of a high-performing HE Provider are already present and growing in ACT. Nevertheless, AUS standing will open new opportunities of funding and impact which will enable gains not possible now.

Martin Sutherland
Dean & CEO
2 May 2017

BROUGHTON PUBLISHING

PURPOSE OF BROUGHTON PUBLISHING

‘To make available liturgical materials that enhance Anglican ministry.’

- To ensure that A Prayer Book for Australia (APBA) resources remain available for churches that want to use print resources
- To provide an accurate annual lectionary in a timely fashion
- To maintain and develop epray
- To administer the copyright of APBA on behalf of the ACA Property Trust
- To return a dividend to the GS after allowing for sufficient operating capital

MEMBERS OF THE BROUGHTON PUBLISHING COMMITTEE AND BOARD OF DIRECTORS OF BROUGHTON PUBLISHING PTY LTD

The Right Reverend Ross Nicholson – Chairman

Ms Susan Arnold (Treasurer)

The Right Reverend Michael Stead (Financial Advisor)

The Reverend Dane Courtney

Mr Daniel Harris

FINANCIAL

The 2016 audited reports show a small but pleasing profit result after a write down of obsolete stock.

Over the past 4 years, Broughton Publishing has been amortising the significant investment that it made to develop epray. Most of this amortisation is now complete, and the final amortisation of these capital costs will occur in the 2017 financial year. It seems unlikely that epray will require a major investment in the short term as the platform is ‘robust’ and we have been assured by our IT experts that a major upgrade is not required.

A significant effort in the period has been to control costs. While expenses came in over budget, the costs of maintaining the epray service has been heavily reduced with most technical problems now solved.

Broughton Publishing has sufficient cash reserves to fund its ongoing operations. Broughton needs a financial “buffer” to operate, because the receipts for subscriptions and licences and sales of the annual lectionary are concentrated at certain points in the year, whereas most of our expenses tend to be spread across the year.

Broughton Publishing used some of our accumulated cash reserves to fund a major investment in stock of the three prayer books, in order to ensure that we have plentiful stock on hand for parishes (See 'Publishing' below). By buying in bulk, we can keep the cost per copy at a level that parishes can afford.

EPRAY

The Board of Directors (the Board) is investigating a number of additional features to ensure the ongoing relevance and appeal of this program. These include a daily prayer app, an improved search function, a power point presentation feature and some improvements to the design and accessibility of the site. None of these, with the possible exception of the Daily Prayer app, involve major investment.

Membership of epray continues to grow slowly but steadily and now stands at about 490 subscribers. The 500 target is within reach and would reflect a 45% take –up by parishes Australia wide.

An ongoing marketing effort to encourage licence holders to move to epray has been quite successful and has resulted in approximately 35 additional epray subscribers that can be directly attributed to this strategy. Growth in subscriptions year on year has been 60.

Epray continues to provide approximately 35% of total revenues but costs of data management and reporting mean that it is also the largest cost centre in the company. For example it is estimated that between 70 and 80 percent of costs relate to the ongoing management of epray.

LICENCING

Broughton continues to benefit from the licence fee charged to parishes who choose to duplicate copies of the APBA. This provides an important source of revenue for the company and contributes to its ability 'To make available liturgical materials that enhance Anglican ministry'. A more nuanced approach to charging the licence fee will be considered at the Board's May meeting to address issues such as differentiating between small, medium and large parishes.

PUBLISHING

As mentioned earlier, the Board has made a decision to invest in approximately 3 years supply of all three prayer books. This decision was made on the basis that the print price was competitive, the three years would provide plenty of time for the status of the publications to be thoroughly reviewed and Broughton would continue to fulfil its obligation to keep the prayer books in print. Also the funds, as explained in the financial section above, were available to finance this investment. The over-all result of this decision has been that the APBA's retail price has been maintained.

The Lectionary continues to provide the major source of print revenue for the company and sells annually about 11,000 copies.

New publications within the period were the *2016/17 Lectionary* and *Australian Anglicans Remember* (Sherlock).

Australian Anglicans Remember has been published as a POD (print on demand) title but is also available on epray.

The Board is currently considering a modest forward publishing program based on POD and e-book formats and platforms. Titles under consideration include titles by Dr Charles Sherlock and Bishop Brad Billings relating the use of the APBA.

Broughton has also undertaken the production of the Parish Council Handbook for the Melbourne Diocese. (2017). This showcases Broughton's publishing skills and its ability to provide quality print resources on demand at competitive prices.

The thrust of the forward publishing program is to further explore the opportunities provided by e-books and print on demand publishing. The Board also believes that new publishing should relate directly to the APBA either as support material or, as in the case of the Chinese language edition, short print run editions to meet specific needs.

MARKETING

There has been a modest investment in marketing mainly in regard to the campaign to alert parishes to their copyright obligations and the results of this campaign are still being evaluated. It is estimated that a further 100 parishes now meet their copyright obligations and overall knowledge regarding copyright has been improved by this campaign.

Improvements to the data management of epray have improved liaison with our epray customers.

The forward publishing program will require additional investment in 2017 but it is unlikely that a new catalogue will be required.

Improvements to the Broughton website are planned for 2017. These improvements will focus on the sales and marketing of e-books.

OVERVIEW OF MARKET

The market continues to be soft and the trend for church bookstores to close and/or curtail their activities continues. Nevertheless sales of print titles seem to be holding at current levels.

Growth in relation to the prayer books seems unlikely and sales are largely replacement copies.

There could be some growth in international markets when we get the e-books side of our sales and marketing program up and running.

The Board accepts in principle that growth will come from epray subscriptions and publishing into niche markets.

SUCCESSION PLANNING

The Board will address this issue when it meets in May. In particular, Reverend Michael Lazarus, who has played a central role in the development and ongoing management of epray, will be retiring in 2018.

BROUGHTON OFFICE

Broughton continues to occupy a small office as part of Garratt Publishing. Garratt also hold stock of the Broughton publications and act as distributor for these titles. This arrangement is satisfactory and no major change is envisaged by the Board.

A small investment in upgrading computer equipment has been approved by the BOARD.

STAFF

Broughton employs two people on a part time basis. Bob Andersen fulfils a management role and Rachel Hughan manages the epray and licencing data bases including customer service.

CHAIRMAN'S OVERVIEW

Broughton continues to provide an important service for the ACA and is now in a position where it can survive and grow using its own resources.

The Board is carefully watching expenditure – both management costs and investment in new products.

Future plans for epray developments and a modest publications plan provide a positive outlook for the immediate and long term future.

The Board is conscious of the limitations of the market but feels that Broughton can succeed and flourish in the current climate.

I want to extend my thanks to Bob and Rachel for their day to day ministry within Broughton and to the Board of Directors who creatively and faithfully steward the resources God has provided for this mission activity of our church.

DEFENCE FORCE BOARD

RESPONSIBILITIES

The Defence Force Board (DFB) provides the interface between the Anglican Church of Australia (ACA) and the clergy of the ACA employed as chaplains to the Australian Defence Force (ADF). It is responsible to General Synod for sustainment and maintenance of the office of the Bishop to the Defence Force (BDF).

MEMBERSHIP

The DFB met formally in 2014 (2), 2015 (2) and 2016 (3). As well there were teleconference meetings in 2014 (1), 2015 (2) and 2016 (1). Membership of the Board is:

The Rt Rev'd Ian Lambert (Chair)
Principal Chaplain the Ven. Collin Acton (Navy)
Principal Chaplain the Ven. Catie Inches-Ogden CSC (Army)
Director General Chaplaincy – Air Force & Principal Air Chaplain the Ven. Kevin Russell
The Rev'd Tim Booker (Army Reserve)
The Rev'd Andrew Nixon (Navy Reserve)
The Rev'd Robert Newton (Melbourne)
Mr Allan Sauer OAM (Brisbane) Honorary Treasurer
Mr Alan Gallimore RFD (Brisbane)
Mr Hamish Milne (Perth)

MISSION AND VISION

The Anglican Defence Chaplains determined the following:

Mission

"To minister, proclaim and witness to the gospel of Jesus Christ within the ADF community"

Vision

That all may know the reign of God (Mt 28: 19, Col 1: 28).

Under God we seek to serve the ADF community by:

Restoring the broken (Luke 4: 18)

Awakening people to God

Inviting the community into relationship with Jesus

Sustaining and nurturing them on their faith journey

Praying for the community

In all this we demonstrate the love of God.

Over the next three years the Defence Force Board in support of Anglican Chaplaincy, will seek to:

- promote and support the implementation of the Mission and Vision of the Chaplains;
- enhance the care and well-being of Chaplains and their families;
- identify means and opportunity for professional development of Chaplains in Defence;
- identify and recruit suitable clergy for full-time and part-time service;
- secure adequate long-term funding for the ministry and mission of the Office of the BDF.

GOVERNANCE AND REFORM

As a result of General Synod's resolution 38/2007 - Defence Force Organisational Structure, on 25 October 2007, the Defence Force Board (DFB) undertook a detailed review and examination of the organisational and governance structure of Anglican ministry to the Australian Defence Force (ADF), and in consultation with the Primate, Defence Legal, Justice Refshauge and Justice Young, developed an appropriate model of governance which would be both compliant with the Constitution Canons of the Anglican Church of Australia and acceptable to the ADF. Subsequently, in September 2009, the General Synod Standing Committee (GSSC) was presented a proposal for a governance structure by the Bishop for the Defence Force (BDF) and it recommended that further development ought to be undertaken on the model proposed.

The 2010 General Synod received the DFB report that after further consultation the identified requirements would be achieved by a revised Defence Force Anglican Chaplains Incorporated (DFACI) constitution and regulations without the need for canonical or legislative action, and the DFACI members were to be asked to consider this at the DFACI AGM in October 2010.

At the DFACI AGM 2010 the members agreed that DFACI Inc. (NSW) was inadequate to meet the identified requirements, and agreed to establish DFACI Inc. incorporated in the ACT with a revised constitution and revised regulations to implement *Faithfulness in Service* and the procedures required for the exercise of Anglican ministry in the ADF. In early 2011 DFACI Inc. (ACT) was established and all assets and necessary arrangements of DFACI Inc. (NSW) were transferred to it. The DFACI AGM 2011 received a governance review which explained how "Defence Anglicans" operated across all Anglican Defence Force ministries, confirmed under the existing structure which entity within "Defence Anglicans" was responsible for what areas, and agreed a proposal to better integrate the current structure under a common strategic plan. Importantly, in 2012 the GSSC approved "Defence Anglicans" as an approved Anglican Network pursuant to the Canon. The DFACI AGM 2013 received an update on the governance review which confirmed the implementation of "Defence Anglicans", and the proposal to improve communication

between entities and advice to the BDF through a “Joint Executive Defence Anglicans” was approved.

As a result, the DFB considers that the governance matters raised in 2007 have been completed.

The BDF is currently engaged with Defence on the re-write of the Memorandum of Agreements between Defence on behalf of the Minister of Defence and Faith groups. This establishes the modus operandi of the BDF and other faith group leaders with regard to religion and chaplaincy in the ADF.

At the Australian Bishops Conference in March 2017, the Bishops agreed to a complete revision of the Protocol concerning the ministry of the BDF and ADF Chaplains in the ACA. The new protocol is ‘Protocol 7: Ministry of the Bishop to the Defence Force and Defence Force Chaplains within the Anglican Church of Australia’.

FAITHFULNESS IN SERVICE AND PROFESSIONAL STANDARDS

All Anglican Defence Force Chaplains and Lay Ministers are signatories to Anglican Defence Chaplaincy Faithfulness in Service Protocols, and are subject to the Code of Conduct of the Diocese in which they are posted. DFACI has negotiated with Safe Ministry Resources Pty Ltd to provide advice and objective assessment of Safe Ministry Checks.

STAFFING AND MINISTRY

There are 90 clergy serving as military chaplains (35 full time, 55 part time, 10 curates / trainees). Recruiting of Anglican Chaplains, specifically younger clergy, continues as a priority for the Office of the BDF, with more creative ministry models being explored.

Chaplains continue to deploy with military personnel in several locations in the Middle East, Pacific, South East Asia, and at sea. At any one time during the reporting period, a minimum of three Anglican clergy have been deployed on operations for periods up to eight months. This comes at great cost personally, spiritually and psychologically. Post Traumatic Stress (PTS) along with related matters of moral and spiritual injury are current issues of discussion in the ADF. Chaplains have been asked to contribute to the discussions and preparation of policy around Mental and Spiritual Health. Anglican Chaplains have had opportunity for research and study overseas and are well placed for significant contributions.

The Bishop undertakes a regular schedule of visits to chaplains and families throughout Australia, and visited Commanders and Chaplains in the Middle East in 2016. He also attended the Pacific Rim Conference of Anglican Bishops to the Forces in December 2016.

The office of the BDF is supported by one part-time Defence Reserve Officer, LTCOL Dale Cooper.

INSURANCE

DFACI has negotiated additional insurance cover under the Anglican National Insurance Policy. This was necessitated by the fact that Chaplains and Lay Ministers were not covered for various types of insurance cover while undertaking non defence Anglican duties.

DEFENCE ANGLICANS WEBSITE

With the support of the DFB, the chaplains have established a web site and a Defence Anglicans Facebook page with the dual intention of information and ministry outreach to Defence personnel as well as a resource for chaplaincy and recruiting. The web site titled "Defence Anglicans" can be accessed using the follow URL: www.defenceanglicans.org.au.

FINANCE

The DFB receives an annual grant from the General Synod General Fund to fund its operations. The Grant has not increased for some considerable time. There is limited supplementary income available to the Board for its work.

The Board has always believed funding needs to be increased. The funding by the Commonwealth for the In Service Training Scheme, to Australian Theological colleges and parishes, together with the value of the ministry exercised by ADF ordinands and curates in the Australian church surpasses the financial assistance it receives from the General Synod and individual dioceses.

ANGLICAN MILITARY – OUTREACH AND SERVICE (AMOS) FOUNDATION

The Board continues to be active in promoting the AMOS Foundation as part of the resourcing for the ministry within the ADF. With the retirement of the Governor General, Dame Quentin Bryce, the Governor of New South Wales, General Hurley, kindly accepted our invitation to be the Patron of The AMOS Foundation. The growth of the capital of the fund has increased to over a quarter of a million dollars. There is a continued campaign centred on the celebration of Defence Sunday together with the Prayer Diary, to increase the capital. This would improve the capacity of the Foundation to support the ministry of the bishop and the chaplains as planned.

CLOSING REMARKS

The Chaplains are charged with taking the Gospel to the Defence community, and along with fellow Christians, carrying the presence of God, often into some very dark places. It is not without cost to their families and to their own physical, emotional and spiritual well-being. The Defence Force Board commends the Chaplains and the Office of the BDF, to your prayers, and encourages the continued support of the National Church for this expanding

mission field. We also seek your prayerful support that the Lord would continue to raise up young clergy for this mission role.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE BOARD

INTRODUCTION

The Board of the Anglican Church of Australia Long Service Leave Fund (the Fund) presents its report for the period 1 January 2014 to 31 December 2016. The report is made in accordance with section 16 (2) of the Long Service Leave Canon 2010.

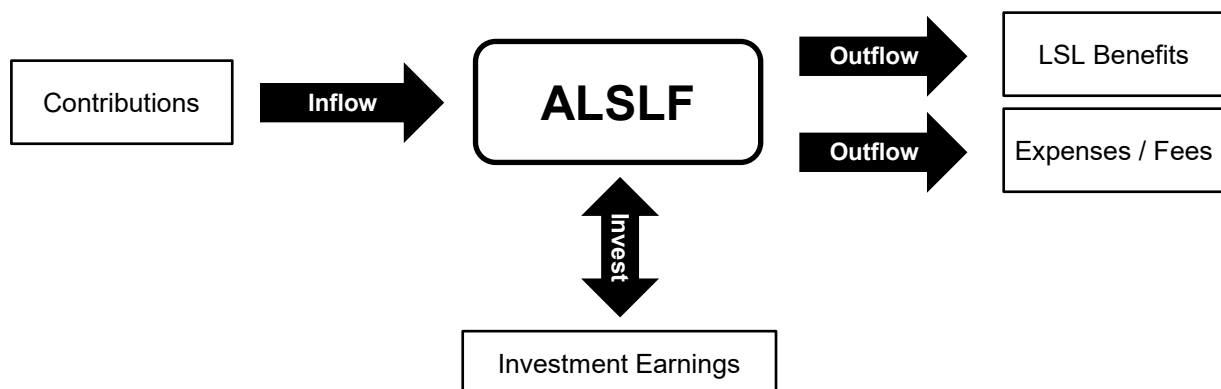
The audited Annual Financial Reports as at 31 December 2015 and 31 December 2016 are included in this report as Annexure 3 and Annexure 4.

OVERVIEW OF THE FUND

During the period from 1 January 2014 to 31 December 2016, the Fund continued to:

- receive monies in respect of:
 - contributions from participating dioceses and organisations; and
 - earnings on the Fund's investments;
- make payments in respect of:
 - long service leave benefits paid to participating dioceses and organisations; and
 - administrative expenses and professional fees.

This is illustrated in the following diagram:



A brief snapshot of Fund statistics is as below:

	31 December 2014	31 December 2015	31 December 2016
Number of participants	1,695 active 296 "in limbo"	1,731 active 337 "in limbo"	1,711 active 385 "in limbo"
Notional annual stipend	\$67,871	\$69,435	\$71,457
Contribution Amount	\$1,320	\$1,460	\$1,500
Sabbatical Allowance	80%	80%	75%

Note: Fund participants who are not active, and so are not accruing LSL benefits, are said to be "in limbo". They retain their entitlement to any accrued benefit LSL benefit and may return to an active participant state in the future.

SUBSTANTIVE ISSUES DURING THE PERIOD

During the period 1 January 2014 to December 31 2016, the Board of the Long Service Leave Fund addressed three substantive issues. Each of the issues has presented challenges to the Board which have been met successfully by a Board committed to the service of the Church through careful consultation, the use of expert advice and sound governance.

The agreement to the 2010 Canon by all dioceses was announced at Sixteenth Session of General Synod in 2014, and came into effect on 1 January 2015. By the time that the new Canon started operating, the economic circumstances of the Fund had changed significantly. In particular the Global Financial Crisis of 2008 and 2009 had depleted the Fund's reserves when compared to the expectations at the time the 2010 Canon was first drafted.

The Board established that in order to ensure that the Fund continued to operate in a prudent manner it was necessary to either increase diocesan contributions or reduce benefits. Following extensive consultation with the Standing Committee of General Synod, the Bishops of the Australian Church and Diocesan Registrars, it has become clear that the preferred change is to reduce benefits by reinstating one week's leave for each year of service, and maintaining a Sabbatical Allowance at 80% of the notional stipend.

This change was proposed to the dioceses of the Australian Church as a bill to be considered outside of General Synod Sessions. As not all dioceses wished to act in this way, the amending legislation is being brought to this Seventeenth Session of General Synod.

The second issue was a consideration of the nature of investments held by the Fund. Although the investments already had partial ethical screening it was felt that this was insufficient screening for Fund investments. In partnership with the Fund's Investment Manager, the Board sought a new sustainability screening for all investments.

Sustainable investments consider the environmental, social and governance profiles of every company before an investment is made, and this is then monitored for continuing compliance with the desired standards of the Long Service Leave Fund. More significant than a simple ethical screening based on excluded investments (arms, alcohol, gambling, for

example), sustainable screening asks not just what does a company do but also asks how it governs and how it cares for its staff, suppliers and customers.

By the meeting of the Seventeenth Session of General Synod in September 2017, all of the Fund's investments will be sustainable investments. The Fund's Investment Manager has indicated that the Board's engagement was a significant driver for their own work and that the Fund was the second entity to invest in the new sustainable investment funds.

The third issue was consideration of the developing matter of Participating Organisations. In an area where the Fund had to consider new initiatives, it was important to establish the ways in which the Board might act, and the ways in which the Standing Committee of General Synod might rightly exercise their responsibility of providing oversight to the actions of the Fund's Board.

An important aspect of the Board's actions has been extensive consultation before decisions are made, and the acceptance of directions of the Standing Committee when made. Although consultation was a feature of the Board's consideration of the matter of a Participating Organisation, the Standing Committee noted that there is no requirement within the Canon which ensures that consultation has taken place before the Board makes a decision. Standing Committee has resolved that it will be helpful to legislate for such consultation to take place and this legislation is being brought to this Seventeenth Session of General Synod.

The Board is beginning to see an extension of Participating Organisations as some organisations within the larger dioceses consider that a direct relationship with the Fund may be of administrative assistance. While ensuring that all participants in the Fund continue to be engaged in active ministry, the Board is about to commence conversations with dioceses and participating organisations who wish to consider such changes.

GOVERNANCE

Long Service Leave Board Members

The members of the Long Service Leave Board (the Board) as at 31 December 2016 were:

- Bishop A.B. Ewing (House of Bishops)
- Reverend T.J. Mildenhall (House of Clergy)
- Reverend R.J.C. Weekes (House of Clergy)
- Ms L. Beagley (House of Laity)
- Mr J.W. Flavin (House of Laity)
- Mr D.S. Marr (House of Laity)
- Mr A.A.L. Thomson (House of Laity)

The Board meets quarterly throughout the year to receive and to consider various Fund matters including the Fund's administration, the investment of Fund monies, actuarial and other reports, and to consider matters relevant to the Fund's operation.

The members of the Board provide a diverse set of skills and experience to collectively provide operational and financial strategies for the long term performance of the Fund.

The terms of appointment of Bishop Ewing, Reverend Mildenhall, Ms Beagley and Mr Marr expire at this Seventeenth Session of General Synod, and they are available for re-election.

Fund Administration

The Fund continues to be administered by the General Synod Office of the Anglican Church of Australia. The Fund pays an annual administration fee to the General Synod Office for the provision of this service. This fee is reviewed and approved annually by the Board.

Ms Shirall Mayers continues to be the administrator of the Fund.

Audit Committee

The General Synod Audit Committee continues to assist the Board in an advisory capacity in relation to the financial governance of the Fund.

Investment Management

The suitability and performance of the Fund's investments during the period from 1 January 2014 to 31 December 2016 was monitored jointly by the Board and the external asset consultant of the Fund.

The external asset consultant of the Fund during the period from 1 January 2014 to 31 December 2016 was Mr Sean McGing FIAA of McGing Advisory & Actuarial, who remains in the role at the date of this report.

Valuations

The Board has appointed an actuary to value the Fund's long service leave obligations, recommend appropriate future contribution arrangements for the Board's consideration and undertake periodic assessments of the financial status of the Fund.

The Fund actuary during the period from 1 January 2014 to 31 December 2016 was Mr David O'Keefe FIAA of ALEA Actuarial Consulting Pty Limited, who remains in the role at the date of this report.

LEGISLATION AMENDMENTS

The Long Service Leave Canon 2010 was passed by the Fifteenth Session of General Synod, and came into effect on 1 January 2015 following assent of the Canon by all the dioceses. The 2010 Canon increased the rate of long service leave accrual from 1 week for each year of service to 1.3 weeks for each year of service.

When changes to the Long Service Leave Canon were first considered in 2007 it was thought that the Fund was able to provide a substantial increase in benefits with minimal cost to the dioceses. Since 2007, the Fund has experienced some substantial changes in funds available. While there are strong balances available to provide for all current needs, the Fund is not able to offer the increased benefits without increasing the diocesan contributions substantially.

Consultation with the Standing Committee of General Synod and with the Bishops of the Anglican Church of Australia has made it clear that there is no ability to increase contributions by the required amount. As a consequence, the Board has recommended, and the Standing Committee has agreed, that the Long Service Leave Canon be revised so that the amount of leave earned is returned to the previous rate of 1 week for each year of service.

By revising the Canon, the actuarial advice is that the fund will be able to continue to meet all benefits as they fall due and provide long service leave benefits which are greater than those of most working Australians.

The Board advised that delay in implementing the revision of the entitlement of long service leave will have a financial impact on the Fund. Accordingly, Standing Committee approved the bill that would revise the entitlement and resolved to circulate the bill under s28A of the Constitution, rather than wait until the Seventeenth Session of General Synod. The bill and accompanying explanatory memorandum were circulated to all dioceses on 7 August 2015 accompanied by the Primate's Chancellor's opinion that it was not a bill within subsection (3) of section 28A of the Constitution.

As the circulating bill did not have the requisite number of Diocesan assents to come into force before the Seventeenth Session of General Synod, the bill is now presented to the General Synod.

Whilst a revision to the Canon is being progressed, the Fund will absorb the extra cost with the assistance of a short term saving measure. The short term saving measure that has been agreed by Standing Committee is that the Sabbatical Allowance was reduced to 75% of the leave entitlement in 2016, and by a further 5% of the leave entitlement for each year until the revised Canon is agreed to. If it is not possible to agree to a revision of the Canon – and the rate of leave earned remains 1.3 weeks for every year of service - the Sabbatical Allowance will finally be set at 50%.

If and when the Canon is revised, the rate of long service leave earned becomes 1 week for every year of service and it is currently planned that the Sabbatical Allowance will return to the preferred value of 80% of the leave entitlement.

The Board encourage General Synod to support this change to the Long Service Leave Canon. It will ensure the prudent operation of the Long Service Leave Fund and enable it to continue to provide excellent leave entitlements coupled with an appropriate level of Sabbatical Allowance.

FUND OVERVIEW

Notional Stipend & Contributions

The Notional Stipend is the basis on which all long service leave benefits and contributions are calculated for participants. The Notional Stipend for the Fund is currently calculated as the weighted average of all ordinary stipends for the following Metropolitan Dioceses – Adelaide, Brisbane, Melbourne, Perth and Sydney plus the Diocese of Canberra and Goulburn. Each year, the Board recommends the level of the Notional Stipend to Standing Committee for its confirmation.

The Notional Stipend and Contribution Rates for the 2010 to 2016 reporting periods are listed in the table below:

Year	Notional Stipend (\$)	Change (%)	Contributions per Person per Annum (\$)	Change (%)
2010	56,502	-	1,044	-
2011	59,428	5.2	1,100	5.4
2012	62,102	4.5	1,140	3.6
2013	64,899	4.5	1,188	4.2
2014	67,871	4.6	1,320	11.1
2015	69,435	2.3	1,460	10.6
2016	71,457	2.9	1,500	2.7

The Sabbatical Allowance payable when a participant takes a period of long service leave is determined as a percentage of their entitlement in respect of the leave taken. For the period 1 January 2016 to 31 December 2016, the sabbatical allowance was 75%. From 1 January 2017, the sabbatical allowance is 70%.

Contributions and Earnings vs Benefits Paid

The cost of participants' long service leave benefits are met from two sources – contributions paid into the Fund and investment earnings achieved on the Fund's assets.

Where the amount of benefits to be paid in a year exceeds the sum of these items, there will be a "shortfall" that can only be met by realising some of the Fund's investments and so reducing the level of surplus assets in the Fund. Conversely, where the amount of benefits to be paid in a year is less than the sum of these items, there will be a "profit" for the Fund that will increase the level of surplus assets in the Fund.

The contributions received and investment earnings compared to long service leave benefits paid to participants for the 2010 to 2016 reporting periods are summarised below:

Year	Contributions Received (\$'000)	Investment Earnings (\$'000)	Benefits Paid (\$'000)	Cash Surplus (\$'000)
2010	1,833	1,599	3,240	192
2011	2,021	1,718	2,936	803
2012	2,015	1,977	3,222	770
2013	2,124	1,594	3,404	314
2014	2,351	2,031	3,800	582
2015	2,570	2,147	3,869	848
2016	2,630	2,000	3,994	636

Note: Cash Surplus is before administration expenses and management fees.

The favourable investment earnings over the last few years have contributed to the increase in the Fund's surplus assets, however there is an ever present possibility of volatility in investment earnings from year to year.

Investment Performance

The Fund's investment portfolio continues to be managed by BT Investment Management in accordance with the Investment Policy Statement adopted by the Board and reviewed at each Board meeting. BT Investment Management provides both written and oral reports to the Board at each Board meeting on investment performance. The Board is assisted in its review of investment performance by the Fund's Asset Consultant who provides both written and oral reports at each Board meeting.

The Fund's investment portfolio is comprised of a mix of assets that is expected to provide a balance of investments across a range of asset classes and to produce a reasonably stable rate of investment earnings in future years.

During its current term, the Board have required BT Investment Management to transition the Fund's Australian and International investments into ethically screened, sustainable Australian and International investments. Sustainable investments aim to generate superior returns over the medium to long term by investing in assets with strong financial and environmental, social, and governance (ESG) credentials. A report by BT Investment Management on sustainable investments is included in this report as Annexure 2.

As such, for the purposes of the investments managed by the Investment Manager which are in turn invested through pooled or managed funds, the funds approved are as follows:

Asset Class	Investment Fund
Australian Shares	BT Wholesale Australian Sustainable Share Fund
International Shares	BT Sustainable International Share Fund
Australian Listed Property	BT Institutional Enhanced Property Securities Fund
Australian Fixed Interest	BT Sustainable Australian Fixed Interest Fund
International Fixed Interest	BT Sustainable International Fixed Interest Fund
Cash	Cash at Bank
	BT Institutional Liquidity Management Trust
	BT Wholesale Enhanced Cash Fund

The Fund's investments have generally performed well in relation to the investment objectives set out in the investment strategy, that is:

"To achieve a real rate of return over rolling 3 year periods of 3.5% per annum net of external investment management expenses and adjusted for tax effects."

A summary of investment returns achieved on the Fund's assets since 2010 is provided below:

Year	Returns (%)
2010	3.7
2011	1.4
2012	14.6
2013	14.2
2014	11.0
2015	6.2
2016	7.0

Valuation

The value of the Fund (for accounting purposes) is as follows:

	31 December 2014 (\$'000)	31 December 2015 (\$'000)	31 December 2016 (\$'000)
Assets (excl. LSL benefits due and payable)	37,816	37,938	38,786
LSL Benefits payable (from the actuarial valuation)	26,344	26,432	27,592
Net Assets	11,472	11,506	11,194

Fund assets represent the fair value of investments held by BT Investment Management in either direct equities or unit trusts.

A valuation of the long service leave obligations of the Fund is undertaken each year by the Fund Actuary, and represents the estimated value at the end of the reporting period of the future benefits payable that have been accrued by participants up to that date. The valuation

is done in accordance with applicable Australian Accounting Standards and is reflected in the annual report of the Fund.

At each of the reporting dates during the period of this report, the Fund has held assets in excess of the long service leave obligations payable. Variations to benefits payable to participants, the rates at which participants take up long service leave and/or exit the Fund, and the investment returns earned by the Fund will have an impact on the Funds financial position.

Actuarial Report

A report by the Actuary which provides Fund participants, dioceses and participating organisations additional information on the various matters relevant to the current and future operation of the Fund is available on the General Synod Members GS17 Portal at <https://www.anglican.org.au/synod-portal>.

Date of Report: 17 May 2017

Annexure 1 Report on number of active participants

Annexure 2 BTIM Report on Sustainability Process and Philosophy

Annexure 3 Annual Financial Report at 31 December 2015

Annexure 4 Annual Financial Report at 31 December 2016

ANNEXURE 1

The table below shows the number of active participants as at the date of this report for all dioceses and participating organisations.

Diocese / Participating Organisation	Number of Full Time Participants	Number of Part-Time Participants	Total Number of Participants
Dioceses			
Adelaide	60	4	64
Armidale	39	-	39
Ballarat	18	2	20
Bathurst	16	1	17
Bendigo	25	3	28
Brisbane	132	16	148
Bunbury	23	3	26
Canberra & Goulburn	60	13	73
Gippsland	29	-	29
Grafton	28	3	31
Melbourne	204	50	254
The Murray	9	1	10
Newcastle	64	8	72
North Queensland	19	-	19
Northern Territory	7	-	7
North West Australia	18	3	21
Perth	92	23	115
Riverina	9	-	9
Rockhampton	10	1	11
Sydney	529	59	588
Tasmania	38	-	38
Wangaratta	19	-	19
Willochra	11	1	12
Sub-total	1,459	191	1,650
Participating Organisations			
ABM Missionaries	2	-	2
Bush Church Aid	7	1	8
CMS NSW	11	-	11
CMS WA	1	-	1
Ridley College	8	2	10
Trinity Network of Churches	12	-	12
Total Active Participants	1,500	194	1,694

The Anglican Church of Australia Long Service Leave Fund

Sustainability Process and Philosophy

"Responsible investment is an approach to investing that aims to incorporate environmental, social and governance factors into investment decisions. It is a way of ensuring that all relevant factors are accounted for when assessing risk and return." [Source: UNPRI]

Background

The Anglican Long Service Leave Fund (ALSLF) Board and its associated asset consultants have a long history of Ethical/Sustainable Investment (RI) since the Portfolio's inception in 1988.

The ALSLF has been at the forefront of driving the shift to Sustainable Investment in industry for many years along with other significant financial industry peers - large institutional investors, government and industry superannuation funds who see that the key components of RI - Social, Environmental and Governance (ESG) issues - as part of the fiduciary responsibility to their investors and the community in general. The ALSLF has been clear in its intentions for the Portfolio, both in return and its investment. This spirit of partnership and collaboration with BT Investment Management (BTIM) has led to the development of a new Sustainable range of BTIM product offerings in Sustainable International Shares, Australian and International Fixed Income alongside the existing Sustainable Australian Shares offering. This has seen the ALSLF Portfolio transition from an Ethical screen based solely on the Portfolio's Australian Shares component to the Sustainable Portfolio it is today. The ALSLF was one of the first investors in these new funds.

Philosophy

BTIM's RI strategy is based on the dual objective of *performance* and *sustainability*. As a fiduciary to our stakeholders, we are committed to delivering solid long-term returns for our clients as well as meeting their needs by being 'true to label' in our RI strategy.

RI is based on consideration of three fundamentals:

Environmental - Does the company have environmental exposures? Climate change and litigation, air/water pollution, energy efficiency, mine site restoration, biodiversity, water scarcity, etc.

Social - Is the company satisfying its licence to operate? Brand, human capital management, community expectations, gaming, alcohol/tobacco, bribery and corruption, weapons, pornography, etc.

Governance - Is the company being run for the benefit of shareholders? Board independence and management oversight, executive remuneration, risk and audit, representation of stakeholders, etc.

We believe the best companies strategically manage all aspects of their business, and by extension there are strong links between a company's management of ESG risks and opportunities and its long-term business success. Examples of ESG factors include energy efficiency and greenhouse gas emissions, supply-chain risk management, occupational health and safety, gender diversity, employee productivity, independent board leadership and executive remuneration.

BTIM's active fundamental, research based investment process facilitates a thorough and transparent approach that supports the incorporation of ESG considerations. Risk management is a central part of our portfolio construction process. We believe there is a clear link between a company's management and performance with regard to key ESG criteria and the likelihood the company will be exposed to negative incidents. Furthermore, sustainability quality can provide 'insurance-like effects' when negative events do occur (e.g. like cyber-security attacks).

A key part of our RI process is our active ownership practices. We believe actively engaging with the companies we invest in is a material source of value creation for performance across our investment portfolios. It is also a source of value creation for companies we invest in through the pursuit of improvements in sustainable business practices. We thank ALSL for sharing with us E, S and G issues that are important to their Board and their members. Dialogue such as this is an important input into our focus engagement themes and hence the positive outcomes we seek through our RI portfolios.

Engagement Agenda

Some of the topics on BTIM's engagement agenda at present include

➤ Responsible lending practices

This theme focuses on financial entities' social license to operate. One of the practices on our radar in 2015 and 2016 was payday lending. Payday lending refers to small, short-term loans, structured at very high interest rates which are provided for 'essential services' (such as utilities, rent and food). These loans often target the most vulnerable members in society. In response to a collaborative effort by consumer groups and institutional investors the Australian government conducted its own inquiry into the practices of payday lending companies. Encouragingly, a number of big banks also responded to the spotlight on payday lending practices by reviewing their policies on providing loans and banking services to payday lending companies. As a result, payday lending companies have recently started to take steps to exit this line of business. This has been a RI success story.

While we continue to monitor pay day lending practices, our priorities have shifted to another area within the area of responsible lending practices: online gaming. Gambling is often viewed as an ESG issue because it can lead to problematic behaviour causing many difficulties (psychological, physical and social). Online gambling is even more of a concern due to the ease of access and ability to link to credit accounts ('it's all just a click away') – and as such has been linked to a higher rate of addictive behaviour.

Engagement efforts have been with both the banks (regarding their role in facilitating online gaming through the use of credit cards) as well with the operators and owners of gambling entities. We can report that there has

Page 2

been initial progress following the engagement, however this is work in progress and we aim to report further progress on the initiative in future meetings.

➤ Modern Slavery and Supply Chain Management

Modern slavery comes in many forms including human trafficking, forced labour and debt bondage. With these boundaries issues are widespread including clothing companies sourcing from garment factories in Asia to electronic companies that use lithium for batteries from mines in the Congo. Locally, issues have included Australian supermarkets (2016) with suppliers of seafood being linked to child slavery in Thailand.

ESG issues for consideration include:

1. supply chain management as a proxy for robust corporate governance
2. reputational risk and brand damage that can be costly and time consuming to restore.
3. the need for regulation, enforcement and education – such as, the prevalence of factory audits and supplier relationship management.

The regulatory landscape in this space is evolving:

1. Under the UK Modern Slavery Act (2015) all companies operating in the UK with an annual turnover of more than £36million are required to prepare and publish a "slavery and human trafficking statement" each financial year which includes steps taken to identify and address modern slavery risks in supply chain.
2. In February 2017 the Australian government announced an enquiry into establishing an Australian Modern Slavery Act to combat modern slavery, comparable to the UK's Modern Slavery Act (2015).

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ANNEXURE 3



The Anglican
Church of
Australia

LONG SERVICE LEAVE FUND

ABN 53 579 792 912

ESTABLISHED BY CANON OF GENERAL SYNOD

ANNUAL REPORT **31 December 2015**

LONG SERVICE LEAVE FUND BOARD AND DIRECTORS OF TRUSTEE:

Ms L. Beagley
Bishop A.B Ewing
Mr. J.W. Flavin
Mr D.S. Marr
The Rev'd T.J. Mildenhall
Mr. A.A.L Thomson
The Rev'd R.J.C Weekes

ADMINISTRATION MANAGER:

Ms S. Mayers

FUND ADMINISTRATION MANAGER:

General Synod of the Anglican Church of Australia

INVESTMENT MANAGER:

BT Financial Group Limited
Level 15, 2 Chifley Square
Sydney NSW 2000

AUDITOR:

KPMG
10 Shelley Street
Sydney NSW 2000

ACTUARY:

Mr David O'Keefe
Alea Actuarial Consulting Pty Ltd
Level 10, 50 Clarence Street
Sydney NSW 2000

BANKERS:

Westpac Banking Corporation

TRUSTEE:

Anglican Long Service Leave Fund Limited

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**ABN 53 579 792 912****Contents**

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Statement of changes in equity	12
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Notes to the financial statements	14

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Telephone: 02 8267 2700
Facsimile: 02 8267 2727
Email: longservice@anglican.org.au

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**For the year ended 31 December 2015****Directors' Long Service Leave Fund Board report**

The Long Service Leave Fund Board and Directors of Trustee ("the Board") presents its report together with the financial report of the Anglican Church of Australia Long Service Leave Fund ("the Fund") for the year ended 31 December 2015 and the independent auditor's report thereon.

Investments

The Fund's assets continued to be managed by BT Financial Group Limited during the year, under the supervision of the Board and in accordance with approved guidelines and strategies.

Notional stipend and contribution levels

Year	Notional Stipend \$	Increase %	Contributions	
			Per Person Per Annum \$	Increase %
2007	43,277	5.03	996	2.47
2008	46,525	7.51	996	0.00
2009	55,581	19.46	1,044	5.00
2010	56,502	1.60	1,044	0.00
2011	59,428	5.17	1,100	5.36
2012	62,102	4.50	1,140	3.65
2013	64,899	4.50	1,188	4.50
2014	67,871	4.58	1,320	11.10
2015	69,435	2.30	1,460	10.60
2016	71,457	2.91	1,500	2.74

Principal activities

The principal activities of the Fund during the course of the year were receiving contribution income from participating organisations, making long service leave payments to participating organisations and investing funds with BT Financial Group Limited.

The Anglican Church of Australia Long Service Leave Fund pays an annual fee to the General Synod of the Anglican Church of Australia (Fund administration manager) for the provision of management services.

Operating and financial review

The net gain from ordinary activities for the year 2015 amounted to \$594,184 (2014: \$404,368).

The long service leave liability as at 31 December 2015 (\$26.432m) is estimated to be approximately 0.3% greater than was calculated in the prior year (26.344m) – i.e. an increase of about \$0.1m.

This figure represents the estimated value as at 31 December 2015 of the future payment of benefits that have been accrued by participants up to that date.

It changes naturally from year to year to reflect increases or decreases in the value of participants' benefits (as a group) resulting from:

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**For the year ended 31 December 2015****Directors' Long Service Leave Fund Board report****Operating and financial review (continued)**

Item	Financial Impact over the year to 31 December 2015
<ul style="list-style-type: none"> The exit of participants from the Fund; The entry of new participants into the Fund; The continued participation of participants (with the accrual of further benefits); and The increase in Notional Stipend effective from 1 January 2016. 	approx. +\$4.8million
<ul style="list-style-type: none"> The payment of benefits to participants (with a related reduction in their accrued benefits). 	approx. -\$3.9million

It also changes from year to year to reflect the effect of being valued under the Australian Accounting Standard AASB137. The related increases or decreases in the value of participants' benefits (as a group) result from:

Item	Financial Impact over the year to 31 December 2015
<ul style="list-style-type: none"> The change in the current Government bond rates compared to last year's rates as the basis of discounting future LSL payments; The assumed future Notional Stipend growth rate decreased to 3.0% per annum as at 31 December 2015 from 3.5% per annum in the previous year. This resulted in a decrease in the LSL liability as at 31 December 2015; and The time effect of the valuation methodology required under AASB137 – i.e. generally participants are one (1) year older each year and so one (1) year closer to the time when a benefit may be paid – i.e. there is less discounting applicable to their future benefits. The effect of this is to produce an increasing LSL liability value from year to year. 	approx. -\$0.3million

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**For the year ended 31 December 2015****Directors' Long Service Leave Fund Board report (continued)****Operating and financial review (continued)**

Item	Financial Impact over the year to 31 December 2015
<ul style="list-style-type: none"> • The decrease in Sabbatical Allowance from 80% to 75% from 1 January 2016 had a "one-off" favourable impact for the Fund with future liabilities expected to accrue at a lower rate; and • The effect of a variety of factors that generally have only a relatively small financial impact. 	approx. -\$0.5million

Fund Manager

Ms S. Mayers.

Environmental regulation

The Fund is not subject to any significant environmental regulations under either Commonwealth or State legislation.

Events subsequent to balance date

There has not arisen in the interval between the end of the financial year and the date of this report any item, transaction or event of a material and unusual nature likely, in the opinion of the Board, to affect significantly the operations of the Fund, the results of its operations, or the state of affairs of the Fund, in future financial years.

Likely developments

It is not envisaged that the activities of the Fund will significantly change in the next financial year.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**For the year ended 31 December 2015****Directors' Long Service Leave Fund Board report (continued)****Indemnification and insurance of officers*****Indemnification***

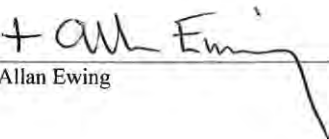
During the financial year the Fund paid \$Nil (2014: \$Nil) in premiums in respect of insurances including Directors' and Officers' liability. As an associated or affiliated body of the General Synod the Fund is covered under the General Synod of the Anglican Church of Australia umbrella insurance policies including the Directors and Officers and Company Liability Insurance Liability Policy.

Since the end of the previous financial year, the Fund has not indemnified or made a relevant agreement for indemnifying against a liability any person who is or has been an auditor of the Fund.

Signed in accordance with a resolution of the directors at a duly constituted

meeting: Dated at Sydney this 3rd day of June 2016.


Douglas Marr


Allan Ewing



Independent audit report to the Board of The Anglican Church of Australia Long Service Leave Fund

Report on the financial report

We have audited the accompanying financial report of The Anglican Church of Australia Long Service Leave Fund ("the Fund"), which comprises the statement of financial position as at 31 December 2015, the statement of profit or loss and other comprehensive income, statement of changes in equity and statement of cash flows for the year ended on that date, notes 1 to 14 comprising a summary of significant accounting policies and other explanatory information, and the Long Service Leave Fund Board declaration.

The Trustee Directors' responsibility for the financial report

The Trustee Directors of the Fund are responsible for the preparation and fair presentation of the financial report in accordance with Australian Accounting Standards – Reduced Disclosure Requirements and for such internal control as the Trustee Directors determine necessary to enable the preparation of the financial report that is free from material misstatement whether due to fraud or error.

Auditor's responsibility

Our responsibility is to express an opinion on the financial report based on our audit. We conducted our audit in accordance with Australian Auditing Standards. These Auditing Standards require that we comply with relevant ethical requirements relating to audit engagements and plan and perform the audit to obtain reasonable assurance whether the financial report is free from material misstatement.

An audit involves performing procedures to obtain audit evidence about the amounts and disclosures in the financial report. The procedures selected depend on the auditor's judgement, including the assessment of the risks of material misstatement of the financial report, whether due to fraud or error. In making those risk assessments, the auditor considers internal control relevant to the Fund's preparation and fair presentation of the financial report in order to design audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of the Fund's internal control. An audit also includes evaluating the appropriateness of the accounting policies used and the reasonableness of accounting estimates made by the Trustee Directors, as well as evaluating the overall presentation of the financial report.

We performed the procedures to assess whether in all material respects the financial report presents fairly, in accordance with Australian Accounting Standards – Reduced Disclosure Requirements, a view which is consistent with our understanding of the Fund's financial position and of its performance.

We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our audit opinion.

Independence

In conducting our audit, we have complied with the independence requirements of the Accounting Professional and Ethical Standards Board.



Independent audit report to the Board of The Anglican Church of Australia Long Service Leave Fund (continued)

Auditor's opinion

In our opinion, the financial report presents fairly, in all material respects, the financial position of the Anglican Church of Australia Long Service Leave Fund as of 31 December 2015 and of its financial performance and its cash flows for the year then ended in accordance with Australian Accounting Standards – Reduced Disclosure Requirements.

KPMG

KPMG

A handwritten signature in black ink, appearing to read 'Cameron Roan'.

Cameron Roan
Partner

Sydney

30 JUNE 2016

Long Service Leave Fund Board declaration

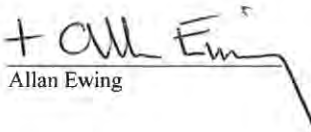
In the opinion of the Board of the Anglican Church of Australia Long Service Leave Fund

- (a) the Long Service Leave Fund is a reporting entity;
- (b) the financial statements and notes thereto, set out on pages 10 to 30, are drawn up, in accordance with the basis of accounting described in Notes 2 and 3, so as to present fairly the financial position of the Long Service Leave Fund as at 31 December 2015 and its performance, as represented by the results of its operations and its cash flows for the financial year ended on that date; and
- (c) there are reasonable grounds to believe that the Long Service Leave Fund will be able to pay its debts as and when they become due and payable.

Dated at Sydney this 3rd day of June 2016.

Signed in accordance with a resolution of the directors at a duly constituted meeting:


Douglas Marr


Allan Ewing

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Statement of profit or loss and other comprehensive income

For the year ended 31 December 2015

	Notes	2015	2014
Revenue			
Contribution revenue	11	2,569,700	2,350,993
Income from investments	9	2,147,425	2,031,326
Gain on sale of investments		1,763,435	1,042,576
Net change in fair value of financial assets		(1,376,060)	872,590
Expenses			
Administrative expenses	10	(424,556)	(439,786)
BT Investments Management fees		(128,821)	(122,505)
Increase in value of long service leave liability	8	(3,956,939)	(5,330,826)
Surplus for the period		<u>594,184</u>	<u>404,368</u>
Other comprehensive income		<u>-</u>	<u>-</u>
Total comprehensive income for the period		<u>594,184</u>	<u>404,368</u>

The statement of profit or loss and other comprehensive income is to be read in conjunction with the notes to the financial statements set out on pages 14 to 30.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Statement of financial position

As at 31 December 2015

	Notes	2015 \$	2014 \$
Assets			
Current Assets			
Cash and cash equivalents	4	173,035	147,237
Investments at fair value	6	37,937,703	37,815,502
Trade and other receivables	5	1,679,382	1,185,078
Total current assets		<u>39,790,120</u>	<u>39,147,817</u>
Total assets		<u>39,790,120</u>	<u>39,147,817</u>
Liabilities			
Current liabilities			
Trade and other payables	7	66,093	105,974
Long service leave benefits	8	4,312,000	4,243,000
Total current liabilities		<u>4,378,093</u>	<u>4,348,974</u>
Non-current liabilities			
Long service leave benefits	8	22,120,071	22,101,071
Total non-current liabilities		<u>22,120,071</u>	<u>22,101,071</u>
Total liabilities		<u>26,498,164</u>	<u>26,450,045</u>
Net assets		<u>13,291,956</u>	<u>12,697,772</u>
Accumulated funds		<u>13,291,956</u>	<u>12,697,772</u>
Total accumulated funds		<u>13,291,956</u>	<u>12,697,772</u>

The statement of financial position is to be read in conjunction with the notes to the financial statements set out on pages 14 to 30.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Statement of changes in equity

	Accumulated Funds	Total
Balance at 1 January 2014	12,293,404	12,293,404
Total comprehensive income for the period		
Net surplus for the period	404,368	404,368
Balance at 31 December 2014	<u>12,697,772</u>	<u>12,697,772</u>
Balance at 1 January 2015	<u>12,697,772</u>	<u>12,697,772</u>
Total comprehensive income for the period		
Net surplus for the period	594,184	594,184
Balance at 31 December 2015	13,291,956	13,291,956

The statement of changes in equity is to be read in conjunction with the notes to the financial statements set out on pages 14 to 30.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Statement of cash flows

For the year ended 31 December 2015

	Notes	2015 \$	2014 \$
Cash flows from operating activities			
Cash receipts in the course of operations		2,589,841	2,673,212
Cash payments in the course of operations		(4,462,196)	(4,405,998)
Cash generated from operations		(1,872,355)	(1,732,786)
Distributions from investments		1,632,987	1,824,207
Net cash from operating activities	13	(239,368)	91,421
Cash flows from investing activities			
Payments for purchase of investments		(33,937,316)	(17,602,123)
Proceeds from sale of investments		34,202,482	17,424,759
Net cash used in investing activities		265,166	(177,364)
Net increase (decrease) in cash held		25,798	(85,943)
Cash at the beginning of the financial year		147,237	233,180
Cash at the end of the financial year	4	173,035	147,237

The statement of cash flows is to be read in conjunction with the notes to the financial statements set out on pages 14 to 30.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements

For the year ended 31 December 2015

1 Reporting entity

The financial report reflects the operations of the Anglican Church of Australia Long Service Leave Fund (the “Fund”), which is a not-for-profit entity and was established by a Canon of the General Synod of the Anglican Church of Australia on 1 January 1969. The address of the Fund is Suite 4, Level 5, 189 Kent Street, Sydney, NSW 2000.

2 Basis of preparation

(a) Statement of compliance

The financial statements are Tier 2 general purpose financial statements which have been prepared in accordance with Australian Accounting Standards – Reduced Disclosure Requirements (AASBs) adopted by the Australian Accounting Standards Board (AASB) and the Long Service Leave Canon 2010.

The financial report was authorised for issue by the Board on 2016.

(b) Basis of measurement

The financial report has been prepared on the basis of historical costs except where stated otherwise.

(c) Functional and presentation currency

The financial report is presented in Australian dollars, which is the Fund’s functional currency.

(d) Use of estimates and judgements

The preparation of financial statements requires management to make judgements, estimates and assumptions that affect the application of policies and reported amounts of assets and liabilities, income and expenses. Actual results may differ from these estimates.

Estimates and underlying assumptions are reviewed on an ongoing basis. Revisions to accounting estimates are recognised in the period in which the estimate is revised if the revision affects only that period, or in the period of the revision and future periods if the revision affects both current and future periods.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2015

2 Basis of preparation (continued)

(e) Comparative information

Comparatives are reclassified where necessary to conform to the current year presentation.

3 Significant accounting policies

The accounting policies set out below have been applied consistently to all periods presented in these financial statements.

(a) Revenue

Contribution Income

Contributions from participating dioceses and church organisations are recognised on an accruals basis. Contributions due but not received at balance date have been incorporated into the financial statements and are included in the statement of financial position under trade and other receivables as “contributions due”.

Investment income

(i) Interest income

Interest income is recognised as it accrues, taking into account the effective yield on the financial asset.

(ii) Dividend income

Dividend and distribution income is recognised at the date the securities are quoted ex-dividend and ex-distribution.

In some cases, the Fund may receive or choose to receive dividends/distributions in the form of additional shares/units rather than cash. In such cases the Fund recognises the dividend/distribution income for the amount of the cash dividend/distribution alternative with the corresponding debit treated as an additional investment.

(iii) Franking Credits

Franking credits are recognised on an accrual basis.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2015

3 Significant accounting policies (continued)

(b) Financial instruments

(i) Classification

The Fund designates all its financial investments into the “fair value through profit or loss” category.

The financial assets and financial liabilities at fair value through profit or loss comprise financial instruments designated at fair value through profit or loss upon initial recognition. These include financial assets that are not held for trading purposes and which may be sold. These include investments in domestic equities and units in unlisted managed investment schemes.

The fair value through profit or loss classification is in accordance with AASB 139 *Financial Instruments: Recognition and Measurement*. The fair value through profit or loss classification is available for the majority of the financial assets and financial liabilities held by the Fund as the Fund’s performance is evaluated on a fair value basis and information about the Fund is provided on that basis to the directors of the Trustee.

Financial assets that are classified as receivables and measured at amortised cost include cash and cash equivalents, balances due from brokers and accounts receivable.

Financial liabilities at amortised cost include balances due to brokers and accounts payable.

(ii) Recognition

The Fund recognises financial assets and financial liabilities on the date it becomes a party to the contractual provisions of the instrument. Financial assets are recognised using trade date accounting.

Financial assets and financial liabilities at fair value through profit or loss are measured initially at fair value, with transaction costs recognised in the statement of comprehensive income.

(iii) Measurement

Financial instruments are measured initially at fair value (transaction price) plus, in the case of a financial asset or financial liability not at fair value through profit or loss, any directly attributable transaction costs. Transaction costs on financial assets and financial liabilities at fair value through profit or loss are expensed immediately.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2015

3 Significant accounting policies (continued)

(b) Financial instruments (continued)

(iii) Measurement (continued)

Subsequent to initial recognition, all instruments classified at fair value through profit or loss are measured at fair value with changes in their fair value recognised in the profit or loss.

Financial liabilities, other than those at fair value through profit or loss, are measured at amortised cost using the effective interest rate.

(iv) Fair value measurements principles

The fair value of financial instruments is based on their quoted market prices at the reporting date without any deduction for estimated future selling costs. Financial assets are priced at current bid price, whilst financial liabilities are priced at current asking price.

If a quoted market price is not available on a recognised stock exchange or from a broker / dealer for non-exchange-traded financial instruments, the fair value of the instrument is estimated using valuation techniques, including use of recent arm's length market transactions, reference to the current fair value of another instrument that is substantially the same, discounted cash flow techniques, option pricing models or any other valuation technique that provides a reliable estimate of prices obtained in actual market transactions.

Investments in other unlisted managed investment schemes are recorded at the exit price as reported by the managers of such schemes.

Where discounted cash flow techniques are used, estimated future cash flows are based on management's best estimates and the discount rate used is a market rate at the reporting date applicable for an instrument with similar terms and conditions. Where other pricing models are used, inputs are based on market data at the reporting date.

The fair value of derivatives that are not exchange-traded is estimated at the amount that the Fund would receive or pay to terminate the contract at the reporting date taking into account current market conditions (volatility, appropriate yield curve) and the current creditworthiness of the counterparties.

(v) Derecognition

The Fund derecognises a financial asset when the contractual rights to the cash flows from the financial asset expire or it transfers the financial asset and the transfer qualifies for derecognition in accordance with AASB 139.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2015

3 Significant accounting policies (continued)

(b) Financial instruments (continued)

(v) Derecognition (continued)

The Fund uses the weighted average method to determine realised gains and losses on derecognition of financial assets not at fair value.

A financial liability is derecognised when the obligation specified in the contract is discharged, cancelled or expired.

(c) Goods and services Tax

Revenues, expenses and assets are recognised net of the amount of goods and services tax (GST), except where the amount of GST incurred is not recoverable from the Australian Taxation Office (ATO). In these circumstances the GST is recognised as part of the cost of acquisition of the asset or as part of an item of the expense.

Receivables and payables are stated with the amount of GST included.

The net amount of GST recoverable from, or payable to, the ATO is included as a current asset or liability in the statement of financial position.

Cash flows are included in the statement of cash flows on a gross basis. The GST components of cash flows arising from investing and financing activities which are recoverable from, or payable to, the ATO are classified as operating cash flows.

(d) Cash and cash equivalents

Cash and cash equivalents comprise cash balances and call deposits.

(e) Trade and other Receivables

Trade and other receivables are measured at their amortised cost less impairment losses.

(f) Trade and other Payables

Trade and other payables are measured at amortised cost. Trade accounts payable are normally settled within 30 days.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2015

3 Significant accounting policies (continued)

(g) Provisions

A provision is recognised in the statement of financial position when the Fund has a present legal or constructive obligation as a result of a past event, and it is probable that an outflow of economic benefits will be required to settle the obligation. If the effect is material, provisions are determined by discounting the expected future cash flows at a pre-tax rate that reflects current market assessments of the time value of money and, where appropriate, the risks specific to the liability.

(h) Impairment

A financial asset is assessed at each reporting date to determine whether there is any objective evidence that it is impaired. A financial asset is considered to be impaired if objective evidence indicates that one or more events have had a negative effect on the estimated future cash flows of that asset.

An impairment loss in respect of a financial asset measured at amortised cost is calculated as the difference between its carrying amount, and the present value of the estimated future cash flows discounted at the original effective interest rate.

Individually significant financial assets are tested for impairment on an individual basis. The remaining financial assets are assessed collectively in groups that share similar credit risk characteristics.

All impairment losses are recognised in profit or loss.

An impairment loss is reversed if the reversal can be related objectively to an event occurring after the impairment loss was recognised for financial assets measured at amortised cost.

(i) Investments

A financial instrument is classified as at fair value through the profit or loss if it is held for trading or is designated as such upon initial recognition. Financial instruments are designated at fair value through the profit or loss if the Fund manages such investments and makes purchase and sale decisions based on their fair value in accordance with the Fund's investment strategy. Financial instruments at fair value through the profit or loss are measured at fair value, and changes therein are recognised in the statement of profit or loss and other comprehensive income.

(j) Long service leave benefits

The Fund's obligation to participating organisations in respect of long service leave benefits payable is a provision. The value of the long service leave benefits is calculated by estimating the date each clergy will take their leave along with the estimated payment amount; that benefit is discounted to determine its present value. The calculation is performed by a qualified actuary. Changes in the value of the long service leave benefits are recognised through the statement of profit or loss and other comprehensive income.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2015

3 Significant accounting policies (continued)

(k) Income tax

Under the provisions of the Income Tax Assessment Act 1997, the Fund is exempt from income tax.

(l) New standards and interpretations not yet adopted

A number of new standards, amendments to standards and interpretations are effective for annual periods beginning after 1 January 2016, and have not been applied in preparing these financial statements. None of these are expected to have a significant effect on the financial statements of the Company.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2015

	2015	2014
	\$	\$
4 Cash and cash equivalents		
Cash at bank	173,035	147,237
	<u>173,035</u>	<u>147,237</u>
	2015	2014
	\$	\$
5 Trade and other receivables		
Current		
Accrued income	425,094	204,844
Contributions due	572,343	617,128
Securities sold but not yet settled	87,400	1,361
Recoverable GST receivable	7,220	7,276
Franking credit refunds due	386,164	127,540
Prepaid expense	7,833	34,358
BT bank account	193,328	192,571
	<u>1,679,382</u>	<u>1,185,078</u>

None of the above receivables is interest bearing.

6 Investments at fair value

All investments are held by BT in either direct equities or in unit trust and are designated as financial assets at fair value through profit or loss.

	2015	2014
	\$	\$
Current		
Units in cash trust	5,378,587	5,390,963
Australian fixed interest	9,116,938	9,050,150
International fixed interest	2,319,533	2,303,748
Australian real estate	3,733,823	4,405,951
Australian shares	11,682,610	10,503,239
International shares	5,706,212	6,161,442
Derivatives	-	9
	<u>37,937,703</u>	<u>37,815,502</u>

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2015

	2015	2014
	\$	\$
7 Trade and other payables		
Actuarial review	5,995	10,000
Audit fee	13,000	28,000
Sundry creditors	47,098	61,232
Securities purchased but not yet settled	-	6,742
	<u>66,093</u>	<u>105,974</u>

8 Liability for long service leave benefits payable

An actuarial review to assess the adequacy of Fund's assets to meet accrued and vested liabilities is performed every year in accordance with the requirements of the Australian Accounting Standards Board. The December 2015 review was undertaken by Mr David O'Keefe of Alea Actuarial Consulting Pty Limited.

The Actuary used a method which estimates the date(s) at which each individual participant will take leave (after allowing for the probabilities of exit from the Fund for various causes) and the amounts of those payments. After allowing for future increases in Notional Stipend, the estimated payments are then discounted back to the present day at a rate of interest set by the AASB (that rate is currently considerably less than the expected earning rate on the Fund's assets).

The key assumptions applied by the Actuary are:

Financial Assumptions:	2015	2014
Discount Rate Applied	"Forward" rates	"Forward" rates
Notional Stipend Growth Rate	3.0%	3.5%

In the current year the discount rate applied in the calculation of the long service leave liability was the "forward" discount rates. AASB137 requires that the discount rate to be used in valuing LSL benefit liabilities shall be a pre-tax rate that reflects current market assessments of the time value of money and the risks specific to the liability. The change in rates utilises the entire "yield curve" in valuing the Fund's LSL benefit liabilities.

Annual Forward Discount Rates as at 31 December 2015 (% per annum)

Year	Forward Discount Rate (per annum)
1	1.5%
5	3.1%
10	3.6%
15	4.0%
20	3.8%

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2015

8 Liability for long service leave benefits payable (continued)

The Notional Stipend growth rate was based on a consideration of:

- historic growth in the Notional Stipend;
- historic Average Weekly Earnings rates; and
- expectations of the Church and other Australian reporting entities regarding future salary increases.

As at 31 December 2015 the salary growth rate was determined to be 3.0% per annum.

Demographic Assumptions:

Maximum Age used in calculations:

	2015	2014
(a) Participants aged less than 65	80	80
(b) Participants 65 and older	80	80

Rates of exit from the Fund used for active participants are as follows:

Rates of exit from the Fund assumed (%)

2014

Summary of rates used:

<i>Age range in years</i>	<i>Males - rate for lower end of range</i>	<i>Males - rate for upper end of range</i>	<i>Females - rate for lower end of range</i>	<i>Females - rate for upper end of range</i>
25 to 30	4.1	3.7	19.0	12.0
31 to 35	3.7	3.3	11.6	8.3
36 to 40	3.3	2.9	7.4	2.5
41 to 45	2.9	2.9	2.5	2.5
46 to 50	2.9	2.9	2.5	2.5
51 to 55	2.9	2.9	2.9	2.9
56 to 60	2.9	6.2	2.9	6.2
61 to 65	7.1	18.1	7.1	18.1
66 to 70+	24.3	41.3	24.3	41.3

Rates of taking leave	Varies by age
Sabbatical Allowance as a percentage of the basic long service leave benefit	80%
Mortality and invalidity rates	Mortality

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2015

8 Liability for long service leave benefits payable (continued)

2015				
Summary of rates used:				
Age range in years	Males - rate for lower end of range	Males - rate for upper end of range	Females - rate for lower end of range	Females - rate for upper end of range
25 to 30	4.1	3.7	19.0	12.0
31 to 35	3.7	3.3	11.6	8.3
36 to 40	3.3	2.9	7.4	2.5
41 to 45	2.9	2.9	2.5	2.5
46 to 50	2.9	2.9	2.5	2.5
51 to 55	2.9	2.9	2.9	2.9
56 to 60	2.9	6.2	2.9	6.2
61 to 65	7.1	18.1	7.1	18.1
66 to 70+	24.3	41.3	24.3	41.3

Rates of taking leave Varies by age

Sabbatical Allowance as a percentage of the Basic long service leave Benefit 75%

Mortality and invalidity rate Mortality

Sensitivity Analysis:

The valuation result as at 31 December 2015 is sensitive to changes in the assumptions used to value the Fund's LSL liabilities under Australian Accounting Standard AASB137.

This is illustrated in the following table for a range of movements in respect of the main assumptions used:

	Change \$'000	Change %
Total LSL liability as at 31 December 2015	26,432	
<i>Sensitivity analysis - change in the net liability due to:</i>		
Notional Stipend increase - 0.5% higher	830	3.1%
Notional Stipend increase - 0.5% lower	(789)	(3.0%)
Discount rate - 0.5% higher	(771)	(2.9%)
Discount rate - 0.5% lower	819	3.1%
Rates of exit - 15% higher	(1,064)	(4.0%)
Rates of exit - 15% lower	1,241	4.7%
Rate of leave taken - 10% higher	1,229	4.7%
Rate of leave taken - 10% lower	(1,370)	(5.2%)

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2015

8 Liability for long service leave benefits payable (continued)

	Notes	2015 \$	2014 \$
Liability for past service as at 1 January		26,344,071	24,813,071
Less: Leave paid	12	(2,342,707)	(2,261,173)
Less: sabbatical allowance paid	12	(1,526,232)	(1,538,653)
Increase in value of past service liability		3,956,939	5,330,826
Liability for past service at 31 December		<u>26,432,071</u>	<u>26,344,071</u>
Liability is split between amounts expected to be settled:			
No more than twelve months after the reporting period		4,312,000	4,243,000
More than twelve months after the reporting period		22,120,071	22,101,071
Liability for past service at 31 December		<u>26,432,071</u>	<u>26,344,071</u>

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2015

	2015	2014
	\$	\$
9 Income from investments		
Interest income from operating bank account	1,943	914
Franking credit income	258,625	197,263
Dividends	138,539	148,274
Australian fixed interest	436,229	469,013
International fixed interest	212,919	83,505
Australian real estate	206,472	228,705
Australian shares	739,343	652,431
International shares	147,382	250,794
Derivatives	5,973	427
	<u>2,147,425</u>	<u>2,031,326</u>

	2015	2014
	\$	\$
10 Administrative expenses		
Administration expenses	46	46
Audit Fees	45,795	43,258
Actuarial valuation	8,765	12,770
Bank charges	188	243
Consultants Fees	12,500	26,536
Management fee – General Synod Office	341,067	332,500
Printing and stationery	(1,752)	1,752
Storage costs	5,160	6,339
Board and committee expenses	817	1,313
Traveling expenses - Board Members	11,970	15,029
	<u>424,556</u>	<u>439,786</u>

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2015

11 Contributions from participating organisations

	2015	2014
	\$	\$
Adelaide	106,859	99,025
Armidale	57,404	53,336
Ballarat	30,867	32,956
Bathurst	27,086	30,771
Bendigo	35,706	33,729
Brisbane	200,996	201,820
Bunbury	37,230	34,198
Canberra & Goulburn	112,164	113,116
Gippsland	44,939	42,200
Grafton	49,804	41,732
Melbourne	364,364	361,972
The Murray	31,198	14,724
Newcastle	104,485	95,709
North Queensland	32,889	32,335
Northern Territory	9,308	9,943
North West Australia	28,291	31,968
Perth	166,370	176,583
Riverina	15,099	12,358
Rockhampton	18,874	13,239
Sydney	928,036	779,303
Tasmania	58,064	52,347
Wangaratta	27,368	25,558
Willochra	23,947	22,725
Sub Total – Dioceses	<u>2,511,348</u>	<u>2,311,647</u>
ABM Missionaries	2,920	2,640
Bush Church Aid	17,301	9,581
CMS NSW	24,699	17,225
Ridley College	11,972	8,580
CMS WA	1,460	1,320
	<u>2,569,700</u>	<u>2,350,993</u>

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2015

12 Entitlements paid through participating organisations

	Leave		Sabbatical Allowance	
	2015	2014	2015	2014
	\$	\$	\$	\$
Adelaide	96,870	116,400	51,022	70,152
Armidale	34,577	47,035	26,445	37,525
Ballarat	37,473	41,767	18,110	33,322
Bathurst	13,442	8,288	-	2,070
Bendigo	13,353	23,314	10,653	5,206
Brisbane	250,968	192,769	163,178	124,339
Bunbury	42,363	6,676	22,184	5,326
Canberra & Goulburn	56,943	85,457	43,667	57,471
Gippsland	61,189	84,049	42,425	55,443
Grafton	72,650	34,226	57,001	24,060
Melbourne	401,733	374,209	249,212	281,571
The Murray	34,308	17,855	26,633	-
Newcastle	95,884	66,657	56,975	42,934
North Queensland	51,461	11,867	21,306	9,468
Northern Territory	19,575	-	12,784	-
North West Australia	24,035	13,134	19,175	10,478
Perth	247,769	132,559	158,098	77,286
Riverina	-	7,918	-	-
Rockhampton	12,018	-	9,588	-
Sydney	617,371	776,873	432,663	549,515
Tasmania	47,529	112,661	35,155	71,850
Wangaratta	8,071	59,306	5,327	47,315
Willochra	21,306	5,221	-	4,165
Sub Total – Dioceses	<u>2,260,888</u>	<u>2,218,241</u>	<u>1,461,601</u>	<u>1,509,496</u>
ABM Missionaries	16,023	-	12,784	-
Bush Church Aid	-	23,353	-	13,537
CMS NSW	57,784	16,968	45,455	13,537
CMS WA	8,012	-	6,392	-
Ridley College	-	2,611	-	2,083
	<u>2,342,707</u>	<u>2,261,173</u>	<u>1,526,232</u>	<u>1,538,653</u>

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2015

	2015	2014
	\$	\$
13 Reconciliation of cash flows from operating activities		
Cash flows from operating activities		
Net surplus for the period	594,184	404,368
Adjustments for:		
(Gain) on sale of investments	(1,763,435)	(1,042,576)
Change in fair value of financial assets	1,376,060	(872,590)
Change in value of defined benefit liabilities	3,956,939	5,330,826
Net cash provided by operating activities before changes in assets and liabilities	<u>4,163,748</u>	<u>3,820,028</u>
Change in trade and other receivables	(494,295)	115,099
Change in trade and other payables	(39,882)	(43,880)
Change in provisions and employee benefits	<u>(3,868,939)</u>	<u>(3,799,826)</u>
Net cash provided by operating activities	<u><u>(239,368)</u></u>	<u><u>91,421</u></u>

14 Related Parties

Directors of the trustee

The names of persons who were directors of the trustee of the Fund at any time during the financial year are as follows:

Ms L. Beagley
 Bishop A.B Ewing
 Mr. J.W. Flavin
 Mr D.S. Marr
 The Venerable T.J. Mildenhall
 Mr. A.A.L Thomson
 The Rev'd R.J.C Weekes

Remuneration and benefits

No Directors have received or are due to receive any emolument as a trustee of the Fund.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2015

14 Related Parties (continued)

Transactions with related parties

The Fund received contributions from participating organisations, which are Anglican Church of Australia dioceses and related parties. For details of these contributions refer to Note 11.

The Fund also made entitlement payments to participating organisations in accordance with the Trust Deed. For details of these payments refer to Note 12.

Outstanding balances

Contributions from participating organisations are paid in arrears on a quarterly basis. The December 2015 quarter contributions were not due until 14 January 2016. For details of amounts receivable refer to note 5.



The Anglican
Church of
Australia

LONG SERVICE LEAVE FUND

ABN 53 579 792 912

ESTABLISHED BY CANON OF GENERAL SYNOD

ANNUAL REPORT **31 December 2016**

LONG SERVICE LEAVE FUND BOARD AND DIRECTORS OF TRUSTEE:

Ms L. Beagley
Bishop A.B. Ewing
Mr. J.W. Flavin
Mr D.S. Marr
The Rev'd T.J. Mildenhall
Mr. A.A.L. Thomson
The Rev'd R.J.C. Weekes

ADMINISTRATION MANAGER:

Ms S. Mayers

FUND ADMINISTRATION MANAGER:

General Synod of the Anglican Church of Australia

INVESTMENT MANAGER:

BT Financial Group Limited
Level 15, 2 Chifley Square
Sydney NSW 2000

AUDITOR:

KPMG
Level 38, Tower Three
300 Barangaroo Avenue
Sydney NSW 2000

ACTUARY:

Mr David O'Keefe
Alca Actuarial Consulting Pty Ltd
Level 10, 50 Clarence Street
Sydney NSW 2000

BANKERS:

Westpac Banking Corporation

TRUSTEE:

Anglican Long Service Leave Fund Limited

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND

ABN 53 579 792 912

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Statement of financial position	12
Statement of changes in equity	13
Statement of cash flows	14
Notes to the financial statements	15

Registered office and principal place of business is:
Suite 4, Level 5, 189 Kent Street, Sydney, NSW 2000

Telephone: 02 8267 2700

Facsimile: 02 8267 2727

Email: longservice@anglican.org.au

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND

For the year ended 31 December 2016

Directors' Long Service Leave Fund Board report

The Long Service Leave Fund Board and Directors of Trustee ("the Board") presents its report together with the financial report of the Anglican Church of Australia Long Service Leave Fund ("the Fund") for the year ended 31 December 2016 and the independent auditor's report thereon.

Investments

The Fund's assets continued to be managed by BT Financial Group Limited during the year, under the supervision of the Board and in accordance with approved guidelines and strategies.

Notional stipend and contribution levels

Year	Notional Stipend \$	Increase %	Contributions Per Person Per Annum \$	Increase %
2007	43,277	5.03	996	2.47
2008	46,525	7.51	996	0.00
2009	55,581	19.46	1,044	5.00
2010	56,502	1.60	1,044	0.00
2011	59,428	5.17	1,100	5.36
2012	62,102	4.50	1,140	3.65
2013	64,899	4.50	1,188	4.50
2014	67,871	4.58	1,320	11.10
2015	69,435	2.30	1,460	10.60
2016	71,457	2.91	1,500	2.74
2017	72,439	1.37	1,524	1.60

Principal activities

The principal activities of the Fund during the course of the year were receiving contribution income from participating organisations, making long service leave payments to participating organisations and investing funds with BT Financial Group Limited.

The Anglican Church of Australia Long Service Leave Fund pays an annual fee to the General Synod of the Anglican Church of Australia (Fund administration manager) for the provision of management services.

Operating and financial review

The net loss from ordinary activities for the year 2016 amounted to \$425,099 (2015: surplus of \$594,184).

The long service leave liability as at 31 December 2016 (\$27.592m) is estimated to be approximately 4.4% greater than was calculated in the prior year (\$26.432m).

This figure represents the estimated value as at 31 December 2016 of the future payment of benefits that have been accrued by participants up to that date.

It changes naturally from year to year to reflect increases or decreases in the value of participants' benefits (as a group) resulting from:

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND

For the year ended 31 December 2016

Directors' Long Service Leave Fund Board report (continued)

Operating and financial review (continued)

Item	Financial Impact over the year to 31 December 2016
<ul style="list-style-type: none"> The exit of participants from the Fund; The entry of new participants into the Fund; The continued participation of participants (with the accrual of further benefits); and The increase in Notional Stipend effective from 1 January 2017. 	approx. +\$4.8million
<ul style="list-style-type: none"> The payment of benefits to participants (with a related reduction in their accrued benefits). 	approx. -\$3.9million

It also changes from year to year to reflect the effect of being valued under the Australian Accounting Standard AASB137. The related increases or decreases in the value of participants' benefits (as a group) result from:

Item	Financial Impact over the year to 31 December 2016
<ul style="list-style-type: none"> The increase in the Notional Stipend (1.4% per annum) was less than assumed previously (3.0% per annum). This resulted in a decrease in the LSL liability as at 31 December 2016; and The time effect of the valuation methodology required under AASB137 – i.e. generally participants are one (1) year older each year and so one (1) year closer to the time when a benefit may be paid – i.e. there is less discounting applicable to such future benefits. This resulted in an increase in the LSL liability as at 31 December 2016. 	approx. -\$0.3million

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND

For the year ended 31 December 2016

Directors' Long Service Leave Fund Board report (continued)

Operating and financial review (continued)

Item	Financial Impact over the year to 31 December 2016
<ul style="list-style-type: none"> The decrease in Sabbatical Allowance from 75% to 70% from 1 January 2017 had a "one-off" favourable impact for the Fund with future liabilities expected to accrue at a lower rate; and The effect of a variety of factors that generally have only a relatively small financial impact. 	approx. -\$0.5million

Fund Manager

Ms S. Mayers.

Environmental regulation

The Fund is not subject to any significant environmental regulations under either Commonwealth or State legislation.

Events subsequent to balance date

There has not arisen in the interval between the end of the financial year and the date of this report any item, transaction or event of a material and unusual nature likely, in the opinion of the Board, to affect significantly the operations of the Fund, the results of its operations, or the state of affairs of the Fund, in future financial years.

Likely developments

It is not envisaged that the activities of the Fund will significantly change in the next financial year.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**For the year ended 31 December 2016****Directors' Long Service Leave Fund Board report (continued)****Indemnification and insurance of officers*****Indemnification***

During the financial year the Fund paid \$Nil (2015: \$Nil) in premiums in respect of insurances including Directors' and Officers' liability. As an associated or affiliated body of the General Synod the Fund is covered under the General Synod of the Anglican Church of Australia umbrella insurance policies including the Directors and Officers and Company Liability Insurance Liability Policy.

Since the end of the previous financial year, the Fund has not indemnified or made a relevant agreement for indemnifying against a liability any person who is or has been an auditor of the Fund.

Signed in accordance with a resolution of the directors at a duly constituted meeting:

Dated at Sydney this 15th day of May 2017.



Douglas Marr



Allan Ewing



Independent Auditor's Report

To the Board of The Anglican Church of Australia Long Service Leave Fund

Opinion

We have audited the **Financial Report** of *The Anglican Church of Australia Long Service Leave Fund (the Fund)*.

In our opinion, the accompanying Financial Report presents fairly, in all material respects, the financial position of *The Anglican Church of Australia Long Service Leave Fund* as at 31 December 2016, and of its financial performance and its cash flows for the year then ended, in accordance with *Australian Accounting Standards - Reduced Disclosure Requirements* and the *Long Service Leave Canon 2010*.

The **Financial Report** comprises:

- Statement of financial position as at 31 December 2016
- Statement of profit or loss and other comprehensive income, Statement of changes in equity, and Statement of cash flows for the year then ended
- Notes including a summary of significant accounting policies
- Long Service Leave Fund Board Declaration

Basis for opinion

We conducted our audit in accordance with *Australian Auditing Standards*. We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our opinion.

Our responsibilities under those standards are further described in the *Auditor's responsibilities for the audit of the Financial Report* section of our report.

We are independent of the Fund in accordance with the ethical requirements of the *Accounting Professional and Ethical Standards Board's APES 110 Code of Ethics for Professional Accountants* (the Code) that are relevant to our audit of the *Financial Report* in Australia. We have fulfilled our other ethical responsibilities in accordance with the Code.

Restriction on use and distribution

The Financial Report has been prepared to assist the Trustee Directors of The Anglican Church of Australia Long Service Leave Fund in complying with the financial reporting requirements of the *Long Service Leave Canon 2010*.

As a result, the Financial Report and this Auditor's Report may not be suitable for another purpose. Our opinion is not modified in respect of this matter.

Our report is intended solely for the *Trustee Directors* of The Anglican Church of Australia Long Service Fund and its members and should not be used by or distributed to parties other than the *Trustee Directors* of The Anglican Church of Australia Long Service Leave Fund and its members. We disclaim any assumption of responsibility for any reliance on this report, or on the Financial Report to



which it relates, to any person other than the *Trustee Directors* of The Anglican Church of Australia Long Service Leave Fund and its members or for any other purpose than that for which it was prepared.

Other Information

Other Information is financial and non-financial information in The Anglican Church of Australia Long Service Leave Fund's annual reporting which is provided in addition to the Financial Report and the Auditor's Report. The Directors are responsible for the Other Information.

The Other Information we obtained prior to the date of this Auditor's Report was the Directors' Long Service Leave Fund Board report.

Our opinion on the Financial Report does not cover the Other Information and, accordingly, we do not express any form of assurance conclusion thereon.

In connection with our audit of the Financial Report, our responsibility is to read the Other Information. In doing so, we consider whether the Other Information is materially inconsistent with the Financial Report or our knowledge obtained in the audit, or otherwise appears to be materially misstated.

We are required to report if we conclude that there is a material misstatement of this Other Information, and based on the work we have performed on the Other Information that we obtained prior to the date of this Auditor's Report we have nothing to report.

Responsibilities of the Trustee Directors for the Financial Report

The Trustee Directors of the Board are responsible for:

- the preparation and fair presentation of the Financial Report in accordance with the Australian Accounting Standards- Reduced Disclosure Requirements and the *Long Service Leave Canon 2010*.
- implementing necessary internal control to enable the preparation of a Financial Report that is free from material misstatement, whether due to fraud or error
- assessing the Fund's ability to continue as a going concern. This includes disclosing, as applicable, matters related to going concern and using the going concern basis of accounting unless they either intend to liquidate the Fund or to cease operations, or have no realistic alternative but to do so.

Auditor's responsibilities for the audit of the Financial Report

Our objective is:

- to obtain reasonable assurance about whether the Financial Report as a whole is free from material misstatement, whether due to fraud or error; and
- to issue an Auditor's Report that includes our opinion.

Reasonable assurance is a high level of assurance, but is not a guarantee that an audit conducted in accordance with *Australian Auditing Standards* will always detect a material misstatement when it exists.



Misstatements can arise from fraud or error. They are considered material if, individually or in the aggregate, they could reasonably be expected to influence the economic decisions of users taken on the basis of this Financial Report.

A further description of our responsibilities for the audit of the Financial Report is located at the Auditing and Assurance Standards Board website at: http://www.auasb.gov.au/auditors_files/ar3.pdf. This description forms part of our Auditor's Report.

A handwritten signature in black ink, appearing to read 'C. Roan'.

KPMG

A handwritten signature in black ink, appearing to read 'C. Roan'.

Cameron Roan
Partner

Sydney

15 May 2017

Long Service Leave Fund Board declaration

In the opinion of the Board of the Anglican Church of Australia Long Service Leave Fund

- (a) the Long Service Leave Fund is a reporting entity;
- (b) the financial statements and notes thereto, set out on pages 11 to 31, are drawn up, in accordance with the basis of accounting described in Notes 2 and 3, so as to present fairly the financial position of the Long Service Leave Fund as at 31 December 2016 and its performance, as represented by the results of its operations and its cash flows for the financial year ended on that date; and
- (c) there are reasonable grounds to believe that the Long Service Leave Fund will be able to pay its debts as and when they become due and payable.

Dated at Sydney this 15th day of May 2017.

Signed in accordance with a resolution of the directors at a duly constituted meeting:



Douglas Marr



Allan Ewing

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Statement of profit or loss and other comprehensive income

For the year ended 31 December 2016

	Notes	2016 \$	2015 \$
Revenue			
Contribution revenue	11	2,630,347	2,569,700
Income from investments	9	2,000,269	2,147,425
Gain on sale of investments		2,540,059	1,763,435
Net change in fair value of financial assets		(1,962,924)	(1,376,060)
Expenses			
Administrative expenses	10	(454,050)	(424,556)
BT Investments Management fees		(25,212)	(128,821)
Increase in value of long service leave liability	8	<u>(5,153,588)</u>	<u>(3,956,939)</u>
(Loss)/Surplus for the period		<u>(425,099)</u>	<u>594,184</u>
Other comprehensive income		<u>-</u>	<u>-</u>
Total comprehensive income for the period		<u>(425,099)</u>	<u>594,184</u>

The statement of profit or loss and other comprehensive income is to be read in conjunction with the notes to the financial statements set out on pages 15 to 31.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Statement of financial position

As at 31 December 2016

	Notes	2016 \$	2015 \$
Assets			
Current Assets			
Cash and cash equivalents	4	237,468	173,035
Financial assets at fair value	6	38,786,183	37,937,703
Trade and other receivables	5	1,557,006	1,679,382
Total current assets		<u>40,580,657</u>	<u>39,790,120</u>
Total assets		<u>40,580,657</u>	<u>39,790,120</u>
Liabilities			
Current liabilities			
Trade and other payables	7	66,849	66,093
Financial liabilities at fair value	6	54,880	-
Long service leave benefits	8	4,145,000	4,312,000
Total current liabilities		<u>4,266,729</u>	<u>4,378,093</u>
Non-current liabilities			
Long service leave benefits	8	23,447,071	22,120,071
Total non-current liabilities		<u>23,447,071</u>	<u>22,120,071</u>
Total liabilities		<u>27,713,800</u>	<u>26,498,164</u>
Net assets		<u>12,866,857</u>	<u>13,291,956</u>
Accumulated funds		<u>12,866,857</u>	<u>13,291,956</u>
Total accumulated funds		<u>12,866,857</u>	<u>13,291,956</u>

The statement of financial position is to be read in conjunction with the notes to the financial statements set out on pages 15 to 31.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Statement of changes in equity

	Accumulated Funds \$	Total \$
Balance at 1 January 2015	12,697,772	12,697,772
Total comprehensive income for the period		
Net surplus for the period	594,184	594,184
Balance at 31 December 2015	<u>13,291,956</u>	<u>13,291,956</u>
Balance at 1 January 2016	13,291,956	13,291,956
Total comprehensive income for the period		
Net loss for the period	(425,099)	(425,099)
Balance at 31 December 2016	<u>12,866,857</u>	<u>12,866,857</u>

The statement of changes in equity is to be read in conjunction with the notes to the financial statements set out on pages 15 to 31.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Statement of cash flows

For the year ended 31 December 2016

	Notes	2016 \$	2015 \$
Cash flows from operating activities			
Cash receipts in the course of operations		2,175,907	2,589,841
Cash payments in the course of operations		(4,472,094)	(4,462,196)
Cash generated from operations		(2,296,187)	(1,872,355)
Distributions from investments		2,577,086	1,632,987
Net cash from/(used in) operating activities	13	280,899	(239,368)
Cash flows from investing activities			
Payments for purchase of investments		(31,527,430)	(33,937,316)
Proceeds from sale of investments		31,310,965	34,202,482
Net cash (used in)/from investing activities		(216,465)	265,166
Net increase in cash held		64,434	25,798
Cash at the beginning of the financial year		173,034	147,237
Cash at the end of the financial year	4	237,468	173,035

The statement of cash flows is to be read in conjunction with the notes to the financial statements set out on pages 15 to 31.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements

For the year ended 31 December 2016

1 Reporting entity

The financial report reflects the operations of the Anglican Church of Australia Long Service Leave Fund (the "Fund"), which is a not-for-profit entity and was established by a Canon of the General Synod of the Anglican Church of Australia on 1 January 1969. The address of the Fund is Suite 4, Level 5, 189 Kent Street, Sydney, NSW 2000.

2 Basis of preparation

(a) Statement of compliance

The financial statements are Tier 2 general purpose financial statements which have been prepared in accordance with Australian Accounting Standards – Reduced Disclosure Requirements (AASBs) adopted by the Australian Accounting Standards Board (AASB) and the Long Service Leave Canon 2010.

The financial report was authorised for issue by the Board on 15th May 2017.

(b) Basis of measurement

The financial report has been prepared on the basis of historical costs except where stated otherwise.

(c) Functional and presentation currency

The financial report is presented in Australian dollars, which is the Fund's functional currency.

(d) Use of estimates and judgements

The preparation of financial statements requires management to make judgements, estimates and assumptions that affect the application of policies and reported amounts of assets and liabilities, income and expenses. Actual results may differ from these estimates.

Estimates and underlying assumptions are reviewed on an ongoing basis. Revisions to accounting estimates are recognised in the period in which the estimate is revised if the revision affects only that period, or in the period of the revision and future periods if the revision affects both current and future periods.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2016

2 Basis of preparation (continued)

(e) Comparative information

Comparatives are reclassified where necessary to conform to the current year presentation.

3 Significant accounting policies

The accounting policies set out below have been applied consistently to all periods presented in these financial statements.

(a) Revenue

Contribution Income

Contributions from participating dioceses and church organisations are recognised on an accruals basis. Contributions due but not received at balance date have been incorporated into the financial statements and are included in the statement of financial position under trade and other receivables as "contributions due".

Investment income

(i) Interest income

Interest income is recognised as it accrues, taking into account the effective yield on the financial asset.

(ii) Dividend income

Dividend and distribution income is recognised at the date the securities are quoted ex-dividend and ex-distribution.

In some cases, the Fund may receive or choose to receive dividends/distributions in the form of additional shares/units rather than cash. In such cases the Fund recognises the dividend/distribution income for the amount of the cash dividend/distribution alternative with the corresponding debit treated as an additional investment.

(iii) Franking Credits

Franking credits are recognised on an accrual basis.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2016

3 Significant accounting policies (continued)

(b) Financial instruments

(i) Classification

The Fund designates all its financial investments into the "fair value through profit or loss" category.

The financial assets and financial liabilities at fair value through profit or loss comprise financial instruments designated at fair value through profit or loss upon initial recognition. These include financial assets that are not held for trading purposes and which may be sold. These include investments in domestic equities and units in unlisted managed investment schemes.

The fair value through profit or loss classification is in accordance with AASB 139 *Financial Instruments: Recognition and Measurement*. The fair value through profit or loss classification is available for the majority of the financial assets and financial liabilities held by the Fund as the Fund's performance is evaluated on a fair value basis and information about the Fund is provided on that basis to the directors of the Trustee.

Financial assets that are classified as receivables and measured at amortised cost include cash and cash equivalents, balances due from brokers and accounts receivable.

Financial liabilities at amortised cost include balances due to brokers and accounts payable.

(ii) Recognition

The Fund recognises financial assets and financial liabilities on the date it becomes a party to the contractual provisions of the instrument. Financial assets are recognised using trade date accounting.

Financial assets and financial liabilities at fair value through profit or loss are measured initially at fair value, with transaction costs recognised in the statement of comprehensive income.

(iii) Measurement

Financial instruments are measured initially at fair value (transaction price) plus, in the case of a financial asset or financial liability not at fair value through profit or loss, any directly attributable transaction costs. Transaction costs on financial assets and financial liabilities at fair value through profit or loss are expensed immediately.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2016

3 Significant accounting policies (continued)

(b) Financial instruments (continued)

(iii) Measurement (continued)

Subsequent to initial recognition, all instruments classified at fair value through profit or loss are measured at fair value with changes in their fair value recognised in the profit or loss.

Financial liabilities, other than those at fair value through profit or loss, are measured at amortised cost using the effective interest rate.

(iv) Fair value measurements principles

The fair value of financial instruments is based on their quoted market prices at the reporting date without any deduction for estimated future selling costs. Financial assets are priced at current bid price, whilst financial liabilities are priced at current asking price.

If a quoted market price is not available on a recognised stock exchange or from a broker / dealer for non-exchange-traded financial instruments, the fair value of the instrument is estimated using valuation techniques, including use of recent arm's length market transactions, reference to the current fair value of another instrument that is substantially the same, discounted cash flow techniques, option pricing models or any other valuation technique that provides a reliable estimate of prices obtained in actual market transactions.

Investments in other unlisted managed investment schemes are recorded at the exit price as reported by the managers of such schemes.

Where discounted cash flow techniques are used, estimated future cash flows are based on management's best estimates and the discount rate used is a market rate at the reporting date applicable for an instrument with similar terms and conditions. Where other pricing models are used, inputs are based on market data at the reporting date.

The fair value of derivatives that are not exchange-traded is estimated at the amount that the Fund would receive or pay to terminate the contract at the reporting date taking into account current market conditions (volatility, appropriate yield curve) and the current creditworthiness of the counterparties.

(v) Derecognition

The Fund derecognises a financial asset when the contractual rights to the cash flows from the financial asset expire or it transfers the financial asset and the transfer qualifies for derecognition in accordance with AASB 139.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2016

3 Significant accounting policies (continued)

(b) Financial instruments (continued)

(v) Derecognition (continued)

The Fund uses the weighted average method to determine realised gains and losses on derecognition of financial assets not at fair value.

A financial liability is derecognised when the obligation specified in the contract is discharged, cancelled or expired.

(c) Goods and services Tax

Revenues, expenses and assets are recognised net of the amount of goods and services tax (GST), except where the amount of GST incurred is not recoverable from the Australian Taxation Office (ATO). In these circumstances the GST is recognised as part of the cost of acquisition of the asset or as part of an item of the expense.

Receivables and payables are stated with the amount of GST included.

The net amount of GST recoverable from, or payable to, the ATO is included as a current asset or liability in the statement of financial position.

Cash flows are included in the statement of cash flows on a gross basis. The GST components of cash flows arising from investing and financing activities which are recoverable from, or payable to, the ATO are classified as operating cash flows.

(d) Cash and cash equivalents

Cash and cash equivalents comprise cash balances and call deposits.

(e) Trade and other Receivables

Trade and other receivables are measured at their amortised cost less impairment losses.

(f) Trade and other Payables

Trade and other payables are measured at amortised cost. Trade accounts payable are normally settled within 30 days.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2016

3 Significant accounting policies (continued)

(g) Provisions

A provision is recognised in the statement of financial position when the Fund has a present legal or constructive obligation as a result of a past event, and it is probable that an outflow of economic benefits will be required to settle the obligation. If the effect is material, provisions are determined by discounting the expected future cash flows at a pre-tax rate that reflects current market assessments of the time value of money and, where appropriate, the risks specific to the liability.

(h) Impairment

A financial asset is assessed at each reporting date to determine whether there is any objective evidence that it is impaired. A financial asset is considered to be impaired if objective evidence indicates that one or more events have had a negative effect on the estimated future cash flows of that asset.

An impairment loss in respect of a financial asset measured at amortised cost is calculated as the difference between its carrying amount, and the present value of the estimated future cash flows discounted at the original effective interest rate.

Individually significant financial assets are tested for impairment on an individual basis. The remaining financial assets are assessed collectively in groups that share similar credit risk characteristics.

All impairment losses are recognised in profit or loss.

An impairment loss is reversed if the reversal can be related objectively to an event occurring after the impairment loss was recognised for financial assets measured at amortised cost.

(i) Investments

A financial instrument is classified as at fair value through the profit or loss if it is held for trading or is designated as such upon initial recognition. Financial instruments are designated at fair value through the profit or loss if the Fund manages such investments and makes purchase and sale decisions based on their fair value in accordance with the Fund's investment strategy. Financial instruments at fair value through the profit or loss are measured at fair value, and changes therein are recognised in the statement of profit or loss and other comprehensive income.

(j) Long service leave benefits

The Fund's obligation to participating organisations in respect of long service leave benefits payable is a provision. The value of the long service leave benefits is calculated by estimating the date each clergy will take their leave along with the estimated payment amount; that benefit is discounted to determine its present value. The calculation is performed by a qualified actuary. Changes in the value of the long service leave benefits are recognised through the statement of profit or loss and other comprehensive income.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2016

3 Significant accounting policies (continued)

(k) Income tax

Under the provisions of the Income Tax Assessment Act 1997, the Fund is exempt from income tax.

(l) New standards and interpretations not yet adopted

A number of new standards, amendments to standards and interpretations are effective for annual periods beginning after 1 January 2018, and have not been applied in preparing these financial statements. None of these are expected to have a significant effect on the financial statements of the Company.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2016

	2016 \$	2015 \$
4 Cash and cash equivalents		
Cash at bank	237,468	173,035
	<u>237,468</u>	<u>173,035</u>
	2016 \$	2015 \$
5 Trade and other receivables		
Current		
Accrued income	357,352	425,094
Contributions due	519,896	572,343
Securities sold but not yet settled	220,992	87,400
Recoverable GST receivable	1,891	7,220
Franking credit refunds due	256,984	386,164
Prepaid expense	2,406	7,833
BT bank account	197,485	193,328
	<u>1,557,006</u>	<u>1,679,382</u>

None of the above receivables is interest bearing.

6 Financial assets and liabilities at fair value through profit or loss

All investments are held by BT in either direct equities or in unit trust and are designated as financial assets or liabilities at fair value through profit or loss.

	2016 \$	2015 \$
Financial assets		
Current		
Units in cash trust	5,580,670	5,378,587
Australian fixed interest	9,444,831	9,116,938
International fixed interest	2,266,524	2,319,533
Australian real estate	3,943,994	3,733,823
Australian shares	11,689,469	11,682,610
International shares	5,860,695	5,706,212
	<u>38,786,183</u>	<u>37,937,703</u>
Financial liabilities		
Current		
Foreign exchange forward contracts	<u>54,880</u>	<u>-</u>

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2016

	2016	2015
	\$	\$
7 Trade and other payables		
Actuarial review	-	5,995
Audit fee	47,000	13,000
Sundry creditors	19,849	47,098
	<u>66,849</u>	<u>66,093</u>

8 Liability for long service leave benefits payable

An actuarial review to assess the adequacy of Fund's assets to meet accrued and vested liabilities is performed every year in accordance with the requirements of the Australian Accounting Standards Board. The December 2016 review was undertaken by Mr David O'Keefe of Alea Actuarial Consulting Pty Limited.

The Actuary used a method which estimates the date(s) at which each individual participant will take leave (after allowing for the probabilities of exit from the Fund for various causes) and the amounts of those payments. After allowing for future increases in Notional Stipend, the estimated payments are then discounted back to the present day at a rate of interest prescribed by the AASB (that rate is currently considerably less than the expected earning rate on the Fund's assets).

The key assumptions applied by the Actuary are:

Financial Assumptions:	2016	2015
Discount Rate Applied	"Forward" rates	"Forward" rates
Notional Stipend Growth Rate	3.0%	3.0%

In the current year the discount rate applied in the calculation of the long service leave liability was the "forward" discount rates. AASB137 requires that the discount rate to be used in valuing LSL benefit liabilities shall be a pre-tax rate that reflects current market assessments of the time value of money and the risks specific to the liability. The change in rates utilises the entire "yield curve" in valuing the Fund's LSL benefit liabilities.

Annual Forward Discount Rates as at 31 December 2016 (% per annum)

Year	Forward Discount Rate (per annum)
1	1.4%
5	2.9%
10	3.4%
15	4.4%
20	5.1%

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2015

8 Liability for long service leave benefits payable (continued)

2015				
Summary of rates used:				
Age range in years	Males - rate for lower end of range	Males - rate for upper end of range	Females - rate for lower end of range	Females - rate for upper end of range
25 to 30	4.1	3.7	19.0	12.0
31 to 35	3.7	3.3	11.6	8.3
36 to 40	3.3	2.9	7.4	2.5
41 to 45	2.9	2.9	2.5	2.5
46 to 50	2.9	2.9	2.5	2.5
51 to 55	2.9	2.9	2.9	2.9
56 to 60	2.9	6.2	2.9	6.2
61 to 65	7.1	18.1	7.1	18.1
66 to 70+	24.3	41.3	24.3	41.3

Rates of taking leave Varies by age

Sabbatical Allowance as a percentage of the Basic long service leave Benefit 75%

Mortality and invalidity rate Mortality

Sensitivity Analysis:

The valuation result as at 31 December 2015 is sensitive to changes in the assumptions used to value the Fund's LSL liabilities under Australian Accounting Standard AASB137.

This is illustrated in the following table for a range of movements in respect of the main assumptions used:

	Change \$'000	Change %
Total LSL liability as at 31 December 2015	26,432	
<i>Sensitivity analysis - change in the net liability due to:</i>		
Notional Stipend increase - 0.5% higher	830	3.1%
Notional Stipend increase - 0.5% lower	(789)	(3.0%)
Discount rate - 0.5% higher	(771)	(2.9%)
Discount rate - 0.5% lower	819	3.1%
Rates of exit - 15% higher	(1,064)	(4.0%)
Rates of exit - 15% lower	1,241	4.7%
Rate of leave taken - 10% higher	1,229	4.7%
Rate of leave taken - 10% lower	(1,370)	(5.2%)

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2016

8 Liability for long service leave benefits payable (continued)

Sensitivity Analysis:

We have considered the sensitivity of our calculation of the LSL liability as at 31 December 2016 by progressively adjusting some of the assumptions to recalculate the amount of the liability under each scenario.

The results of these sensitivity calculations, in terms of the change in the calculated LSL liability as at 31 December 2016 are set out below:

	<i>Change</i> <i>\$'000</i>	<i>Change</i> <i>%</i>
Total LSL liability as at 31 December 2016	27,592	
<i>Sensitivity analysis - change in the net liability due to:</i>		
Notional Stipend increase - 0.5% higher	891	3.2%
Notional Stipend increase - 0.5% lower	(846)	(3.1%)
Discount rate - 0.5% higher	(829)	(3.0%)
Discount rate - 0.5% lower	881	3.2%
Rates of exit - 15% higher	(1,067)	(3.9%)
Rates of exit - 15% lower	1,236	4.5%
Rate of leave taken - 10% higher	1,227	4.4%
Rate of leave taken - 10% lower	(1,400)	(5.1%)

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2016

8 Liability for long service leave benefits payable (continued)

	Notes	2016 \$	2015 \$
Liability for past service as at 1 January		26,432,071	26,344,071
Less: Leave paid	12	(2,436,758)	(2,342,707)
Less: sabbatical allowance paid	12	(1,556,830)	(1,526,232)
Increase in value of past service liability		5,153,588	3,956,939
Liability for past service at 31 December		<u>27,592,071</u>	<u>26,432,071</u>
Liability is split between amounts expected to be settled:			
No more than twelve months after the reporting period		4,145,000	4,312,000
More than twelve months after the reporting period		23,447,071	22,120,071
Liability for past service at 31 December		<u>27,592,071</u>	<u>26,432,071</u>

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2016

	2016 \$	2015 \$
9 Income from investments		
Interest income from operating bank account	1,528	1,943
Franking credit income	85,694	258,625
Dividends	126,117	138,539
Australian fixed interest	376,232	436,229
International fixed interest	158,305	212,919
Australian real estate	154,101	206,472
Australian shares	785,219	739,343
International shares	288,937	147,382
Derivatives – FEC Gains	24,136	5,973
	<u>2,000,269</u>	<u>2,147,425</u>
	2016 \$	2015 \$
10 Administrative expenses		
Administration expenses	47	46
Audit Fees	47,000	45,795
Actuarial valuation	16,486	8,765
Bank charges	104	188
Consultants Fees	20,255	12,500
Legal Expenses	6,527	-
Management fee – General Synod Office	349,935	341,067
Printing and stationery	-	(1,752)
Storage costs	5,462	5,160
Board and committee expenses	594	817
Traveling expenses - Board Members	7,640	11,970
	<u>454,050</u>	<u>424,556</u>

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2016

11 Contributions from participating organisations

	2016 \$	2015 \$
Adelaide	101,372	106,859
Armidale	78,310	57,404
Ballarat	29,372	30,867
Bathurst	26,970	27,086
Bendigo	39,465	35,706
Brisbane	232,077	200,996
Bunbury	38,384	37,230
Canberra & Goulburn	106,445	112,164
Gippsland	47,364	44,939
Grafton	47,498	49,804
Melbourne	367,139	364,364
The Murray	15,684	31,198
Newcastle	105,959	104,485
North Queensland	31,700	32,889
Northern Territory	10,771	9,308
North West Australia	32,669	28,291
Perth	163,704	166,370
Riverina	13,562	15,099
Rockhampton	18,393	18,874
Sydney	939,903	928,036
Tasmania	58,727	58,064
Wangaratta	28,500	27,368
Willochra	19,909	23,947
Sub Total – Dioceses	<u>2,553,877</u>	<u>2,511,348</u>
ABM Missionaries	3,000	2,920
Bush Church Aid	11,250	17,301
CMS NSW	17,459	24,699
CMS WA	1,500	1,460
Ridley College	13,271	11,972
Trinity Network of Churches	29,990	-
	<u>2,630,347</u>	<u>2,569,700</u>

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2016

12 Entitlements paid through participating organisations

	Leave		Sabbatical Allowance	
	2016	2015	2016	2015
	\$	\$	\$	\$
Adelaide	25,047	96,870	13,346	51,022
Armidale	38,704	34,577	17,457	26,445
Ballarat	17,864	37,473	13,361	18,110
Bathurst	19,630	13,442	13,361	-
Bendigo	26,109	13,353	19,528	10,653
Brisbane	194,125	250,968	126,910	163,178
Bunbury	48,415	42,363	33,918	22,184
Canberra & Goulburn	77,514	56,943	53,446	43,667
Gippsland	19,663	61,189	12,334	42,425
Grafton	59,329	72,650	43,168	57,001
Melbourne	431,556	401,733	251,476	249,212
The Murray	32,199	34,308	17,473	26,633
Newcastle	142,611	95,884	92,550	56,975
North Queensland	31,311	51,461	-	21,306
Northern Territory	14,365	19,575	6,167	12,784
North West Australia	21,987	24,035	16,445	19,175
Perth	271,914	247,769	174,166	158,098
Riverina	13,008	-	9,250	-
Rockhampton	13,742	12,018	10,278	9,588
Sydney	807,046	617,371	557,759	432,663
Tasmania	25,627	47,529	10,088	35,155
Wangaratta	43,334	8,071	30,834	5,327
Willochra	8,245	21,306	6,167	-
Sub Total – Dioceses	<u>2,383,345</u>	<u>2,260,888</u>	<u>1,529,482</u>	<u>1,461,601</u>
ABM Missionaries	-	16,023	-	12,784
Bush Church Aid	-	-	-	-
CMS NSW	23,044	57,784	5,139	45,455
CMS WA	-	8,012	-	6,392
Ridley College	6,871	-	5,139	-
Trinity Network of Churches	23,498	-	17,070	-
	<u>2,436,758</u>	<u>2,342,707</u>	<u>1,556,830</u>	<u>1,526,232</u>

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2016

	2016 \$	2015 \$
13 Reconciliation of cash flows from operating activities		
Cash flows from operating activities		
Net (surplus)/deficit for the period	(425,099)	594,184
(Gain)/loss on sale of investments	(2,540,059)	(1,763,435)
Change in fair value of financial assets	1,962,924	1,376,060
Change in value of defined benefit liabilities	5,153,588	3,956,939
Net cash provided by operating activities before changes in assets and liabilities	<u>4,151,354</u>	<u>4,163,748</u>
Change in trade and other receivables	116,949	(520,822)
Change in other assets	5,427	26,527
Change in trade and other payables	757	(39,882)
Change in provisions and employee benefits	<u>(3,993,588)</u>	<u>(3,868,939)</u>
Net cash provided by operating activities	<u>280,899</u>	<u>(239,368)</u>

14 Related Parties

Directors of the trustee

The names of persons who were directors of the trustee of the Fund at any time during the financial year are as follows:

Ms L. Beagley
Bishop A.B Ewing
Mr. J.W. Flavin
Mr D.S. Marr
The Venerable T.J. Mildenhall
Mr. A.A.L Thomson
The Rev'd R.J.C Weekes

Remuneration and benefits

No Directors have received or are due to receive any emolument as a trustee of the Fund.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2016

14 Related Parties (continued)

Transactions with related parties

The Fund received contributions from participating organisations, which are Anglican Church of Australia dioceses and related parties. For details of these contributions refer to Note 11.

The Fund also made entitlement payments to participating organisations in accordance with the Trust Deed. For details of these payments refer to Note 12.

The Fund also made management fee payments to the General Synod of the Anglican Church of Australia. For details of these payments refer to Note 10.

Outstanding balances

Contributions from participating organisations are paid in arrears on a quarterly basis. The December 2016 quarter contributions were not due until 14 January 2017. For details of amounts receivable refer to note 5.

15 Subsequent events

There has not arisen in the interval between the end of the financial year and the date of this report any item, transaction or event of a material and unusual nature likely to affect significantly the operations of the Fund, the results of its operations, or the state of affairs of the Fund, in future financial years.

NATSIAC
NATIONAL ABORIGINAL AND TORRES STRAIT ISLANDER
ANGLICAN COUNCIL



PURPOSE OF NATSIAC

In 1991 at a meeting of the House of Bishops it was decided that the Anglican Church of Australia needed an Indigenous voice and The National Aboriginal Anglican Council was established. In 1996 the Torres Strait Islanders were included and in 1998 the 11th session of General Synod established the National Aboriginal and Torres Strait Islander Anglican Council (NATSIAC) by Canon and that Canon was later amended in 2004. Subsequently a new canon - the National Aboriginal and Torres Strait Islander Canon 2014 was passed at the 16th Session of General Synod in 2014 and replaced the previous canon.

There have been many struggles over the past years to have our voices heard. Our prayer is for you to walk beside us, share our stories, our dreams and hopes and minister together to all peoples of this great land. We are bishops, priests, deacons and lay members of the Anglican Church of Australia. We are Indigenous representatives from every diocese in the Anglican Church of Australia and are appointed by each diocesan bishop. NATSIAC also holds the right to nominate an additional ten members and to appoint life members of the council. At its core NATSIAC is about the promotion of the Gospel of Jesus Christ. We seek to be a voice for Aboriginal and Torres Strait Islander Australians within and without the church. We give an Indigenous perspective to the Anglican Church forum, especially those issues that involve support and social justice for Indigenous communities and ministries. Above all our members minister to, with and alongside Aboriginal and Torres Strait Islander Australians.

MEMBERSHIP OF NATSIAC

Chair, Treasurer and life member: The Reverend Gloria Shipp

Deputy Chair: The Reverend John Noah

National Aboriginal Bishop: The Right Reverend Christopher McLeod

Secretary: The Reverend Daryl McCullough

Elected members: The Reverend Daryl McCullough (see above), Aimee Harris, Sainty Kaigey, Edward King, Eddie Shipp, The Reverend Canon Bruce Boase, The Reverend Shannon Smith, Monica Amey, William Hankin

Life members: The Right Reverend Arthur Malcolm, The Reverend Gloria Shipp (see above), Mrs Rose Elu, The Reverend Lenore Parker, The Reverend Dianne Langham

Diocesan members (appointed by bishop):

The Venerable Brian Kirk (Armidale)
 The Reverend Robyn Davis (Bendigo)
 The Venerable Karen Kime (Canberra & Goulburn)
 The Reverend Phyllis Andy (Gippsland)
 The Reverend Helen Dwyer (Melbourne)
 Jojo Huddleston (Northern Territory)
 The Reverend Colleen Mamarika (Northern Territory)
 The Reverend Yulki Nunggumajbarr (Northern Territory)
 Mandy Sammy (Northern Territory)
 Mrs Salu Blanco, (North Queensland)
 The Reverend Victor Blanco, (North Queensland)
 The Reverend Dalton Cowley, (North Queensland)
 The Reverend Valmai Connolly, (North Queensland)
 The Reverend Canon Wayne Connolly, (North Queensland)
 The Reverend Brian Claudie, (North Queensland)
 Mrs Loryanna Smith (North Queensland)
 Ms Carol Innes (Perth)
 Mrs Edith Joyce (Rockhampton)
 Mr Michael Paduch-Duckett (Sydney)

ACTIVITIES AND ACHIEVEMENTS SINCE LAST GENERAL SYNOD

NATSIAC at its 2015 annual gathering agreed to recommend to the Primate that The Right Reverend Chris McLeod become the new National Aboriginal Bishop. The Primate agreed and the Right Reverend Chris McLeod is now the National Aboriginal Bishop, whilst still serving as Assistant Bishop in the Diocese of Adelaide.

The Reverend Daryl McCullough and Ms Rose Elu, represented NATSIAC at the Anglican Indigenous Network (AIN) Conference in New York, where they delivered a report on Aboriginal and Torres Strait Islander mission and ministry in Australia, as well as social and environmental impacts effecting Aboriginal and Torres Strait Islander Australians. Both Daryl and Rose were subsequently elected to the Steering Committee of the AIN.

Members are seeking the support of their dioceses to hold an annual 'NATSIAC Sunday' to raise awareness of Aboriginal and Torres Strait Islander ministry and mission and the work of NATSIAC. It is suggested that a special collection or retiring offering be taken during this service for the work and ministry of NATSIAC.

NATSIAC members attended the Common Life Missions Conference in New Zealand as guests of Anglican Missions and Te Kanga Maori where they delivered one of the

conference workshops dealing specifically with the role of NATSIAC and Aboriginal and Torres Strait Islander mission and ministry.

NATSIAC has spoken out against the forced closure of Aboriginal communities, expressing our concerns directly to the premier of Western Australia.

Raised concerns at the National level in the church about the 'Closing the Gap' report which showed little to no progress in addressing the major social, educational, health and life expectancy outcomes for Aboriginal and Torres Strait Islander Australians.

NATSIAC has written to the prime minister and opposition leader supporting constitutional recognition of Aboriginal and Torres Strait Islander Australians, but recognising this to be a first step on the path to treaty.

Discussions were held with representatives of ABM regarding the constitutional changes for ABM. After the discussion, NATSIAC passed the following motion: Having had them explained to us NATSIAC supports the proposed changes to the ABM Constitution. Recommends that the word Indigenous be replaced with 'Aboriginal and Torres Strait Islander Peoples'. Whilst disappointed that the emphasis on evangelism and church growth has been removed from the objectives we understand that these activities will still be an integral part of the work and mission of ABM.

A letter of Thanks was sent to the Victorian Government in recognition of their proposal of Australia's first treaty with Indigenous people.

NATSIAC gives thanks for Anglican Alliance, and supports moving toward a closer relationship with them moving forward through sharing information and resources on the issues which we both seek to address. Anglican Alliance brings together those in the Anglican family of churches and agencies to work for a world free of poverty and injustice, to be a voice for the voiceless, to reconcile those in conflict and the safeguard the earth.

Members have been and continue to minister in their local context, promoting the Gospel and advocating on behalf of their local communities. This includes ministries varying from an urban parish context, to very remote communities, some members minister in prisons, others in hospitals and schools. From tropical islands to burning deserts and everywhere in between our members are working hard to promote the Gospel and advocate for our peoples. At each gathering members deliver a report on their own ministry and its contribution to the promotion of the Gospel and promotion of NATSIACs aims.

PLANS AND GOALS FOR THE FUTURE

NATSIAC's vision is to be the primary voice for Aboriginal and Torres Strait Islander Anglicans, promoting Gospel mission, encouraging ministry and generating resources so that we may walk together with God and the wider church. We will seek to achieve this through:

- Educating, Empowering, strengthening and Nurturing Aboriginal and Torres Strait Islander people to participate in building the kingdom of God.
- Seeking to have NATSIAC Sunday established formally in the national Church's lectionary. The creation of liturgies which are approved by the Liturgical Commission for use throughout the church.
- Seeking to increase the representation of younger people on the council, with a target of an additional 5 people under 40 by 2020.
- At each gathering a time will be set aside for the purpose of generating resources for the wider church.
- Utilising media resources to engage with the wider church and community on issues affecting Aboriginal and Torres Strait Islander peoples.
- Keeping the wider church and community informed on NATSIAC's gatherings and meetings through press releases and other media.
- In the next 5 years, we will encourage the establishment of 5 'sister church' relationships with Aboriginal and Torres Strait Islander Churches which have non-stipendiary ministry.
- Developing relationships with inter-denominational bodies to provide mutual support and encouragement to each other.

MOTIONS FOR GENERAL SYNOD 2017

1. We the members of NATSIAC, as the voice of Aboriginal and Torres Strait Islander Anglicans in Australia urge this Synod, in the interests of preserving God's Creation, to:
 - a. Consider the implications of Climate Change upon the entire nation, it's land, sea and waters but especially in the Torres Strait and;
 - b. Supports the findings and recommendations of the Symposium on climate change held in Darwin 2016.

Once considered and supported that this Synod conveys its thoughts to the Prime Minister, Leader of the Opposition, State Premiers, relevant ministers and regional councils.

2. This Synod recognises the deep concern of NATSIAC members regarding the appalling number of youth suicides in the Aboriginal and Torres Strait Islander communities; ten times higher than the wider Australian community.

We are aware suicides touch 95% of Aboriginal and Torres Strait Islander peoples. This Synod calls upon the government, both state and federal, to investigate the causes of these horrific statistics, and requests appropriate continuing funding to finance functional programs in consultation and negotiation with Aboriginal and Torres Strait Islander communities.

3. That this synod, acknowledges that NATSIAC has been expressing concern over the use of fracking on traditional Aboriginal and Torres Strait Islander lands for many years.

Further, this Synod joins with NATSIAC in condemning practices which seek to pressure elders to submit their traditional homelands and waterways to fracking and other practices that risk destroying hunting and fishing grounds and areas of major cultural significance.

4. We the members of NATSIAC
 - a. Note with grave concern the rate of domestic and family violence in our communities;
 - b. Call upon the government both federal and state to continue to invest in educational and family support programs;
 - c. Call upon the Anglican Church of Australia to develop a national response via greater education among clergy and church workers with regard to domestic and family violence; and,
 - d. Call upon General Synod to encourage dioceses to develop domestic violence policies, with advice for good pastoral practice, consistent with Faithfulness in Service, and in consultation with local Aboriginal and Torres Strait Islander communities.
5. We the NATSIAC request General Synod to recognise the sad and undeniable facts concerning the disproportionate rate of incarceration of Aboriginal and Torres Strait Islander People in gaols and detention centres all over Australia.

Further, that this Synod strongly urges all governments, federal and state to end mandatory sentencing and to actively investigate and examine 'best practice' from other jurisdictions, utilise resources such as diversionary programs and changes to policies that would seek to have gaol as the last resort.

Our General Synod representatives will be talking to the above motions: The Reverend Canon Bruce Boase, The Reverend Victor Blanco, Mrs Rose Elu, Miss Aimee Harris.

**NATIONAL HOME MISSION FUND OF
THE ANGLICAN CHURCH OF AUSTRALIA
(Also known as The Anglican Outback Fund)**

PURPOSE

The National Home Mission Fund (the Fund) was established in 1985 and is governed by the National Home Mission Fund Canon 1985. The purpose of the Fund is “the promotion of the mission of the Church throughout Australia, and particularly in those dioceses which because of remoteness, lack of resources, missionary opportunities or new development are in need of external assistance”. This external assistance takes the form of financial contributions.

MEMBERSHIP

Up until mid 2015, membership of the National Home Mission Fund Committee included:

- A Chairman appointed by the Primate after consultation with Standing Committee:
 - Bishop John Parkes;
- Four members appointed by the Primate after consultation with Standing Committee:
 - Mr Peter Harcourt (Secretary/Treasurer)
 - Mr Richard Hoy
 - The Venerable Jim Nolan
 - Mrs Dorothy Thorpe; and
- The diocesan bishops of the dioceses which are receiving financial assistance from the Fund:
 - Bishop Gary Nelson (North West Australia)
 - Bishop John Stead (Willochra)
 - Bishop Greg Anderson (The Northern Territory)
 - Bishop Rob Gillion (Riverina).

ACTIVITIES

The Fund has suffered declining support over the years, with a continuing reduction in donations from dioceses, parishes and individuals year on year. In early 2015, it was recognised by both Bishop John Parkes, as Chair of the National Home Mission Fund Committee, and by the Standing Committee of General Synod that the operating model of the Fund was not sustainable, and an assessment of the ongoing viability of the Fund was required.

As a result, a review of the operation of the Fund was undertaken in 2015, which included an assessment of:

- The opportunity to transition to a capital fund to be managed on an endowment basis with the income distributed in accordance with the purpose of the Fund;
- Revised governance arrangements to support a possible new model of operation; and
- The advisability of winding up the Fund.

Various options were evaluated, however it was recognised that the continual decline in donations would eventually result in the grants program becoming inactive. On that basis it was considered unnecessary to maintain an additional committee structure for the Fund's administration.

With the resignation of both the Chair and the Secretary/Treasurer at 30 June 2015, the General Synod Office took on the responsibility of maintaining the financial records of the Fund, supported by the Diocese of Melbourne which has continued to manage the receipt and banking of donations. The Standing Committee of General Synod approved the transfer of responsibility for the management and disbursement of grants from the National Home Mission Fund Committee to the Standing Committee Executive Committee as an interim arrangement with the objective of making the grants program of the Fund inactive.

While the Fund continues to receive the generous gifts of dioceses, parish and individuals, it is intended that grants would be disbursed annually by Executive Committee resolution, in accordance with the objectives of the Canon.

FINANCIAL SUMMARY 2011 – 2016

Year ended:	Donations Received \$'000s	Disbursements \$'000s
31 December 2014	95	100
31 December 2015	86	74
31 December 2016	75	82

BENEFICIARIES OF THE FUND

Since 2014 the fund has distributed grants equally between the following dioceses:

- North West Australia
- Riverina
- The Northern Territory
- Willochra

ANGLICARE AUSTRALIA

INTRODUCTION

Anglicare Australia's mission is to engage with all Australians to build communities of resilience, hope and justice.

Anglicare Australia is constituted as an incorporated association, which is controlled by its membership of Anglican caring and community service agencies. Anglicare Australia is a public benevolent institution regulated by the Australian Charities and Not for Profits Commission.

This work is facilitated by the member network and national office enabling consultations, communication, research and development across the network of Anglican caring agencies in a manner which informs advocacy, policy and program development as part of the care and social justice realm of the Church.

The affirmation and promotion of the provision of loving service, and transformation of unjust structures being integral to the mission of the Church is enhanced through the work of Anglicare Australia and the member agencies. The profile of Anglican agencies within the Church and the wider community is enhanced by the cooperative efforts of this network and the support of the national office of Anglicare Australia.

MEMBERSHIP

The national network comprises members located in every Diocese of Australia, 3 associate member agencies located in New Zealand, one in Singapore and one in Papua New Guinea. Membership is open to Anglican organisations involved in the pursuit of justice and care.

The Anglicare Australia network provides services to thousands of children, young people, families, refugees and migrants, Indigenous Australians, older people, homeless and unemployed Australians. With a joint budget of over \$1.3 billion in 2015/16, the 36 Anglicare member agencies in the past year contributed to more than 50 service areas in the community, catering to specific or integrated needs of almost 943,154 people.

On a local level, the members operate to provide care, services and support to address issues of social justice and community wellbeing relevant to their location and the needs of their area. On a national level, the members are committed to engaging collectively in public social policy debate and working cooperatively on issues of mutual concern. This involves working with and alongside other major Church providers and a wide range of community groups. Regular contact is made with all levels of government and an annual Chief Executive Officer's forum is held in Canberra each year. The collective impact of this work plays a significant role in developing a public response to social policy issues that will help

address disadvantage, vulnerability and marginalisation in Australian society. Anglicare Australia is seen as a thought leader in the field and is well positioned to lead in the advocacy for social justice and to achieving a fairer Australia.

The national activity is facilitated by the Canberra-based national office funded by its members and under the strategic guidance of the Anglicare Australia Council of which Bishop Dr Chris Jones (Anglicare Tasmania) is the Chair; Sandra Hills (Benetas) Vice-Chair, Grant Millard (Anglicare Sydney) Treasurer; Council members Suzie Christensen, Karen Crouch, Jeremy Halcrow, David Pugh, Peter Sandeman; and Kasy Chambers the Executive Director.

The organisation is governed by a council made up of six elected representatives of member agencies. There is also capacity to add up to three co-opted members to achieve balance and diversity.

There are no plans to significantly alter the current thrust of the work and the goals of the strategic plan (articulated later in this report) though the priorities of the policy areas may change from time to time.

Members commit to a Code of Ethics which state the following values

FAITH BASED

In the spirit of the Gospel, Anglicare Australia through its member agencies, advocacy and research seeks to see the lives of all Australians transformed with hope and justice.

EQUITY AND JUSTICE

Anglicare Australia and our members work for social justice in Australia; to respect the inherent potential in every human being with special concern for those most disadvantaged.

COLLABORATION AND PARTICIPATION

Anglicare Australia and our members recognise that our work will be stronger when we work in partnership and collaboration and we adopt a participatory approach in all we do.

STRENGTHS BASED

Anglicare Australia and our members recognise and seek to build on the strength of individuals, communities and organisations to effect change in Australia.

ACTIVITIES OVER THE PAST 3 YEARS

Anglicare Australia's strategic plan is approved by the membership and has four strategic goals which draw from the network's Constitutional aims and purpose are preceded by an introductory Identity Statement.

Anglicare Australia is a peak, membership organisation which represents and brings together over 40 independent community service organisations, all with links to the Anglican Church.

We work in many hundreds of communities, in every State and Territory, as we focus on responding to the multiple and complex needs of people and families across Australia.

Building on our wisdom and practice across all our members and over 150 years of shared experience we aim

- *To influence social and economic policy across Australia with a strong prophetic voice; informed by research and the practical experience of the network; called to speak out for those most disadvantaged.*
- *To enable the potential, strength and sustainability of the members, ensuring that they have the capacity to serve the needs of all Australians with dignity, respect and care.*
- *To create a network whose members challenge, support and lead each other in the development of social services and the people and communities with whom we work.*
- *To recognise and celebrate the Anglican faith base and inspiration of our work.*

Whilst the remainder of this report will be given with reference to the goals most activities fit more than one goal as the goals are complimentary.

GOAL ONE *To influence social and economic policy across Australia with a strong prophetic voice; informed by research and the practical experience of the network; called to speak out for those most disadvantaged.*

It is important to Anglicare Australia that the basis for sound advocacy advice and policy formation is research and evidence. With the Anglicare Australia network touching the lives of hundreds of thousands of vulnerable Australians we are in a unique position to produce robust data to inform our advocacy to government and to aid our members in developing better services.

Our research and our advocacy both strive to enable authentic voices to be heard on the issues of disadvantage and vulnerability. The results and products of this research and advocacy are made available to Parishes, Diocese and schools to assist in their understanding and communication of these issues.

We have, over the last number of years, focussed upon research; moving from amplifying, utilising and publicising and essentially “piggy-backing” on the research of members; to also co-ordinating major national research programmes.

Each year in April the National Rental Affordability Snapshot is carried out across the country by member organisations. Since 2012 a national report has been put together which augments member organisations’ local data. This snapshot has taken on huge importance

and is frequently quoted in research, parliaments and media across the year as well as gaining intense media interest at the time of its release. It has enabled Anglicare Australia and its member organisations to campaign credibly and with authority on issues of affordable housing and homelessness. This has put rental housing on the social policy map whereas previously it lost out in the public commentary to house (purchase) prices.

Each year Anglicare Australia publishes its flagship publication State of the Family Report in Anti-poverty week. Anglicare Australia has also become an annual sponsor of Anti-poverty week held each year in October. Each alternate year this is based upon research, in 2016 we established a new indicator – the Jobs Availability Snapshot which was warmly and seriously received by the media and policy makers.

This is a useful complement to the rental snapshot, and identified the issues behind the simple job numbers by in which levels of jobs there was and was not growth and how the areas of job growth were not available for disadvantaged job seekers. This piece of work has provided the evidence to move the conversations from simply matching the numbers of job seekers and vacancies; and into the issues that have to be considered if everyone is to get and keep work.

Over the four year period leading to this General Synod there has been unprecedented amounts of social policy reform. Reform in the areas of Aged care, Disability services and the Not for Profit and charitable sector has required major input as has consultation of a huge raft of issues from right across Anglicare Australia's remit. Anglicare Australia has representation on numerous boards, committees and bodies including Ministerial and government ones in all areas of its work.

Anglicare Australia had a number of publications over this four year period including:

- A monthly newsletter, *Aspect*, which has an open subscription from the Anglicare Australia webpage (www.anglicare.asn.au). (Subscription base over 1,100)
- Annual reports 2016, 2015, 2014.
- *Positions Vacant? When the jobs aren't there* (2016), a collection of essays responding to the first Jobs availability snapshot and exploring the barriers to getting employment for those with extra difficulties, in specific geographical areas, and for young people.
- *Who is being left behind?* (2015), an exploration of the findings of research commissioned from NATSEM about who the current social policies are leaving behind. The then new Minister for Social Services, Christian Porter stated this was the first thing he read on coming into office.
- *Being a/part*, (2014) an exploration of the findings from a national survey of young people in disadvantage which examine the shift to adulthood for young people that use Anglicare services.
- *Budget Fast Facts* – a review and explanation of the Federal budget including details of each relevant measure produced on budget night each year.
- *The Review*, first published in 2013 this annual publication tells the story of the work of the Anglicare Australia office and some of the stories of people that ask us in to share their lives. Illustrated with photos from across the network it has become a

useful document for network members to share with their stakeholders and gives life to the motto *Local Responsiveness: National Strength*.

- *Issues Paper: Better financial reporting for Australian NFPs* (2017) an exploration of the unintended consequences on accountability and transparency of the NFP sector from accounting standards and reporting practices.
- Numerous submissions to government inquiries on a full variety of social welfare.
- Numerous media pieces on items of interest.
- Website www.anglicare.asn.au

GOALS TWO AND THREE *To enable the potential, strength and sustainability of the members, ensuring that they have the capacity to serve the needs of all Australians with dignity, respect and care.*

To create a network whose members challenge, support and lead each other in the development of social services and the people and communities with whom we work.

The Anglicare network continues to grow size and reach, and commitment of individual agencies to the collective whole. The network provides a stable and mature base for individual member organisations. In the last three years many activities have promoted and sustained this such as:

An annual conference each year (in Melbourne 2014, Canberra 2015, Darwin 2016). The conference considers issues of practice for the network but also the relationship between the work of the network and that of the church and the relationships between the faith based nature of the members and the provision of government funded services. Each year we have enjoyed the company of between 200 and 230 delegates at the conference.

Special interest networks within Anglicare Australia discussing and progressing issues in various areas including Chaplaincy, CFOs, Clinical and Care Governance, Research, Pastoral Care, Parish partnerships, Aged and Community Care, Marketing and fund raising, Family relationships, Media, and Human Resources. These special interest networks offer professional development for members as well as a venue to share policies, budgetary information and ideas. Several of the networks run mini-conferences for their members. The Chaplaincy and Parish partnerships group is particularly active in considering the connections with Parish communities and develops resources for use in this area.

The collaboration within the network increases each year. Relationships between members and groups of members based on geography, life cycle stage or service types are flourishing, and national projects increase in number and ambition each year.

To further this collaboration we have formed Strategic Collaboration Groups in four major service areas (Disability, Housing and Homelessness, Residential and Community Aged Care, and Out of Home Care). These groups are headed by a lead agency and bound together to increase services in terms of quantity and quality (through innovation, and quality standards); develop evaluation and overall better outcomes for those using the services.

The Out of Home Care Group is looking at (among other things) the recommendations and work of the Royal Commission and will provide leadership and resources in ensuring that the services of Anglicare Australia members are absolute best practice. This information will be available for Diocese and parishes through each local Anglicare member.

GOAL FOUR *To recognise and celebrate the Anglican faith base and inspiration of our work.*

Anglicare Australia has enjoyed a strengthened relationship with the Church both on a national level and through member agencies own relationships through:

Anglicare Australia is an active membership of the Public Affairs Commission.

Anglicare Australia is a member of the General Synod Royal Commission Working Group.

Anglicare Australia is grateful for the active participation of the Primate of Australia in the Anglicare Australia conferences, and the attendance at these events of local Bishops.

Anglicare Australia provides leadership in the formation and ongoing operations of an advocacy and leadership group of major Church providers providing to government a faith based perspective to services and policy.

Development of material examining the nexus of faith and service through the annual John Roffey lecture, State of the Family Reports, and network activity.

All Anglicare Australia material is provided to the Anglican press for use.

Since 2012 Anglicare Australia has been a sponsor of the Anglican Schools Association Conference. It is hoped that this sponsorship and attendance at the conference will help link Anglican Schools into their local Anglicare member and thus facilitate greater relationships between the various parts of the broader Anglican family.

We encourage our members in their role in the life of their Diocese(s).

Appendix 1

Anglicare Australia Directory of Members

ACT/South-West NSW		
Anglicare NSW South, NSW West & ACT	GPO Box 360 Canberra ACT 2601	02 6245 7100 www.anglicare.com.au
New South Wales		
Anglicare Sydney	PO Box 284 Castle Hill NSW 1765	02 9895 8000 www.anglicare.org.au
Anglicare North Coast	PO Box 401 Grafton NSW 2460	02 6643 4844 www.anglicarenorthcoast.org.au
Anglicare Northern Inland	PO Box 3052 Tamworth NSW 2340	02 6701 8200 www.acsdarm.org.au
Anglicare Western NSW	PO Box 23 Bathurst NSW 2795	02 6360 4596 www.anglicare.com.au
The Buttery	PO Box 42 Bangalow NSW 2479	02 6687 1111 www.buttery.org.au
The Samaritans Foundation	PO Box 366 Hunter Region Mail Centre NSW 2310	02 4960 7100 www.samaritans.org.au
WorkVentures Ltd	146 O’Riordan Street Mascot NSW 2020	02 8907 3300 www.workventures.com.au
Northern Territory		
Anglicare NT	PO Box 36506 Winnellie NT 0821	08 8985 0000 www.anglicare-nt.org.au
Queensland		
Anglicare Central Queensland	PO Box 1394 East Street Rockhampton QLD 4700	07 4999 2500 www.anglicarecq.org.au
Anglicare North Queensland Inc	PO Box 214 Bungalow QLD 4870	07 4041 5454 www.anglicarenq.net
Anglicare Southern Queensland	PO Box 10556 Adelaide Street Brisbane QLD 4000	07 3028 4669 www.anglicaresq.org.au
EPIC Assist	PO Box 2052 Windsor QLD 4030	07 3857 5085 www.epicassist.org/au/
South Australia		
ac.care	PO Box 1842 Mt Gambier SA 5290	08 8724 9211 www.accare.org.au
AnglicareSA	159 Port Road Hindmarsh SA 5007	08 8305 9200 www.anglicaresa.com.au
Anglicare Willochra	PO Box 96 Gladstone SA 5473	08 8662 2249 www.anglicarewillochra.org.au
Laura & Alfred West Cottage Homes	c/- Anglicare SA 159 Port Road Hindmarsh SA 5007	08 8209 5422 www.anglicaresa.com.au
St John’s Youth Services	GPO Box 2063 Adelaide SA 5001	08 8359 2989 www.stjohnsyouthservices.org.au

Tasmania		
Anglicare Tasmania	GPO Box 1620 Hobart TAS 7001	03 6234 3510 www.anglicare-tas.org.au
Victoria		
Anglicare Victoria	PO Box 45 Abbotsford VIC 3067	03 9412 6133 www.anglicarevic.org.au
Benetas	PO Box 5093 \\\nGlenferrie South VIC 3122	03 8823 7900 www.benetas.com.au
Brotherhood of St Laurence	67 Brunswick Street Fitzroy VIC 3065	03 9483 1183 www.bsl.org.au
E Qubed Inc	15 Emerald Street Dallas VIC 3047	03 9309 2507 www.equbed.org.au
ECHO Youth & Family Services Inc	1 Church Street Emerald VIC 3782	03 5968 4460 www.echo.org.au
Melbourne Social Responsibilities Commission	Anglican Diocese of Melbourne 209 Flinders Lane Melbourne VIC 3000	03 9653 4220 www.melbourneanglican.org.au/ServingCommunity/src/Pages/src
Western Australia		
Anglicare South-Boniface Care	PO Box 15 Bunbury WA 6231	08 9721 2100 www.bunbury.org.au
Anglicare WA	GPO Box C138 Perth WA 6892	08 9263 2000 www.anglicarewa.org.au
Parkerville Children & Youth Care Inc	Beacon Road Parkerville WA 6081	08 9290 1200 www.parkerville.org.au
Social Responsibilities Commission, Province of Western Australia	Wollaston Education Centre 5 Wollaston Road Mount Claremont WA 6010	08 9286 0276 www.advocacy.perth.anglican.org
St Bartholomew's House	7 Lime Street East Perth WA 6004	08 9323 5100 www.stbarts.org.au
National & International		
Anglicare PNG	PO Box 6491 Boroko NCD Papua New Guinea	+ 675 325 1855 www.anglicarepngincblog.wordpress.com
Mothers Union of Australia	29 Abercrombie Road Blackburn South VIC 3130	www.muaustralia.org.au
Singapore Anglican Community Services	St Peter's Church 1 Tavistock Avenue Singapore 555104 Singapore	+65 6586 1064 www.anglican.org.sg
The Anglican Care Network	9 Wilsons Road South St Martins, Christchurch 8022 New Zealand	+ 643 332 7143 www.anglicancarenetwork.org.nz
The Anglican Trust for Women and Children (ATWC)	PO Box 22363 Otahuhu Auckland 1640 New Zealand	+649 276 3729 www.atwc.org.nz
The Selwyn Foundation	PO Box 8203 Symonds Street Auckland 1150 New Zealand	+649 845 0838 www.selwyncare.org.nz

AUSTRALIAN ANGLICAN DIACONAL ASSOCIATION



PURPOSE

The Australian Anglican Diaconal Association (AADA) unites and supports Australian Anglican Diaconal workers in fellowship, ministry development and engagement in the wider church. The Association convenes a biennial national conference hosted by a diocese. These offer opportunities for professional development and perhaps, most importantly, networking with other deacons from dioceses across Australia and New Zealand.

MEMBERSHIP

Membership is open to all 'distinctive' and 'transitional' deacons with membership offered on a two-year basis and renewable at the biennial conference. Fees are set at \$25.00 per year. We currently have 42 members listed.

OFFICE BEARERS

President:	Venerable Mandy Herriman
Membership Secretary:	Reverend Christine Barren
Website Administrator:	Reverend Claire Morgan- Brooker

ACTIVITIES

The 2016 conference was hosted by the Diocese of Melbourne at the Mornington Peninsula and was attended by 31 deacons from dioceses across Australia. It was a fabulous time of networking and learning with Susanne Watson Epting.

Below is the report written by Venerable Mandy Herriman for the Perth Diocesan Newsletter.

"Greetings to Deacons across Australia,

It seems such a long time ago now, but in April 2016, the Biennial National Deacon's Conference took place in the beautiful Mornington Peninsula in Victoria's south.

We were blessed with perfect balmy weather and exceptional hospitality by the co-ordinating team of the Anglican Parish of Flinders and Balnarring.

'Serving the Least' was the theme for the conference which welcomed deacons from Dioceses around Australia. Thirty-one of us gathered to share worship and fellowship with each other, a place where young and old, new and experienced deacons celebrated their ministries, shared their frustrations, listened and learnt and wondered anew at the revelations that took wing and were given voice from the gospels and writings of the Old Testament prophets and apostles of the New Testament.

Inspired anew by the teachings of Rev'd Susanne Watson Epting (the key note speaker, Deacon from the Episcopal Church and author of 'Unexpected Consequences'), Rev'd Dr Matthew Anstey and Rev'd Dr Stephen Burns with robust observations offered by Rev'd Dr Charles Sherlock, formal sessions dovetailed into lively table discussions centred around the application of scriptural texts to the daily living out of our diaconal ministries. Indeed, the entire role of the Deacon within a three-fold ordained order, which differs wildly across the disparate Dioceses of the Australian Anglican Church, was the topic of conversation that was returned to most frequently.

The Rev'd Dr Stephen Burns reminded us of the foundational tenets of our Baptismal Covenant – the blueprint for godly living in a secular world. We were challenged to explore the question: 'How does the Deacon live out that Baptismal covenant differently than the laity in light of our ordination?' Perhaps some of the words that we might use that inform and define the Deacon and his/her role may include: 'to be signs and animators of the body of Christ in the world', 'to be the interface between the world and the church' or 'to be an interpreter to the church of the needs, concerns and hopes of the world'. It was the idea of being an interpreter that captured the imagination and resonated with the diaconal spirit of many present at the conference. To be an interpreter is to enter *into* the world of the people for whom we are advocates, to understand them at a deeper level of intimacy and to be discerning about the nuances of the needs, concerns and hopes that we hear. It also implies a level of deep and attentive listening to ensure that we travel deep into the essence of their truth.

The Rev'd Dr Matthew Anstey through his examination of diaconal ministry embedded in the stories of Naaman in the OT and the Ethiopian Eunuch in Acts, further endorsed and highlighted the imperative of entering into another's life experience in order to be able to speak of God's redeeming love for them at the very place of their need. Only then can we truly begin to engage with all the baptised and enable them, with us, to meet the needs, address the concerns and celebrate and bring to fruition the hopes of the anawim of the world.

The silent inherent assumption that underscores this notion of 'interpreter' is that the world and the church speak different languages. Is the Church's lived experience becoming further removed from the lived experience of those outside the Church community? How then do deacons span that widening divide to hold both the Church and the world in one holy communion?

Rev'd Susanne Watson Epting provocatively proposed this statement:

'Deacons should be goading the Church into exile – away from privilege,' or from a different perspective: 'Deacons should be an irritation to the Church.'

Within the rich and varied discussions had at the conference, perhaps a final question posed by Susanne deserves deep reflection: 'What can the Church do if you are a deacon, that it couldn't do if you weren't?'

Our grateful thanks for a fabulous conference must go to the convening team of Melbourne and their tireless work in ensuring that all participants had a fruitful and engaging time."

Our grateful thanks are extended to the conveners of the conference for a wonderful conference.

The 2018 conference will be hosted by the Diocese of Adelaide with guest speaker Reverend Rosalind Brown.

Quarterly newsletters have been reimplemented in 2017.

FUTURE DIRECTIONS

The website - <http://www.aussiedeacons.org.au/> - has undergone extensive revamping and our hope is to continue creating an attractive, useful and user-friendly resource for deacons. Our sincere thanks to Rev'd Claire Morgan-Brooker for her expertise.

We are working towards creating a strong network of support and fellowship for deacons – transitional, distinctive and retired. Before we are able to achieve this, we must promote AADA as a central organization and attract as many deacons as possible to become members so we can increase our support base and services that we can offer.

With such varied ministries exercised by deacons in many dioceses, it is very difficult to define what a national Australian profile of a deacon might look like. While the diversity of ministry in itself is a definitive feature of the Diaconate, that also means that there exists some confusion and vagueness around a 'diaconal' call of those pursuing a vocational pull towards holy orders. By increasing the profile of the AADA, we are hopeful that we can begin the conversation towards building stronger and more dynamic Diaconates in every Diocese in Australia.

Venerable Mandy Herriman
President AADA
Archdeacon of the Household of Deacons
Anglican Diocese of Perth

ANGLICAN SCHOOLS AUSTRALIA



PURPOSE OF THE NETWORK

Anglican Schools Australia (ASA) is a Network of General Synod to which all Australian Anglican schools are eligible members. ASA is a collegial body comprising a diverse range of schools – urban, regional and rural, low through to high fee, single sex and co-educational, independent and systemic, day tuition and boarding. Overall, there is a strong commitment to the socially disadvantaged through bursaries and scholarships, Indigenous education initiatives, community service and extension of the offering of each school's activities into local communities and parishes. Each Australian Anglican school has a School Council in place to ensure it is governed effectively at the local level, is fulfilling its Christian, academic and pastoral mission, is well managed financially and is meeting the needs of the school and wider community.

ASA is recognised by the General Synod of The Anglican Church of Australia under Part V of the *Strategic Issues, Task Forces and Other bodies Canon 19, 1998* as a Network. Our purpose is as follows:

The Network, giving honour to God, putting God first and working within God's will, seeks to:

- Provide a forum at National level for Anglican schools to facilitate discussion particularly on spiritual, moral and values related issues as they have a bearing on education.
- Be an effective network of General Synod of the Anglican Church.
- Achieve recognition of Anglican Schools as part of the mission of the Anglican Church.
- Engage with the Commonwealth Government, national Anglican agencies, other national education bodies and industry groups on matters which affect the Church's mission through Anglican schools.
- Be a forward-looking, dynamic organisation aiming to develop a strong unity of purpose among Anglican Schools.

- Report to General Synod on major matters discussed at the Network.

ANGLICAN SCHOOLS

There are over 160 Anglican schools located in 20 Dioceses across Australia. Our schools educate close to 160,000 pupils. Anglican schools are the third largest schooling sector in Australia, after government and Catholic schools.

MANAGEMENT

The work of the Network is managed throughout the year by an elected Management Committee. The Committee meets on five days each year, most of which are face-to-face, with additional meetings held by teleconference as required.

The 2016 Management Committee comprised:

President	Mr Jim Laussen
President Elect	Dr Mark Sly
Past President	Mrs Fiona Godfrey
Chief Executive Officer	The Reverend Peter Laurence OAM
State Representatives	
Canberra & Goulburn	Ms Heather Walsh
New South Wales	The Reverend Dr Nick Foord
Queensland	Ms Sherril Molloy
South Australia	Mr Chris Prance (resigned December 2016)
Tasmania	Mrs Judith Tudball
Victoria	Mrs Debbie Dunwoody
Western Australia	Mrs Lynne Thomson
Chaplain	The Reverend Andrew Mintern (resigned August 2016)
Chaplain	The Reverend Natasha Darke (from August 2016, resigned January 2017)
Chaplain	The Reverend Matthew Shorten (from August 2016)

STRATEGIC PLANNING

Achievements 2013-2016

In June 2016 ASA's Management Committee met with a strategic planning consultant for a one-day workshop to set the network's direction for the next four years. Deliberations began with a discussion of ASA's major achievements during the 'life' of the organisation's first Strategic Plan, 2013-2016. Committee members identified six areas in which significant advances had been made: communication, chaplaincy, conferences, alliances, advocacy and financial independence.

Improved communication, especially the introduction of ASA NEWS - the network's quarterly e-Newsletter, and the launching of Facebook Pages for ASA and ASA Chaplains (a closed site) were seen as key developments marking the period. So too initiatives for supporting School Chaplains such as the development of online resources and support for theological studies together with the formation of a national Chaplains Consultative Committee and the inclusion of a second Chaplain on the Management Committee were highlighted.

It was also noted that the themes of national conferences are now more closely aligned to the intent of ASA's Strategic Plan.

The emphasis that has been placed on developing alliances with other school networks (locally, nationally and internationally), Anglican agencies and industry (travel agreements with Campus Travel, Virgin Australia and its partner airlines and Etihad Airways) was acknowledged.

Over the last three years the President and Executive Officer have held meetings with The Primate of the day (The Most Reverend Dr Phillip Aspinall and The Most Reverend Dr Philip Freier respectively); the Executive Director and Deputy Executive Director of the Independent Schools Council of Australia (ISCA); the Shadow Federal Minister for Education; and key advisors to the Federal Minister for Education. Meetings have also been held with various State Ministers for Education. These meetings have ensured that ASA is consulted by government and other key industry players when shaping policies which impact Anglican schooling. It is important that the 'Anglican Brand' of schooling is promoted and understood. In addition, Ms Sherril Molloy, Executive Director of the Anglican Schools Commission, Queensland and a member of ASA's Management Committee is a member of the Royal Commission Working Group established by the Anglican Church's Standing Committee in response to the Royal Commission into Institutional Responses to Child Sexual Abuse. Ms Molloy represents ASA's interests on this group. The Executive Officer meets regularly with his counterpart at Anglicare Australia as well as other key Anglican agencies.

In what is a major step forward for the network, ASA is now one-third of the way to becoming financially independent of the Anglican Schools Commission (Inc.) (WA), which is a significant achievement. An annual increase in membership subscriptions since 2015 has made this possible. The network hopes to achieve its goal of financial independence in 2020.

Strategic Plan 2020

Central to the strategic planning process ASA's Management Committee asked members to complete a detailed survey on ASA's priorities as well as possible future directions. 130 members responded which was a significant increase on the number of respondents to the survey released prior to the drafting of the inaugural strategic plan (2013). Management Committee used the data to inform its thinking and discussion during the planning session in June, resulting in the identification of seven key priorities upon which ASA will focus during the next four years. These priorities are:

- Creating opportunities for collaboration and mutual support, including connecting members between ASA conferences.

- Enhancing support for School Chaplains, recognising that ASA is one of their major collegiate networks.
- Stimulating discussion and sharing of knowledge on key issues and opportunities impacting Anglican schools.
- Undertaking collegial research and development projects which build the capacity of Anglican schools as contemporary Christian communities.
- Strengthening advocacy for Anglican schools with a particular focus on Government and the Church.
- Building social justice partnerships with Anglican agencies and extending the network to embrace New Zealand Anglican schools.
- Being open to new ways to support the work of Anglican schools as faith-inspired communities of learning.

ASA's Strategic Plan 2020 will be delivered through three Core Activities, all contributing to the Christian life of Anglican schools:

- Collegiality and Collaboration
- Research and Development Initiatives
- Advocacy and Alliances

In one exciting development a Religious Studies teacher has been employed by the Anglican Schools Commission in Western Australia to work with ASA in 2017 to develop more online units for teachers.

FUTURE ACTIVITIES

- Develop induction packs for new Principals and Chaplains
- Foster partnerships with other Anglican school entities in New Zealand, Hong Kong and Singapore
- Promote Anglican schooling as a national brand
- Research and publish stories about alumni of Anglican schools who went on to become School Chaplains or who took up particular ministries
- Develop online units of work for use by Religious Studies teachers
- Refocus attention on Chaplaincy Shadowing
- Promote the adoption of Reconciliation Action Plans

- Recognise outstanding service, contribution and commitment to ASA through the awarding of Life Memberships and Long Service/Distinguished Service awards.

NATIONAL CONFERENCE

ASA's National Conference continues to be the network's key annual event. Held in August in a different state each year, the Conference provides the opportunity for over 250 governors, principals, chaplains and senior staff to meet and discuss issues of common interest.

Keynote speakers in Adelaide (2016) challenged delegates to think about Anglican schools as communities of hope. The theme – Rivers in the Desert: Anglican Schools as Communities of Hope' was taken from Isaiah 43:19 'I am about to do a new thing, now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert.'

Professor Erica McWilliam, Adjunct Professor, Creative Industries at Queensland University of Technology encouraged conference participants to encourage students to adopt a "not yet" rather than a "can't do" attitude, emphasising that "staying in 'the grey' of not yet" is not comfortable". She also challenged delegates to help learners discover "the pleasure of the rigour of high-challenge learning". Since good teachers look for good questions she urged teachers to encourage their students to ask "better questions".

The Reverend Dr Denis Edwards, Professorial Fellow, Faculty of Theology and Philosophy at the Australian Catholic University in Adelaide presented a paper on Pope Francis' 2015 encyclical about the environment, *Laudato si*. He presented a "Theology of Hope based on a holistic understanding of creation". He challenged delegates to what the Conference Prophet, Bishop Garry Weatherill called "ecological conversion".

Australian of the Year, Lt General David Morrison AO, shared his experience of learning about gender discrimination in the military and its subsequent consequences. He challenged delegates to "find the one big challenge that only you can solve". He defined culture as "The stories we tell ourselves about ourselves" and said Australia's national culture "can always be better" as "too many people are denied opportunities on questionable grounds of gender, religion and sexuality".

A number of other keynote speakers presented challenges to the conference.

Participants in a panel discussion on 'Hope in Reconciliation' agreed that progress has been made in relations between Indigenous and non-Indigenous people, but there is still "a way to go". They regretted the level of ignorance that is prevalent and encouraged schools to have a Reconciliation Action Plan. Jack Egan, Senior Religious Education teacher at St Joseph's College, Katherine, encouraged delegates "to build a scaffolding of understanding about Aboriginal matters and then go local". The other panellists were Bishop Chris McLeod, Assistant Bishop in the Diocese of Adelaide with special responsibility for Aboriginal people, and Nakoma-Sioux Wilson, an Adelaide university law student of Aboriginal descent.

Congratulations to Mr Chris Prance, Principal of St Peter's Woodlands Grammar School, and the South Australian organising committee for bringing together such a challenging and diverse program of speakers coupled with an engaging social program. Our attention now turns to Brisbane in August this year, where we will focus on the theme of 'Joy'.

CHAPLAINCY SHADOWING

ASA continues to play an important role in supporting and nurturing School Chaplains through the network's Chaplaincy Shadowing Program.¹ In 2016, 12 Chaplains met for the Shadowing Workshop in Adelaide, prior to the ASA Conference. Four Chaplains participated in the program in 2016 and a further two have organised shadowing experiences in 2017.

ADVOCACY

ASA plays an important role in advocacy, engaging with the Commonwealth Government, national Anglican agencies, other national education bodies and industry groups on matters which affect the Church's mission through Anglican schools. Reference has been made above to the various people and groups with whom we have met over the past year.

PRAYER DIARY

ASA provides an online Prayer Diary for schools to enable the members and others to pray for each other systematically throughout the year.

COMMUNICATION

After 3 years of working as our Communications Manager, Mrs Wendy Hillman retired in March. Wendy was instrumental in developing and implementing a much-improved communication strategy for our Network. Of particular note, Wendy created and edited ASA News, our national publication which is sent to member schools 3 or 4 times a year. Wendy's exceptional communication skills and enthusiastic approach to all she does will be missed.

A new position of Communication and Community Relations Manager has been created, funded jointly by the Anglican Schools Commission (ASC) in Western Australia and ASA. At the time of writing, interviews were being conducted for this position.

NATIONAL OFFICE

The ASA office is located at the ASC in Perth.

¹ The purpose of Chaplaincy Shadowing is to provide an opportunity for Chaplains to share with each other, become refreshed/re-energised and refocused, to get new ideas and to develop a spiritual mentor/buddy with whom to 'share the journey'. Two Chaplains, generally from different dioceses, are paired for a period of one to three years, spending one week a year in each other's schools.

The work of ASA is carried out by the Management Committee, who are assisted by the staff at the ASC under the direction of The Reverend Peter Laurence OAM, who is also the ASC CEO. The Network is supported by levies from each member school. The ASC continues to underwrite many of the costs associated with running the national Network, for which we are most grateful.

Mr Jim Laussen
PRESIDENT

NATIONAL NETWORK OF DIRECTORS OF PROFESSIONAL STANDARDS

THE PURPOSE OF THE GROUP

The National Network of Directors of Professional Standards from Anglican dioceses across Australia meet face-to-face each quarter for 2 and a half days at a time.

The members of the network also communicate regularly with each other about allegations of child sexual abuse adult sexual misconduct they have received.

The group serves a number of functions including:

- To facilitate communication, cooperation and collaboration between Directors as needed;
- To allow information sharing between Directors as appropriate;
- To provide opportunities for Professional Development and upskilling for Directors;
- To provide opportunities for debriefing and advice in a collegial setting; and
- To discuss the challenges commonly faced by Directors in their roles.

MEMBERSHIP OF THE GROUP

Peter Barnett, from Safe Ministry Resources, DPS for the Dioceses of Canberra-Goulburn and Riverina

Lachlan Bryant, DPS for the Diocese of Sydney

Tracie Chambers-Clark, DPS for the Dioceses of Perth, Bunbury and North West Australia

Theodora Ekonomopoulos, DPS for Dioceses of Adelaide, Willochra and The Murray

Michael Elliott, DPS for the Dioceses of Newcastle and Grafton

Philip Gerber, from Safe Ministry Resources, DPS for the Dioceses of Armidale and Bathurst

Greg Milles, DPS for the Dioceses of Brisbane, North Queensland, Northern Territory and Rockhampton

Cheryl Russell, DPS for the Diocese of Gippsland

Claire Sargent, DPS for the Dioceses of Melbourne, Ballarat, Bendigo, Wangaratta

Annette Sims, DPS for the Diocese of Tasmania

PURPOSE OF THE REPORT

The purpose of this Report is not to list the achievements of the group since the last meeting of General Synod or any plans or goals for the future, other than in the most general terms.

This Report offers insight into some of the challenges commonly faced by Directors in their roles that are not well known or acknowledged.

This Report is prepared in the hope that the General Synod will:

- i. affirm the importance of child protection and professional standards issues for each Diocese;
- ii. recognise the extremely challenging and difficult roles of Professional Standards Directors; and
- iii. encourage all Dioceses to do their utmost to prioritise the support and resourcing of the office of their Professional Standards Director commensurate to the importance of their work in child protection and professional standards.

THE ROLE OF PROFESSIONAL STANDARDS DIRECTORS

A crucial role

The importance of the work of Professional Standards Directors was acknowledged in March 2017 during Case Study 52, a public hearing of the Royal Commission into Institutional Responses to Child Sexual Abuse to “inquire into the current policies and procedures of Anglican Church authorities in Australia in relation to child-protection and child-safety standards, including responding to allegations of child sexual abuse.” (Anglican Wrap-up hearing)

A number of Directors gave evidence on the afternoon of 21 March 2017, Day 3 of the public hearing as part of Panel 3.2: Professional Standards - Directors. The transcript of the proceedings, witness list and exhibits may be accessed here:

<http://www.childabuseroyalcommission.gov.au/case-study/d431df6f-2a52-4c87-a8d7-855fa865694a/case-study-52,-march-2017,-sydney>

A unique role

The role of Director of Professional Standards is a unique one.

Although there are many similarities, each Director’s role is different in some respects.

Each Diocese has some differences in Ordinances, policies and practices to varying degrees and therefore each Director’s responsibilities differ to some extent.

Some Directors work across multiple Dioceses and across different states and territories and considerable geographical distances which present additional challenges.

The matters being dealt with are often complex and require a high degree of expertise and care.

It is rare to have a proper handover of the role at its commencement, if at all.

It takes time to develop expertise in the role – most often several years.

As a result good Directors are difficult to find and replace.

A hazardous role

It is not uncommon for Directors of Professional Standards to experience from time to time one or more the following, because of the nature of their role:

- Complaints about them from respondents, complainants or others.
- Threats and intimidation from respondents, complainants or others.
- Feeling unsupported both in the workplace and generally.
- Being unable to take leave or holidays because of the volume of work.
- Having interpersonal relationships and leave or holidays constantly disrupted by work.
- Feeling consistently emotionally drained.
- Having little time or energy for self or others.
- Feeling undervalued and unappreciated.
- Isolation both in the workplace and generally.
- Cynicism.
- Depression.
- Feeling the world is no longer a safe place and not trusting others in general.
- Vicarious trauma.

Some Directors of Professional Standards have experienced a number of these things on a recurring basis.

A number of these symptoms are associated with or may contribute to 'burnout'.

Vicarious trauma is a normal, cumulative response to repeated exposure and empathic engagement with traumatic material. The experience of vicarious trauma may parallel that of a primary survivor, creating symptoms of Post-Traumatic Stress Disorder (PTSD) in the worker.¹ The increased risk of vicarious trauma and burnout for those working with child sexual abuse survivors and cases is well recognised.

RESPONDING TO THE CHALLENGES

From an organisational perspective, developing a culture of reflective practice and providing ongoing supervision, de-briefing, professional support and training for staff from trauma specialists is key.* Most Directors do undertake professional supervision, and the Network itself seeks to provide opportunities for training, debriefing and professional development to its members.

¹ <http://knowmore.org.au/wp-content/uploads/2013/05/6.-For-Workers2.pdf>

However, concern has been expressed by members of the Network about the lack of resourcing and support provided to Directors of Professional Standards across the country and the disparity of resource allocation between Dioceses. It is extremely difficult for Directors to undertake their work effectively or well without proper support staff including provision of basic administrative assistance where required and an appropriate person to receive inquiries in the Director's absence when they are on leave, for example. More can and should be done to address these matters to ensure all Directors are properly supported and equipped to succeed in what is already a very difficult role.

Lachlan Bryant

On behalf of the Network of Professional Standards Directors

3 May 2017

ANGLICAN CURSILLO MOVEMENT OF AUSTRALIA



PURPOSE

The Cursillo Movement – a worldwide movement of the Christian Church seeks to extend the Kingdom of God on earth and uses the authentic Cursillo Method to equip leaders who can bring a positive Christian influence to their environments. This method was devised by the Roman Catholic Church in Spain following WW2 for the purpose mentioned above and modified to meet Australian Anglican conditions by the National Secretariat of the Anglican Cursillo Movement of Australia.

The Executives aim is to:

- preserve the authenticity of the Cursillo Movement in the Anglican Church in Australia and to promote and extend the Movement throughout the Anglican Church of Australia and other neighbouring countries
- Establish Leaders and Servant Communities and workshops to train Cursillo leaders in the authentic Cursillo Method
- Establish a National resource and reference website to disseminate such materials
- Act as a National and International reference body for dissemination of information
- Maintain common links between all Australian Diocese
- Encourage and support Diocesan members

MEMBERSHIP

Since the inception of the Cursillo Movement in Australia (1979) more than 2,800 people have completed a Three Day Weekend Course throughout Australia excluding NW Australia and the Diocese of Ballarat. It is estimated that there are currently 1,500 active Cursillistas throughout Australia at the present time.

PRESENT EXECUTIVE

- The Right Reverend Ian Palmer, National Episcopal Advisor – Diocese of Bathurst
- The Reverend Sue Allen, National Spiritual Director – Diocese of Bendigo
- Mr Rodger O'Hara OAM, National Lay Director – Diocese of Bendigo
- Mrs Wendy Mabey, National Secretary – Diocese of Grafton
- Mr Ian Shellshaw, National Webmaster – Diocese of Brisbane

ACTIVITIES SINCE 2014

The national Secretariat is made up of both Clergy and Lay representatives from active participating Diocese and conducts meetings five times over a three-year period in a variety of locations around Australia hosted by various Diocese.

Since the last report to General Synod in 2014, three National meetings have been conducted at Dubbo (Bathurst), Brisbane and Ulverstone (Tasmania). The next meeting will occur in Busselton (WA) in May.

These meetings are essential to the overall operation of the Cursillo Movement in Australia by providing:

- Encouragement and support for each Diocesan Lay Co-ordinator and Spiritual Advisor
- A forum that offers assistance when required
- Discussion forums together with ongoing training and cyclic review of the Movement files and readily accessed in a drop box for each Diocese
- Dissemination of resource materials
- Assistance and connection to those Diocese in recess

ACHIEVEMENTS 2014 – 2016

- Acceptance of the amended Constitution and Statement of Intent (2014)
- Creation of a National database
- Trial delivery of the original Three Day Weekend format
- New initiative in the Diocese of Perth, Busselton, Tasmania and Wangaratta using social media to promote Cursillo activities such as Ultreyas, Group Reunions, Three Day Weekends, Welcome and Training Days
- Conducting regular activities aligned to Cursillo as noted above nationally

PLANS FOR THE FUTURE

Major challenges for all who are connected to the Movement is to confront our ever changing environment and to be prepared to recognise and accept our contemporary society recognising the need for how we can present the ideals for what the Cursillo Movement has to offer. To quote Eduardo Bonnín – one of the founders of the Cursillo Movement in his paper “The Foundational Charism” – 1997 “we need to have a sufficiently broad minded view in order to be able to develop the embryonic ideas and attitudes that form – at all times – the fascinating and fertile world of the beginnings of the Movement” and “What is important is that we keep analysing, deepening and studying the Foundational Charism in the light of the “signs of the times” and if possible in the light of today’s signs and that of the signs of the times yet to come, the future times”.

This may very well involve a need to adapt and modify certain aspects of the delivery of the Cursillo program while at the same time maintaining its authenticity.

It would appear from current data that some Diocese which have been involved with the Movement for over a period of thirty years have experienced situations where there simply is no longer a critical mass of people to assume positions on Secretariats and Servant Communities as well as locating candidates for Three Day Weekends over a period of time.

This will call upon a creative and prayerful approach to address this concern and is one of many discussion points at the next National meeting.

Other steps include:

- The provision of Cursillo to Diocese yet to embrace the Movement through ongoing communication and action
- Identifying new “mission fields”
- Further development of the Cursillo Movement website
- Creatively investigate a variety of approaches and solutions to reinvigorate the Cursillo Movement in those Diocese that have gone into recess
- Consider the possibility that like many past programmes within the Anglican Church of Australia is no longer able to maintain the high level of impact and to recognise that there is an end in sight to be followed by something new to stimulate and provide such teachings that the Cursillo Movement has achieved since its inception into Australia.

Ultrayya!

Rodger O'Hara OAM
National Lay Director

ANGLICAN MOTHERS UNION AUSTRALIA (FORMERLY MU AUSTRALIA)

The vision of the Worldwide Mothers Union is of a world where God's love is shown through loving, respectful, and flourishing relationships. In Australia we promote this vision by sharing Christ's love through the encouragement, strengthening and support of marriage and family life. By supporting marriage and family life, especially through times of adversity, we tackle the most urgent needs challenging relationships and communities. Our members are not all mothers, nor all women. They are people who are single, married, male, female, parents, grandparents, and young adults just beginning to express their social conscience.

For more than four million members in over 83 countries, Mothers' Union provides a network through which they can serve Christ in their own community - through prayer, financial support and actively working at the grassroots level in programmes that meet local needs.

LEADERSHIP TEAM

Our immediate Past President, The Reverend Canon Libbie Crossman (Brisbane) was elected to the Worldwide Trustee Board in 2015, as Trustee for Zone 3, incorporating Australia, PNG, NZ and Melanesia. The Reverend Anne Kennedy (Melbourne) is the current Australian Provincial President, and represents members working in every Diocese in the country.

The Australian Council (AC) is made up of all the Executive Committee, Diocesan Presidents, Heads of Departments and the President of the MU Group in Darwin. AC meets every 18 months, and the Executive meets between those gatherings as necessary. Electronic communication has made it easier for the Executive to keep in touch quickly and efficiently between meetings.

EXECUTIVE COMMITTEE

Provincial President	The Reverend Anne Kennedy (Melbourne)
Vice President (Senior)	Mrs Elizabeth Harris (Willochra)
Vice President (Junior)	Mrs Christine Jensen OAM (Sydney)
Immediate Past President	The Reverend Canon Libbie Crossman (Brisbane)
Secretary & Public Officer	Mrs Marilyn Robey (Bathurst)
Treasurer (Acting)	Mrs Kath Glew (North Queensland)

Convenors and Department Heads:

Education	Dr Robin Ray, (North Queensland)
Mia Mia (National Magazine)	Mrs Susan Skowronski (Brisbane)
Overseas & Northern Outreach	Mrs Christine Brain (Perth)
Prayer and Spirituality	The Reverend Dr Lesley McLean (Willochra)

Promotion and Development	Miss Denise Lay (Ballarat)
Publication	Mrs Narelle Blunt (Brisbane)
Social Issues and Action	(Vacant)

IMAGE OF MU AUSTRALIA

A survey was first conducted at the last General Synod into the image of MU Australia, followed by several much broader surveys taken to establish how widely MU is known in the community and to what extent our work is recognized. As a result of consultation with professional bodies, the public and members nationwide, the decision to update our name and logo was made at AC 2016. This is the beginning of a number of strategies being undertaken to ensure the long-term survival of our movement in Australia as we endeavor to live out our Objectives:

1. To promote and support married life
2. To encourage parents in their role to develop the faith of their children
3. To maintain a worldwide fellowship of Christians united in prayer, worship and service
4. To promote conditions in society favourable to stable family life and the protection of children
5. To help those whose family life has met with adversity

Our Aims and Objectives were envisaged decades ago, but the importance of them has not changed, particularly numbers 4 and 5. The members of Mothers Union have worked tirelessly to assist families all over the world, as they are challenged by war, hunger, separation, disruption and abuse.

WORLDWIDE MOTHERS' UNION

Over four million members of Mothers' Union work in 83 countries around the world. Each one is committed to prayer, Bible reading, worship in Church and advocacy, thus providing a prayer and support network that covers the planet.

MU members help facilitate the work of several other mission agencies, such as Anglican Overseas Aid, TEAR, CMS and others, having a great network which enables quick delivery of necessary aid and support. In PNG, after a natural disaster, government aid workers arrived to find that MU members had already organised emergency food and support for victims using those MU contacts. Often unacknowledged for the service they provide for others, MU members respond quickly and quietly to their calling, proudly wearing their MU logo on t-shirts, skirts, blouses, and all sorts of uniforms and badges.

United Nations Commission on the Status of Women

Internationally Mothers' Union has a voice at the United Nations Commission on the Status of Women, and sends a delegation of members representing those most affected by the theme of the commission and those at risk during the two weeks of sitting each year.

After the last sitting of the UNCSW, a statement to the Anglican Consultative Council told that economic empowerment required women to be included in leadership and decision-making at all levels of society. They added that the ability of women to earn a living wage was critical to their livelihood, independence and ability to provide for their families. Economic empowerment could be facilitated in a number of ways including providing access to quality education, healthcare, finance and trade opportunities.

At the close of the Session, the Anglican delegates including those from The Episcopal Church and the Mothers' Union released a statement: "We return to our home settings transformed with a new passion, energy and many ideas to pursue gender justice, be it locally or on the international stage..." They also urged the ACC to take several actions in response including:

- Encouraging provinces to act to ensure the full participation of women and girls in Church life
- Supporting provinces to encourage the full participation of women at all levels of Church leadership
- Raising funds to train women to participate in government and Church
- Publicly denouncing leaders who are implicitly or explicitly involved in gender-based violence

MU Stories

We continue to be inspired by the work of members as they provide food and medical support to those of all faiths in **Baghdad**. We are moved hearing the stories of the members in **South Sudan**, who continue to pray and support each other and their communities amidst the civil war. In the camps for displaced people, MU members seek to unite and mobilise the women to speak to each other, so that they can find a way forward towards reconciliation, unity and forgiveness.

Eva is a lay reader who came to Juba, **South Sudan**, in April 2014. She is a pastor's wife. *"We are the people who came from Malakal. We were suffering to get school fees and our daily bread. The children had no clothes and I had nothing to sit or even sleep on. The Mothers' Union have never left us alone. They have always visited through Mama Rebecca (the MU Community Development Coordinator). We had no work so I started by washing clothes. Now, I have a small business selling groundnut paste."*

In several countries, including **Ghana**, members support orphanages, schools, and day-care centres, and homework clubs to support children in their education. Members worldwide

also continue their health-awareness activities, including running health screenings and providing health education focusing on HIV/AIDS, sanitation, cancer, ear and eye problems and women's health.

The **Democratic Republic of Congo** has been in conflict since the mid 1990's and has been dubbed the most dangerous place in the world to be a woman, with rape being out of control in the communities – now seen as part of the culture, not just part of the conflict. A lady in Nord Kivu told her personal story. *“I was going to the field when I was raped. I was ashamed and I didn't want to come to the town. There are other women like me who are hiding in the bush; they are ashamed of the stigma. My family was broken. With prayers from the Mothers' Union, my marriage was rebuilt. Three years after the rape, and three years after separating from my husband, I had a child with my husband.”*

In **Melanesia**, MU works with women who are victims of domestic and gender based abuse and violence. As one woman said “We don't worry if our daughters are going to be raped – we worry about when they will be raped.” As well as supporting women and girls, they have begun to work with groups of men to try and change the culture of abuse.

Global Gathering

At the global gathering in March 2017 of Provincial Presidents in Ireland, it was heart-wrenching to hear that MU members throughout the world were united by three main challenges: domestic violence and abuse, gender violence and political corruption. These problems are being faced daily where women are not treated equally and many face frightening brutality by men, their culture, and their governments. We thank God that this is not the plight of the vast majority of women in our country, but we are very conscious of the effect that domestic and gender violence does have on many people.

IN AUSTRALIA

Six thousand financial members continue to uphold marriage and family life in prayer and other support in this country. MU groups meet in every Diocese, often travelling great distances to gather. Our Geraldton members travel 480km at least once a year to meet with the Carnarvon group in North West Australia, while the Darwin members welcome holidaying visitors to their group from all over Australia.

As with the Anglican Church generally, our membership is aging, so it is important to create ways for members to continue to meet for mutual support and to benefit of the work of Mothers' Union. Some groups have amalgamated creating new life for the membership. Others have ceased to function as a working group, and meet as friendship groups sharing worship and meals together. Some members have become Lone Members, and statewide Lone Member groups have generated a much cherished link to other members and the work of the movement.

Not all groups are in decline – there is a thriving group of young mums who have come from Myanmar, or who have been born to Myanmar families here, who meet regularly as MU

members. There are several South Sudanese MU groups around Australia, too, who support each other in their new country as they and their families adapt to living in a peaceful place. In the northern Dioceses, Indigenous and Torres Strait Islanders and their non-Indigenous sisters are working together for the benefit of women and families through MU.

Each Diocese has a Council which organizes the activities of the groups in their area, but each group is encouraged to look for and support local initiatives. Several Dioceses are involved in ministry to the Family Courts, providing 'Coffee and Care' for families as they wait for issues to be dealt with. Others provide holidays for needy families through the 'Away from it all' project. Much of our work involves building relationships with people - one-on-one contact through hospital visiting, pastoral care, creating knitted and sewn items for babies (including beautiful grieving gowns for stillborn babes) and warm rugs and fiddle-muffs for aged people. Members assist clergy taking services in Assisted Living Facilities, and often provide pastoral care and catering for funerals and other Church events. Other Diocesan MU projects include support for Ordinands, Mission to Seafarers, Anglicare, home kits for children moving out of foster care, grocery and kitchen packs for those affected by natural disasters, kits for women in refuges and patients in hospitals, and support for prisoners.

Seminars sponsored by MU, based on our Aims and Objectives, have been held in several Dioceses. For example *Marriage Matters*, *Love in the Big City*, *Drugs and our Young People*, and many *Active Bystander Training* sessions on recognizing and reacting to domestic violence issues. These have reached much further than the MU groups – many people from outside the Church have been touched through these outreach activities. The Parent Education Program, now known as *Families Equip*, is working successfully in some Dioceses. Sydney Diocese sponsors three MU Workers through seed funding to start or expand ministries in parishes, and this has been very fruitful.

125TH ANNIVERSARY CONFERENCE

At a special Conference in September 2017 we will celebrate 125 years since the founding of The Mothers' Union in Australia at Cullenswood, Tasmania, under the guidance of Mrs Sarah L'Oste, wife of the Rector of St Mary's. At this conference to be held in Launceston, we will officially launch our new name and logo:



By 2020, all groups affiliated with AMUA will come under that name, including MU Anna groups, Caritas groups and MU Fellowship groups, thus bringing women and men, young and old, married and single into the one movement working together towards our Vision of a world where God's love is shown through loving, respectful, and flourishing relationships.

CONCLUSION

Members of MU are involved in their parishes as Bishops, Priests, Deacons, Parish Councilors, pastoral carers; sacristans, florists, cleaners, tea-makers; Messy Church, Kid's Club, Sunday School, Bible Study and mainly music leaders; caterers, musicians, technicians, fund-raisers and doers of all those other jobs that need doing. But their greatest contribution to both the Church and Mothers' Union is their devotion to prayer for the world and for the Church, for families, for other members of the Worldwide Mothers' Union as they work towards the empowerment of women and the encouragement of flourishing relationships within families and the wider community.

MU stories are touching – they are many and varied. As membership of MU in the Western world is falling, the financial ability to enable projects in less-developed countries is also diminishing. It is vital that we continue to support these grass-roots projects until women are enabled to reach their full potential, not just as individuals, but as people who can contribute to all levels of government, commerce, industry, education and health services in their own countries and on the world stage.

Our greatest task is to help others catch the vision of our founder, Mary Sumner, who wanted passionately to 'win the homes of the nation for Christ'.

I encourage you to take a moment and look at the following 'clips' which give some idea of what MU is doing around the world.

'One Vision' <https://www.youtube.com/watch?v=jUtxYrFGMRI>

'Community of Faith' <https://www.youtube.com/watch?v=Tsn8OQ74Kro>

We pray that you will be inspired to look at Anglican Mothers Union Australia as a positive influence not just within a parish but throughout the world. Groups are hard-working, caring and prayerful, and with clergy support can build a better world for women and families. Is there a place for MU in your parish?

The Reverend Anne Kennedy
Provincial President
Anglican Mothers Union Australia

BUSH CHURCH AID SOCIETY**HISTORY, PURPOSE AND STRUCTURE**

The Bush Church Aid Society (BCA) is a voluntary association working in partnership with the Bishops, Dioceses and people of the Anglican Church of Australia. Founded in 1919, it has a priority in mission to people living in the regional, rural and remote areas of Australia.

BCA's current statement of purpose is

- to proclaim Christ so that people may respond to Him
- to nurture Christians in their faith and ministry
- to strengthen local Christian communities in their mission
- to provide services of Christian care and advocacy
- to develop an understanding of Christ's mission, and
- to promote active partnership throughout the church.

BCA fulfils its mission as the people of Australia are given the opportunity to know and love the Lord Jesus Christ, trust in His promises, respond to Him in obedience, reflect His character in their lives, be committed to His Church and work for His purpose in the world.

The primary way BCA seeks to carry out its mission is by selecting, sending and supporting men and women to serve God's mission in fellowship with other Christians. Some serve as parish clergy, others as chaplains, youth workers, evangelists or as lay people seeking to be salt and light in their community. They are supported by a pastoral care network, the prayers of thousands of supporters and by an appropriate level of funding that is negotiated between BCA and the receiving Diocese. At the time of writing BCA Field Staff were serving in 33 locations in 15 Dioceses. The Society publicises its work through its quarterly *Real Australian* magazine, online and social media and through speaking engagements at churches and other gatherings.



FIGURE: CURRENT BCA FIELD LOCATIONS

BCA is a company limited by guarantee. The governing body is the National Council, membership of which is elected at Regional and National Annual General Meetings. The office bearers are as follows:

Patrons: The Most Reverend Dr Glenn Davies
 The Most Reverend Dr Philip Freier
 The Most Reverend Dr Peter Jensen

National Chairman: Mr Fred Chilton

President: The Right Reverend John Harrower

National Director: The Reverend Dr Mark Short

ACTIVITIES AND ACHIEVEMENTS SINCE LAST GENERAL SYNOD

Since the last General Synod BCA has reviewed its communication and mission strategies to ensure they remain faithful and effective in a changing supporter and ministry environment. We have done this by

- Identifying and furthering key priority areas

Through a process of consultation and reflection on current ministry practice we have identified six key priority areas where, under God, we wish to see our ministry grow and deepen. These are:

1. bringing the gospel of Christ to the outermost parts of Australia
2. developing a new generation of culturally diverse Christian leaders
3. supporting ministry by Aboriginal and Torres Strait Islander people
4. planting and renewing sustainable churches
5. equipping local leaders for fruitful ministry
6. providing care in Christ's Name

To this point we have used the key priority areas as the basis for themed issues of our magazine and also formed learning communities around each at our 2016 Field Staff Conference. We also intend that they will provide a guide for future resource allocation. As a first step, from March 2017 The Reverend Neville Naden will be serving as our first full-time Indigenous Ministry Officer. His brief will be to oversee the third key priority area, particularly through the development of training and ministry pathways for emerging ATSI Christian leaders.

- improving our communication

Beginning in 2015 BCA undertook a comprehensive review of how we articulate and communicate our unique contribution to Christ's mission. The tagline 'Going the Distance' reflects both Christ's enduring and costly love for His people and our desire to be faithful in overcoming the barriers of distance, isolation and dis-engagement in order to reach Australia for Christ. We have made significant improvements to the frequency and quality of communication from our Field Staff so that churches and individuals can kept informed of how their support is making a difference and we continue to develop our social media and online presence in order to connect with new supporters. We are planning to launch an Australian mission podcast in 2017 as a next step in this process.

WE'D LOVE YOU TO COME TO OUR PARTY!!

God willing, BCA will be celebrating 100 years of mission in 2019. The actual centenary of our foundation (26 May 2019) falls on a Sunday and we have already written to the Deans of Anglican cathedrals inviting them to host celebratory events. We will also be making available a variety of liturgical and media resources to help local congregations join in thanksgiving and prayer for the work of God in rural, regional and remote Australia. We also plan to host a conference on rural ministry in the second half of 2019 and to launch some significant new ministry initiatives during 2019. Regular updates on this and other aspects of our work can be found at www.bushchurchaid.com.au.

MISSION TO SEAFARERS



PURPOSE

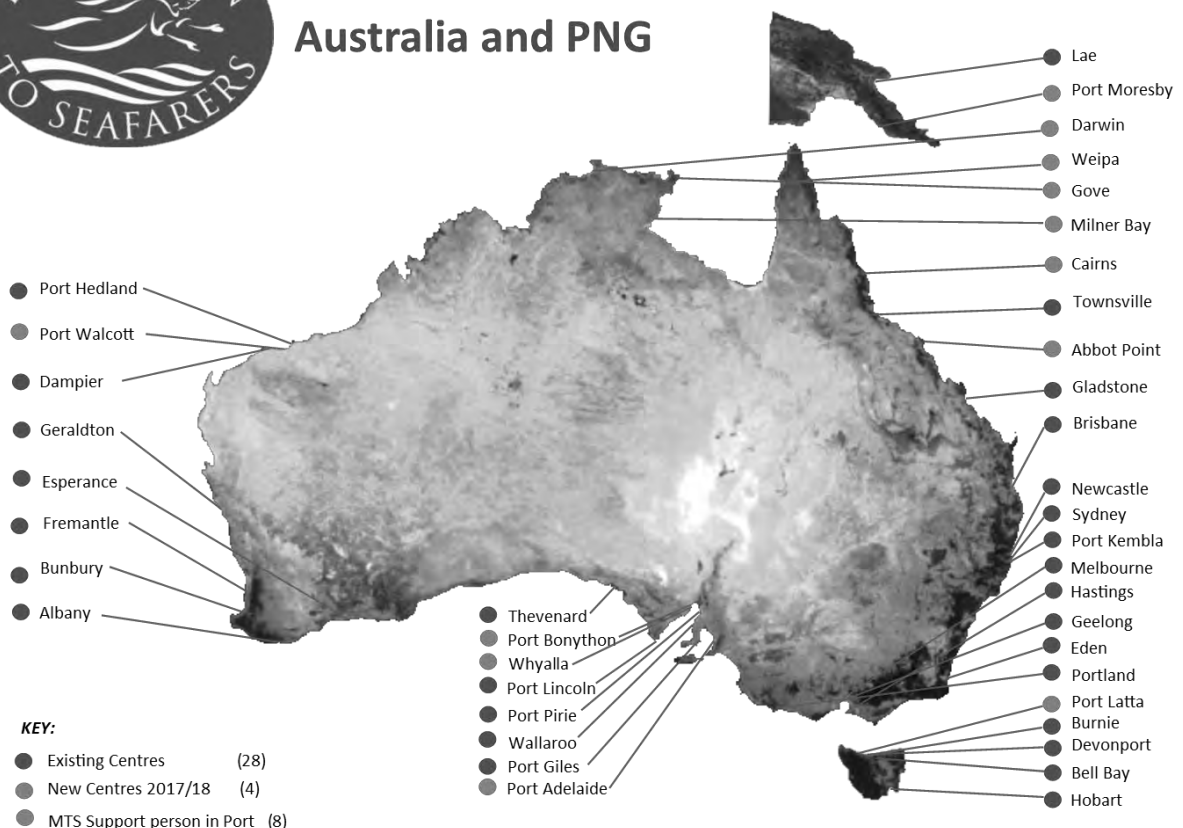
As a missionary organisation of the Anglican Church, we live out the five marks of Mission set by the Communion.

Established in 1835 to preach the Gospel to all Seafarers, the Mission took as its logo the Flying Angel after the verse in the book of Revelation, *“⁶ Then I saw another angel flying in midheaven, with an eternal gospel to proclaim to those who live on the earth—to every nation and tribe and language and people.”* (Rev. 14:6 NRSV)

There are currently 40 ports around Australia and Papua New Guinea that provide some support to Seafarers, 28 of these have centres. The purpose remains strong: to proclaim an eternal Gospel to every Seafarer who comes to Australia and PNG.



Mission to Seafarers Centres and Ports Australia and PNG



MEMBERSHIP

Nationally the MTS is governed by the Australian Council. Membership of the Australian Council (AC) is through election by all MTS centres represented at the biennial conference, in accordance with the rules set out by its constitution. Two Bishops are appointed by the House of Bishops. The AC employ a Regional Director.

OFFICE BEARERS

Chair: The Right Reverend John Stead

Vice: The Right Reverend Gary Nelson

Members: Mr Daine Burden, The Reverend Dennis Claughton, Captain David Ellis (Tres.), Ms Andrea Fleming, The Very Reverend Keith Joseph, Mr Graham Miller (Sec.).

Regional Director: The Reverend Canon Garry Dodd.

ACTIVITIES

Every centre and port has its own way of meeting the needs of Seafarers who enter their port. Generally however the following activities occur:

Pastoral care of Seafarers, Ship visits, Bibles/Bible studies, books/magazines, Transport Internet, Clothing, Food, Entertainment, Hospital visits, National and International connection and support and many more services.

Chaplains and volunteers are often called upon to ensure: starving crews are feed, wages are paid, dangerous work practices are fixed, bullying stopped and sick or injured Seafarers are adequately cared for once repatriated.

ACHIEVEMENTS

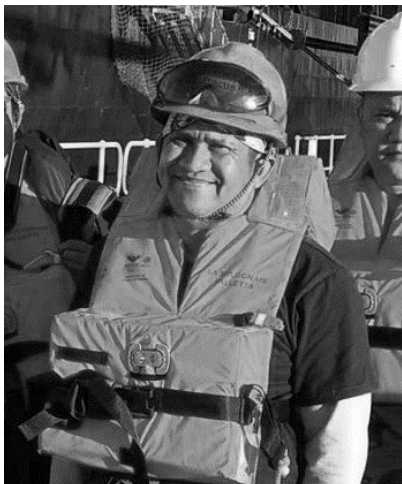
- We have recently taken an active role in supporting and encouraging PNG Missions.
- Creating new centres at:
 - Port Walcott,
 - Inner Harbour Adelaide,
 - The Port of Darwin,
 - Port Moresby.
- Developed a national Professional Development program

\$9M p.a. to run MTS	87% Seafarers in MTS ports
499 Volunteers	28 centres
9 support ports	6 new centres

GOALS FOR THE FUTURE

- Extend the role of ministry into education for Seafarers.
- Establish new centre at Abbott Point
- National program for welfare levy on all commercial vessels.
- Identify other ports with highest need and provide services.

MODERN DAY SLAVERY – The Maritime industry is extremely broad and there are exceptionally good operators and Seafarers who have excellent conditions. The vast majority of Seafarers are from Third-world countries and are exploited. The work of the MTS is not just for Dioceses who have ports in them. It is a matter of justice for all workers.



Please look around the room, over 97% of what you see has been imported. A Seafarer has brought you the very clothes on your back, many of these people work for as little as \$15 a day! Many are not feed properly, live with violence, and endure mental health issues. Can any of us imagine the anguish of potential piracy?

The MTS lives out Matthew 25:35-40 ³⁵*for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me,* ³⁶*I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.* ³⁷*Then the righteous will answer him, 'Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink?'* ³⁸*And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing?'* ³⁹*And when was it that we saw you sick or in prison and visited you?'* ⁴⁰*And the king will answer them, 'Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.'*

We minister to this invisible workforce 365 days a year in 40 locations with love and conviction.]

EVANGELISM – During the 2015/16 financial year 27,533 commercial vessels came to Australia (AMSA 2015/16 Annual Report, p33.). The Mission had the opportunity to 'proclaim the everlasting Gospel' to over 605,000 Seafarers. A vast number of these Seafarers come from countries where Christianity is not openly practiced and have never had the opportunity to even hear about Salvation through the Lord Jesus Christ. It is amazing how many times Seafarers ask "Why do you Christians do this for us?" In this environment it is easy to share about the love of God. There are many scriptures such as 1 John 4:19 (19 We love because he [God] first loved us.) for us to openly share with Seafarers who are genuinely astounded to hear this news.

All centres give bibles, tracts and information to Seafarers who, literally for the first time in their lives, are encountering the Lord Jesus. General Synod can imagine how inspiring this is, as we sow into the lives of so many who are genuinely giving their lives to Christ as a result of this incredible ministry.

BENEFITS TO THE LOCAL CHURCH – In parishes where a commercial port operates, the opportunity to establish direct links with Seafarers and the wider Maritime industry is easy and fruitful. In areas of decline and inertia, MTS offers a tangible and low cost way of evangelism with direct results.



For some congregations the prospect of raising volunteers or money is impossible, however giving a bible, knitting a beanie, collecting old magazines, donating clothing, etc are tangible ways to do missionary work. For those who live away from active ports, these forms of hospitality to some of the neediest in our 'fringe' society is achievable.

MTS centres provide avenues to connect unchurched volunteers with the local parish, evangelising to not just the Seafarer but those associated with this ministry.

SEA SUNDAY – Internationally Sea Sunday is the second Sunday in July. Many celebrate this event at any convenient time in the year and often for an entire month.

All Dioceses in Australia have been asked to make Sea Sunday an annual event.

Even for Dioceses who are not connected to the Sea by geography or commerce, they have been called upon to dedicate at least one Sunday a year to pray for the plight of those who risk their lives so we can all enjoy the high standards of living we expect in Australia. It is worth noting, Seafarers are 20 times more likely to commit suicide than any other profession and are the lowest paid workers doing some of the most dangerous jobs imaginable.

IS 2024 THE END? – Two significant changes in the next seven years could end the MTS ministry in Australia as we know it.

Firstly, changes in communication and Wi-Fi and secondly payment of Seafarers through credit cards. Why are these significant? Most centres depend on income through the sale of phone and data cards. Some cards offer up to 70% profit for the centre. Currently Seafarers are paid in American cash. Centres also depend on income through the commission generated through this currency exchange. These two forms of generating income enable centres to operate. Without them, most centres will not be able to raise sufficient income to run busses, provide premises, etc.

Sadly, caring for Seafarers, as a charity, is not appealing to many Australians. Most are unaware of the difficulties and abuse Seafarers endure, some are not inclined to support foreigners and others think Seafarers are boat people and undeserving. Raising money through industry or government grants is generally not successful. As financial support from the church diminishes in some areas, existing missions will cease under this ever growing pressure.

SOLUTION: PORT WELFARE LEVY

The Australian Government signed the Maritime Labour Convention 2006, which is a 'bill of rights' for all Seafarers. This is exceptionally wonderful, as it gives Seafarers a raft of protections and minimum standards that are enforceable globally.

Section 4.4 of the Maritime Labour Convention (MLC) refers to "Access to shore-based welfare facilities". The Australian Government has a responsibility to "promote and develop ... adequate facilities and services" for all Seafarers – particularly where there are existing facilities.

The work of the MTS would be guaranteed in Australia if each commercial vessel was charged an appropriate amount that helps to pay for the services we provide. Currently we invest over \$9,000,000 p.a. into our ministry. If the Government enforced a port welfare levy that went towards paying for petrol to run our busses, electricity to turn our lights and boil the kettle, we would ensure the hospitality, love and generosity that the Mission is famous for would continue.



Romans 10:14, *"But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him?"*

MOTIONS FOR CONSIDERATION BY GENERAL SYNOD

The following motions will be moved and seconded by members of the Australian council who are also members of General Synod, the Rt Rev'd John Stead and the Rt Rev'd Gary Nelson.

- a) *That the report of the Mission to Seafarers be received.*
- b) *That this Synod recognised and seeks to include the celebration of Sea Sunday annually as a way to support the ministry of the Mission to Seafarers and highlight the plight of Seafarers.*
- c) *Calls on the Federal Government to take seriously its responsibility under the Maritime Labour Convention 2006 and fully fund land based welfare for seafarers in this country.*
- d) *Respectfully request the Primate to convey the above terms of this resolution to the Prime Minister and Federal Transport Minister.*

SparkLit (SPCKA)

Where the gospel is preached, books are needed. SparkLit advances God's kingdom by empowering Christian writers, publishers and distributors around the world.

EQUIPPING PUBLISHING PROFESSIONALS

We invest in the training and development of promising Christian writers, editors, designers and booksellers. We embrace strategic opportunities and love discovering hidden talent.

During the last twelve months SparkLit sponsored training opportunities for Christian publishing professionals from Argentina, Bolivia, Cambodia, Colombia, Laos, Mexico and Peru.

In-house training was conducted for the staff of Christian publishers in Cambodia, Laos, Myanmar and Pakistan.

NURTURING EMERGING PUBLISHERS

SparkLit currently nurtures emerging Christian publishing houses in Argentina, Cambodia, Central Asia, China, Cuba, Egypt, India, Laos, Mongolia, Nepal, Pakistan, Timor Leste and Turkey. We direct funds, expertise and energy where Christian writing is needed most. We encourage local initiative and support sustainable enterprises.

SparkLit is supporting the formation of Firefly Press, the first Christian publisher in Laos. Please pray for the Firefly team as they prepare to publish the first Christian books written in Lao by local Christians.

SEXUAL ABUSE SURVIVOR WRITES 2016 CHRISTIAN BOOK OF THE YEAR

The Australian Christian Literature Awards were announced and prizes presented during the SparkLit Awards Night on Thursday 18 August 2016.

'Child, Arise! The Courage to Stand: A Spiritual Handbook for Survivors of Sexual Abuse' by Jane Dowling is the 2016 Australian Christian Book of the Year. This is a courageous and historic book. For a church yearning for healing and wholeness, Jane Dowling has performed a great service.

Victorian Miriam Dale won the 2016 Young Australian Christian Writer Award with her manuscript 'The Weight of Hope'.

Annie-Jo Vogler of Charters Towers, Queensland, won the 2016 Australian Christian Teen Writer Award with her composition 'The Ways We Are'.

With these awards SparkLit celebrates and encourages the courage and enterprise of local Christian writers and publishers.

SUPPLYING BOOKS WHERE RESOURCES ARE SCARCE

SparkLit makes Christian books available, accessible and affordable where commitment is strong but support and resources are scarce. SparkLit is providing theological texts and essential reference works to students and pastors in Cambodia, China, D R Congo, Kenya, Myanmar, Nigeria, Pakistan, the Philippines and Tanzania.

FIND OUT MORE

We rely on your prayers and donations. If you would like to know more about the work of SparkLit and its partners in difficult places please visit: www.SparkLit.org

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Telephone: 1300 137 725
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Website: www.sparklit.org

The Society for Promoting Christian Knowledge Australia Incorporated and the Australian Christian Literature Society.

Where the gospel is preached books are needed.

ANGLICAN CONSULTATIVE COUNCIL

WHAT IS THE ANGLICAN CONSULTATIVE COUNCIL?

The Anglican Consultative Council (ACC) is one of the four Instruments of Communion (www.anglicancommunion.org). Its role is to facilitate the co-operative work of the churches of the Anglican Communion, exchange information between the Provinces and churches, and help to co-ordinate common action. It advises on the organisation and structures of the Communion, and seeks to develop common policies with respect to the world mission of the Church, including ecumenical matters. The ACC membership includes from one to three persons from each province and it meets approximately every 3 years. It elects 7 members, a Chair and a Vice-chair of a Standing Committee (which includes 5 members elected by the Primates Meeting) and which meets annually. The 16th session of the ACC met in Lusaka, Zambia, from 8-19 April 2016. The next meeting is scheduled to be held in Sao Paulo, Brazil in 2019.

A REPORT ON ACC 16: LUSAKA, ZAMBIA 8-19 APRIL 2016 'INTENTIONAL DISCIPLESHIP IN A WORLD OF DIFFERENCES'

Australia was represented at the 16th Meeting of the Anglican Consultative Council by:

Mr Garth Blake SC	Diocese of Sydney
The Ven Arthur Copeman	Diocese of Newcastle
The Right Reverend Dr Sarah Macneil	Diocese of Grafton

The Primate, the Most Rev'd Dr Philip Freier, also attended as a representative to the ACC from the Primates' Meeting.

ACC16 met in an atmosphere of uncertainty and some tension, after some Provinces decided to withdraw. 34 Provinces were represented. Uganda, Nigeria, Rwanda and the Primate of Jerusalem and the Primate of the Middle East (a representative from the Primates Meeting) all withdrew. There were, however, representatives from the Diocese of Jerusalem and the Middle East. The retiring Primate of Kenya announced that the Kenyan representatives would not be attending the meeting, but in fact the delegates chose to attend.

The Primates' Statement in January 2016 charted a way forward for the Communion, requiring that, for a period of 3 years, The Episcopal Church (TEC) no longer represent the Communion on ecumenical and interfaith bodies, and not be appointed or elected to an internal standing committee. Further the Primates required that, while participating in the internal bodies of the Anglican Communion, TEC not take part in decision making on any issues pertaining to doctrine or polity.

The decisions by some Provinces to withdraw clustered around differences of opinion about the practical meaning of the Statement that had been issued after the Primates' Meeting in January 2016.

RESPONSE TO PRIMATES' JANUARY 2016 STATEMENT

ACC 16 commenced with the Archbishop of Canterbury making a report on the Primates meeting in January 2016. In his report the Archbishop noted the diversity of the Communion and the gift that the Communion is to a fractured and divided world. The delegates then discussed the Primates meeting and the Archbishop's report on it in table groups. This led to a further discussion the roles and responsibilities of members of the ACC in fostering positive relationships across the Anglican Communion.

No TEC members stood for election to any position. The following resolution expressed the clear desire of the members of the ACC to continue to walk together, acknowledging the differences between us but rejoicing in our shared faith:

Walking Together

The Anglican Consultative Council

1. receives the formal report of the Archbishop of Canterbury to ACC-16 on the Primates' Gathering and Meeting of January 2016; and
2. affirms the commitment of the Primates of the Anglican Communion to walk together; and
3. commits to continue to seek appropriate ways for the provinces of the Anglican Communion to walk together with each other and with the Primates and other Instruments of Communion.

MEETING STRUCTURE

The Meeting took place in a number of formats:

- Daily Worship
- Daily Bible Study – In a group of 8-10 participants. The studies were on the Book of Ruth.
- Information and Decision Making Plenaries: The Council met as a whole to have issues outlined, introduced and then debated and voted on in the form of resolutions.
- Sessions were also held to report on the work of the Anglican Communion Office, to hear from the various Networks of the Communion and to inform the ACC of progress in ecumenical partnerships and engagements.
- Mission Sunday: On Sunday April 17th ACC members visited parishes across Greater Lusaka to worship and talk about the mission challenges we face and to

hear the experience of the host parishes. These visits were greatly appreciated by ACC members as we engaged with the diversity and exuberance of the Diocese.

In addition to all this there were a number of welcomes and events that took us away from the formal business of ACC 16. The hospitality offered by our hosts was generous and warm.

THE PRESIDENTIAL ADDRESS: THE ARCHBISHOP OF CANTERBURY

The Archbishop of Canterbury's Presidential Address spoke of the role played by religiously motivated violence and climate change. He argued that at their heart, these challenges are theological and require a deepening of our theological resources. "We can only confront them by bringing them face-to-face to the reality of a God we study, worship, engage with, theologically." This involves intentional discipleship that invites people into dialogue and embraces, not excludes. (The full text of the Address is available at <http://www.anglicannews.org/news/2016/04/new-calls-for-new-times-archbishop-welbys-presidential-address-to-acc-16.aspx>)

THE SECRETARY-GENERAL'S REPORT

The Secretary-General, Archbishop Josiah Idowu-Fearon, gave a report on his first 10 months in office, noting that his travels around the Communion in that time had given him new insight into the ecclesiology of the Communion. He commented on the growth of the Anglican Church in South America and the move to form some new Provinces. There is also a need to strengthen communication in languages other than English, especially French, Spanish and Portuguese.

The Secretary-General also spoke of the work of the Anglican Communion Office – see separate sections below.

THE COVENANT

At ACC15 it was reported that 9 Provinces had made a decision in their governing body on the Covenant and communicated that decision to the Anglican Communion Office (ACO). Of these 7 had adopted the Covenant and two had not. The Secretary-General reported that by ACC16, 11 Provinces have adopted the Covenant.

Responses from ACC members to the Secretary-General's Report showed that for many Provinces, Sections 1-3 are affirmed but Section 4 is a sticking point. Some members wish dialogue to continue, others want it dropped. The Standing Committee has proposed that a group be formed to explore Provinces' responses to the Covenant and to suggest a way forward.

MISSION AND DISCIPLESHIP

A report from the Mission Department of the ACO focused on intentional discipleship and the need to nurture people in faith. The Report 'Intentional Discipleship and Disciple-Making' gives examples from across the Communion and offers, among other resources, a Biblical theology of Disciple-Making. The Mission Department website also offers many resources: <http://aco.org/mission/anglican-witness.aspx>.

ECUMENICAL MATTERS

Considerable time was spent discussing ecumenical relationships, both bilateral and multilateral. ACC16 was enriched by the presence and participation of a number of ecumenical guests for the course of the meeting.

THE ANGLICAN ALLIANCE

The Anglican Alliance brings together Anglican churches and agencies who work in development, relief and advocacy to combat poverty and injustice. It is not a relief agency but works with relief agencies to coordinate and provide linkages. Although still a relatively new agency, it has been developing its infrastructure and partnerships across the Communion. It has also developed an online learning tool for development studies, 'Agents for Change'. www.anglicanalliance.org

NETWORKS

Outstanding work is being done in many networks. The networks are: the Anglican Peace and Justice Network, the International Anglican Women's Network, Anglican Communion Safe Church Network, the Anglican Communion Environment Network, the Anglican Indigenous Network, the Network for Interfaith Concerns of the Anglican Communion, Colleges and Universities of the Anglican Communion, the Francophone Network of the Anglican Communion, the Lusophone Network, the International Anglican Family Network.

With minimal resourcing from the ACO, strong intra-communion links are being developed, enabling information and resource sharing. Australians chair 2 of these networks: Ann Skamp (International Anglican Women's Network) and Garth Blake (Anglican Communion Safe Church Network).

Climate change was a strong theme throughout ACC16 and the Environment Network gave a half day presentation, 'The World is our Host', highlighting the work of the network on this issue in many Provinces. The commitment of many young Anglicans around the world to this work was evident.

Since ACC15 a number of networks have ceased to function: the International Anglican Youth Network, the Refugees and Migration Network, and the Health Network, Urban Network.

Groups working on these issues at diocesan and national level could find these networks to be rich sources of information and ideas. Contact details for the networks (including websites) are on the Anglican Communion website (www.anglicancommunion.org).

RESOLUTIONS

The resolutions were dealt with on the second last day of ACC16. The full texts are available on the Anglican Communion website

(<http://www.anglicancommunion.org/structures/instruments-of-communion/acc/acc-16/resolutions.aspx>) and will be formally forwarded to Provinces for information and action.

CONCLUSION

The hospitality of the Province of Central Africa (Zambia, Zimbabwe, Botswana and Malawi) and the Diocese of Lusaka was warm, thoughtful and generous. African drums, brass bands, dancing, singing, and a zest for life were the backdrop for ACC16, despite the poverty and shanty towns present in Lusaka. Lack of rain this wet season has led to power shortages and load-shedding, the Zambian economy is struggling and maintenance of essential infrastructure is poor. After 50 years of independence, however, Zambians are justly proud that they live in a free and peaceful democracy, with a strong Christian base.

As noted earlier, ACC16 met in an atmosphere of uncertainty following the withdrawal of a number of Provinces. The overwhelming desire of the members present, however, was to continue in dialogue and to foster mutual understanding, rather than to exclude.

The Anglican Communion offers rich resources across a wide range of mission and activities and its activities deserve to be better known in our Provinces, dioceses and parishes. In walking together despite our differences we offer something prophetic, which is beyond post-colonialism and nationalism and which is not just for ourselves but for the world.

PROTECTION OF THE ENVIRONMENT CANON 2007

PURPOSE

This report of the Diocese of Wangaratta is made pursuant to s3(1) of the Protection of the Environment Canon 2007.



The Anglican Church of Australia

DIOCESE OF WANGARATTA

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REPORT – PROTECTION OF THE ENVIRONMENT CANON

1] The Committee has recently be subsumed as a sub committee of the Social Justice Group

2] In recognition of World Environment Day each parish was presented a tree, native to its locality. The message in the words of the Committee was -

“There is no way that the human species can exist in isolation from the rest of the great Web of Life.

This tree is symbolic of the ecosystems in your Parish. Planting and nurturing it through the early years suggests a commitment to caring for the natural environment.

Consider this tree a microcosm of Planet Earth, over which one species has assumed dominion, but each tribe of which fiercely defends its territory. Birds nesting in this tree can move on to another easily enough when tensions become fraught. Not so easy for us humans. When we are forced out of our own place by man-made or natural disasters, finding another to share is becoming increasingly difficult. Yet theoretically there is enough space, water and food on the planet for every one of us, human and other than human, providing it is shared.

Therein lies the rub! In spite of being taught to share in kinder and prep, as we get older we become more protective of ‘our place’ and ‘our things’ and sharing gets trickier. Seemingly the more we have the more difficult it is to share. To be fair though, in this lucky country many people do share some of their resources with the less fortunate, both at home and overseas. Nevertheless, it may take a crisis of global proportions before a realistic and lasting balance will be achieved.”

3] Advocacy takes place through the local press and on a dedicated Facebook page

4] Networking is underway with other North East Victoria groups with similar aims.

5] Advocated options for action presented to this year’s Synod -

- Start by stepping back from the rampant consumerism that threatens to take over our lives and be satisfied with fulfilling needs rather than wants.
- Leave space for our other than human neighbours.
- Reduce waste and recycle wherever you can, and encourage local church groups, schools, businesses, social groups to do the same.

- Make contact with and form partnerships with like-minded organisations such as Landcare, Sustainability and Environment groups, encourage Councils to be proactive in caring for the environment, - many are starting to take a leadership role in this area, move to renewable energy as far as possible.
- And don't be afraid to do a little political lobbying.

A handwritten signature in black ink, appearing to read 'Timothy Williams', with a stylized flourish at the end.

Timothy Williams,
Registrar

7th June 2017