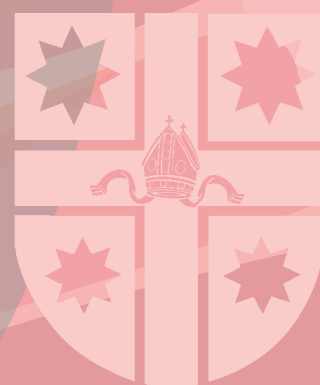


THE ANGLICAN
CHURCH OF AUSTRALIA

Reports of General Synod Bodies & Other Bodies

The Eighteenth Session of General Synod

BOOK 4



8 – 13 MAY 2022



The Anglican Church of Australia

REPORTS OF GENERAL SYNOD BODIES & OTHER BODIES

BOOK

4

8 – 13 May 2022

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REPORTS OF GENERAL SYNOD BODIES AND OTHER BODIES

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INTRODUCTION

Book 4 of the papers for the Eighteenth 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. Reports from all dioceses who adopted the canon are included in this report.

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

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 2017 the following legally qualified members continued as members of 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) (Chair)
Ms Emma Riggs (Adelaide)
Mr Eric Ross-Adjie (Perth)
Dr Robert Tong AM (Sydney)

Resolution GS36/17 requested the Primate, when appointing members to the Commission, to give active consideration to the appointment of at least one member of the Clergy. The Rev'd Gillian Moses was appointed to the Commission on 12 May 2018. Justice Croft resigned on 27 August 2018. Mr Ian Dallas resigned on 17 January 2020. Both Professor the Hon Clyde Croft AM SC and Mr Dallas had been long term members of the Commission and their considerable contribution to the work of the Commission is acknowledged.

The term of each current member of the Commission had been due expire on 23 November 2019, but the Standing Committee at its meeting on 31 May – 1 June 2019 extended the appointment to the first Standing Committee meeting of 2021. Because of the further postponement of the 18th General Synod, the Standing Committee at its April 2021 meeting extended the terms of the members of the Commission until the first full Standing Committee meeting after the 18th General Synod. The membership of the Commission presently complies with the policy for gender balance in membership of General Synod bodies.

MEETINGS

Since General Synod 2017 the Commission has had one face to face meeting on 8 September 2018 at St Andrew's House, Sydney. For the purpose of drafting the Safe Ministry bills proposed for the 18th General Synod, there was a joint face to face meeting of the Commission with members of the Safe Ministry Commission at the General Synod office in Sydney on 1 February 2020. 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, debate the matters where there are differing opinions or perspectives, and build relationships that facilitate email exchanges on drafts of reports and bills for canons.

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.

The Commission had previously 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 had generally been implemented for the 17th General Synod and continues to be observed.

Significant drafting was required for the legislation to be promoted by the Safe Ministry Commission for the 18th General Synod. Dr Gibson took the primary responsibility for the numerous drafts that were submitted to the Safe Ministry Commission and Standing Committee for consideration and that substantial contribution to the work of the Commission is acknowledged.

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:

- Preliminary Report on Impediments under Church Law with respect to same sex marriage dated 4 October 2018;
- Report on Canon 9 of 2010 dated 18 April 2019;
- Final Report on Impediments under Church Law with respect to same sex marriage dated 3 May 2019;
- Report on Revision of Episcopal Standards Commission – Protocol for approving expenditure for counsel's fees dated 2 October 2019;
- Report on Defence Force Ministry Canon 1985 - Proposed amendment to appointment term and retirement age dated 2 October 2019;
- Report on a Bill for the Special Tribunal (Removal from Office) Canon 2020 dated 9 March 2020;
- Report on Possible Legislative Changes to Enable the National Aboriginal Bishop and the National Torres Strait Islander Bishop to be Licensed by the Primate dated 13 October 2020;
- Report on Episcopal Standards Commission – Reporting Obligations dated 15 October 2020;
- Report on Amendments to the Episcopal Standards Canon 2007 dated 16 October 2020.
- Report on a Bill for the Long Service Leave (Sabbatical Allowance Amendment) Canon 2022 dated 22 October 2021
- Report on a Bill for the Strategic Issues, Commissions, Task Forces and Networks Amendment Canon 2022 dated 10 February 2022

- Report on the Revision of the Principles of Canon Law Common to the Churches of the Anglican Communion dated 20 February 2022
- Report on a Bill for the Eighteenth General Synod Participation Canon 2022 dated 21 February 2022
- Report on a Bill for a Rule to Amend Rule III – Rules for the Conduct of Elections (Nominations and Balloting) 2022 dated 21 February 2022
- Report on a Bill for the General Synod Presence Canon 2022 dated 21 February 2022

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. It is also important that a good balance is achieved between stability of membership to gain from the experience of long term members of the Commission and turnover of membership to allow for renewal and the training of the next generation of advisers.

Debra Mullins AO
Chair, Church Law Commission

28 February 2022

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 Jonathan Holland (Chair)	BA (Hons); MA; PhD
The Reverend Dr Matthew Anstey	BTh, MCS, PhD
The Reverend Dr Rhys Bezzant	BA (Hons), BTh, MTh, ThD.
The Reverend Canon Professor Dorothy Lee	BA (Hons), BD (Hons), Dip Ed, PhD
The Right Reverend Dr Stephen Pickard	BComm, BD, PhD.
The Reverend Dr Gregory Seach	BA (Hons), DipEd, BD (Hons), AdvDipMin, PhD
Dr Claire Smith	BTh, MA (Theol), PhD
The Right Reverend Dr Michael Stead (Secretary)	BCom, BD (Hons), DipMin, PhD
The Reverend Canon Dr Mark Thompson	BA, BTh, DipA, MTh, DPhil

The current panel of the Doctrine Commission was appointed in December 2017 by the Primate on the advice of the General Synod Standing Committee.

THE WORK OF THE DOCTRINE COMMISSION SINCE GENERAL SYNOD 2017

Since the last session of the General Synod, the Doctrine Commission has met in person three times: 13-14 February 2018, 5-7 November 2018 and 11-13 February 2019. Due to COVID-19, we did not meet face to face in 2020, and instead met via Zoom on 10 September 2020.

The work of the Doctrine Commission has been focussed on the following matters.

1. REFERRALS from GENERAL SYNOD 2017

a. GS57/17 The Gospel of Christ Crucified

The Doctrine Commission considered GS resolution 57/17 (a request to prepare a report on the distinction between the Gospel of Christ crucified and the consequences of that gospel) at its February 2018 meeting. We prepared a short response, which is attached as Attachment 1.

b. GS48/17 – Marriage and Same-sex Marriage

The major item for the Doctrine Commission in 2018 and 2019 was preparation of a collection of essays exploring the doctrinal, historical, biblical, theological, ecclesial and hermeneutical issues arising in relation to same-sex marriage. This was in response to the 2017 General Synod Resolution 48/17.

GS48/17 – 3-8 September 2017

Marriage, same-sex marriage and the blessing of same-sex relationships.

To facilitate a respectful conversation in our church by means of a collection of essays on marriage and same-sex relationships that explores Scriptural and theological issues relating to:

- a. The doctrine of marriage expressed in the formularies of the Anglican Church of Australia
- b. Our current Australian context, exploring the relationship between the State's definition of marriage and the church's doctrine of marriage
- c. Key Old Testament and New Testament texts on sex, marriage and friendship
- d. Scripture and hermeneutics
- e. A theology of blessing
- f. A theology of desire
- g. Godly disagreement on this issue
- h. The case for and against same-sex marriage and/or the blessing of same sex unions

At its February 2018 meeting the Doctrine Commission worked out an outline of chapters and writers. It was decided not to deviate too much from the criteria determined by General Synod, otherwise the collection of essays would balloon out. Furthermore, it was decided to seek contributions from others outside the Doctrine Commission, not only to spread the load of writing, but more importantly to ensure gender balance.

Draft chapters were shared by email, before a November meeting of the Commission. Each chapter was considered in turn, chapters and feedback offered to each writer for any further editorial work or late changes before the collection was finalised for consideration by the bishops (at their request) prior to publication.

In March 2019 the collection of essays was shown to the bishops at their annual Bishops Meeting in Perth and some helpful comments received and incorporated. The collection of essays was further considered at the May 2019 meeting of Standing Committee and then approved for publication.

The book – *Marriage, Same-Sex Marriage and the Anglican Church of Australia: essays from the Doctrine Commission*, Broughton Publishing, Mulgrave, Victoria, 2019 – is divided into four areas: context; scripture; history, theology and ecclesiology; and the case for and against.

Doctrine Commission members hold differing views on same sex marriage, and the differing views are reflected in the various chapters.

The book was distributed to members of General Synod and is available electronically on the General Synod website.

While aware of the book's limitations – for example, the Doctrine Commission was not asked to look at pastoral or liturgical issues nor highlight the 'lived experience' of same-sex couples – nevertheless, members hope it will contribute towards the 2017 General Synod's wish for a 'respectful conversation' on same-sex issues at General Synod in May 2022.

2. CHURCH LAW COMMISSION CORRESPONDENCE

In May 2018 Standing Committee asked the Church Law Commission 'in consultation with the Doctrine Commission' to provide advice about the legal implications of same-sex marriage for Anglican clergy.

An initial letter from the Doctrine Commission to the Law Commission in February 2018 generated a response in September seeking clarification around the use of the word 'doctrine'. Was the Church's teaching on marriage a 'doctrine' as defined in the Constitution: that is, a 'teaching of this Church on a question of faith'? After some debate at its Nov 2018 meeting the Doctrine Commission replied in December 2018 indicating that it was an unfinished conversation. In Feb 2019 the Doctrine Commission was able to furnish a fuller reply indicating that there was no unanimity in answering the two questions put to it by the Law Commission.

The Standing Committee referral and subsequent correspondence between the Law Commission and the Doctrine Commission can be found at **Attachment 2**.

3. ANGLICAN-LUTHERAN DIALOGUE: 'Perspectives on Mission'

In November 2018 Standing Committee asked the Doctrine Commission to look at the Anglican-Lutheran Dialogue Concluding Task Report, July 2018, on '*Perspectives on Mission: An Addendum to Common Ground*' seeking confirmation that it conforms to the doctrine of this Church and giving any feedback or proposed amendments.

The Doctrine Commission looked briefly at '*Perspectives in Mission*' at its February 2019 meeting, but felt it needed more time to consider the document. We were then in the midst of finalising the collection of essays on marriage and same-sex marriage and there was little energy left to deal with this ecumenical matter.

Due to COVID-19, our planned meeting for 2020 did not occur. Instead, we met via Zoom on 10 September 2020 to consider this matter. Our report was provided to the November 2020 meeting of the Standing Committee, and can be found at **Attachment 3**.

ATTACHMENT 1



The Doctrine Commission of the Anglican Church of Australia

A report from the Doctrine Commission on the Gospel and the Consequences of the Gospel

This report has been prepared in response to the September 2017 General Synod resolution 57/16 *'to prepare a report on the distinction between the gospel of Christ crucified and the consequences of that gospel'*.

THE GOSPEL AND CONSEQUENCES OF THE GOSPEL

1. The gospel of God is the gospel concerning God's Son and so the power of God for salvation to all who believe (Rom 1.1, 3, 16). In the coming of Jesus, the kingdom of God has drawn near (Mark 1.14-15).
2. The content of the gospel is inextricable from its context and the consequences which necessarily follow from it (1 Cor 15.3ff.).
3. At the centre of the gospel is the grace and gift of the triune God in the person and ministry of Jesus Christ – his incarnation, perfect life, atoning death, triumphant resurrection, glorious ascension and promised return.
4. The context of the gospel, within which it is properly understood, includes creation, the history of Israel, the messianic prophecies, and the various images of salvation in the Old Testament.
5. The consequences of the gospel, which are inseparably bound up with the gospel itself, include the formation of a new humanity in Christ, love and compassion for every human being, the pursuit of social justice, and a particular concern for the needy and vulnerable.
6. The value of distinguishing (though not separating) the content and the consequences of the gospel lies in the clarity it brings to the message of salvation the church proclaims to a fallen, broken and hurting world.
7. The danger in separating the content and the consequences of the gospel lies in failing to recognise that the gospel impacts the whole of life personally, corporately, and socially and, no less, the whole creation.

Bishop Jonathan Holland
Chair, General Synod Doctrine Commission
14 Feb 2018

ATTACHMENT 2**SC2017/04/38 – 8-9 December 2017**

The Standing Committee

1. received this report;
2. requested the Church Law Commission, in consultation with the Doctrine Commission, to provide advice with respect to the implications of the Marriage Amendment (Definitions and Religious Freedoms) Act 2017, including whether there are legal impediments to Anglican Clergy:
 - a. solemnizing the marriage of a same-sex couple;
 - b. blessing the marriage of a same-sex couple; or
 - c. purporting to solemnise the marriage of a man and a woman, without holding a marriage celebrant's licence; or
 - d. purporting to solemnise marriage of a man and a woman, who have already been married under Commonwealth Law;
3. requested the Church Law Commission, to consider whether a member of the clergy who enters into a civil marriage with a person of the same sex is acting contrary to the law and/or discipline of this church.



The Doctrine Commission of the Anglican Church of Australia

14 February 2018

Justice Debra Mullins
Chair, Church Law Commission
Be email: Justice.Mullins@courts.qld.gov.au

Dear Debra

The Doctrine Commission met in Melbourne this week and considered reference SC2017/04/38 from the Standing Committee.

As you will be aware, this motion asks the Church Law Commission “in consultation with the Doctrine Commission” to provide advice about the legal implications of same-sex marriage for Anglican clergy.

In our view, the substantive questions raised by the motion address legal matters which properly belong within the ambit of the Church Law Commission, and are outside the expertise of the Doctrine Commission. We consider that the Church Law Commission is unlikely to require our assistance to define our Church's doctrine of marriage, which was accurately summarised by the Primate in his Presidential Address to the 17th General Synod that

“marriage is between a man and a woman, under God, forsaking all others, until death parts them”. The Doctrine Commission is very willing to consult with the Church Law Commission if there are any specific questions in relation to our Church’s doctrine of marriage that the Commission would like to put to us.

Yours sincerely

Bishop Jonathan Holland
Chair, General Synod Doctrine Commission
14 Feb 2018

Memorandum

To: Chair Doctrine Commission
From: Chair, Church Law Commission
Subject: Church’s teaching on marriage
Date: 21 September 2018

Dear Bishop

As you know, the Church Law Commission has been asked by the Standing Committee for advice in relation to certain legal questions concerning persons of the same sex married under the *Marriage Act 1961* (Cth).

You have written to the Church Law Commission:

In our view, the substantive questions raised by the motion address legal matters which properly belong within the ambit of the Church Law Commission, and are outside the expertise of the Doctrine Commission. We consider that the Church Law Commission is unlikely to require our assistance to define our Church’s doctrine of marriage, which was accurately summarised by the Primate in his Presidential Address to the 17th General Synod, that “marriage is between a man and a woman, under God, forsaking all others, until death parts them”. The Doctrine Commission is very willing to consult with the Church Law Commission if there are any specific questions in relation to our Church’s doctrine of marriage that the Commission would like to put to us.

The Church Law Commission met on 8 September 2018, and does have specific questions in relation to our doctrine of marriage. Those questions are:

1. Does the proposition that “marriage is between a man and a woman, under God, forsaking all others, until death parts them” constitute the teaching of this Church on a question of faith?
2. Does the proposition that the marriage under the *Marriage Act 1961* (Cth) of two people of the same sex cannot be blessed by a minister of the Anglican Church of Australia constitute the teaching of this Church on a question of faith?

These questions have arisen because it is not clear to the Church Law Commission whether what the Doctrine Commission has stated as being the doctrine of the church is “doctrine” as that term is defined in the Constitution of the Anglican Church of Australia.

Section 74(1) of the Constitution defines “doctrine” to mean “the teaching of this Church on any question of faith”.

As a matter of statutory interpretation, it is necessary to give weight to each word. Therefore, “doctrine” must mean not just the teaching of this Church, nor the teaching of this Church on any question, but the teaching of this Church on a question that is a question of faith. The definition of “faith” in section 74(1) of the Constitution is merely “includes the obligation to hold faith”.

It seems to the members of the Church Law Commission that there may well be teaching of this Church on matters that are not questions of faith; and, indeed, if there was no such teaching then the words “on a question of faith” would be otiose, since all the teachings of the church would be necessarily teachings on questions of faith.

In other words, it seems to the members of the Church Law Commission that the concept of doctrine necessarily distinguishes between all teaching of this Church and that portion of that teaching that is on questions of faith.

That in turn raises the question whether the teaching of this Church on what constitutes marriage is teaching on a question of faith. This is of critical importance, because the legal conclusions and consequences insofar as they relate to doctrine will relate to doctrine as it is defined in the Constitution.

We consider that it is wholly in the domain of the Doctrine Commission to identify what are questions of faith for the purposes of the Constitution. We note that sections 1 and 2 of the Constitution refer specifically to the Christian Faith and to “the ultimate rule and standard of faith”. Section 3 of the Constitution refers to the Church obeying “the commands of Christ, teach His doctrine, administer His Sacraments of Holy Baptism and Holy Communion, follow and uphold His discipline...”.

Section 4 provides that this Church “retains and approves the doctrine and principles” of the Church of England in the Book of Common Prayer and the Thirty-nine Articles, and declares that they are “to be regarded as the authorized standard of worship and doctrine”. Section 74(3) provides that in this Constitution ‘the doctrine and principles of the Church of England embodied in the Book of Common Prayer and the “articles of religion” sometimes called the “Thirty-nine Articles” means the body of such doctrine and principles.’ We are unable to suggest how this sub-section assists in interpreting the Constitution. For completeness, although it does not appear to be helpful, section 74(3) of the Constitution provides that in the Constitution “unless the context or subject matter otherwise indicates, any reference to faith shall extend to doctrine”.

All this suggested to the members of the Church Law Commission that while (for example) the creeds of the church clearly constituted the teaching of the church on questions of faith, it was possible that some things contained in or derived from the Book of Common Prayer did not. Reference was made to the requirement that “yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy or Deputies; and pay to them or him all Ecclesiastical Duties accustomedly due, then and at that time to be paid” as possibly not the teaching of the church on a question of faith. A similar question was raised regarding the statement in Article XXXVII that the Laws of the Realm may punish Christian men with death, for heinous and grievous offences.

As already noted, it is outside the expertise and domain of the Church Law Commission to determine what questions are “of faith” and are not of faith, which is why we have asked the questions that we have.

If it would assist your Commission, two or three members of the Church Law Commission would be prepared to meet with some members of the Doctrine Commission in order to talk through these questions further.



*The Doctrine Commission
of the Anglican Church of Australia*

4 December 2018

Justice Debra Mullins
Chair, Church Law Commission
By email: justice.mullins@courts.qld.gov.au

Dear Debra,

Thank you for your letter (20 September 2018) on behalf of the Church Law Commission asking two questions of the Doctrine Commission, namely:

- does the proposition that 'marriage is between a man and a woman under God, forsaking all others, until death parts them' constitute the teaching of this Church on a question of faith?
- does the proposition that the marriage under the *Marriage Act 1961* (Cth) of two people of the same sex cannot be blessed by a minister of the Anglican Church of Australia constitute the teaching of this Church on a question of faith?

The members of the Doctrine Commission considered these questions at their 5-7 November meeting in Sydney. We were not able to come to a common mind and at the moment our conversation is unfinished.

There are hopes to continue the conversation by teleconference before Christmas after which we may be better able to give our opinion on the answers to your questions.

I will let you know of any progress we make.

Yours sincerely,

Jonathan

The Right Reverend Dr Jonathan Holland

*Chair,
General Synod Doctrine Commission*

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The Doctrine Commission of the Anglican Church of Australia

20 February 2019

Justice Debra Mullins
Chair, Church law Commission
By email: Justice.Mullins@courts.qld.gov.au

Dear Debra

The Doctrine Commission met recently, and considered the two questions that the Church law Commission put to us in its letter dated 20 September 2018. Those questions are:

1. Does the proposition that "marriage is between a man and a woman, under God, forsaking all others, until death parts them" constitute the teaching of this Church on a question of faith?
2. Does the proposition that the marriage under the *Marriage Act 1961* (Cth) of two people of the same sex cannot be blessed by a minister of the Anglican Church of Australia constitute the teaching of this Church on a question of faith?

Question 1

Question 1 as worded in effect asks the Doctrine Commission for its interpretation of the meaning of "faith" in section 74(1) of the Constitution. We believe that this is a matter best left to the Church law Commission.

Rather than answer the question asked, we offer our advice about the source and status of the doctrine of marriage, which (we hope) will be sufficient for the Church law Commission to answer the question.

The Doctrine Commission is of the view that the current doctrine of our church is that marriage is a union between one man and one woman. This is a "doctrine" in the sense in which that word is used in section 4 of the Constitution - it is a "principle of doctrine" that is contained within the Book of Common Prayer (in particular, in the Form of Solemnization of Holy Matrimony), and thereby a doctrine that has been "retained" by this Church. The explanation as to why the man/woman nature of marriage is a "principle of doctrine", and not merely a "practice" of BCP is contained in the first attachment to this letter, entitled "The Doctrine of Marriage of the Anglican Church of Australia".

The Doctrine Commission is unsure whether this conclusion about our Church's doctrine of marriage means that it is a matter of "faith" for the purposes of the Constitution. Is the meaning of "faith" in the Constitution limited to doctrines that arise from the Fundamental Declarations, or does it also include doctrines that arise from the Ruling Principles? This is a question of legal interpretation that is beyond the competence of the Doctrine Commission.

The Doctrine Commission is not of a common mind as to whether the man/woman nature of marriage is a doctrine that arises from the Fundamental Declarations. Some members of the Doctrine Commission believe that marriage as the union of one man and one woman is a doctrine that arises from the "commands", "doctrine" and "discipline" of Christ, and is part of the "rule and standard of faith" established by "the canonical scriptures". Other members believe that this doctrine of marriage is not established by the teaching of Christ or the canonical Scriptures.

In short, then, if the word "faith" in the Constitution means the doctrines established by both the Fundamental Declarations (sections 1-3) and the Ruling Principles (sections 4-6), then marriage as the union of a man and a woman is "the teaching of this Church on a question of faith". But if "faith" in the Constitution is limited the doctrines established by the Fundamental Declarations, then we are not of a common mind.

Question 2

The Doctrine Commission is not of a common mind as to whether the Church's doctrine of marriage has the implication that a minister of the Anglican Church of Australia cannot bless a civil same-sex marriage.

The question turns, in part, on the interpretation of the following clause in the BCP marriage service.

... so many as are coupled together otherwise than God's Word doth allow are not joined together by God; neither is their Matrimony lawful.

Some members of the Commission take the view that the effect of this clause is to "cover the field" with respect to marriage, such that it is only "Matrimony" (as that term is understood in BCP) that joins couples together in God's sight, and that all other forms of "coupling" are invalid.

Other members of the Commission take the view that "God's word doth allow" other forms of human coupling, and that this clause does not prohibit (say) the blessing of same-sex relationships, because it refers to the validity of heterosexual marriages. On this view, it would be possible to amend the canons of our church to create a new service for the blessing of a same-sex relationship. The second attachment to this letter, entitled "A response - An alternative reading of BCP" articulates this view.

In view of the uncertainty on this question, it may be prudent to advise clergy/ministers to refrain from blessing same-sex marriage until this has been clarified.

Yours sincerely,

Bishop Jonathan Holland
Chair, Doctrine Commission

ATTACHMENT 3



The Doctrine Commission of the Anglican Church of Australia

10 September 2020

Anglican-Lutheran Dialogue – Perspectives on Mission: An Addendum to Common Ground Response to Standing Committee Resolution 2018/03/67

1. At the meeting of Standing Committee on 9-10 November 2018, resolution SC2018/03/67 received the document 'Perspectives in Mission' prepared by the Anglican Lutheran Dialogue Group as a proposed addendum to '*Common Ground: Covenanting for Mutual Recognition and Reconciliation between The Anglican Church of Australia and the Lutheran Church of Australia*' and

"referred 'Perspectives in Mission' to the Doctrine Commission seeking confirmation that it conforms to the Doctrine of this Church and any feedback or proposed amendments the Doctrine Commission recommends"

2. The Doctrine Commission briefly considered 'Perspectives in Mission' when it met in February 2019, but advised that it needed more time to consider the document. The planned face-to-face meeting of the Doctrine Commission in 2020 was cancelled due to COVID-19. The Doctrine Commission met to consider this matter via video conference on 10 September.
3. The Doctrine Commission advises that 'Perspectives in Mission' conforms to the doctrine of this Church, and that is suitable for the purpose for which it is intended – that is, as a third appendix to 'Common Ground'. Had the Doctrine Commission drafted such a document *de novo*, it would have expressed matters differently at various points, but the Commission recognized that it was not being asked to rewrite a document that has been jointly drafted by representatives of the Anglican and Lutheran Churches.
4. If there is opportunity to edit the document, we recommend the insertion of the sentence highlighted below to clarify the meaning of para 8.6.
 - 8.6 The Anglican Church has identified *diakonia* as a key missional sphere and mode of ministry for the whole people of God, with specific training, deployment and support. **In the Anglican Church, this ministry is embodied in the order of deacons.** Deacons minister in a sphere which bridges the gap between the church and the wider community, between liturgy and outreach. The role of deacons therefore provides special opportunity for witness, acts of mercy, ecumenical cooperation and the furthering of God's mission to the world.

5. The Doctrine Commission also recommends that the document be given a careful proof reading. Some of the issues/typs identified are as follows.

Para 3.2 “resurection”	should be	“resurrection”
Para 4.3 “the Spirit, that is”	should be	“the Spirit, which is”
para 6.1 “, that brings”	should be	“, which brings ...”
para 8.3 “auxillary offices”	should be	“auxiliary offices”
Para 8.6 “a sphere which”	should be	“a sphere that”
Para 9.2 “This group is met with joys and challenges”	is an awkward phrase	
Para 10.1 “God’s grace,”	should be	“God’s grace” (omit comma)
Para 11.2 “considersation”	should be	“consideration”
Para 12.1 “opportunites”	should be	“opportunities”

There was also inconsistency in biblical references, which is usually set out in full, but sometimes abbreviated (e.g., in footnote 10 and footnote 13).

Yours sincerely

Bishop Jonathon Holland
Chair, General Synod Doctrine Commission

ECUMENICAL RELATIONS COMMISSION

1. PURPOSE OF THE ECUMENICAL RELATIONS COMMISSION

The functions of the Ecumenical Relations Commission ('ERC') are:

1. to advise the Standing Committee on:
 1. contact between ecumenical organisations and the Anglican Communion Office in regard to ecumenical matters;
 2. the nurturing of people interested in and with knowledge about ecumenical matters within the life of the Church;
 3. liaison between the representatives of the Church engaged in bilateral dialogue with other groups;
 4. responding to requests from other Churches or ecumenical bodies;
 5. the appointment of representatives of this Church to ecumenical bodies.
2. to advise the Primate, the Standing Committee or the General Synod on other ecumenical matters specifically referred to the Commission."

2. MEMBERSHIP

The current membership of the Ecumenical Relations Commission ('ERC') is:

- The Most Reverend Dr Phillip Aspinall (Brisbane) – Chair
- Ms Alison Preston (Melbourne)
- The Reverend Dr Jane Lee-Barker (Adelaide)
- The Reverend Canon Richard Tutin (Brisbane)
- The Right Reverend Dr Timothy Harris (Adelaide)
- The Right Reverend Dr Bradley Billings (Melbourne)
- The Reverend Naomi Cooke (Grafton)

The Right Reverend John Parkes AM and the Right Reverend Doug Stevens resigned from the ERC in mid-2019.

The Right Reverend Dr Bradley Billings and the Reverend Dr Cathy Thomson were appointed to the ERC commencing 9 November 2019.

The Reverend Naomi Cooke was appointed to the ERC commencing 14 November 2020.

The Reverend Dr Cathy Thomson resigned from the ERC in October 2021.

The term of appointment of each member of the ERC concludes at the first full Standing Committee meeting after the Eighteenth Session of General Synod.

3. ACTIVITIES SINCE LAST GENERAL SYNOD

The Commission has met once per year since General Synod 2017 (except for 2020, due to COVID19 restrictions):

- Wednesday 13 September 2017;
- Wednesday 19 September 2018;

- Wednesday 18 September 2019; and
- Friday 10 September 2021.

ERC meeting 13 September 2017

This was a relatively short meeting, dealing with matters concerning various ecumenical dialogues, leading into a meeting with the Catholic Bishops Commission for Ecumenism and Inter-faith Relations on the same day.

Among issues considered by the ERC were:

- a paper presented by Bishop Tim Harris from the Anglican/Lutheran dialogue Perspectives on Mission - An Addendum to Common Ground;
- Anglican church memberships of various dialogue groups; and
- issues for discussion with the Catholic Bishops. These largely centred around the Royal Commission into Institutional Responses to Child Sex Abuse.

The Royal Commission had not yet handed down its final recommendations, but among the issues discussed with the Catholic Bishops were:

- theology regarding clericalism;
- theology of headship;
- issues of power and control; and
- confusion between forgiveness and accountability.

ERC meeting 19 September 2018

At this meeting the ERC:

- reviewed the Australian Anglican-Roman Catholic dialogue group (AUSTARC), noting that Bishop John Parkes had declined the position of Co-Chair of AUSTARC. The ERC recommended to General Synod Standing Committee that Bishop Bradley Billings be invited to fill that position, which was agreed;
- noted the lack of any recent activity in Anglican-Oriental Orthodox dialogue;
- considered Anglican membership of the NCCA Faith and Unity Commission and recommended to General Synod Standing Committee that the Reverend Jacob Legarda be appointed to the Commission, which was agreed;
- noted that the Anglican-UCA dialogue group had been in abeyance since 2014 when the General Synod received *Wearing a New Cloth: Anglican and Uniting Churches Working Together*, recommended it to dioceses for action and commended the making of local agreements;
- received a report by Ann Skamp on the Christian Conference of Asia and World Council of Churches Asia Regional Consultation on Stateless and Human Trafficking;
- considered the plan for the next five years of the Church Agencies Network Disaster Operation ('CAN DO'). There are eight agencies cooperating in the network. (The CAN DO network includes: Caritas Australia, the Australian Lutheran World Service, Act for Peace, the Adventist Development and Relief Agency Australia, Anglican Board of Mission, Anglican Overseas Aid, Transform Aid International (TAI) and UnitingWorld). The ERC heard that there is scope for these agencies to speak together. Each agency on its own is only small, but the network contains strengths when working together. Gains made in trust and collaboration in recent years have improved access to government and are the result of practical ecumenism in aid work engendered by the CAN DO network.

ERC meeting 18 September 2019

At this meeting the ERC:

- received the resignation of Bishop John Parkes and Bishop Doug Stevens from the ERC;
- considered potential new members of the ERC and recommended to General Synod Standing Committee the appointment of Bishop Bradly Billings and the Reverend Dr Cathy Thomson as new members of the ERC;
- considered two papers by the Reverend Dr John Littleton, (i) recommending an increase in the Anglican Church of Australia's contribution to the World Council of Churches, and (ii), a paper exploring the Constitution of the Anglican Church of Australia and how it might be interpreted in a way which encourages and invites the Anglican Church of Australia to authentically reconsider issues of difference with the Uniting Church of Australia and remove such issues which are a hindrance to unity and full communion with UCA;
- considered a paper presented by Canon Richard Tutin on the use of the Filioque clause in the Anglican Church of Australia. It was also reported that Pentecostal churches are currently exploring the Filioque. A book edited by Myk Habets "Ecumenical Perspectives on the Filioque in the 21st century" T & T Clark (2013) is an example. Ben Myers, Theologian at Mills Institute, Heritage College, Carindale QLD has published a book on "The Apostles Creed". More work needs to be done from an Anglican perspective, but eventually the ERC may recommend to Standing Committee that the topic be referred to the Doctrine Commission. We would emphasise the importance of forwarding ecumenical relations as a potential outcome of this consideration. The ERC noted that a small working group had been established by the Brisbane Synod to look at the Filioque and report back in 2020. The working group members are the Reverend Dr Cathy Laufer, The Reverend Canon Dr Jim McPherson and the Reverend Canon Richard Tutin.

ERC activities in 2020

The Commission did not meet in 2020 due to the restrictions and pressures associated with COVID-19.

However, points to note regarding ongoing ERC matters which were in progress:

- Bishop Bradly Billings (Melbourne) assumed the role of the Anglican convenor of AUSTARC. During the course of 2020 Bishop Michael McKenna (Bathurst) succeeded Bishop Terry Curtin as the Roman Catholic convenor. Bishop Billings and Bishop McKenna met by phone in July and have established a line of communication. The main item of discussion has been what our respective church's want AUSTARC to do and to be, and what purpose we would see for it going forward.
- At its meeting in December 2018 the Standing Committee noted the intention of the Ecumenical Relations Commission to bring a second edition of Anglican-Lutheran Dialogue Group document *Common Ground* (incorporating changes approved by our respective bodies) to the Eighteenth Session of General Synod (GS18) for adoption.

- In addition, the ERC noted that the Doctrine Commission at its meeting on 10 September 2020 considered *Perspectives on Mission: An Addendum to Common Ground* and advised that “‘Perspectives on Mission’ conforms to the doctrine of this Church, and that it is suitable for the purpose for which it is intended – that is, as a third appendix to ‘Common Ground’”.

ERC meeting 10 September 2021

The ERC met via Zoom on 10 September 2021. There were five main agenda items:

- I. Recognition of Orders within the Anglican Church of Australia
- II. Use of the Filioque clause in the Anglican Church of Australia
- III. Anglican/Lutheran Dialogue Group document *Perspectives on Mission*
- IV. *Walking Together on the Way* ARCIC Agreed Statement
- V. *The Procession and Work of the Holy Spirit* AOOIC Agreed Statement.

I. Recognition of Orders within the Anglican Church of Australia

At its meeting on 18 April 2020, the General Synod Standing Committee received a report from the General Secretary on the Church of England’s decision in 2017 to Recognise the Orders of Priests Ordained in the Anglican Church in North America. The report highlighted that the Anglican Church of Australia does not have an equivalent process to recognise orders of churches not in communion with this church.

In receiving the report Standing Committee referred the matter to the Ecumenical Relations Commission for advice on the development of a policy and process to determine the recognition of orders.

Archbishop Phillip Aspinall, Chair of the Ecumenical Relations Commission, received from the Church of England the report *Recognition by the Church of England of Orders Conferred in Other Churches* prepared by that church’s Faith and Order Commission. He also received permission to use this report as the basis of the attached paper. This paper has been prepared for the Australian Anglican context.

The Ecumenical Relations Commission discussed the paper at its meeting held on 10th September 2021.

As well as discussing the nature of ordained ministry within the Anglican Church of Australia, the paper offers five appendices that list:

- Churches in communion with the Anglican Church of Australia by virtue of General Synod resolutions to that effect;
- Churches in Communion with the Church of England as advised by the Church of England;
- Churches whose Orders are recognised and accepted by the Church of England;
- Churches not in communion with the Anglican Church of Australia whose orders are generally recognised by the Anglican Church of Australia; and

- Notes concerning Anglican approach to "differentiated consensus" and the ministry of the episcopate in the Lutheran Church

In considering this paper members of the Ecumenical Relations Commission commented on a range of issues raised by ecumenical discussions of episcopal and of collaborative and receptive ministry arrangements across denominations especially in isolated and rural contexts. The final annex canvasses some of these issues. The Commission will consider them further.

At this stage the Ecumenical Relations Commission does not offer any specific policy advice. It offers this paper as a framework to promote further discernment and discussion. It might warrant consideration by the bishops.

II. Use of the Filioque clause in the Anglican Church of Australia

Canon Richard Tutin updated the ERC on the work of a committee established by Brisbane Diocesan Synod to investigate history and use of the filioque clause in the Anglican communion and report back to Synod. The committee's report was due to be presented to the Diocesan Synod for its consideration on Sunday 26 September 2021

III. Anglican/Lutheran Dialogue Group Document *Perspectives on Mission*

Perspectives on Mission is an update of the *Common Ground* document originally agreed to by General Synod in 2004 and the Convention of General Synod Lutheran Church of Australia. A copy of the document is provided at Appendix A to this report.

In 2004 General Synod adopted the following motion, proposed by (then) Bishop Glenn Davies:

That General Synod welcomes the Second Report of the Anglican- Lutheran Dialogue and notes the report of the Doctrine Commission which states that *Common Ground*, as supplemented by the Second Report, is in conformity with Anglican doctrine and other agreed ecumenical statements. Accordingly, General Synod:

- (a) Affirms the vision set out in paragraph 4.1 of the First Report: We recognise each other as churches that, despite our failings, stand in the continuity of apostolic faith and ministry. We acknowledge that in each other's ordained ministries gospel oversight and administration of the means of grace are authentic and effective. We pledge to work together to develop joint participation in mission and witness, and to continue to seek ways of manifesting the unity that is ours in Christ.
- (b) Approves the proposal set out in paragraph 4.2 of the First In particular, we believe that the agreement in faith and order we have reached is sufficient basis for a national Covenant by which regional agreements for eucharistic hospitality and recognition of ministry may be entered into. Under this covenant each church may invite and welcome the members of the other church in a particular locality to share in Holy Communion and to receive pastoral care according to need.
- (c) Adopts the text of the Covenant:
The Anglican Church of Australia and the Lutheran Church of Australia do solemnly covenant together as follows.

OUR UNITY IN CHRIST

God has reconciled us to himself in Christ. We have been joined to Jesus Christ in repentance and faith, and have been reconciled to God in one body through the cross. We already share the one baptism and participate together in the unity of the Spirit. With all humility and gentleness, with patience, bearing with one another in love, we desire to manifest and maintain together, in the bond of peace, this unity which has been given to us in Christ.

OUR COVENANT

We recognise each other as churches that, despite our failings, stand in the continuity of apostolic faith and ministry. We acknowledge that in each other's ordained ministries gospel oversight and administration of the means of grace are authentic and effective. We pledge to work together to develop joint participation in mission and witness, and to continue to seek ways of manifesting the unity that is ours in Christ.

We believe that the agreement in faith and order we have reached is sufficient basis for regional agreements for eucharistic hospitality and recognition of ministry. Under this covenant each church may invite and welcome the members of the other church in a particular locality to share in Holy Communion and to receive pastoral care according to need.

GROWING TOGETHER

We undertake to continue to work together towards a Concordat for full communion and reconciliation of ministries, with full eucharistic sharing and interchangeability of members and ordained ministries Australia-wide.

Together we make our prayer that, being rooted and grounded in love, we may have the power to comprehend, with all the saints, what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, so that we may be filled with all the fullness of God.

- (a) The Anglican Church formally commits itself to enter into this Covenant with the Lutheran Church
- (b) The Anglican Church affirms its willingness to work with the Lutheran Church in the process of developing a distinct episcopal office.
- (c) Each Church enacts the Covenant by whatever measures are appropriate for each Church.
- (d) Invites the House of Bishops to appoint a joint Anglican/Lutheran Consultation to
 - (i) prepare national guidelines for Eucharistic sharing,
 - (ii) monitor local cooperation between Anglicans and Lutherans
 - (iii) continue to explore the outstanding areas of difference in doctrine and practice, particularly with regard to episcopal and diaconal ministry, initiation and Church membership, and relationships with other Churches

In November 2018 Standing Committee received the document *Perspectives on Mission* prepared by the Anglican Lutheran Dialogue Group as a proposed addendum to *Common Ground* and referred *Perspectives on Mission* to the Doctrine Commission "seeking confirmation that it conforms to the Doctrine of this Church and any feedback or proposed amendments the Doctrine Commission recommends".

The Doctrine Commission advised that *Perspectives on Mission* conforms to the doctrine of this church and that it is suitable for the purpose for which it is intended, that is as a third appendix to *Common Ground*.

At its 14 November 2020 meeting the Standing Committee considered the Doctrine Commission's report on *Perspectives on Mission* and resolved as follows:

The Standing Committee:

1. received the report of the Doctrine Commission dated 10 September 2020 providing feedback on the document *Perspectives on Mission* prepared by the Anglican-Lutheran Dialogue Group
2. referred the Doctrine Commission's feedback to the Anglican-Lutheran Dialogue Group to facilitate the finalisation of a proposed second edition of *Common Ground*, including the substance of a revised *Perspectives on Mission*.

The ERC intends to propose a motion at General Synod 2022 that

- (i) General Synod commends the Anglican-Lutheran Dialogue Group for *Perspectives on Mission*;
- (ii) Notes the Doctrine Commission's advice that *Perspectives on Mission* conforms to the doctrine of this Church and that it is suitable for the purpose for which it is intended, that is as a third appendix to *Common Ground*; and adopts it for that purpose;
- (iii) Encourages members of the Anglican Church of Australia to study *Common Ground* and *Perspectives on Mission* and to foster closer cooperation and relations with the Lutheran Church of Australia.

Archbishop Aspinall, as Chair of the ERC, has agreed formally to move the motion and to request that General Synod allow Bishop Harris, the Anglican Co-Chair of the Australian Anglican – Lutheran dialogue group, to use the mover's time in debate and reply. Bishop John Stead will second the motion.

IV. *Walking Together on the Way* ARCIC Agreed Statement

The ERC briefly considered how we might deal with *Walking Together on the Way: an agreed statement on the Church: local, regional and universal* prepared by ARCIC III together with the Anglican and Catholic commentaries on the document.

The ERC agreed that a good way forward would be to request a small group to draft a response from The Anglican Church of Australia which might then come to the ERC and then to the Doctrine Commission before finally being submitted to Standing Committee for sign-off.

Bishop Bradly Billings as Anglican co-chair of AustARC was invited to convene a working group to produce a draft response for the ERC to work on through this process.

V. *The Procession and Work of the Holy Spirit* AOOIC Agreed Statement.

The ERC also briefly considered how to respond to the *The Procession and Work of the Holy Spirit* AOOIC Agreed Statement. The Reverend Canon Richard Tutin and the Reverend Dr Cathy Laufer were requested to draft a response to the Statement for consideration of the ERC, the Doctrine Commission, and Standing Committee.

4. FUTURE PLANS

The 15th General Assembly of the Christian Conference of Asia (CCA) was to be held from 3 to 10 of September 2020 in Kerala, India, with the Anglican Church of Australia being represented by the Reverend Dr Jane-Lee Barker and Ms Bei-En Zou. However due to COVID-19 the meeting of the 15th General Assembly was postponed to a date to be fixed depending on the CCA's assessment of the emerging situation.

The World Council of Churches 11th Assembly was to have been held in Germany from 8 to 16 September 2021. The Anglican Church of Australia was to have been represented by the Primate, myself as Chair of the ERC, Ms Ruth Brigden and the Reverend Canon Richard Tutin as an adviser. However due to COVID-19 the new dates for the WCC 11th Assembly, to be held in Karlsruhe, Germany, will be 31 August – 8 September 2022.

The Most Reverend Dr Phillip Aspinall
Chair, Ecumenical Relations Commission

22 February 2022



COMMISSION ON THEOLOGY AND INTER-CHURCH RELATIONS

Anglican – Lutheran dialogue

Covenanting for mutual recognition and reconciliation between the Anglican Church of Australia and the Lutheran Church of Australia

STATUS OF THIS DOCUMENT

This document, 'Covenanting for mutual recognition and reconciliation between the Anglican Church of Australia and the Lutheran Church of Australia', with its appendices 'Agreement in faith and order' and 'Agreement on ministry', and its 'Glossary of terms', is the **final text** of a proposal agreed by the Anglican-Lutheran Dialogue at its meeting in Adelaide, SA on 16–18 November 2000, after consideration and responses from the Anglican General Synod Doctrine Panel and the Lutheran Commission on Theology and Inter-Church Relations, and forwarded to both churches for approval and action.

Appendix 3 'Perspectives on Mission' and the minor revisions in the other documents, as noted in the footnotes, including renumbering of the 'Glossary of terms' as Appendix 4, are the final text of a proposal agreed by the Anglican-Lutheran Dialogue at its meeting in Adelaide on 16th November, 2021, after consideration and responses from the Anglican General Synod Doctrine Panel and the Lutheran Commission on Theology and Inter-Church Relations, and forwarded to both churches for approval and action.

1. OUR UNITY IN CHRIST

- 1.1 God has reconciled us to himself in Christ. We have been joined to Jesus Christ in repentance and faith, and have been reconciled to God in one body through the cross. We already share the one baptism and participate together in the unity of the Spirit.
- 1.2 With all humility and gentleness, with patience, bearing with one another in love, we desire to manifest and maintain together, in the bond of peace, this unity which has been given to us in Christ.

2. HISTORICAL BACKGROUND

- 2.1 Our roots are in the British, German and Scandinavian churches, which were renewed by the Reformation in the sixteenth century.

- 2.2 We thank God for bringing our two communities, from these different parts of the world and diverse ethnic backgrounds, through distinctive experiences of being Christian, to live together in this land, along with other Christian traditions.
- 2.3 As our forebears treasured close links with each other during the Reformation and for many years afterwards, so we seek to restore and develop that relationship.
- 2.4 Anglicans are identified by acceptance, as 'agreeable to the Word of God', of the Book of Common Prayer of 1662 and the Articles of Religion (with the Homilies), and seek to relate with other churches on the basis of the Chicago-Lambeth Quadrilateral of Scripture, Creeds, Sacraments and the Historic Episcopate.
- 2.5 Lutherans are identified by adherence to the Confessional writings contained in the Book of Concord of 1580, 'because they are true expositions of Scripture'.
- 2.6 Both traditions have intended and understood themselves to be the continuing local manifestation of the Church catholic. They have therefore sought, by these statements of belief and by the maintenance of ministerial continuity, to gather Christians together into a single fellowship.
- 2.7 There were close relations between Anglicans and Lutherans during and immediately after the Reformation. Since then we have tended to live more separately, and so have become less acquainted with each other's traditions. Now, through the gracious leading of God, Anglicans and Lutherans all over the world are sharing together in mission and service, and discovering how much they have in common.
- 2.8 We have been in official dialogue since 1972. We have produced combined statements on the Eucharist and on Ministry, agreed statements on Baptism and on *Episcopate and Unity*, and information and guidance regarding Anglican-Lutheran Marriages.
- 2.9 Some practical cooperation is already in place, from consultation at the Heads of Churches level to local pastoral arrangements for eucharistic hospitality in special circumstances.

3. OUR SHARED CHRISTIAN HERITAGE

- 3.1 We identify the following areas in which we believe and practice a shared faith:

- The Bible
- God's Will and Commandment
- The Gospel
- The Creeds
- Liturgical Worship
- The Church
- Baptism
- The Lord's Supper (Eucharist)
- Members of the Church
- Pastoral Office and Ordained Ministry
- Orders of Ministry and the Episcopal Office
- A Common Hope and Mission

as set out in Appendix 1 'Agreement in faith and order', and as further explained in Appendix 2 'Agreement on ministry'.

4. OUR COVENANT

- 4.1 We recognise each other as churches that, despite our failings, stand in the continuity of apostolic faith and ministry. We acknowledge that in each other's ordained ministries gospel oversight and administration of the means of grace are authentic and effective. We pledge to work together to develop joint participation in mission and witness, and to continue to seek ways of manifesting the unity that is ours in Christ.
- 4.2 In particular, we believe the agreement in faith and order that we have reached is sufficient basis for a national **covenant** by which regional agreements for eucharistic hospitality and recognition of ministry may be entered into, by which each church may invite and welcome the members of the other church in that region to share in Holy Communion and pastoral care according to pastoral need.
- 4.3 These regional agreements should be negotiated at the level of the diocese and district in which the region is located, and should be made on the following basis:
- a. Joint public profession, by participating congregations, of the catholic faith as contained in the Nicene Creed.
 - b. An undertaking to respect the distinctive traditions enshrined in the Augsburg Confession and the Book of Common Prayer with the Thirty-nine Articles of Religion.
 - c. Joint commissioning of clergy by the local Anglican bishop and Lutheran president bishop¹.

5. FUTURE GROWING TOGETHER IN GOD'S MISSION

- 5.1 We undertake to continue to work together towards a **concordat** for full communion and reconciliation of ministries, with full eucharistic sharing and interchangeability of members and ordained ministries Australia-wide.
- 5.2 And together we make our prayer that, being rooted and grounded in love, we may have the power to comprehend, with all the saints, what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, so that we may be filled with all the fullness of God.

¹ The Lutheran Church of Australia changed the title 'president' to 'bishop' at its General Synod in 2013. These documents have been edited to reflect this change.

APPENDIX 1 AGREEMENT IN FAITH AND ORDER

6. EARLIER STATEMENTS

6.1 Official conversations between Anglicans and Lutherans began in Australia in March 1972. A number of statements have been produced:

- *Combined Anglican Lutheran Statement on the Eucharist, 1973:*
A basic area of agreement and common confession was discovered, some misunderstandings of each other's position were eliminated, with frank recognition of differences.
- *Combined Statement on Ministry, 1975:*
Acknowledged that there is apostolic Ministry of Word and Sacraments in both our communions, and admitted that differences exist with respect to Church Unity over the Anglican acceptance of episcopacy and episcopal ordination, and the importance of the unity of faith.
- *Agreed Statement on Baptism, 1981:*
On the basis of this agreed statement, both national synods resolved 'that this synod recognises that the Baptism of the Anglican and Lutheran Churches confers the same benefits upon those baptised'.
- *Anglican-Lutheran Marriages: Information and Guidance, 1983:*
Forwarded between the two Churches for dissemination among the clergy.

These statements, reviewed and slightly amended, were published in *Anglican-Lutheran Conversations 1972–1984 Final Report*.

Following an examination of *The Niagara Report* of the Anglican–Lutheran International Continuation Committee, 1987, another statement was produced:

- *Episcopate and Unity, 1993.*

7. PRESENT AGREEMENT

7.1 We now set out the substantial agreement in faith that exists between us. Here we draw largely upon *The Porvoo Common Statement* of The British and Irish Anglican Churches and The Nordic and Baltic Lutheran Churches, 1992, which in turn drew upon *Baptism, Eucharist and Ministry* (the Lima text) 1982, the *Pullach Report*, 1973, the *Helsinki Report*, 1983, the *Cold Ash Report*, 1983, *Implications of the Gospel*, 1988, *The Meissen Common Statement*, 1988 and the *Niagara Report*, 1988, as well as respective Anglican–Roman Catholic and Roman Catholic–Lutheran dialogues.

7.2 Here we declare in summary form the principal beliefs and practices that we have in common:

8. THE BIBLE

8.1 We accept the canonical scriptures of the Old and the New Testaments to be the sufficient, inspired and authoritative record and witness, both prophetic and apostolic, of God's revelation in Jesus Christ. We read the Scriptures as part of public worship in the language of the people, believing that in the Scriptures, as the Word

of God, and testifying to the gospel, eternal life is offered to all humanity, and that they contain everything necessary to salvation.

9. GOD'S WILL AND COMMANDMENT

- 9.1 We believe that God's will and commandment are essential to Christian proclamation, faith and life. God's commandment commits us to love God and our neighbour, and to live and serve to his praise and glory. At the same time God's commandment reveals his righteousness and justice. It condemns our sins, shows our constant need for his mercy and forgiveness, and the need to live a God-pleasing life.

10. GOD'S GRACE

- 10.1 We believe and proclaim the gospel, that in Jesus Christ God loves and redeems the world. We share a common understanding of God's justifying grace, i.e. 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 through his saving death and resurrection, and not on account of our works or merits. Both our traditions affirm that justification leads, and must lead, to good works; authentic faith issues in love. We receive the Holy Spirit who renews and equips us for and calls us to good works. As justification and sanctification are aspects of the same divine act, so also living faith and love are inseparable in the believer.²

11. THE CREEDS

- 11.1 We accept the faith of the Church through the ages set forth in the Nicene, Apostles' and Athanasian Creeds and confess as basic the trinitarian and Christological dogmas to which these creeds testify. That is, we believe that Jesus of Nazareth is truly God and truly human, and that God is one God in three persons, Father, Son and Holy Spirit. This faith is explicitly confirmed both in the Thirty-Nine Articles of Religion, and in the Augsburg Confession.

12. LITURGICAL WORSHIP

- 12.1 We confess and celebrate the apostolic faith in liturgical worship. We acknowledge that the liturgy is a celebration of salvation through Christ. It is also a significant factor in forming the faith of God's people. We rejoice at the extent of our common tradition of spirituality, liturgy and sacramental life which has given us similar forms of worship and common texts, hymns, canticles and prayers. We are influenced by a common liturgical renewal and by the variety of expression shown in different cultural settings.

13. THE CHURCH

- 13.1 We believe that the Church is constituted and sustained by the triune God through God's saving action in word and sacraments. We believe that the Church is a sign, instrument and foretaste of the Kingdom of God³. But we also recognise that it

² See *Augsburg Confession* IV and *Articles of Religion* XI. Also see further in 'Salvation and the Church: An Agreed Statement by the Second Anglican–Roman Catholic International Commission ARCIC II', 1987, and 'Justification: A Statement of the Australian Lutheran–Roman Catholic Dialogue', 1999.

³ This formulation is taken from *The Porvoo Common Statement* 32. f. and its antecedents in *Meissen* and *Helsinki*. It is explicated in more detail in *Porvoo* 18.

stands in constant need of reform and renewal. The unity of the Church is a gift from God to be preserved in faithfulness to the apostolic witness.

14. BAPTISM

- 14.1 We believe that through baptism with water, in the name of the Father and of the Son and of the Holy Spirit, we are united with Christ in his death and resurrection. Christ calls us to turn away from sin and to put our faith in him. God incorporates us into the body of Christ, the Church, and confers the gracious gift of forgiveness of sins and new life in the Spirit. Through the grace of God we receive by faith these and all other benefits of the work of Christ.
- 14.2 Baptism involves repentance, water with the word of promise, and faith; all are given by God. This act of baptism implies further instruction in the faith, and the continuing life of repentance and faith.
- 14.3 Baptism is followed by confirmation, in which the laying-on of hands is linked with prayer that the candidate may be strengthened by the Holy Spirit in the grace of baptism now and for ever.

15. THE LORD'S SUPPER (EUCCHARIST)

- 15.1 We believe that in the eucharist we celebrate the remembrance of the crucified and risen Christ, the living and effective sign of his sacrifice. This sacrifice he accomplished once and for all when he died on the cross for our sins, and it is still operative on behalf of all humankind. In the eucharistic remembrance we call to mind the dying and rising of Christ, and anticipate his coming again. It is the effectual proclamation of God's mighty acts and promises.
- 15.2 We believe that in the eucharist, which is the sacrament of Christ's sacrifice, we are united with Christ in his one, full, perfect and sufficient offering of himself to the Father.⁴
- 15.3 We believe that in the eucharist we participate in the body and blood of Christ as we eat the bread and drink the wine. In this sacrament we are united with the risen Christ in accordance with his promise, and by faith in him we receive the forgiveness of sins, new life and salvation.⁵
- 15.4 We believe that in the eucharist it is God himself who acts, giving life to the church and renewing each member. He nourishes the body of Christ in faith and hope, and strengthens it for witness and service in daily life.
- 15.5 We believe that in the eucharist God gives us a foretaste of the joy of his eternal kingdom.

16. MEMBERS OF THE CHURCH

- 16.1 We believe that all members of the church are called to participate in its apostolic mission. All the baptised are therefore given various gifts and ministries by the Holy Spirit. We are called to offer ourselves as a living sacrifice and to intercede for the Church and the salvation of the world. This is the corporate priesthood of the whole

⁴ See 'Agreed Statement on Eucharistic Doctrine' (1971), para. 5, and 'Elucidation', para.5, in *The Final Report* (1981) of the Anglican Roman Catholic International Commission.

⁵ See 1 Corinthians 10:16. See also *Augsburg Confession X*, and answers on the Lord's Supper in 'A Catechism' in *The Book of Common Prayer*, 1662.

people of God and the calling to ministry and service (1 Peter 2:5).

17. PASTORAL OFFICE AND ORDAINED MINISTRY

- 17.1 We hold the ordained ministry of word and sacrament to be an office of dominical institution⁶ and as such a gift of God to his Church. This ministry, whether exercised by pastor and bishop or bishop and priest, is one. Essential to its character is pastoral oversight (*episcopate*) which is clearly to be discerned when the Church is at worship. Oversight includes the handing on of the faith, the administration of the sacraments, the pastoral care of the faithful and the equipping of them for service. We believe that within the community of the Church the ordained ministry exists to enable the people to serve God.
- 17.2 The Anglican Church affirms the episcopate as the primary ministerial office⁷, while the Lutheran Church affirms the pastorate as the essential ministerial office. In both cases the exercise of the pastoral ministry is collegial. This collegiality is manifested particularly in the rite of ordination. In both traditions ministerial authority is transmitted by prayer with the laying-on of hands by bishop and priests or bishop and pastors together.

18. ORDERS OF MINISTRY AND THE EPISCOPAL OFFICE

- 18.1 While we recognise the essential unity of the pastoral office in ordained ministry, we also recognise that from early times the Church has associated with and delegated to particular orders of bishops, presbyters and deacons specific responsibilities and roles. We affirm that the historic pattern of ministry, in which the bishop exercises a regional ministry of oversight with presbyters exercising a local ministry, can continue to serve the unity and apostolicity of the Church in every age and place. Thus we affirm the episcopal office in succession as one sign of the Church's intention to ensure the continuity of the Church in apostolic life and witness.

19. A COMMON HOPE AND MISSION

- 19.1 We share a common hope that Christ who is Lord of all will come again, and that all things will be united in him and God's saving purposes will be perfectly fulfilled. In this hope we believe that we are called to make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to observe all that Jesus has taught us. We are called to work now for the furtherance of justice, to seek peace and to care for the created world, and to live responsibly in all areas of life. The obligations of the Kingdom are to govern our life in the Church and our concern for the world.
- 20.1 This summary witnesses to a high degree of unity in faith and practice. Whilst this does not require each tradition to accept every doctrinal formulation characteristic of our distinctive traditions, it does require us to face and overcome the remaining obstacles to still closer communion.

⁶ See Matthew 16:16–19, 1 Corinthians 11:23–26, John 20:22–23, Matthew 28:19–20, Ephesians 4:9–13.

⁷ The Anglican Church refers to the bishop as the 'Ordinary' (see 'The Form and Manner of Ordering of Priests' in *The Book of Common Prayer*); that is, the one who ordains, and who is responsible for the ordering of the whole life of the people of God.

APPENDIX 2 AGREEMENT ON MINISTRY

21. WHAT IS 'OFFICE' IN THE CHURCH?

- 21.1 Office implies the authoritative exercise of prescribed functions by a designated person who holds a position of permanent leadership within a community. When we speak of the office of the public ministry we are talking about the authorised performance of certain duties by a leading individual or individuals within the community of the faithful.
- 21.2 Together with the necessary union of function and authority in an office, we can speak of personal giftedness required to carry out the duties of the office. However, personal gifts like character, theological learning, and special charisms, do not constitute the office, but enable it to be carried out effectively.
- 21.3 In speaking of a person assuming, taking on, or entering into an office, we are implying that the office exists as a prior entity. That is, the person who exercises the office does not create it. It is in this sense that Lutherans speak of the 'public office' and Anglicans speak of the office of the bishop, of the priest, or of the deacon.
- 21.4 The New Testament does not speak of 'office', but of ministry (*diakonia*) and ministries (e.g. 2 Cor 5:18; 1 Cor 12:5) which are exercised by people with certain functions. Also 1 Tim 3:1 does not, literally, speak of the 'office' of the bishop, but of the exercise of oversight (*episkope*). However, whether reference is to apostles, prophets, evangelists, pastors, teachers, bishops, presbyters, or deacons, it is clear that function and authority are combined in persons who are readily recognised as having designated areas of service.
- 21.5 By themselves, gifts for ministry do not require authorisation before they can be put to use. The Spirit of God empowers God's people to serve each other and the world with the gospel and with acts of love. However, Anglicans and Lutherans agree that the essential ministry of word and sacrament (essential in that it is the ministry by which the church lives) receives its authority from the Lord of the church. In commissioning the apostles to preach, baptise, and celebrate the eucharist⁸, Christ was not only establishing the means of grace by which the church was to be planted and sustained; he was also instituting the public ministry which administers the means of grace.
- 21.6 This understanding of the office of the ministry is either stated or presupposed in our historic confessions (see CA V and articles 19 and 23 of the Thirty-nine Articles) and liturgical rites or ordinals by which people are admitted to the office.

22. WHAT DO WE MEAN BY 'ORDER' IN MINISTRY?

- 22.1 The NT does not speak of an 'order' or 'orders' of ministry. Yet the apostle Paul's insistence on good order in the church (1 Cor 14:33,40) and the apostles' appointment of elders in the churches they founded (Acts 14:23) imply an ordering of ministry. The close connection between order in worship and in ministry is most clearly to be seen in the public assembly of the church for the proclamation of the gospel and the administration of the sacraments.

⁸ See footnote 3 on 17.1

- 22.2 The question of order in ministry relates primarily to the authorisation of Christ's chosen servants as leaders within the church. As stated above, we are agreed that the ministry by which the church grows and lives comes from the Lord himself. It is not a creation of the church simply for the sake of good order, or to ensure that someone does the work that, in principle, anyone in the church could do.
- 22.3 We are agreed that the New Testament does not describe or prescribe one pattern of ministry, and that the ordering of ministry in the Christian churches has come about as a result of historical developments (see BEM, 'Ministry', par. 19-21). The New Testament speaks on the one hand of apostles and those whom they commissioned to continue the apostolic ministry, and on the other hand of presbyters/bishops. During the second and third centuries, a threefold pattern of bishop, presbyter, and deacon became established in east and west. Presbyters and deacons assisted the bishop in his ministry of proclamation and celebration of the sacraments, but he was the focus of unity within the local community. Later developments gave the bishop the responsibility of *episkope* over several communities, so that the presbyters received a change in role, becoming the leaders of local eucharistic communities. The historical pattern of ministry, in which the bishop exercises regional ministry of oversight with presbyters exercising a local ministry, can continue to serve the unity and continuity of the church today. This is not to deny that the Holy Spirit has been and continues to be at work in other patterns of ordained ministry.
- 22.4 Differences between Anglicans and Lutherans should not be exaggerated. We do not believe that our two views of ministry are irreconcilable. Our two traditions speak of order in different ways. CA XIV ('Order in the Church') says that 'nobody should publicly preach or teach or administer the sacraments in the church without a regular call'. Being regularly called (*rite vocatus*) means receiving a call from God's people, whether from a local congregation or agency of the church, and having that divine call publicly enacted and sealed by the liturgical rite of ordination. The Lutheran tradition stresses the unity of the pastoral office of pastors and bishops in the ordering of ministry. They have, essentially, the same function of preaching the Word and administering the sacraments, and of exercising oversight.
- 22.5 In the Anglican tradition, church order refers to the threefold ordering of ministry in the offices of bishop, priest, and deacon. Here also, people are admitted to holy orders by the liturgical rite of ordination. However, the plurality of offices reflects a diversity of pastoral functions and relationships within the one ministry of the church. Thus the bishop is seen as the focus of unity and continuity among the faithful.
- 22.6 The Lutheran stress on the unitary nature of the public office rests on the unity of word and sacrament as the essential content of ministry. Here the pastoral office combines features of the episcopate and of the presbyterate, while the church remains free to appoint supervising bishops and to adopt auxiliary offices. Lutherans have seen order as serving the faith.
- 22.7 The Anglican Church of Australia has undertaken to preserve the threefold order of ministry as the pattern that can be traced back to the early church, that is established by good ecumenical tradition, and that best serves the ordered proclamation of the gospel and administration of the sacraments. Here also, order serves the faith, but aspects of order belong to and reflect the faith.
- 22.8 In their ordering of ministry, both of our churches are concerned with the orderly transmission of the faith from generation to generation. The one stresses the bishop as the essential office, the other sees the pastor as the essential office. Our churches, like others, are involved in the struggle to rediscover and affirm spiritual authority in the church, including the best ways in which oversight – personal, collegial, and

communal – may serve the gospel.⁹

- 22.9 It is within this context of broad agreement that the authority to ordain should be addressed. In Anglican order the pastoral office resides in an episcopate assisted by the presbyterate and for Lutherans in a pastorate of which some members are bishops. This being so, there is no irreconcilable difference in the procedure for the orderly transfer of ministerial authority in ordination. In the Anglican Church the bishop, in association with priests, ordains to the presbyterate. In the Lutheran Church the bishop, in association with other pastors, ordains to the pastorate. The intention in ordination is in both cases the same, to ensure the continuity of the same ministry instituted by Christ, namely, to preach, teach, recall the lost, absolve, bless, and administer the sacraments.

23. WHAT IS ESSENTIAL TO MINISTRY, AND WHAT CAN BE CHANGED?

- 23.1 Church and ministry stand in a dialectical relationship to each other. On the one hand the ministry belongs to the church. The ordained ministry exists to serve the ministry and mission of the whole people of God. On the other hand, the ministry belongs to the Lord who instituted it. It is a gift of God to the church. Essential is the authority of the Lord to proclaim the gospel and to administer the sacraments in the church and for the church.
- 23.2 Just as we confess that the church is catholic and apostolic, so the ministry is catholic and apostolic. Lutherans understand the essential catholicity and apostolicity of the ministry to be grounded in the truth of the apostolic witness in Scripture and in the creeds of the church catholic. Anglicans understand catholicity and apostolicity to extend also to the ordering of ministry, specifically to the threefold order of bishops, priests and deacons, that has been handed down from the early church. The episcopal office is seen a sign and symbol of the apostolicity and catholicity of the church.
- 23.3 In recent times, Anglicans and Lutherans on the Continent, in the United States and Canada, and now also in Australia have been seeking common ways of expressing the truth that there is a succession in the ordained ministry. We agree that both the apostolic faith and the ministry are handed down. There is a succession of faith and office. Lutherans have seen this succession as essentially presbyteral; the faithful exercise of the pastoral office ensures continuity of the apostolic faith. Anglicans affirm the importance of episcopal succession as a sign of the continuity of the apostolic faith.
- 23.4 Both positions have their historical background. In the Anglican tradition, episcopal succession came to be understood as integral to the continuity of the church. The English reformation brought reform of the old, not a break with the catholic past. The Lutheran reformers in Europe likewise maintained that they stood in continuity with the true, catholic and apostolic church. Here continuity was expressed in the confession of faith, not in the preservation of a traditional order. However, the Reformers retained, where possible, the traditional order (CA XXVIII).
- 23.5 The Apology of the Augsburg Confession speaks of 'our deep desire to maintain the church polity and the various ranks of the ecclesiastical hierarchy, although they were created by human authority'. The polemic was not against the order of bishops, but against the bishops who stood in the way of the gospel. 'We . . . declare

⁹ See BEM 26.

our willingness to keep the ecclesiastical and canonical polity, provided that the bishops stop raging against our churches' (art. XIV 1, 5). The Wittenberg Articles of 1536, drawn up by English and German theologians, including Luther, agreed that 'we teach that bishops or pastors have the authority to establish ecclesiastical rites and ceremonies as well as . . . ranks of clergymen . . . Therefore without special cogent reasons the customary ecclesiastical rites ought not to be altered, but the traditional usages that can be observed without sin should be *observed for the sake of peace and unity*' (Art. X; emphasis added; Article 20 of the Thirty-nine Articles speaks in similar fashion of ecclesiastical rites and ceremonies).

- 23.6 The question is not whether the Lutheran Church can have bishops (and deacons). There were bishops or superintendents in Reformation times, and the office has been preserved or created in Lutheran Churches today. The leaders of the Lutheran Church of Australia are now¹⁰ called bishops', and oversight is one of their defined duties. They thus have an essentially episcopal function. So, again, the real question is what this office means in theological terms, and what would have to be added for the office to be recognised by Anglicans.
- 23.7 We are agreed that the public ministry involves pastoral oversight (*episcopate*), and that this oversight is exercised in personal, as well as collegial and communal ways. Priests and pastors must exercise oversight of the people committed to their charge in a local area, and over any auxiliary office (e.g. that of the deacon). For the sake of good order, the personal exercise of oversight is necessary also for regions. For Lutherans also, the bishop/episcopal office involves a ministry that extends beyond the local level. The authority remains the same — the Lord's commission to preach and to administer the sacraments — but the scope of ministry and oversight is different. There is nothing in clause 29 of the Lima document (functions of bishops)¹¹ to which Lutherans would object.

24. CONCLUSION

- 24.1 We conclude that Anglicans and Lutherans should acknowledge each other as churches standing in the apostolic succession and should affirm each other's ordained ministries as valid expressions of gospel *episcopate* which are not essentially different.¹²
- 24.2 Lutherans in Australia are now challenged to examine whether, 'for the sake of peace and unity' (to use the language of the confessors), and in the cause of co-operation with Anglicans in particular, they can
- accept the episcopal office as a sign of the apostolicity and catholicity of the church,
 - affirm the value of the historic episcopate within the orderly succession of the ministry of Christ through the ages, without implying that the episcopal office is necessary for salvation or that it guarantees, by itself, the orthodoxy of the church's faith,

¹⁰ Since the 2013 General Synod of the Lutheran Church of Australia.

¹¹ 'Bishops preach the Word, preside at the sacraments, and administer discipline in such a way as to be representative pastoral ministers of oversight, continuity and unity in the Church. They have pastoral oversight of the area to which they are called. They serve the apostolicity and unity of the Church's teaching, worship and sacramental life. They have responsibility for leadership in the church's mission. They relate the Christian community in their area to the wider Church, and the universal Church to their community. They, in communion with the presbyters and deacons and the whole community, are responsible for the orderly transfer of ministerial authority in the Church.'

¹² See the statement of this Dialogue 'Episcopate and Unity' (1993).

- ensure that future bishops of the Lutheran Church of Australia are consecrated by a Lutheran bishop or bishops in the historic succession,
- make provision that all pastors are ordained by a bishop in keeping with the duty of his office to oversee the faith and order of the church.

24.3 Anglicans in Australia are challenged to

- recover the essential unity of the episcopate and the presbyterate in the transmission of the apostolic faith and the administration of the sacraments, and in the shared responsibility for pastoral care of the faithful,
- ensure that the faith they profess is in conformity with the faith delivered by the apostles,
- understand the difficulties Lutherans would have with the proposal that an Anglican bishop must lay hands on a Lutheran candidate to authenticate his consecration to the episcopal office and to ensure the succession of office,
- recognise the intention of the Lutheran Church to be nothing other than apostolic and truly catholic in its faith and practice.

APPENDIX 3 PERSPECTIVES ON MISSION

Foundations

1 One God

- 1.1 From eternity to eternity there is one God—strong, pure and holy, good and righteous, true and loving, revealed to us as:
the Father—from whom and for whom all things exist
the Father's Son, God's powerful Word, incarnate in Jesus Christ—all things exist through him and for him
the Holy Spirit—who brings to us all that is of the Father and the Son.
Father, Son and Spirit love, serve, honour and give to one another, and to us.¹³

2 God's Purpose

- 2.1 All creation reflects God's nature and character. In particular, human beings are made in God's own image and likeness, in relationship with God and each other. God has blessed humanity, male and female alike, to fill and exercise responsible stewardship of the earth, until the earth is filled with the glory of God. God's ultimate intention is to have a gathered and united people, children known and loved as God's family, transformed into the image of the Son, holy and blameless, abiding in God's love, in a renewed and fulfilled creation.
- 2.2 At the instigation of the evil one, in thankless defiance of God's will and purpose, humanity has sought to go its own way, for its own glory. This sinful state has given rise to all kinds of evil and has subjected us to God's judgment, resulting in death.
- 2.3 God, as our eternal Father and Redeemer, nonetheless has persisted in bringing his creational purpose to fulfilment, by redemptive saving grace upon all creation and the holy people of God, through the giving of the Son, and the sending of the Spirit.¹⁴

3 God's Mission

- 3.1 The Old and New Testament scriptures tell us all we need to know and experience of God's salvation. God renewed the blessings of creation in and through the offspring of Abraham, realised in the covenantal people of Israel, that they might be a blessing to all peoples. Abraham, Moses, David and the prophets were among those who knew God's justification, redemption and calling—forgiveness of sin, and righteousness from God, through faith—and were shown something of the one who would come to make this reality possible. Such righteousness is to be received and lived, both personally and communally.
- 3.2 At the right time, God sent the Son, named Jesus, as one of us in human flesh, to make God known as Abba Father, by his life, teachings and miracles, and particularly in his sufferings, crucifixion, and resurrection. On the cross, Jesus bore the sin of the world, with its terrible consequences, and defeated evil and death, to bring us reconciliation and new life with God. In his resurrection and ascension, Jesus convicted the world, triumphed over evil, injustice, terror and abuse, and became the first fruits of the resurrection and the new creation.

¹³ Psalm 90:2; 1 Corinthians 8:6; 1 Chronicles 29:12; Isaiah 5:16; 14:25; Psalm 36:5–6; Mark 10:18; Revelation 15:3; 1 John 4:8–10, 16; John 1:1–3, 14; Hebrews 1:2–3; Colossians 1:16; Matthew 10:20; Galatians 4:6; 1 Corinthians 2:10; John 3:35; 5:22–23; 10:17; 14:31; 16:13–15; 17:24, 26; Acts 17:25.

¹⁴ Genesis 1:1–2:3; 5:1–3; Luke 3:38; Romans 1:19–20; Numbers 14:20; Habakkuk 2:14; Ephesians 1:4–6; Romans 8:29; Matthew 19:28; Revelation 21:1–22:5; Genesis 2:4–3:24; Romans 1:18, 21; Ephesians 2:1–3; Romans 5:12; Isaiah 63:16; John 3:16–17; Romans 8:1–4.

- 3.3 This reality is conveyed to us, in the word and experience of the gospel, by the Holy Spirit, through the gifts of repentance and faith, bringing us into direct relationship with the Son and the Father, with the love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control that are the fruit of the Spirit, as a present foretaste of the sure and certain hope of the resurrection life to come.¹⁵

4 Mission and Church

- 4.1 God lives and works in, with and through his multi-ethnic family, the one, holy, catholic and apostolic church of Christ. This church is a witness to the world and a foretaste of God's ultimate intention to bring the countless multitude from all nations, tribes, peoples and languages into one saved and cleansed community that worships in the presence of God. The church is also God's chosen means of bringing this about. Christ has given his disciples God's authoritative word, to live by and to proclaim, and the dominical sacraments of baptism and the Lord's supper, by which people are brought into and sustained in the life of God.
- 4.2 God has commissioned us to convey in word and action the good news to the whole creation and make disciples of all nations. We have the protective and active elements of God's armour in the gospel, and all necessary gifts of the Spirit, to be able to engage in this spiritual struggle.
- 4.3 The participation of God's people in the unity of the Spirit, which is ours in the love-relationship of the Father and the Son, is essential for the effectiveness of God's mission through his church. As people respond to the gospel in the power of the Spirit, practical life together flows from the love of God—within the church, and out into the wider community.¹⁶

An Anglican Perspective

- 5.1 In recent times Anglicans have come to express their understanding of mission through the identification of 'five marks of mission'. While the first two marks come from a stance of Christian faith, overall the marks reflect responses to God's grace available to and invited of all people. Marks 3-5 are framed in terms of the church providing exemplary commitment regarding responsibilities and concerns enjoined on all humanity, and all marks are to be addressed collectively.
- 5.2 The Five Marks of Mission are:
1. To proclaim the Good News of the Kingdom
 2. To teach, baptise and nurture new believers
 3. To respond to human need by loving service
 4. To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation

¹⁵ 2 Timothy 3:15; Genesis 12:1–3; 15:1–21; 22:1–19; 2 Samuel 7:1–29; 12:13; Psalm 32; 51; Isaiah 6:1–8; 26:2; 52:13–53:12; Habakkuk 2:4; Romans 3:21–26; 4:1–25; Philippians 3:7–11; Galatians 4:4–5; John 1:14, 18; 14:6–7; 17:6–8; 1 Corinthians 15:1–11; 1 Peter 2:24; 3:18; Galatians 3:13–14; Romans 8:1–4; 2 Corinthians 5:21; 1 Peter 1:3–5; 10–12; 1 Thessalonians 1:5; John 6:39; Acts 2:38; 5:31–32; 11:18; 15:8–9; 16:30–31; 1 Corinthians 12:3; Ephesians 2:18; Romans 8:15–17; Galatians 4:6; 5:22–25; Ephesians 1:13–14; 1 Corinthians 2:9–10; Romans 8:11.

¹⁶ 1 Corinthians 12:4–6, 12–13; 15:20–28; Revelation 7:9–17; Mark 16:15, 19–20; Luke 24:44–49; Acts 1:8; John 17:14; Matthew 10:7–8; Mark 6:7–13; Matthew 28:16–20; 26:26–29; 1 Corinthians 10:14–17; 11:17–34; 1 Peter 4:10–11; Ephesians 1:3; 4:3, 7–16; 6:10–20; 1 Corinthians 12:7–11, 27–31; 13:1–13; 2 Corinthians 6:2–10; 10:3–5; John 17:11, 20–26; Leviticus 19:1–37; Acts 2:43–47; 4:32–34; 1 Thessalonians 4:9–12; 2 Thessalonians 1:3–4; Colossians 3:12–4:6; 1 Peter 2:11–3:16.

5. To strive to safeguard the integrity of creation, and sustain and renew the life of the earth
- 5.3 As noted on the Anglican Communion website, the first mark of mission 'is really a summary of what all mission is about, because it is based on Jesus' own summary of his mission (Matthew 4:17, Mark 1:14-15, Luke 4:18, Luke 7:22; cf. John 3:14-17). Instead of being just one (albeit the first) of five distinct activities, this should be the key statement about everything we do in mission', encompassing both evangelism (encouraging people in gospel faith) and evangelisation (the outworking of the gospel within society and culture), empowered and transformed through the Holy Spirit.

A Lutheran Perspective

- 6.1 Lutherans articulate mission in terms of proclaiming the gospel of justification by grace, through faith, on account of Christ, by the power of the Holy Spirit, which brings forgiveness of sins and righteousness before God and therefore gives birth to believers and gathers them into the church. Other matters, such as service, justice, equality and care of creation flow from this central dynamic of justification.
- 6.2 When we reflect on service, justice, equality and care of creation, Lutherans distinguish between two aspects of God's work; often spoken of as the work of God's left hand in providing government, law, structure and care for the world (Rom 13:1-4, Eph 6:1-9), and the work of God's right hand through the law and the gospel of Jesus Christ to bring people to repentance and faith so that they may be reconciled to God (2 Cor 5:18-21, John 20:21-23). These two aspects of God's work are to be distinguished but not confused or separated. It is the same God who works in both spheres and Christians participate in both spheres. The church is primarily called to bring the gospel of Jesus Christ to the world.

Our common calling and vocation for mission

7 Our Baptismal Identity

- 7.1 The church is constituted and sustained by the triune God, at work through his word and sacraments.¹⁷
- 7.2 In Holy Baptism we are united with Christ and with one another.¹⁸
- 7.3 The rite of baptism implies further instruction in the faith.¹⁹ Therefore our mission is not only to those outside the church but also to those within it. So Christian activities such as catechesis, confirmation and adult instruction, can rightly be called participation in God's mission.²⁰
- 7.4 In the Eucharist God nourishes the body of Christ in faith and hope and strengthens it for witness and service in daily life.²¹ Therefore the Eucharist is both preparation for, and participation in, God's mission.²² New believers sharing in the Eucharist is a goal of missionary activity.

¹⁷ Common Ground 13.1

¹⁸ Common Ground 14.1

¹⁹ Common Ground 14.2

²⁰ See also the Great Commission in Matthew 28:16-20. These words highlight the important connection between baptism and an ongoing life of learning and discipleship. Both Anglicans and Lutherans include these words in their baptismal rites and recognise them as foundational to an understanding of baptismal identity.

²¹ Common Ground 15.4

²² See 1 Corinthians 11:26

- 7.5 All members of the church are called to participate in the apostolic mission according to their God-given gifts.²³ When God calls us into the Christian church through Holy Baptism, God also sends us out to be part of his mission.

8 Our Personal Callings

- 8.1 The ordained ministry of word and sacrament is a divinely instituted gift to the church. This ordained ministry is essential to the mission of the church, and enables the mission of the whole people of God.²⁴
- 8.2 Every Christian, as part of the priesthood of the baptised, is called to offer prayer and praise to God, to intercede for the church and the world, to witness to the gospel and its impact in their life, and to serve their neighbour in love.
- 8.3 The way Christians participate in God's mission will necessarily be different depending on their God-given gifts, abilities and opportunities.²⁵
- 8.4 The Lutheran Church recognises the authority of the church to establish auxiliary offices within the church to serve its life and mission such as evangelists. Similarly, the Anglican Church licenses and authorises various lay ministries including in collaborative team ministry.
- 8.5 Every age looks for the distinctive gifting of evangelists as an essential ministry of gospel mission and similarly we encourage the rediscovery of the calling of catechists as instructors and coaches in Christian faith and living.²⁶
- 8.6 The Anglican Church has identified *diakonia* as a key missional sphere and mode of ministry for the whole people of God, with specific training, deployment and support. In the Anglican Church, this ministry is embodied in the order of deacons. Deacons minister in a sphere that bridges the gap between the church and the wider community, between liturgy and outreach. The role of deacons therefore provides special opportunity for witness, acts of mercy, ecumenical cooperation and the furthering of God's mission to the world.²⁷
- 8.7 The Lutheran Church has identified a Christian's personal situation in life, with its relationships and callings (stations and vocations) as a key sphere for mission. A Christian's various roles in the local congregation, family, workplace and society provide the setting in which God's mission can be carried out. Simple examples might be parents leading their children in home devotions, or one colleague providing a Christian witness to another at work.²⁸

9 Our Collective Callings

- 9.1 Beyond these unique and personal callings, we also have collective or communal callings. By sharing time, talents and treasures, by careful planning and prayer, groups of Christians are called to participate in God's mission in ways that Christians working alone may find difficult.
- 9.2 The primary example of this is the local congregation or Christian gathering, which is called to serve and witness in a particular location. This brings specific opportunities for mission. Congregations can establish missional communities to engage with people in their locality or begin other endeavours to build relationships with those who are not yet Christian.

²³ Common Ground 16.1

²⁴ See Common Ground 17.1, 17.2 and 18.1

²⁵ 1 Corinthians 12:7-11, Ephesians 4:11-13, 1 Peter 4:10-11

²⁶ See Bleby, Martin, *Evangelists and Catechists* 2018

²⁷ See Lee-Barker, Jane, *Diakonia and Mission: For Discussion on the implications for missional training, deployment and support* 2014

²⁸ See Pfeiffer, Ben, *Vocation and Mission: A Lutheran Perspective* 2014

- 9.3 The way these local congregations and gatherings relate to one another is also significant when it comes to mission, both exemplifying gospel fellowship and enabling a greater missional diversity and identity.
- 9.4 The Anglican Church has affirmed a diocese to be its unit of organisation, under Episcopal oversight, together with synodical governance, with responsibility for leading the missional activity across a number of local congregations, Anglican entities or a particular geographical area.
- 9.5 The Lutheran Church has established its synod as its highest constitutional authority, under oversight of the bishop of the Church, and working together with its districts and their bishops, and mission boards, with responsibility for leading missional activity across a number of local congregations, Lutheran entities (especially schools and aged care facilities) or a particular geographical location.
- 9.6 Together we recognise a comparable ministry of oversight, as stated in Common Ground 17.2. Our diocesan bishops and district bishops work together for the sake of cooperation in mission, for example, in overseeing shared pastoral care and Eucharistic hospitality agreements in their areas.

Mission and the goal of ecumenical relationships

- 10.1 Full unity and communion is not the ecumenical goal in and of itself. It is a spiritual reality already established in Christ. Our mandate by God's grace is to most effectively participate in the mission of God. *Koinonia* in mission serves that end as a sign, foretaste and instrument of that mission, the full realisation of the Kingdom of God.

Our shared context, challenges and opportunities for mission

- 11.1 We affirm our calling to minister as partners in the gospel and mission, as an expression of our fellowship in Christ.
- 11.2 We recognise we share the same mission field, and face a range of common challenges as we seek to respond and undertake, in God's grace, our participation in the creational and redemptive mission of God. This is a constantly changing context throughout Australia, as social, demographic and geographic movements reshape the neighbourhoods, regions, towns and cities we inhabit. There are many instances where we live and minister alongside one another as local churches and allied ministries, and more intentional consideration of partnership and strategic approaches would serve the work of the Kingdom.
- 11.3 In like measure, our appraisal of limited resources and facilities also has much in common, and as we undertake ongoing review of strategic missional priorities and initiatives, we recognise the value of greater collaboration, consultation and training. Such questions ought be asked in all contexts we share in common, but particularly so in areas where resources are scarce and viable church communities difficult to sustain.

Opportunities to seek most effective avenues for collaboration in mission and ministry

- 12.1 There is a range of areas where in the spirit of receptive ecumenism we challenge ourselves to explore opportunities for greater collaboration, partnership and mutual recognition. The following are provided as possible examples to encourage ongoing specific discussion about local, regional and church-wide opportunities:
- Rural and remote ministry and mission.
 - Congregational renewal in mission.
 - Greenfield, inner urban and suburban church planting.
 - Joint establishment of missional communities.

- Workshops, seminars and mentoring for evangelists and church planting teams.
- Joint sponsorship of events with significant local and international presenters.
- Defence force and industrial chaplaincy.
- Joint enlistment, training and resourcing of catechists.
- Training of teachers and staff for schools, and staff for aged and community care ministries.
- Training of clergy and church workers.

Our commitment to greater and intentional *koinonia* in mission

13.1 Informed by the above, our respective churches hereby commit ourselves to encourage greater awareness and understanding of each other's self-identity, values and commitment to gospel mission and ministry, as expressed in local contexts. Fellowship is a relational term, so we undertake to explore opportunities to pray, study, worship, evangelise and serve with one another. As we recognise the grace of God in and through each other, we affirm our calling to consult, encourage, support and collaborate in our discernment of mission and ministry vision and strategic priorities. We encourage greater use of covenants for eucharistic hospitality, pastoral care, evangelistic endeavours and local shared ministry or team arrangements.

APPENDIX 4

GLOSSARY OF TERMS

Apology of the Augsburg Confession: A response to a Catholic refutation of the Augsburg Confession entitled the Confutation. In the Apology Philip Melancthon wrote a defence of the Augsburg Confession. The Apology was published in 1531. The Apology treats such issues as Original Sin, Justification by Faith, the Church, Baptism, Confession, the Number of the Sacraments, the Political Order, the Cause of Sin, Good Works, the Invocation of the Saints, Both Kinds [bread and wine] in the Lord's Supper, the Mass, Monastic Vows, and Ecclesiastical Power. See also **Book of Concord**. (23.5)

Articles of Religion: Rather than being a systematic Confession of Faith, these are 'Articles agreed upon by the Archbishops and Bishops of both Provinces [of the Church of England], and the whole Clergy, in the Convocation holden at London in the Year 1562, for the avoiding of Diversities of Opinions, and for the establishing of Consent touching true Religion'. Also known as 'The Thirty-nine Articles', they are printed with the Book of Common Prayer of 1662, and reproduced in *An Australian Prayer Book* 1978 and *A Prayer Book for Australia* 1995 of the Anglican Church of Australia. The Constitution of the Anglican Church of Australia states as one of its 'Ruling Principles': 'This Church, being derived from the Church of England, retains and approves the doctrine and principles of the Church of England embodied in the Book of Common Prayer together with the Form and Manner of Making Ordaining and Consecrating of Bishops, Priests and Deacons and in the Articles of Religion sometimes called the Thirty-nine Articles'. Each member of the clergy of the Anglican Church of Australia makes a declaration which includes the words: 'I give my assent to the doctrine of the Anglican Church of Australia as expressed in the Thirty-nine articles, in the Book of Common Prayer and the Ordering of Bishops, Priests and Deacons; I believe that doctrine to be agreeable to the Word of God' (Form of Declaration and Assent Canon, 1973). See also **Book of Common Prayer**. (2.4, 4.3 b, 23.5)

Augsburg Confession: 'A Confession of Faith Presented in Augsburg by Certain Princes and Cities to His Imperial Majesty Charles V in the Year 1530'. Also cited as 'CA' (*Confessio Augustana*). The document was handed to the Emperor in both a German and a Latin version. Written by Philip Melancthon, based on articles of faith drawn up by Lutheran theologians including Martin Luther. The chief particular confession of the Lutheran Church. See also **Book of Concord**. (4.3 b, 21.6, 22.4)

BEM: *Baptism, Eucharist and Ministry*, Faith and Order Paper No. 111, World Council of Churches, Geneva, 1982. A landmark ecumenical text, unanimously agreed to by over one hundred theologians meeting in Lima, Peru, in January 1982, as the culmination of a fifty-year process of study and consultation. Also cited as the Lima document. (7.1, 22.3, 22.8, 23.7)

bishop: From Greek *episcopos*, meaning 'overseer'. In the Anglican Church, one who exercises pastoral care over a diocese. In the Lutheran Church, one who exercises pastoral care over the national church, or a district of the Church, and is responsible for supervision of the church's doctrine and practice. See also **district**. (4.3, 17.1, 22.9, 23.6, 23.7) In the Anglican Church, an office in the threefold ordering of ordained ministry as bishop, priest and deacon. See also **diocese**, **episcopal** and **episcopate**. (4.3, 18.1, 22, 23, 24)

Book of Common Prayer of 1662: 'The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church according to the use of the Church of England together with the Psalter or Psalms of David pointed as they are to be sung or said in churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons'. Declared in the 'Ruling Principles' of the

Constitution of the Anglican Church of Australia (Section 4), together with the Thirty-nine Articles, to be 'the authorised standard of worship and doctrine in this Church, and no alteration in or permitted variation from the Services or Articles therein contained shall contravene any principle of doctrine or worship laid down in such standard'. See also **Articles of Religion**. (2.4)

Book of Concord of 1580: Containing the confessional writings of the Lutheran Church: the three Ecumenical Creeds, the unaltered Augsburg Confession, the Apology of the Augsburg Confession, the Smalcald Articles, Luther's Small Catechism, Luther's Large Catechism, and the Formula of Concord. The German edition appeared in 1580, and the Latin edition came out in 1584. The Lutheran Church of Australia 'acknowledges and accepts as true expositions of the Word of God and as its own confession all the Symbolical Books of the Evangelical Lutheran Church contained in the Book of Concord of 1580' (Constitution of the Lutheran Church of Australia, Article II 2). At their ordination, Lutheran pastors promise to teach according to the doctrine contained in the Book of Concord. See also **Apology** and **Augsburg Confession**. (2.5)

Chicago–Lambeth Quadrilateral: Also known as the Lambeth Quadrilateral. A revised form of Articles approved by the Lambeth Conference of Anglican bishops in 1888 and endorsed by all subsequent Lambeth Conferences as stating from the Anglican standpoint the essentials for a reunited Christian Church. The text of the Articles is as follows:

- A. The Holy Scriptures of the Old and New Testaments, as —containing all things necessary to salvation, and as being the rule and ultimate standard of faith.
- B. The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian Faith.
- C. The two Sacraments ordained by Christ Himself — Baptism and the Supper of the Lord — ministered with unfailing use of Christ's Words of Institution, and of the elements ordained by Him.
- D. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church.

These principles are reflected in the 'Fundamental Declarations' of the Constitution of the Anglican Church of Australia. (2.4)

Concordat: A compact between two churches at the national level by which full communion and reconciliation of ordained ministries is established, enabling full eucharistic sharing and interchangeability of members and ordained ministries nationwide. This is the ultimate goal of the covenanting process. (5.1)

Covenant: The initial step in the covenanting process. An agreement between two churches at the national level by which they formally recognise each other as churches standing in the continuity of apostolic faith and ministry, and acknowledge that in each other's ordained ministries gospel oversight and administration of the means of grace are authentic and effective. In particular, a declaration that the agreement in faith and order that has been reached is sufficient basis for regional agreements for eucharistic hospitality and recognition of ministry to be entered into, by which each church may invite and welcome the members of the other church in that region to share in Holy Communion and pastoral care according to pastoral need. (4.1, 4.2, 4.3)

deacon: From Greek *diakonos*, meaning 'servant', 'minister'. In the Anglican Church, an office in the threefold ordering of ordained ministry as bishop, priest and deacon. (18.1, 22.3, 22.5)

diocese: The unit of organisation in the Anglican Church, and the see of a bishop (see The Constitution of the Anglican Church of Australia, 7). There are twenty-three dioceses in the Anglican Church of Australia. (4.3)

district: A regional unit of organisation in the Lutheran Church, under the pastoral care of a bishop. There are six districts in the Lutheran Church of Australia, including one in New Zealand. (4.3)

episcopal: Pertaining to a bishop. (18.1, 23.2, 23.3, 23.4, 24.2, 24.3)

episcopate: The office of a bishop; 'historic episcopate': the order of bishops as exercised in unbroken continuity ('historic succession') in the church from early times. See also **bishop**. (17.2, 22.9, 24.2, 24.3)

episcope: Greek, meaning 'oversight'. (17.1, 21.4, 22.3, 24.1)

Homilies: Two Books of Homilies authorised for use in the Church of England: twelve homilies in 1547, and twenty-one in 1571. Commended in Articles of Religion XXXV. The 'Homily of Justification' ('Of the Salvation of all Mankind', by Thomas Cranmer) is referred to in Article XI as 'more largely' expressing 'that we are justified by Faith only' as 'a most wholesome doctrine, and very full of comfort'. (2.4)

pastor: From Latin, meaning 'shepherd'; the office of public ministry in the Lutheran Church. Hence 'pastorate': the order of pastors; and 'pastoral office'. (17.1, 17.2, 22.4, 22.6, 22.8, 22.9, 23.3, 23.7, 24.1)

presbyter: From Greek, meaning 'elder'. Hence 'presbyterate': the office of a presbyter. See also **priest** and **pastor**. (18.1, 22.3, 22.1, 22.6, 22.9)

priest: Contraction of 'presbyter'. In the Anglican Church, an office in the threefold ordering of ordained ministry as bishop, priest and deacon. See also **presbyter**. (22.5, 22.9, 24.1)

recognition of ministry: An acknowledgment by churches that through each other's ordained ministries gospel oversight and administration of the means of grace are authentic and effective. See also **Covenant**. (4.1, 4.2, 4.3)

reconciliation of ministries: An arrangement between churches enabling full interchangeability of ordained ministries nation-wide. See also **Concordat**. (5.1)

LITURGY COMMISSION

1. PURPOSE

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.

The Liturgy Commission also has a role under recent amendments to the Canon Concerning Services, involving recommendations for longer-term authorisation of liturgical texts in a process also involving the Doctrine Commission and the Bishops.

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

2. MEMBERSHIP 2017 - PRESENT

The members of the Commission are as follows, with Diocese at February 2021. Membership has been stable since the 2017 meeting of General Synod.

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 Perth
The Reverend Dane Courtney, Diocese of Tasmania
The Reverend Jasmine Dow, Diocese of Brisbane
The Very Reverend Richard Humphrey, Diocese of Tasmania
The Reverend Dr Colleen O'Reilly, Diocese of Melbourne
The Right Reverend Dr Richard Treloar, Diocese of Gippsland

3. MEETINGS

The Commission met in Melbourne from 30th October to 1st November 2017, from 2nd to 3rd May 2018, and from 20th to 22nd November 2018. A meeting was scheduled in November 2019 but not held, as the dates were overtaken by an extraordinary meeting of the bishops.

A short Zoom meeting was held over two dates, 27th October 2020 and 5th November 2020. With members in three different time zones over the summer months, coordination is difficult and reinforced for us the importance of face-to-face meetings.

4. WORK

General Synod in 2017 requested the Commission to produce resources to meet the liturgical needs of changing contexts of mission. It also legislated a new, "dispersed" authorisation process that may be used for long-term authorisation of liturgical resources that have proved valuable through the "trial use" process.

The long-standing Lent, Holy Week and Easter resources have been referred by the Commission to the Doctrine Commission in the first use of the new authorisation process.

A referral from the Archbishop of Sydney was received, relating to the resources in Sydney's publication "Common Prayer." The Liturgy Commission developed a list of criteria which it would use in examining resources submitted for its consideration. It then considered the Sydney resources carefully and in detail, and the Chair has communicated its opinions to the Archbishop of Sydney.

Limited work on new texts has been possible. However, a draft order in accessible English for Holy Baptism in Holy Communion was developed, and has been used in pilot form by Commission members. It was also sent to the Bishops for study and comment. Feedback, generally positive, was received and a second draft has been formatted in the light of that feedback.

Some progress has been made on commissioning a new translation of the Psalter, and funding will be sought to take this project further.

Some preliminary work has been done by Commission members on accessible English orders for Marriage and Funerals, Services of the Word and Commissionings for ministry.

The Commission has regular meetings with Bob Andersen of Broughton Publishing, to discuss our questions and concerns about the publication of APBA and subscriptions to e-pray. We continue to request that the text of APBA be made available in digital form free of charge to parishes.

5. LITURGICAL NETWORKING

Commission members continue to develop relationships of collegiality and consultation on matters liturgical, within and beyond the Anglican family.

With financial support from General Synod Standing Committee, three members (Dane Courtney, Chris Chataway and Elizabeth Smith) attended the January 2019 meeting in Hong Kong of the International Anglican Liturgical Consultation (IALC), a Network of the Anglican Communion. Important work on liturgical formation was done, as well as the development of new texts on the theme of Unity, at the request of the Primates. Those texts are currently with the Primates, but we hope that they will become available for general Australian use in due course. A short virtual meeting of the IALC was held via Zoom over two sessions in May 2021, and was attended by three members (Chris Chataway, Dane Courtney and Elizabeth Smith).

One member (Elizabeth Smith) attended the 2019 Congress of Societas Liturgica (SL) in Durham in August 2019, on the theme of sacramentality. Another member (Dane Courtney) attended the virtual Congress of Societas Liturgica held in July 2021 on the theme of Liturgy and the Arts.

One member (Colleen O'Reilly) attends the meetings of the Australian Consultation On Liturgy (ACOL), a local ecumenical liturgical conversation.

One member (Jasmine Dow) liaises with NATSIAC and other Aboriginal and Torres Strait Islander community liturgical questions and conversations. Funding will be sought to enable additional face-to-face meeting time with NATSIAC and Liturgy Commission members.

One member (Garry Weatherill) has been invited by the Secretary of IALC to work with Bishop Stephen Platten (former chair of CoE Liturgical Commission) and Bishop Kitoh Pakuui (former

chair of ACNZAP) to develop guidelines for liturgical formation for the episcopate, to build on the work done in lay and clerical liturgical formation begun in Hong Kong in 2019.

The Commission's Secretary, Elizabeth Smith, was honoured in June 2020 for her local and international liturgical contributions and her hymnody by being made a Member of the Order of Australia (AM).

Commission member Colleen O'Reilly was awarded an AM in January 2021 for her contribution to the ACA, including as a member of the Commission, for the last 14 years.

6. FUTURE DIRECTIONS

The Commission will continue to work on the projects it has already begun, especially the Liturgical Psalter, the mission-sensitive, accessible-English orders, and the use of the alternative authorisation process for liturgical resources under the Canon Concerning Services.

The Commission is reflecting on the impact of COVID-19 restrictions on the gathering of the Church for worship, including the administration of Holy Communion in one kind only, the use of live-streaming or recorded or Zoom technology to make liturgical events accessible when church buildings are required to be closed or have reduced seating capacity.

MISSION AND MINISTRY COMMISSION

THE COMMISSION'S WORK

The Mission and Ministry Commission exists to support the General Synod by considering matters of our life in mission and ministry. Particular areas of work delegated by the General Synod have been in Professional Supervision, Ordained Local Ministry, and Pioneer Ministry. Recently the Commission has been spending time thinking about mission effectiveness and mission culture in the ACA.

MEMBERSHIP OF THE COMMISSION

The Current members of the commission are as follows:

The Rt Rev'd Dr Richard Condie (Chair)
The Ven Dr Wayne Brighton
The Rev'd Kate Beer
Canon Michael Ford
The Rt Rev'd Dr Timothy Harris
The Rev'd Anthea McCall
The Rev'd Gary O'Brien
Ms Vaishi Rajanayagam
Mrs Monica Short
The Rev'd Dr Max Wood

Since the last General Synod, the Commission farewelled Mr Paul Cavanough, The Rt Rev'd Ivan Lee, The Rev'd Canon Dr Richard Trist, The Very Rev'd Mary Lewis, Ms Sue Williams, The Rev'd Mark Charleston, The Rev'd Canon Zoe Everingham.

PROFESSIONAL SUPERVISION

GS17 referred work on clergy professional supervision to the Commission. This work was eventually taken up by the Safe Church Commission and the MMC has worked cooperatively with them on the project. The Standing committee have recently requested the commission to oversee the implementation of the Clergy Wellbeing and Development Policy, Guidelines and Pesources – Professional Development, Professional Supervision and Ministry Reviews.

The Commission will try and assist and resources dioceses in the implementation of the policy and conduct a 3 year review of its operation. We are particularly interested in thinking how models of supervision might be developed for under-resourced, rural and indigenous ministries.

The Commission affirms the principle of pastoral supervision of clergy and licensed lay ministers, and, being aware of the reality of the situation, suggests a broader strategy to encompass flexibility of provision, regional contextual and financial concerns, while also stipulating supervisory conversations on more difficult topics – power relationships, sexuality, and personal disciplines. We also suggest that professional pastoral supervision be provided at critical points in a ministerial career eg early in a person's ministry experience, and for those

who have had particular struggles, followed by peer supervision as modelled by the professional health sector.

ORDAINED LOCAL MINISTRY

The Ordained Local Ministry workgroup were tasked to examine the various current models of OLM and non-stipendiary [ordained] ministry (NSM) in the Anglican Church of Australia. They have surveyed the Dioceses and have followed up the survey with further enquiries.

OLM continues to be used across the Australian Church, especially in under-resourced and rural areas. In 2017 OLM was used formally in 7 dioceses, informally in 5 dioceses and not at all in 11. There is some evidence that some dioceses are moving away from its use in 2019. It is understood that this is due in part to the aging and tiredness of the local ministry teams. Unlike a traditional Vicar/Rector, there is no process for the refreshment of leadership.

This project started at the end of 2014. To date there has been significant changes in the landscape – especially as diocesan bishops change, as well as generational changes. The Commission observes the rise of “self-supporting ministers”, and “self-funded ministers” providing ministry in under-resourced contexts. The changing environment in rural areas means more SFMs are being utilized to provide ministry into remote areas.

Especially as church attendances decline in rural areas, alternative models of ministry provision are being considered and are indeed necessary for the continuation of worship. The Commission has considered how it might support OLM and NSM across the church and will continue with this work into the future.

A detailed report on OLM and NSM practices across the ACA can be obtained from the Commission for those who are interested.

PIONEER MINISTRY

The Commission has attempted to bring together a network of pioneer ministers over the last three years without success. Some of the challenges have been due to the workload of the Commission members, but also the nature of pioneer ministry. It is clear that those doing pioneer ministry mostly have their own organic networks, and it is hard to bring them together into a more formal network within the church.

MISSIONAL EFFECTIVENESS

The Commission hosted a roundtable discussion on mission in the Anglican Church of Australia in Melbourne in October 2019, with representatives from 18 Dioceses participating. The Forum was titled “Disruptive Ideas and Dangerous Questions” and explored avenues for disruptive innovation in the mission of the ACA.

Specifically, we curated conversations on the following topics:

- NCLS research relating to Australian Social change, Churches in Australia, and the Anglican Church of Australia (with Sam Sterland from the NCLS)
- Models for stimulating innovative change
- The role of the laity in growing missional effectiveness
- Reaching millennials and young adults
- The place of smaller communities in mission
- The role of the bishop in hindering or promoting mission

- Crossing cultures for mission
- Pathways for developing entrepreneurial mission leaders
- Different Parish models for mission

Each conversation was wide ranging and canvassed ideas and opportunities, and the experience of the participants.

We realised that at times it was hard to move into “disruptive innovation”, and some of our ideas are simply evolutionary innovation, but the conversation was stimulating and embraced by all participants.

Key Messages from the Forum

If we are going to meet the missional challenges of the future and embrace the change that we need, then we need foster greater relationships of **trust** and **respect**. We recognised that these would need to be organic and built over time, but that the lack of trust and respect for each other across the church was hampering our efforts. We acknowledge the challenge of **widening our worldviews** to enable this to take place.

These attitudinal changes would need to be undergirded by **humility**, **courage** and **bravery** to have conversations with each other about what missional changes would be required.

We noted the importance of **discerning the traits of pioneer ministers** in our midst, and then committing to **training** and **developing** them. We recognised that much of our current training was not well suited to the pioneers, and many of them move from Anglican circles to other denominations due to our inability to accommodate them.

A lot of discussion took place about the role of **specialist leaders** and especially **bishops** in mission. We specifically thought that developing Bishops and other leaders as **permission givers** was critical to allowing missional innovation to take place.

We recognised that **crisis leads to opportunity**, and that understanding the missional crisis facing our Dioceses would be a critical step. Many of us found the “brutal facts” of the decline in our effectiveness demonstrated by NCLS quite confronting.

We recognised the differing needs of the majority of our dioceses over the needs of “Big 4” major metropolitan dioceses. The complexities in each place require adaptive mission strategies according to the context.

Major Disruptions

1. **Cultural Change** – we recognised that in all organisations, disruption comes from the fringes rather than from the centre. Innovators disrupt the status quo, which is counter to much of our settled Anglican culture. We need to recognise this and welcome it in our Dioceses with the cultural change that it brings – moving from “no” to “yes”, cultivating nimble reactions to change, and empowering and releasing the laity. Developing a culture of willingness and openness to change and innovation is going to be key in our adaptation in mission.
2. **Reward Innovation** – linked to this permission giving culture we wondered if could consider how we might reward the innovators among us. Often these innovators do not conform to the norms of our diocesan administration processes and end up being treated as “problems” by the centre. Rather we need to create an environment where innovation is rewarded. eg Dioceses could award “innovation grants” to new missional endeavours.

3. **Rethinking the Formation and Training of Clergy** – We generally train ministers to be settled conformists, rather than missional innovators. We recognise the importance of theological education but suggest we should consider reversing the order of selection and training

FROM: SELECT -> TRAIN -> DEPLOY
TO: DEPLOY -> TRAIN -> SELECT.

When we use model 1, we tend to crush the pioneers and they become impatient. But model 2 allows pioneers to be deployed in ministry with their passions and gifts being used to build the church, training can take place either concurrently with deployment in ministry, or during an interval from it. Only then should we consider their selection for ordained ministry in the church.

The Commission notes the importance of including and highlighting missiology as part of the formation program of our clergy and lay leaders. It is not sufficient to assume we know how to reach our own culture without some specialty training in mission.

4. **20% Time** – We noted that many innovations in the IT industry come from free time allocated to workers to explore their own personal projects. Eg Gmail is the product of a person at Google using the 20%-time policy to work on projects of their own that might benefit the company. While this would be hard to apply to ministry positions, the idea is to create permission structures necessary for ministry practitioners to think creatively about how to reach Australians with the Gospel.
5. **Speciality Bishops** – while all bishops should be leaders in mission, we realised that we neither often elect innovators nor resource and release them. Given our episcopal structure, the suggestion was made that we support the deployment of a specialist bishop for church planting and innovation as a national bishop. This would help resource and network the missional innovators across the national church.
6. **Pioneering Conversation** – there was a lot of energy in our gathering around continuing a pioneering conversation across the national church.

The Commission is sponsoring a discussion at the National Bishops' Meeting on this topic. A full copy of the report is available from the Commission.

NATIONAL MISSION CONFERENCE

The Commission has been considering the need for helping focus the Anglican Church of Australia on its core mission by holding a national conference on mission in the next few years. The planning is in the early stages, but we hope to sponsor some significant conversations about our missional challenges and objectives.

The Right Rev'd Dr Richard Condie
Chair, Mission and Ministry Commission

PUBLIC AFFAIRS COMMISSION

ROLE OF THE COMMISSION

The Public Affairs Commission (PAC) is reference commission under the Strategic Issues, Commissions, Task Forces and Networks Canon 1998. Its functions as set out in s12B of that Canon are:

- (a) to develop a process to assist people engage with public affairs;
- (b) to respond within its capacity to aspects of public affairs referred by the Primate, the Standing Committee or the General Synod or initiated by the Commission;
- (c) to work collaboratively with any diocesan body engaged in public affairs or any network of diocesan bodies engaged in public affairs.

The PAC also observes the Protocol for Making Public Statements which was developed by the Standing Committee in 2011 and updated in 2020.

MEMBERSHIP

PAC members are appointed by the Primate on the recommendation of the Standing Committee.

The current members and Dioceses, and, where relevant, their organisations, are:

The Rev'd Dr Lynn Arnold AO, Adelaide
 The Very Rev'd Dr Peter Catt, Brisbane
 Ms Kasy Chambers, Anglicare Australia, Canberra-Goulburn
 Mr Brad Chapman, Anglican Board of Mission, Adelaide
 Ms Rose Elu, NATSIAC, Brisbane
 The Rev'd Dianne Langham, NATSIAC, Newcastle
 The Rev'd Bronwyn Pagram, Brisbane
 The Rev'd Dr Evan Pederick, Tasmania
 Dr Carolyn Tan, Perth (Chairperson)

The Right Rev'd Dr Stephen Pickard, Canberra-Goulburn, is a consultant to PAC.

Since General Synod in 2017, the following members have resigned from PAC:

The Rev'd Dr Andrew Cameron, Canberra-Goulburn
 Dr Beth Heyde, Canberra-Goulburn
 The Rev'd Jan Crombie, Melbourne then Brisbane
 The Rev'd Roberta Hamilton, Melbourne

Meetings of PAC have mainly taken place by regular telephone hook-ups and the occasional face to face meeting. Most of the work is done by email exchange between meetings.

Attendances at meetings from Jan 2017 to December 2021 have been as follows:

Attendance at Meetings			
Member's Name	Eligible to attend	to	Attended
The Hon Rev'd Dr Lynn Arnold AO	22		11
The Rev'd Dr Andrew Cameron (resigned in October 2019)	17		8

The Very Rev'd Dr Peter Catt	27	21
Ms Kasy Chambers	27	15
Mr Bradley Chapman	27	15
The Ven Jan Crombie (appointed Dec 17, resigned in August 19)	10	8
Ms Rose Elu (appointed Dec 17)	23	5
The Rev'd Robert Hamilton (appointed Dec 18, on leave of absence through most of 2019, resigned December 2020)	12	1
The Rev'd Dianne Langham (appointed Dec 19)	11	0
The Rev'd Bronwyn Pagram (appointed Dec 19)	11	10
The Rev'd Dr Evan Pederick	26	19
Dr Carolyn Tan	27	27

MAIN ACTIVITIES SINCE GENERAL SYNOD IN 2017 UNTIL END OF JANUARY FEBRUARY 2022

The PAC has written submissions to government and government or parliamentary inquiries and (where indicated) appeared in hearings on the following topics:

- To the Expert Panel on Religious Freedom (2018)
- To the Joint Select Committee on Constitutional Recognition Relating to Aboriginal and Torres Strait Islander Peoples (2018)
- To the Senate Committee Constitutional and Legislative Affairs Committee on the Modern Slavery Bill and appeared before the Senate Inquiry into the Bill (2018)
- Joint letter with Anglican Board of Mission to the Prime Minister and Minister for First Australians on the Statement from the Heart (2019)
- To the Senate Inquiry into amendments to the *Sex Discrimination Act 1984* (Cth) (2019) and appearing before the Senate Inquiry (2019)
- To the Commonwealth Attorney-General on the exposure drafts of the Religious Discrimination Bill (2019 and 2020)
- To the Review of the Environmental Protection and Biodiversity Conservation Act (2020)
- To the Senate Select Committee on COVID-19 (2020)
- To the Joint Select Committee of NSW Parliament on the NSW Anti-Discrimination (Religious Freedoms and Equality) Amendment Bill (2020)
- To the Prime Minister and Treasurer on the proposed amendments to the responsible lending obligations in the *National Consumer Credit Protection Act 2009* (Cth) (2020)
- To the Senate Standing Committees on Education and Employment on the amendments to the Fair Work Amendment (Supporting Australia's Jobs and Economic Recovery) Bill 2020 (2021)
- To the Treasurer and some senators on the changes to governance standards in the amendments to the Charities Regulations (2021)
- To the Indigenous Voice Co-Design Process in relation to their 2021 Interim Report (2021)
- To the Parliamentary Joint Committee on Human Rights on the Religious Discrimination Bill 2021 (2021) and appearing before the Committee (2022);
- To the Senate Legal and Constitutional Affairs Committee on the Religious Discrimination Bill 2021 and appearing before the Committee (2022)

The PAC has also provided reports and advice to Standing Committee on the following:

- Recognition in the Anglican Church of Australia Constitution of Aboriginal and Torres Strait Islander Peoples (2017-2019 and ongoing)
- The implications of the Modern Slavery Act 2018 (Cth) (2019)
- On the submissions referred to above.

The PAC also issued statements and information for Anglicans and the wider public on:

- To Dioceses on the General Synod resolution on the Paris Climate Accord and a guide to complying with the Protection of the Environment Canon 2007 and on their carbon footprint (2018)
- On Climate Change as an election issue (2019)
- On the National Day of Climate Action (2019)
- A summary of concerns and draft letter re the second exposure draft of the Religious Discrimination Bill (2020).
- A Position Paper on Climate Action (2021)

The various submissions and statements outlined above can be found on the Social Issues and Public Affairs page on the Anglican Church of Australia website.

The PAC also co-signed the following letters or statements:

- a letter to the Prime Minister with the Australian Religious Response to Climate Change (2020);
- a letter to the Premier of NSW urging the enactment of the NSW Modern Slavery Act, organised by Be Slavery Free and co-signed by various NSW Dioceses (2020);
- an open Inter-faith letter to the Prime Minister and Leader of the Opposition in support of the Treaty for the Prohibition of Nuclear Weapons and co-signed by the Primate;
- in support of Earth Over-shoot Day, co-signed by various Anglican Cathedrals and the National Council of Churches (2020).

In 2018, the PAC co-hosted the Abundant Justice Conference in Brisbane which brought together Anglicans and other Christians working for social justice around the country.

In 2019, the PAC has provided advice to NATSIAC on the legal processes to amend the Anglican Church of Australia Constitution and on various other church constitutions which contain provisions providing recognition or a special place for First Nations members.

In 2019, the PAC members attended Parliament House in Canberra to speak to various parliamentarians about issues of concern to the PAC.

In 2020, the PAC has provided advice to the Primate on the campaign and open letter on the Treaty for the Prohibition of Nuclear Weapons.

We have worked with ABM in publicising the Voice in the Wilderness, such as in letters to Bishops in 2019.

We are currently working on developing a paper for parishes and agencies to engage with of reconciliation and the need for decoloniality.

In addition, PAC has kept a watching brief on:

- assisted dying. We have provided resources to the Perth Social Responsibilities Commission in its submissions and seminars on assisted dying legislation in Western Australia;

- the Global Goals for Sustainable Development;
- Modern Slavery legislation and reports;
- Indigenous Voice Co-Design issues;
- Electoral legislation amendments proposed;
- Ethical investment issues.

SYNOD RESOLUTIONS ADDRESSED BY THE PAC

As outlined above, the PAC has carried out work in relation to the Synod resolutions calling for action by the PAC or by the Standing Committee and referred to the PAC:

R 28/17 – First Nations' Voice

R 62/17 – Action on the Paris Climate Accord

It has also carried out a watching brief in relation to the following resolutions which were referred by Standing Committee to the PAC but did not request any specific action from the PAC:

R 37/17 – UN Conference on Nuclear Disarmament

R 42/17 – Australian Freedom Network

R 54/17 – Global Goals for Sustainable Development

R 63/17 – Assisted Dying

EXPENSES INCURRED IN ACCORDANCE WITH THE BUDGET AND REASONS FOR VARIATION

2017:

Budget - \$3000

Costs incurred –\$699

2018:

Budget - \$3000

Costs incurred - \$2515

2019:

Budget was a total of \$6,100 (being standard annual \$3100 plus project funding of \$2000 for organisation of Parliament House meetings and \$1000 for attendance at NATSIAC)

Actual costs were - \$9781.46.

The budget was exceeded by \$3681.46 due to a meeting in Canberra with politicians this year and an appearance before the Senate Inquiry on the Sex Discrimination Act amendments.

2020:

Budget - \$3000

Costs incurred in 2020 - \$0

2021:

Budget - \$3,100

Costs incurred in 2021 - \$0

MOTIONS FOR GENERAL SYNOD 2022

It is proposed that the PAC will promote at least the following motions at General Synod in 2022. There may be additional motions but these have not been formulated yet as at the date of this report in February 2022:

Motion 1:**Jobseeker:**

That General Synod –

1. Notes that:

- a. More than a million people across Australia live on government payments that do not cover the cost of housing, food, transport and healthcare.
- b. The next generation is paying the price of poverty. Over one million children live in households reliant on JobSeeker. Living on JobSeeker is the biggest risk to growing up in poverty.
- c. The Government has previously briefly raised the rate of JobSeeker above the poverty line, lifting hundreds of thousands of people out of poverty. It has the power to do this again.

2. Calls for:

- a. An immediate raise to the rate of JobSeeker above the poverty line.
- b. An independent Social Security Commission with the power to set government payments, to make sure payments never again fall below the poverty line.

Moved: Rev Canon Peter Sandeman

Seconded: Dr Carolyn Tan

Rationale

Across Australia, one out of every eight people lives in poverty. Worse still, one child in every six lives in poverty. The biggest risk factor for living in poverty is living on income support.

Even with top-ups and extra payments, JobSeeker traps people in hardship. The Government's increase of the rate above the poverty line during the pandemic briefly tackled this crisis, lifting Australians out of poverty more quickly than at any other time in history. Their cuts in 2021 plunged people back into poverty just as quickly.

With one million children living in households that rely on JobSeeker, the next generation is bearing the brunt of the poverty crisis. Research from Anglicare Australia shows that these families could be skipping meals as often as daily, and some are forced to couch-surf because they can't afford to pay the rent.

To tackle poverty, the Government must raise the rate of these payments above the poverty line. This would again lift Australians out of poverty, make it easier for people to look for work, and help parents give their children the best start in life.

Australia has done it before. We can do it again.

General Synod is asked to join Anglicare Australia in calling for an end to the poverty trap by raising the rate of JobSeeker above the poverty line.

See:

The Poverty in Australia Report 2020 at:

<http://povertyandinequality.acoss.org.au/wp-content/uploads/2020/02/Poverty-in-Australia-2020-Part-1-Overview.pdf>

Australian National University study on JobSeeker and poverty at:

https://csrcm.cass.anu.edu.au/sites/default/files/docs/2020/8/Impact_of_Covid19_JobKeeper_and_Jobseeker_measures_on_Poverty_and_Financial_Stress_FINAL.pdf

Anglicare Australia Asking Those Who Know study at:

<https://www.anglicare.asn.au/publications/asking-those-who-know/>

Motion 2:

Climate Change- call to the church

That this Synod,

A. Noting:

1. Resolution A17:05 of the Anglican Consultative Council (ACC) 2017, in which the ACC recognised that there is a Climate Emergency and called on member churches to respond in ways that are 'a living testament to our faith';
2. Resolution A17:06 of the ACC 2017, in which the ACC called upon member churches to work towards building climate resilience;
3. That the 2020 meeting of the General Synod of The Church of England (C of E) called on 'all parts of the C of E ..., to work to achieve year-on-year reductions in emissions and urgently examine what would be required to reach net zero emissions by 2030 in order that a plan of action can be drawn up to achieve that target'.
4. With concern, the lack of progress in the Anglican Church of Australia in reporting on the Environmental Canon 2007 and reporting on the calculation of emissions as requested in R62/17.

B. Recognises that the global climate emergency is a crisis for God's creation, and a fundamental injustice.

C. Affirms the actions involving worship, mission, advocacy, and community participation commended to the Church in ACC 2017 Resolutions A17.05 and A17.06.

D. Encourages the Diocese and Agencies of the Anglican Church of Australia to work towards net zero carbon emissions by 2040.

E. Urges the Diocese and Agencies of the Anglican Church of Australia to:

1. Strengthen their efforts to report on the Environmental Canon 2007;
2. Submit their best estimates of carbon emissions on an annual basis to The Standing Committee to enable us as a Province to track our progress toward net zero carbon emissions; and
3. Embrace the actions commended to the Church through ACC 2017 Resolutions A17.05 and A17.06.

Moved: The Very Rev'd Dr Peter Catt

Seconded: TBA

Notes of other resolutions referred to in the motion:

Resolution of General Synod of the Church of England in 2020

That this Synod, recognising that the global climate emergency is a crisis for God's creation, and a fundamental injustice, and following the call of the Anglican Communion in ACC Resolutions A17.05 and A17.06;

- (a) *call upon all parts of the Church of England, including parishes, BMOs [Bishop Mission Orders], education institutions, dioceses, cathedrals, and the NCIs [National Church Institutions], to work to achieve year-on-year reductions in emissions and urgently examine what would be required to reach net zero emissions by 2030 in order that a plan of action can be drawn up to achieve that target;*

- (b) *request reports on progress from the Environment Working Group and the NCIs every three years beginning in 2022 and;*
- (c) *call on each Diocesan Synod, and cathedral Chapter, to address progress toward net zero emissions every three years.*

From Anglican Consultative Council (ACC) 2017 Resolutions:

A17:05 Anglican Communion Environmental Network

The Anglican Consultative Council:

- recognises that there is a global climate emergency,
- encourages Member Churches to make the Fifth Mark of Mission, 'To strive to safeguard the integrity of creation, and sustain and renew the life of the earth', a living testament to our faith, and calls upon Member Churches to:
 - promote a day during the Season of Creation as a day of public repentance
 - develop an action plan and resources for sustainable living at individual, parish, diocesan and provincial level; including policies and procedures to minimise waste, increase use of renewable energies, and incorporate creation care into liturgical practice,
 - prepare a Lenten Fast for Creation,
 - hold strategic planning conferences on the Sustainable Development Goals and Climate Change, ensuring the involvement of Indigenous, youth, and women's voices, and to report back to ACC18,
 - identify environmental and climate-related threats in their context and to develop or adapt existing tools on disaster preparedness and mitigation,
 - encourages the organisers of the Lambeth Conference 2020 to make the conference as environmentally sustainable as possible.

A17:06 Climate resilience

The Anglican Consultative Council:

- celebrates the work undertaken by some Member Churches and the Anglican Communion Environmental Network to shift messaging and action from climate vulnerability to climate resilience
- regrets that the ongoing impacts of climate change are yet to be adequately resourced or responded to with due seriousness or urgency by all Member Churches, and therefore commits immediately to:
 - o recognising the important role of Indigenous/First Nation peoples' knowledge in building resilience to climate change in communities,
 - o encouraging Member Churches to prioritise investment in resources to support education, training and activism in addressing climate change,
 - o encouraging Member Churches to identify and assist actively the most at risk communities within the Anglican Communion,
 - o encouraging Member Churches to develop a strategy for climate-induced disaster preparedness, emergency relief and post-disaster rehabilitation;
- calls on the Anglican Alliance to work with the Secretary General, Anglican Communion relief and development agencies, and relevant sections of the Anglican Communion Office to coordinate an implementation report on this resolution to the Standing Committee, before ACC18.

Anglican Church of Australia General Synod 2017

R62/17 Action to contribute to the Paris Climate Accord

Noting:

- the global groundswell of community and industry support for effective and rapid action to reduce greenhouse gas emissions in line with the very challenging goal expressed in the 2015 Paris Climate Accord (to limit warming to 1.5°C above pre-industrial levels);

- the critical importance of community action, both in achieving that goal and in leading governments to act;
- the Anglican Communion's fifth mark of mission: 'to safeguard the integrity of creation and sustain and renew the life of the earth', and
- General Synod's Protection of the Environment Canon 2007 which required meaningful action and reporting by participating Dioceses on steps taken to reduce their environmental impact;

The General Synod

1. encourages Federal and State governments in Australia to act quickly to resolve perceived conflicts of interest between the wider community and commercial beneficiaries of fossil fuels, and show leadership in reducing greenhouse gas emissions through effective market mechanisms based on consistent expert recommendations;
2. requests each Diocese that has adopted the Protection of the Environment Canon 2007 to report to the Standing Committee of General Synod in 2018, and to the next meeting of General Synod, on progress in reducing their environmental impact (as required by s.3(1)), with particular emphasis on energy efficiency in order to minimise contributions to global warming;
3. encourages Dioceses to make use of standardised instruments such as the Parish Quick Carbon Self-Report instrument (available through the Public Affairs Commission) in order to develop an internal reporting mechanism;
4. encourages Dioceses to report to the Standing Committee of General Synod in 2018, and to the next meeting of General Synod, on progress made towards divestment from fossil fuels or other measures to improve the ecological sustainability of Diocesan investments portfolios, as encouraged by motion 61/14 of General Synod;
5. encourages Dioceses to engage in teaching and preaching on the theology of the environment;
6. encourages Dioceses to consider the work of the Australian Religious Response to Climate Change (ARRCC) towards spiritually-inspired stewardship in reducing greenhouse gas emissions: and to encourage participation in the work of this multi-faith network and consideration also of secular networks with similar aims to reduce global greenhouse emissions.

Motion 3:

Climate change – call on Australian governments

Noting:

- A. Australia's endorsement of the 2015 UN Paris Climate Change Agreement (COP21) and in particular the global framework to avoid dangerous climate change caused by emissions of greenhouse gases by limiting global warming to well below 2°C and pursuing efforts to limit it to 1.5°C.
- B. Australia's pledge to the 2021 UN Glasgow Conference (COP26) to achieve nett zero emissions by 2050, and the endorsement of this pledge by both the Coalition government at the time of the Conference and the Australian Labour Party then in Opposition.
- C. That all Australian sub-national governments have also endorsed the goal of nett zero emissions by 2050 or earlier.
- D. That all levels of Australian government apart from WA and NT have committed to interim reductions by 2030.
- E. That urgent action to keep the 1.5C goal alive was called for at COP26 with 190 countries pledging to rapidly phase down their use of coal – a pledge that was not adopted by Australia.

- F. That while Australian greenhouse gas emissions in the electricity generation sector are declining, in all other sectors including transport, agriculture and resource extraction emissions continue to increase consistent with a 3C warming scenario if other countries followed similar policies and emissions trajectories.¹

This Synod:

1. understands the theological value of the natural world as a divine blessing intended by God to flourish and to be shared in harmony by human communities, and recognises that this blessing has been spoiled and abused by human greed and carelessness;
2. laments the suffering already being endured across the world by communities facing drought, water insufficiency, loss of arable lands, destructive fire events, cyclones, floods and rising sea levels, and the increasing threat to life caused by rising global temperatures, air pollution and loss of biodiversity which will be borne disproportionately by the poorest of the world's poor;
3. is appalled at the lack of action by governments and powerful corporations who pay lip-service to the need for climate action but do not take the urgent and far-reaching actions consistent with avoiding climate catastrophe and immense suffering;
4. is ashamed of the low ambition for climate action shown by government, major institutions and businesses in Australia, and resolves to hold major stakeholders to account;
5. calls upon the Federal government to explain how its stated support for the 1.5C warming goal can be consistent with its refusal to adopt the COP26 pledge to phase down the use of coal;
6. calls on all levels of Australian government to significantly lift interim 2030 emissions targets in recognition that action must be taken this decade to avoid breaching the 1.5C warming target;
7. calls upon the Federal and each of the sub-national governments to advise what policies it has implemented or plans to implement in order to achieve both the net zero by 2050 goal and the keeping of global warming below 1.5C
8. demands that Australian governments enact legislation to ensure businesses profiting from our shared environment are made accountable and financially responsible for the true cost of environmental degradation including climate change mitigation and adaptation;
9. encourages all levels of Australian government to think beyond the next budget cycle, to commit the level of resources consistent with the scale of the problem, to equip and encourage Australian institutions, media organisations, businesses and places of learning in order that we can work together to develop imaginative and creative responses to climate catastrophe.

Moved: The Very Rev'd Dr Peter Catt
Seconded: TBA

1 Climate Action Tracker <https://climateactiontracker.org/countries/australia/>, accessed 12/2/2022.

SAFE MINISTRY COMMISSION

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

MEMBERSHIP

Mr Garth Blake AM SC (Chairperson)
The Rt Rev'd Dr Gregory Anderson
The Rt Rev'd Dr Ian Coutts
The Rev'd Tracy Lauersen
Ms Nicola Lock
Ms Audrey Mills
Ms Marilyn Redlich (resigned February 2021)
The Rev'd Canon Prof Peter Sandeman
Ms Dianne Shay
with Meenal Selvaratnam (Safe Ministry and Redress Manager)

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1 EXECUTIVE SUMMARY

Introduction

The Anglican Church of Australia (**the Church**) has an on-going challenge to ensure the protection of children and other vulnerable persons from abuse by some clergy and church workers and respond to the impact on those who have been abused, as well as on the Church community. Since the late 1990's the General Synod has initiated the development and promotion of national models, standards and benchmarks in the area of child protection, abuse complaints management and responding to survivors of abuse.

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**), the Royal Commission into Institutional Responses to Child Sexual Abuse (**the Royal Commission**) and the establishment of the National Office for Child Safety. The need to establish a nationally consistent approach to creating an organisational child safe culture is further demonstrated in the National Principles for Child Safe Organisations (**National Principles**), as endorsed by the Council of Australian Governments. This will require ongoing leadership and commitment across the whole Church.

Activity

We have set out our activity since the 17th General Synod in this report.

We have received feedback from the Standing Committee, the Professional Standards Directors' Network, other Commissions, diocesan safe ministry authorities and survivors in relation to some bills for canons, policies and resources. This feedback together with the recommendations of the Royal Commission and the National Principles 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 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 the last 18 years 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.

The development of the National Principles provides a further opportunity for the Church to re-examine its policies and structures and continue to demonstrate its leadership and commitment to child safety and wellbeing. The National Principles demonstrate that a child safe organisation is one that goes further than developing and implementing policies and procedures, and is one that creates a culture that promotes child wellbeing and prevention of harm at all levels of the Church.

General Synod Action

We are submitting 10 recommendations for consideration at this session of the General Synod. Some recommendations relate to legislation and financial resources. The recommendations are grouped together in 7 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 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.

In its report to General Synod in 2017, the Professional Standards Commission recommended that its 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 (**the Commission**) to better express the scope of its functions.

As recommended by the Commission in its report to General Synod in 2017 the function of the Commission is:

- (a) to examine the questions of professional standards, safe ministry practices and training, the protection of children and adults from abuse, 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, the protection of children and adults from abuse, and care and support for ordained and authorised lay ministry.

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

The Safe Ministry Commission has guided the development of a consistent, national approach to matters relating to child safety and complaints handling through its recommendations to the General Synod and the General Synod Standing Committee and has oversight of the Church's response to the recommendations of the Royal Commission into Institutional Responses to Child Sexual Abuse.

Membership

On 23 November 2018, the Primate appointed The Rt Rev'd Dr Ian Coutts as a member of the Commission to fill the vacancy created by the resignation of The Rev'd Canon Tim Spencer. On 1 June 2019, the Primate extended the appointment terms of The Rev'd Peter Sandeman and the Rev'd Tracy Lauersen as members of the Commission to end on the first full Standing Committee meeting after the eighteenth session of General Synod. On 16 April 2021, the Primate extended the appointment terms of Mr Garth Blake AM SC (Chairperson), The Right Rev'd Dr Gregory Anderson, Ms Nicola Lock, Ms Audrey Mills, and Ms Dianne Shay as

members of the Commission to end on the first full Standing Committee meeting after the Eighteenth Session of General Synod.

On February 2021, Ms Marilyn Redlich resigned from the Commission. Since April 2018, we have been grateful to have received the invaluable assistance of Ms Meenal Selvaratnam, the Safe Ministry and Redress Manager.

3 REVIEW OF ACTIVITIES

The work of the Commission arises from references from the General Synod and the Standing Committee. For the last 5 years our focus has been:

- updating *Faithfulness in Service and Being Together*;
- responding to the recommendations of the Royal Commission;
- updating and providing dioceses with advice on the application of the *Safe Ministry to Children Canon 2017*;
- responding to the external audit of diocesan and General Synod performance against the national standards contained in the *Safe Ministry to Children Canon 2017*;
- revising the policy regarding Persons of Concern and developing an audio-visual resource for use in dioceses that provides information about the implementation of the policy;
- developing a *Pastoral Support Guidance* resource for use in dioceses for providing support to people affected by sexual abuse;
- conducting a national consultation and developing national policy and guidelines regarding minimum national standards for professional supervision, professional development and performance appraisals.

Meetings and conferences

We have met for a minimum of 8 days each year and by occasional teleconference. Since 2020 due to COVID-19 restrictions we have met via videoconference on 11 occasions. Prior to the pandemic, 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.

Recommendations

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

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 specifically recommended that the Church should adopt national minimum standards for professional supervision, professional development, and performance appraisals. In the interest of achieving national consistency, the Commission has developed national policies, guidelines and resources in lieu of a canon. Consideration will need to be given as to whether, once the policy and guidelines have been implemented by dioceses, the recommendation for mandatory national standards should be given effect through a canon.

Safe Ministry to Children Canon 2017 Audit

In September 2017, the General Synod passed the *Safe Ministry to Children Canon 2017* which provides national standards in areas of church worker screening and training, the adoption of a consistent code of conduct and risk management strategies for persons of concern. The Canon includes provisions for an external audit of performance against the national standards. As at February 2022, 21 of 23 dioceses had adopted the Canon. The Diocese of Rockhampton is considering adoption of the Canon. The Diocese of North West Australia is considering its own Safe Ministry Bill which will be developed in light of the Canon and the recommendations of the Royal Commission. The Diocese of Sydney has adopted the Canon but has not yet brought into effect. The Diocese of Sydney is operating within the standards and guidelines of its Safe Ministry to Children Ordinance 2018 which are substantially consistent with the Canon.

All dioceses which have adopted the *Safe Ministry to Children Canon 2017* will be audited to measure compliance with the prescribed code of conduct, and prescribed screening, training and persons of concern standards contained in the Canon. The first group of audits commenced in December 2019. The COVID-19 pandemic has caused delays for some audits as site visits could not be conducted in the time allocated. Alternative arrangements were made for quality assurance checks however diocesan engagement with the audit was further impacted by resourcing issues and working from home arrangements. The first two diocesan audit reports are published on the Church's website and can be downloaded here: <https://anglican.org.au/our-work/professional-standards-commission/safeministryaudits/>

Recently there have been developments in child protection regulatory requirements across state and territory jurisdictions and the compliance requirements for Anglican entities. All states and territories have introduced, or are in the process of introducing, a regulatory framework which applies to faith organisations. Some of these require compliance and reporting by Anglican institutions. The General Synod considered it important to introduce national safe ministry standards as soon as possible after the Royal Commission. The national standards established in the *Safe Ministry to Children Canon 2017* were developed in response to the Royal Commission recommendations in the absence of any government regulatory standards at that time. It is expected that the Canon's standards will meet or exceed most government standards but this analysis has not yet been undertaken as many government standards are still in development.

The Commission recently consulted with Australian Catholic Safeguarding Limited (ACSL) which has a mandate to conduct publicly available audits of approximately 300 Catholic Dioceses, religious institutions, and agencies. It was instructive to hear of their response to the

implementation of child safe standards by state and territory jurisdictions, and the ACSL approach to audits with an emphasis on capacity building.

In 2022 the *Safe Ministry to Children Canon 2017* will have been in effect for five years. Given the changes to government regulatory frameworks it would be worthwhile reviewing the reporting, audit and compliance obligations of Anglican institutions to ensure there is no conflict or unnecessary burden in meeting the Church's national standards and local jurisdictional requirements. Further, there should be an exemption from compliance with the obligations provided in the *Safe Ministry to Children Canon 2017* where there are equivalent statutory requirements within a jurisdiction.

Recommendation 1

The General Synod in the light of developing child safety regulatory requirements of States and Territories, requests the Standing Committee to establish a group to:

- (a) review the compliance, audit and reporting obligations of dioceses under the *Safe Ministry to Children Canon 2017* in light of the child safety regulatory requirements imposed on those dioceses by the laws of State and Territories applicable to them;
- (b) provide recommendations as to whether and if so how the requirements of the *Safe Ministry to Children Canon 2017* might be changed for dioceses now subject to a regime imposed by a State or Territory with requirements covering the same subject matter;
- (c) provide recommendations as to whether and if so how to exempt from compliance with the obligations in the *Safe Ministry to Children Canon 2017* to dioceses subject to equivalent statutory requirements imposed by a State or Territory;
- (d) report to the Standing Committee at least twelve months prior to the Nineteenth Session of General Synod;
- (e) present for the approval of the Standing Committee instructions for any legislation to be drafted by the Church Law Commission for consideration at the nineteenth session of General Synod.

The group will consist of the follow persons appointed by the Standing Committee in consultation with the Safe Ministry Commission:

- (a) a chair;
- (b) two representing dioceses in jurisdictions where there are statutory regulatory frameworks relating to child safe standards;
- (c) one from another Christian denomination with experience in undertaking child safety audit processes;
- (d) one from the wider community with experience in child safety audit processes and who is not currently providing services as an employee or contractors to the Anglican Church of Australia or its dioceses;
- (e) four members of the Safe Ministry Commission.

The National Principles for Child Safe Organisations

The National Principles reflect the ten child safe standards recommended by the Royal Commission, with a broader scope that goes beyond sexual abuse to cover other forms of potential harm. In February 2019, the Council of Australian Governments endorsed the National Principles.

The National Principles demonstrate that a child safe organisation is one that goes further than developing and implementing policies and procedures, and is one that creates a culture that promotes child wellbeing and prevention of harm at all levels of the Church. The Safer Churches conference of National Council of Churches in Australia (**NCCA**) held in 2019 identified that the greatest challenge faced by religious organisations seeking to become safe for children is to transform the organisational cultures that enabled children and young people to be abused, and then denied the abuse, and shamed and ignored them.

We consider that it is important to measure and review the Church's progress towards being a child safe institution in light of the National Principles. At present, the National Principles are not mandatory in most jurisdictions; however, each State and Territory is considering the extent to which these principles will apply, whether in the form of legislation or policy.

Recommendation 2

The General Synod requests the Safe Ministry Commission to measure and review the Church's progress towards being a child safe institution in light of the National Principles for Child Safe Organisations.

General Synod Legislation

The Commission has recommended amendments to safe ministry legislation which give effect to the recommendations of the Royal Commission, respond to feedback received from members of the Church community, and promote a nationally consistent response to child safety.

At its meeting on 31 May – 1 June 2019, the Standing Committee received recommendations from the Commission on amendments to legislation and requested the General Secretary to consult with dioceses on these proposed amendments. Consultation papers were circulated to diocesan safe ministry authorities in July 2019 and the issues presented at meetings held in Melbourne, Perth and at the Rural Ministry Conference.

At its meeting on 8 – 9 November 2019, the Standing Committee considered the final recommendations of the Commission and requested the Commission to collaborate with the Church Law Commission to prepare the relevant bills for the eighteenth session of General Synod.

The Commission recommends that General Synod passes the following Bills to give effect to recommendations of the Royal Commission:

- (a) Safe Ministry Legislation Amendments Bill 2022;
- (b) Bill for a Rule to Amend Rule II – Standing Committee (Conflict of Interest) 2022;
- (c) Bill for the Constitution Amendment (Mandatory Deposition) Canon 2022;
- (d) Bill for the Constitution Amendment (Mandatory Suspension) Canon 2022.

References from the 17th General Synod

The 17th General Synod in 2017 referred the following matters to the 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 entitled *Creating Child Safe Institutions* of the Royal Commission issued in July 2016;
- (b) to analyse the final report of the Royal Commission and make recommendations as to actions to be taken;
- (c) 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;
- (d) 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;
- (e) to identify and recommend resources for use in dioceses for responding to family and domestic violence;
- (f) 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.

With respect to **item (a)** of these references, we have deferred the preparation of a report as the Child Safe Standards developed by the Royal Commission have been superseded by the National Principles. This work has been put on hold in light of developing child safety regulatory requirements of the States and Territories.

With respect to **item (b)** of these references, the Commission completed and submitted its recommendations to Standing Committee in May 2018. Following this, the Commission has comprehensively consulted with dioceses and other commissions to develop amendments to safe ministry policies and legislation in response to the Royal Commission recommendations. It appears that the National Principles will be included in the statutory framework for the protection of children in the states and territories. At present the National Principles are not mandatory in most jurisdictions; however, each State and Territory has progressed their implementation in some form. All States and Territories have introduced, or are in the process of introducing, a regulatory framework which applies to faith organisations. The Commission will continue to monitor these legislative changes and determine in due course whether any action is required to implement the National Principles. The Commission, in conjunction with the General Synod Office, has submitted an annual report on the Church's response to the Royal Commission recommendations to dioceses and to the National Office for Child Safety. The 2018, 2019, 2020 and 2021 reports are available on the National Office for Child Safety's website at <https://www.childabuseroyalcommissionresponse.gov.au/annual-progress-reporting/institution-reports>.

With respect to **item (c)** of these references, the Commission has produced an audio visual resource concerning the implementation of the Policy for safe ministry in a parish where there is a risk of sexual abuse by a Person of Concern. The resource, titled *Considering Persons of Concern*, includes interviews with directors of professional standards, a clinical psychologist, and parish representatives. The participation of persons of concern in a parish raises difficult issues which are dealt with in the Persons of Concern video. The Standing Committee has

recommended the resource to dioceses and the General Synod Office has securely distributed the resource to all bishops, registrars and professional standards directors (SC2021/2/3).

With respect to **item (d)** and **(e)** of these references, the Commission has not commenced work on these matters. While the work required to implement **item (e)** is likely to be undertaken by the Family Violence Working Group, the Commission considers it necessary to review *Faithfulness in Service* to examine whether amendments should be made to respond to family and domestic violence as well as to safeguard adults at risk.

Recommendation 3

The General Synod requests the Safe Ministry Commission to review *Faithfulness in Service*:

- (a) in consultation with the Family Violence Working Group to examine whether amendments should be made to respond to family and domestic violence; and
 - (b) to examine whether amendments should be made to safeguard adults at risk;
 - (c) in light of the statutory regulatory frameworks relating to child safe standards;
- and report to the Standing Committee with any proposed amendments;

Recommendation 4

The General Synod requests the Safe Ministry Commission to continue to report to the Standing Committee on the Church's progress towards responding to the recommendations of the Royal Commission and make recommendations to the Standing Committee as to any further actions to be taken.

Recommendation 5

The General Synod:

- (a) notes the endorsement of the Persons of Concern video by the Standing Committee; and
- (b) requests the Safe Ministry Commission to consult with dioceses to seek feedback regarding the usage and usefulness of the resource.

References from the Standing Committee since the 17th General Synod

Recommendations of the Final Report of the Royal Commission

At its meeting on 24 March 2018, the Standing Committee requested the Safe Ministry Commission to develop an implementation plan setting out the timeframe for the proposed actions to be taken in response to the recommendations in the final report of the Royal Commission (SC2018/02/03). At its meeting on 11-12 May 2018, the Standing Committee considered the Commission's implementation plan and requested the Commission to collaborate with dioceses and Anglican bodies to prepare:

- (a) a policy relating to the management of actual or perceived conflicts of interest (and required amendments to relevant legislation) (SC2018/02/30);
- (b) a policy as to the circumstances in which a member of the clergy
 - a. who is the subject of a complaint of child sexual abuse which is substantiated should be permanently removed from ministry; and

- b. who is convicted of an offence relating to child sexual abuse should be permanently removed from ministry and deposed from holy orders. (SC2018/02/31);
- (c) an amendment of *Being Together* to expressly refer to the importance of child safety (SC2018/02/32);
- (d) amendments to *Faithfulness in Service* and the *Safe Ministry to Children Canon 2017* to give effect to the policy in the Bishops' Protocol in relation to private confession by children (SC2018/02/33);
- (e) a policy in relation to a national approach for the selection of candidates for ordination with regard to safe ministry (and any required amendments to the *Safe Ministry to Children Canon 2017* or another proposed canon) (SC2018/02/34);
- (f) a policy in relation to minimum training on child safety and the provision of opportunities for external training on best practice approaches to child safety (SC2018/02/35);
- (g) a policy in relation to whether the scope of the *National Register Canon 2007* should be extended to cover officers, employees and volunteers of all Anglican Church of Australia institutions (and any required amendments to the *National Register Canon 2007*) (SC2018/02/36);
- (h) a policy in relation to mandatory national standards for clergy and church workers for professional development, professional/pastoral supervision and performance appraisals (and any required amendments of the *Safe Ministry to Children Canon 2017* or another proposed canon) (SC2018/02/37);
- (i) a policy for accredited leadership training for bishops including in relation to the promotion of child safety (and any required amendments to the *Safe Ministry to Children Canon 2017*) (SC2018/02/38);
- (j) a policy for accredited age-appropriate prevention education for children in institutions of the Anglican Church of Australia that have children in their care other than Church bodies specified in section 9(2) of the *Safe Ministry to Children Canon 2017* (and any required amendments to the *Safe Ministry to Children Canon 2017*) (SC2018/02/39);
- (k) a national repository of people with relevant professional expertise to provide advice on matters relating to child sexual abuse and child safety including advice to mandatory reporters on reporting obligations (SC2018/02/40);
- (l) a policy for the accountability of diocesan bishops for the decisions they make with respect to child safety that are not covered by the *Episcopal Standards (Child Protection) Canon 2017* (and required amendments to relevant legislation) (SC2018/02/41);
- (m) a policy regarding the retention, for at least 45 years, of records relating to child sexual abuse that has occurred or is alleged to have occurred and was perpetrated or alleged to have been perpetrated by their clergy or church workers (SC2018/02/43);
- (n) a policy regarding the implementation of records and recordkeeping principles specified in recommendation 8.4 of the Final Report of the Royal Commission (SC2018/02/44);
- (o) a policy on whether professional standards and disciplinary ordinances and other complaint handling policies of these bodies and their affiliates should require that:

- a. upon receiving a complaint of child sexual abuse, an initial risk assessment is conducted to identify and minimise and risks to children; and
 - b. if a complaint of child sexual abuse against a member of the clergy or church worker is plausible, and there is a risk that person may come into contact with children in the course of their ministry, the person be stood down from ministry while the complaint is investigated. (SC2018/02/45);
- (p) a clear, accessible and child-focused complaint handling policy and procedure for institutions of the Anglican Church of Australia that sets out how the institution should respond to complaints of child sexual abuse (SC2018/02/46);
- (q) amendments of *Faithfulness in Service* and the *Safe Ministry to Children Canon 2017* to require that clergy and church workers who know or suspect that a child is being or has been sexually abused in an institutional context should report the abuse to police (SC2018/02/47).

Items (a), (b), (l) and (o) have been addressed in the Bill for the Safe Ministry Legislation Amendments Canon 2022, Bill for a Rule to amend Rule II – Standing Committee (Conflict of Interest) 2022, Bill for the Constitution Amendment (Mandatory Deposition) Canon 2022 and Bill for the Constitution Amendment (Mandatory Suspension) Canon 2022.

Item (c) has been completed. The Standing Committee at its meeting held on 16-17 April 2021 approved the proposed changes to *Being Together* to respond to recommendation 16.3 of the Royal Commission (SC2021/2/27). The revised *Being Together* is published on the Anglican Church of Australia website and is available to download here: <https://anglican.org.au/our-work/professional-standards-commission/prevention/>

Item (h) has been partially completed. The Royal Commission specifically recommended that the Church should adopt national minimum standards for professional supervision, professional development, and performance appraisals. In the interest of achieving national consistency, the Safe Ministry Commission has developed a document titled *Ministry Wellbeing and Development: Policy, Guidelines and Resources*, in lieu of a canon. The Standing Committee at its meeting held on 12-13 November 2021 endorsed the document and recommended dioceses give effect to the policy and guidelines (SC2021/4/25). Consideration will need to be given as to whether once the policy and guidelines have been implemented by dioceses, the recommendation for mandatory national standards should be given effect though a canon. The Commission wishes to express its gratitude to Rob McGregor who has been responsible for the editing and layout of the resource to facilitate accessibility for its users.

The Commission has submitted proposals for the implementation of **items (d), (k) and (q)** for consideration by Standing Committee at a future meeting. The Commission will continue to collaborate with the relevant Anglican bodies to progress the work of the outstanding items.

The Commission will continue to collaborate with the Mission and Ministry Commission and the Anglican Theological Educators Network to progress the work of **items (e), (f), and (i)**, and with Anglicare Australia and Anglican Schools Australia on **items (g) and (j)**. The Commission will seek input from the Registrars Network with regards to **items (m) and (n)**.

With regard to **item (p)**, the National Office for Child Safety has developed a *Complaint Handling Guide* which provides practical advice to organisations about how to develop, implement and maintain a complaint-handling system that prioritises child safety and promotes the rights of children and young people to have a voice in decisions that affect them. The Commission considers that the guide may provide the benchmarks required for the development of national complaint handling policy and procedure for the Church.

Recommendation 6

The General Synod notes:

- a) Royal Commission recommendations 16.4, 16.44 and 16.45 for national mandatory standards for professional development, professional/pastoral supervision and performance appraisals; and
- b) the endorsement of the *Ministry, Wellbeing and Development: Policy, Guidelines and Resources* document by the Standing Committee and encourages dioceses to fully implement the policy and guidelines to enhance the wellbeing and professional development of clergy and some paid church workers.

Recommendation 7

The General Synod requests the Safe Ministry Commission in consultation with diocesan safe ministry authorities to develop a clear, accessible and child-focused complaint handling policy which addresses the guidelines provided in the National Office for Child Safety *Complaint Handling Guide*, and make recommendations to the Standing Committee.

Safe Ministry to Children Canon 2017 – Screening Standards

The *Safe Ministry to Children Canon 2017* empowers the Standing Committee by a two-thirds majority by resolution to amend the Second Schedule by prescribing amendments to the prescribed standards, and by determining the date on which the amendments to the prescribed standards shall come into force. Prior to exercising this power the Standing Committee is required to consult with the Commission and diocesan safe ministry authorities.

At the request of Standing Committee, the Commission consulted with dioceses on several proposed changes to the criminal history assessment and safe ministry assessment (SC2018/02/26, SC2018/02/48, SC2018/03/39, SC2018/03/40). At its meeting in November 2018, the Standing Committee approved the proposed changes to the *Safe Ministry to Children Canon 2017* and the relevant Safe Ministry Checks (SC2018/03/40).

The Standing Committee also requested the Commission to investigate the adequacy of the standards for church workers under the age of 18 years under the *Safe Ministry to Children Canon 2017* including whether they are appropriate to address the risk of child on child abuse (SC2018/03/45). The Commission has consulted with experts in child development and considers the screening of church workers under the age of 18 to be necessary. In response to this issue, the Commission has developed standards of supervision for church workers under the age of 16. The Standing Committee at its meeting held on April 16-17 2021 amended the *Safe Ministry to Children Canon 2017* to incorporate those standards of supervision for church workers under the age of 16 (SC2021/2/26).

The Primate referred correspondence from the Diocese of Sydney to the Commission requesting changes relating to the definition of psychological assessment in the *Safe Ministry to Children Canon 2017*. The Commission commenced a diocesan consultation on 5 February 2021 regarding proposed changes to the definition of psychological assessment. The Standing Committee at its meeting held on 16-17 April 2021 approved the proposed changes to the definition of psychological assessment and amended the *Safe Ministry to Children Canon 2017* to incorporate those changes (SC2021/2/25).

During the course of its work the Commission identified a gap in the prescribed screening standards for occasional ministry to children for those who exercise a pastoral ministry which has direct contact with children that is not regular and not incidental. The Commission

consulted with diocesan safe ministry authorities and submitted a proposal for the standards for screening for occasional ministry for consideration by Standing Committee at a future meeting (SC2019/02/47).

Safe Ministry to Children Canon 2017 – Equivalent Code of Conduct

The *Safe Ministry to Children Canon 2017* confirms *Faithfulness in Service* as the prescribed code of conduct for a Church body subject to the Canon, unless an application is made for approval of an alternative. Section 5(3) of the Canon states:

Subject to subsection (2), the prescribed code of conduct shall apply to clergy and church workers in a Church body unless the Standing Committee by a two thirds majority, on application by a province or diocese, determines that the Church body has a code of conduct containing equivalent standards of conduct for observance, and guidelines for conduct to be followed, by its clergy and church workers as appropriately adapted to the context of the Church body that give substantial effect to the standards of conduct and the guidelines for conduct contained in the prescribed code of conduct.

To date, the Commission has reviewed and provided advice to the Standing Committee regarding the following equivalent code of conduct:

- (a) Anglican Schools and Education & Care Services (approved by Standing Committee at its meeting in November 2018 (SC2018/03/41).

Other activities since the 17th General Synod

We have engaged in a range of other activities since the 17th General Synod in 2017.

The Commission has developed a resource titled *Providing pastoral support to people affected by sexual abuse: Guidance for clergy and church workers in the Anglican Church of Australia*. The resource seeks to assist clergy and church workers in the provision of effective pastoral support to those affected by sexual abuse. The Commission wishes to express its gratitude to Rob McGregor who has been responsible for the editing and layout of the resource to facilitate accessibility for its users. At its meeting on 4 March 2022, the Standing Committee endorsed the resource and recommended dioceses distribute the document to parishes and applicable agencies for use by clergy and church workers (SC2022/1/26).

Recommendation 8

The General Synod notes the endorsement of the *Providing pastoral support to people affected by sexual abuse: Guidance for clergy and church workers in the Anglican Church of Australia* resource developed by the Safe Ministry Commission and encourages dioceses to make this resource available to clergy and church workers providing pastoral care.

5 ANGLICAN COMMUNION

Garth Blake is the chair of the Anglican Communion Safe Church Commission (**ACSCC**) and Marilyn Redlich was its facilitator until June 2021. The ACSCC's remit is to promote the safety of people within churches of the Anglican Communion – with a particular focus on children, young people and vulnerable adults.

During the first phase of its work from 2016-2019, the ACSCC identified safeguarding policies and procedures already in place within the Anglican Communion and developed new

international guidelines. The guidelines were presented at the Anglican Consultative Council held in Hong Kong from 28 April to 5 May 2019. The Anglican Consultative Council passed the following resolutions which are relevant to the work of the ACSCC:

'The Anglican Consultative Council, recognising the failures of the past, is determined that every church in the Anglican Communion is a safe place for everyone, especially children, young people and vulnerable adults, and therefore:

1. *approves the 'Guidelines to enhance the safety of all persons – especially children, young people and vulnerable adults – within the provinces of the Anglican Communion', and authorises the Standing Committee to amend the Guidelines, in consultation with the Anglican Communion Safe Church Commission*
2. *requests each Member Church and each extra-provincial Church under the direct metropolitan jurisdiction of the Archbishop of Canterbury to take the following five steps:*
 - a. *adopt the Charter and implement the Protocol, where it has not done so*
 - b. *implement the Guidelines*
 - c. *report to ACC18 on the steps taken to adopt the Charter, and to implement the Protocol and Guidelines*
 - d. *appoint a representative with the responsibility of liaising with the Commission regarding the adoption of the Charter, implementation of the Protocol and the Guidelines, and the development of recommendations for the enhancement of the safety of children, young people and vulnerable adults in the Anglican Communion, and*
 - e. *encourage those with safe church/safeguarding responsibilities in the province to join the Anglican Communion Safe Church Network*
3. *requests the Secretary General to reconstitute the Anglican Communion Safe Church Commission with the terms of reference as approved by the Standing Committee.*

At its meeting in November 2019 and at the request of the Commission, the Standing Committee agreed to welcome the *Guidelines to enhance the safety of all persons – especially children, young people and vulnerable adults – within the provinces of the Anglican Communion* and asked the Commission to review the guidelines and report to the Standing Committee on any steps necessary to implement them (SC2019/02/53).

6 JOINT CHURCH ACTION

Some of our members attended the Safer Churches conference held on 17 and 18 September 2019 in Brisbane organised by the NCCA. This conference provided a valuable opportunity for our members to meet with representatives of other denominations dealing with professional standards issues. Garth Blake and Meenal Selvaratnam are the representatives of the Church on the NCCA Safe Church Network.

Recommendation 9

The General Synod commends the National Council of Churches in Australia for organising the Safer Churches Conference on transforming the culture of safeguarding within 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.

7 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 and the adoption of the *Safe Ministry to Children Canon 2017* is matched by effective action. It is recommended that the General Synod requests the 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 10

The General Synod requests the Safe Ministry Commission to report to the 19th General Synod as to the progress of the Church in the development and implementation of safe ministry policies and structures.

APPENDIX – MOTIONS FOR THE 18th GENERAL SYNOD**Motion 1**

The General Synod receives the report of the Safe Ministry Commission.

Motion 2

The General Synod in the light of developing child safety regulatory requirements of States and Territories, requests the Standing Committee to establish a group to:

- a) review the compliance, audit and reporting obligations of dioceses under the *Safe Ministry to Children Canon 2017* in light of the child safety regulatory requirements imposed on those dioceses by the laws of State and Territories applicable to them;
- b) provide recommendations as to whether and if so how the requirements of the *Safe Ministry to Children Canon 2017* might be changed for dioceses now subject to a regime imposed by a State or Territory with requirements covering the same subject matter;
- c) provide recommendations as to whether and if so how to exempt from compliance with the obligations in the *Safe Ministry to Children Canon 2017* to dioceses subject to equivalent statutory requirements imposed by a State or Territory;
- d) report to the Standing Committee at least twelve months prior to the Nineteenth Session of General Synod;
- e) present for the approval of the Standing Committee instructions for any legislation to be drafted by the Church Law Commission for consideration at the nineteenth session of General Synod.

The group will consist of the follow persons appointed by the Standing Committee in consultation with the Safe Ministry Commission:

- i. a chair;
- ii. two representing dioceses in jurisdictions where there are statutory regulatory frameworks relating to child safe standards;
- iii. one from another Christian denomination with experience in undertaking child safety audit processes;
- iv. one from the wider community with experience in child safety audit processes and who is not currently providing services as an employee or contractors to the Anglican Church of Australia or its dioceses;
- v. four members of the Safe Ministry Commission.

Motion 3

The General Synod requests the Safe Ministry Commission:

- a) to measure and review the Church's progress towards being a child safe institution in light of the National Principles for Child Safe Organisations, and report to the Standing Committee;

- b) to continue to report to the Standing Committee on the Church's progress towards responding to the recommendations of the Royal Commission into Institutional Responses to Child Sexual Abuse and make recommendations to the Standing Committee as to any further actions to be taken;
- c) in consultation with diocesan safe ministry authorities to develop a clear, accessible and child-focused complaint handling policy which addresses the guidelines provided in the National Office for Child Safety Complaint Handling Guide, and make recommendations to the Standing Committee;
- d) to report to the 19th General Synod as to the progress of the Church in the development and implementation of safe ministry policies and structures
- e) to review *Faithfulness in Service*:
 - i. in consultation with the Family & Domestic Violence Working Group to examine whether amendments should be made to respond to family and domestic violence; and
 - ii. to examine whether amendments should be made to safeguard adults at risk
 - iii. in the light of the statutory regulatory frameworks relating to child safe standards
 and report to the Standing Committee with any proposed amendments.

Motion 4

The General Synod:

- a) notes the endorsement of the Persons of Concern video by the Standing Committee; and
- b) requests the Safe Ministry Commission to consult with dioceses to seek feedback regarding the usage and usefulness of the resource.

Motion 5

The General Synod notes:

- a) Royal Commission recommendations 16.4, 16.44 and 16.45 for national mandatory standards for professional development, professional/pastoral supervision and performance appraisals; and
- b) the endorsement of the *Ministry Wellbeing and Development: Policy, Guidelines and Resources* document by the Standing Committee

and encourages dioceses to fully implement the policy and guidelines to enhance the wellbeing and professional development of clergy and some paid church workers.

Motion 6

The General Synod:

- a) notes the endorsement of the *Providing pastoral support to people affected by sexual abuse: Guidance for clergy and church workers in the Anglican Church of Australia* resource by the Standing Committee; and

- b) encourages dioceses to make this resource available to clergy and church workers providing pastoral care to enhance the pastoral care of those who have been affected by sexual abuse.

Motion 7

The General Synod commends the National Council of Churches in Australia for organising the *Safer Churches Conference* on transforming the culture of safeguarding within 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.

FAMILY VIOLENCE WORKING GROUP

A PROGRESS REPORT AND RECOMMENDATIONS FOR ACTION

MEMBERSHIP

THE REVEREND TRACY LAUERSEN (CONVENOR)
THE RIGHT REVEREND GENIEVE BLACKWELL
THE REVEREND SCOTT HOLMES
DR KARIN SOWADA
MRS RUTH HOLT
THE REVEREND CANON SANDY GRANT (Resigned 6/21)
Dr NAOMI PRIEST (Resigned 2018)

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EXECUTIVE SUMMARY

The Anglican Church of Australia (the church) recognises that the worldwide problem of family violence affects many Australians, including those who identify as Anglicans. The prevalence and nature of family violence, including intimate partner violence, for many Australians, including those in faith communities was highlighted by the Royal Commission into Family Violence conducted in 2016. Preventing family violence has also been a priority for The Council of Australian Governments (COAG). Faith-based contexts are one of eleven identified settings where social norms, attitudes and practices are formed and reinforced and so are a key context for primary prevention work.

At our 17th General Synod in 2017 (GS17), the church resolved to investigate this problem as it affects those in our own church communities, to understand its nature and the ability of our clergy to respond to the problem in parish communities.

This report presents a summary of the work that has been undertaken since GS17 by the Family Violence Working Group and makes recommendations for the ongoing work of preventing and responding to family violence affecting Australian Anglicans.

The primary work of the Family Violence Working Group established by Standing Committee following GS17, has been the National Anglican Family Violence Project (NAFVP).

The five recommendations we are bringing to the 18th General Synod of the Anglican Church of Australia flow from the project and other priorities identified by Standing Committee.

FAMILY VIOLENCE WORKING GROUP OUTCOMES AT A GLANCE

3 Independent Research studies



Over 3000 Research Participants



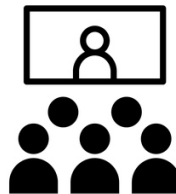
28 Key Findings about Family Violence



10 Commitments by the Anglican Church of Australia



2 National Delegates Conferences



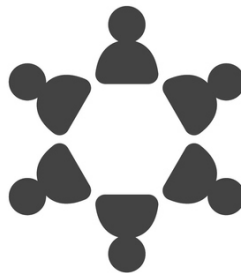
Media representation to disseminate information



Many Meetings



Meetings of Diocesan Representatives established



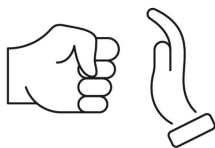
Research Data added to National Research Archives



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Services of Lament

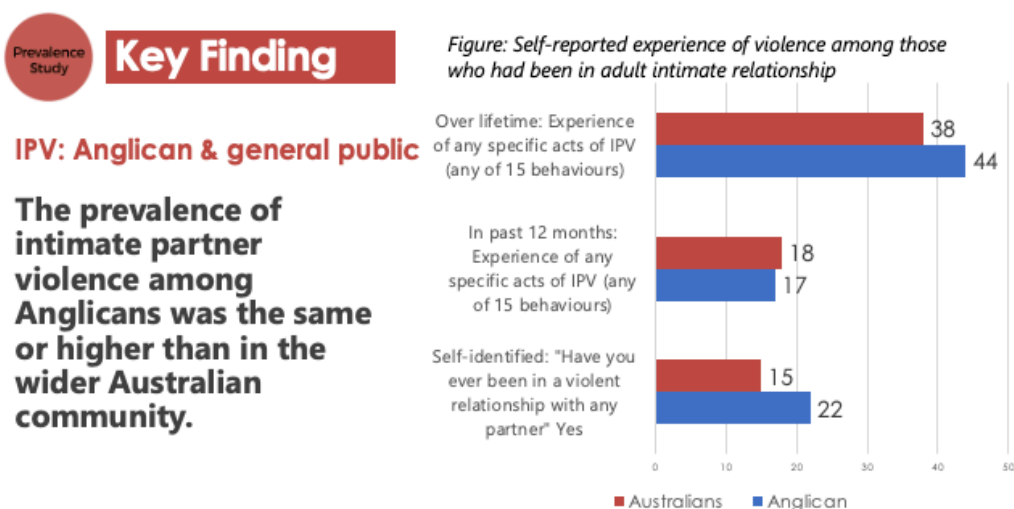
5 years of work towards prevention



4 Research Papers



INTIMATE PARTNER VIOLENCE – THE STATISTICS



Source: 2019 NAFVP Prevalence Study. Percentages are based on those who indicated they had ever been in an adult intimate relationship (all Anglican n = 1287). Composite Abuse Scale – short form was used for the first two measures.



1

OUR PURPOSE

1. The Family Violence Working Group (FVWG) was established by the Standing Committee of the Anglican Church of Australia in December 2017 following General Synod resolution R50/17 on Domestic Violence. The FVWG terms of reference, established by resolution of the GSSC encompassed a number of additional General Synod motions and included the following:
 1. Investigate a professionally designed, independent research study into the nature and prevalence of family violence within the Australian Anglican Church population.
 2. Establish the nature and extent of current Family Violence policies, pastoral care frameworks and training modules across Dioceses.
 3. Develop a “best practice” model policy and pastoral care framework for responding well to situations involving family violence within our parishes and organisations
 4. Recommend curriculum content and/or guidelines to address unhealthy views about power or the marginalisation of women and other survivors of family violence.

MEMBERSHIP OF THE GROUP

2. On December 2017, the Primate appointed the Reverend Tracy Lauersen as Convenor of the group, followed by the appointment of Dr Karin Sowada, the Right Reverend Genieve Blackwell, the Reverend Scott Holmes, the Reverend Canon Sandy Grant and Dr Naomi Priest as members of the group. Dr Naomi Priest resigned after two meetings due to a conflict of interest in the proposed Research and Mrs Ruth Holt was appointed in November 2018. These appointments were for a term concluding after the 18th General Synod. The Reverend Sandy Grant resigned his membership in June 2021. We are currently considering nominations for the appointment of a new member.

¹ Research reports can be downloaded here <https://anglican.org.au/our-work/family-violence/>
Diagram from presentation to Standing Committee

3. Over the past five years we have been grateful for the input from many Diocesan representatives who have helped progress our work and who have participated in a number of conferences run by the group.

REVIEW OF ACTIVITIES

4. Since being established by Standing Committee five years ago, our work has focused on
 - progressing the Synod's resolutions to both understand and to address family violence in so far as it affects members of our churches
 - scoping, commissioning and steering independent research into the nature and prevalence of family violence in the Australian Anglican population
 - updating and providing Dioceses with advice and information about the findings of the research and actions that can be taken to prevent violence
 - consulting with Dioceses and those within our churches who are affected by family violence, and those who minister to them.
 - bringing the results of the research to light in the national conversation around violence against women, the community and the church
 - developing a framework for the Church to respond to the findings of the Research and consulting with all Anglican stakeholders to develop Ten Commitments for Prevention and Response to Domestic and Family Violence in the Australian Anglican Church.
 - working with Standing Committee to establish a new Families and Culture Commission that can take the work forward
5. We have undertaken research and received feedback from the Standing Committee, from Diocesan representatives, from Anglican Church of Australia Commissions, from researchers and from survivors of family violence. This feedback has been taken into account in both our work and the recommendations of this report.
6. We express our gratitude to the General Synod Standing Committee for their ongoing prioritising of this matter throughout the five years since the 17th General Synod.
7. The Working Group has
 - met on 23 occasions since GS17, either face-to-face or via teleconference or 'Zoom since being established.
 - held two two-day Conferences with Diocesan Family Violence representatives to discuss research, hear keynote sessions on Family Violence, to consult concerning the churches response and next steps and to identify priorities.
 - worked with Standing Committee to scope and commission the National Research Project into Family Violence in those associated with our Anglican Churches
 - created a steering group for the Research Project that has met regularly with the Researchers to manage the research project.
 - surveyed Diocesan policies, training approaches and pastoral care frameworks.
 - In consultation with dioceses, and victim/survivors, developed a set of commitments called *Ten Commitments for Prevention and Response to Domestic and Family Violence in the Anglican Church of Australia* to guide the Churches best-practice response to family violence in Anglican faith communities.

8. TIMELINE OF CRITICAL ACTIVITIES

2018

- 19/02/2018 - Initial meeting of the Family Violence Working Group (FVWG)
- February 2018 - First scoping brief commissioned with an Australian University
- May 2018 – Standing Committee considers first brief. FVWG seeks approval to obtain two more scoping briefs and to bring back a recommendation and quotes to Standing Committee at its next meeting
- July 2018 - September 2018- Dioceses are surveyed regarding existing DFV Policies and Training
- November 2018 - FVWG brings three proposals before Standing Committee for consideration for a National Anglican Family Violence Study Project. Standing Committee approves the research proposal presented by NCLS Research. Standing Committee locates and approves contingency funds to support the research.

2019

- March 2019 - NCLS work closely with the FVWG and commence setting up the research project. Charles Sturt University are consulted for ethics approval for the study.
- 18-19 March, 2019 - FVWG hosts a Conference for Diocesan Delegates in Sydney to brief delegates on the research project and to discuss resources, policies and priorities.
- June 2019 - Primate's Press Release regarding the National Anglican Family Violence Project (NAFVP)
- November 2019 – The Human Research Ethics Committee of Charles Sturt University gives ethics approval for the first part of the research study and research commences.
- December 2019: The National Anglican Family Violence Project (NAFVP) Prevalence study is undertaken.

2020

- February 2020 - Family Violence Working Group draft National Principles for prevention and response to Violence in Anglican communities of faith
- The Working group continues to drive the research forward via its Steering Committee for the Research Project which meets regularly with NCLS Researchers.
- Refinement of the National Principles (later titled Ten Commitments) Meetings conducted using web platforms rather than in person due to COVID-19.
- NAFVP Experience Study begins with an initial Scoping Survey
- (September 2020 to January 2021)

2021

- Standing Committee briefing
- April 2021. Standing Committee endorses Ten Commitments for Prevention and Response to Domestic and Family Violence in the Anglican Church of Australia
 - 2nd June: Bishops briefing on NAFVP research findings
 - 4th June: Women Bishops briefing
 - Public Release of the Top Line Results of the Research findings (see APPENDIX 2):
 - 9th June: Media Release
 - 8th June: Lead article in *The Australian*
 - 9th June: Interviews on Christian Radio

- 9th June ff: Letters to Prime Minister, Minister for Women and Various MP's
- 10th June: Appearance on ABC, The Drum
- 11th June: Convenor briefing for region of Melbourne Diocese
- 14th June: +Genieve Blackwell Opinion piece: The Age
- 16th June: Convenor meets with MP: The Honorable Katie Allen, member for Higgins.
- 16th June: Response from *Our Watch* to Ten Commitments
- 18th June Gippsland Anglican Article
- 2nd July; Adelaide Anglican Website Article (Convenor)
- 5th July: Convenor meets with Senator Amanda Stoker, Assistant Minister for Women
- 7th August: Convenor Presentation at Evangelical Women in Academia Conference
- 10-11 August: FVWG Deliver National "Next Steps" Conference
- 24th August : Presentation at Gippsland Clergy Conference
- 27th August : Eternity Article (Convenor)
- 17th September: Personal Submission (T Lauersen) to the Department of Social Services (DSS), the Office for Women (Department of Prime Minister and Cabinet) (OfW) and consultation partners involved in developing the next National Plan to end violence against women and children (next National Plan).
- 23rd September: Response from Office of Prime Minister
- October edition of Equip Journal: Article (Convenor)
- Several Anglican websites in Australia, UK and America publish reports, as have a number of Anglican Press journals in Australia.

2022

- Reports for Standing Committee Executive, Standing Committee and General Synod
- Data sets from the NAFVP made available to the public

GENERAL SYNOD ACTION

9. We are submitting 4 recommendations for consideration at this session of the General Synod. Some recommendations relate to the findings of the National Anglican Family Violence Research Project and others to the ongoing work of family violence prevention.
10. We will report to the Nineteenth Session of General Synod as to the progress of the tasks assigned by the General Synod and its Standing Committee.
11. We are grateful to Standing Committee. The 17th General Synod resolved to ask Standing Committee to investigate the possibility of conducting research into the nature and prevalence of family violence affecting Australian Anglicans. No budget was allocated for the work. Standing Committee recognized the importance of this work and its urgency and found the necessary funds for the research. This began under the leadership of Archbishop Philip Freier and continued under the leadership of Archbishop Geoff Smith. Our special thanks also to Standing Committee member Bishop Michael Stead for his ongoing help and advice.
12. We are also grateful to each of the dioceses who have participated in our two National Conferences on family violence. Each diocese funded the participation of their

representatives. Anglican Deaconess Ministries were generous in providing a venue and even catering for our first Conference. Presenters freely shared their expertise. Our second Conference was run over ZOOM due to Covid and border restrictions but was a success thanks to the unchanged commitment of Dioceses to participate.

13. This has been challenging work and the research produced some disturbing findings, along with some encouraging findings. Someone commented upon hearing about the research being undertaken *Sunlight is the best disinfectant. We are no less broken than the world around us. Unless we face our failings, we cannot fix them.* The members of the working group have played a part in helping the church to understand the problem of family violence as it affects Australian Anglicans. Working together we can learn from these findings, driving positive change and create the good news story of a church that responded appropriately. That is worthy of the gospel we proclaim.
14. We consider it a great privilege to serve the church in this work and to have played an important role in making family violence as it affects Anglicans a part of the broader National Conversation on these matters. Whilst we feel we have been able to achieve a number of significant outcomes relating to understanding the problem, the work of preventing and responding effectively to family violence affecting members of our churches is only just beginning. Therefore a number of recommendations relate to the setting up of a new Commission to take this work forward.

1. THE NATIONAL ANGLICAN FAMILY VIOLENCE PROJECT

Background

15. The first task of the Family Violence Working Group was to investigate a professionally designed, independent research study into the nature and prevalence of family violence within the Australian Anglican Church population in response to the following resolution of General Synod:

That this General Synod requests the General Synod Standing Committee to investigate and if appropriate commission (using contingencies or other available sources of funding) a professionally designed and independent research study into the nature and prevalence of family violence prevalence [sic] within the Australian Anglican Church population. The General Synod Standing Committee could also explore the feasibility and practicality of inviting other denominations to consider participation in any such independent research. (R50/17 Domestic Violence Longitudinal Study)

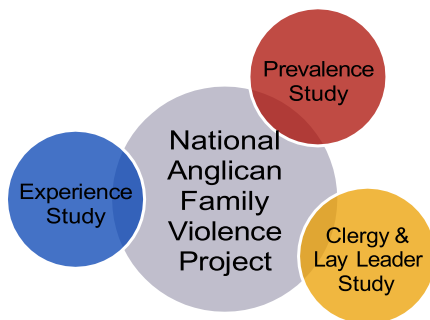
16. Over the course of a year, the working group obtained three scoping briefs from several Australian Universities and a Research Centre for the Standing Committee to consider. In November 2018, Standing Committee chose NCLS research to conduct the research with ethics approval to be sought from Charles Sturt University. Standing Committee allocated funding from contingency funds.
17. For over 25 years, NCLS Research has used empirical research to inform resources for churches to nurture life and health in their congregations, leaders and local community. They have worked with over 20 denominations in Australia and have been responsible for the largest longitudinal study of churches in the world: The National Church Life Survey, which commenced in 1991.

Diocesan Consultations 2018 & National Diocesan Conference 2019

18. In 2018, the Working Group contacted diocesan Bishops and Registrars, asking for a representative that we could consult with as we worked on those priorities identified by Standing Committee.
19. On 18-19 March of 2019, the working group held a conference for those delegates to familiarise dioceses with the upcoming study, to brief them on the findings of a recent UK study into Churches and Domestic abuse and to create an opportunity for Diocesan delegates to share resources and discuss pastoral and policy responses to Family violence by the Anglican Church. The Conference was attended by about 40 representatives from across Australia, with a majority of dioceses represented. The Working Conference enabled a contact list to be produced so that the working group could liaise as needed with Dioceses.
20. We are grateful to keynote presenter: Dr Kristen Aune, Senior Research Fellow at Coventry University who was the Principal Investigator on the 2016-18 project 'Domestic Abuse in UK Churches: A Case Study of Cumbria' (with Dr Rebecca Barnes at the University of Leicester and Mandy Marshall, Director of the charity Restored). Dr Aune was visiting Australia and briefed Conference Delegates on the UK study. Dr Ruth Powell of NCLS outlined the three research priorities for The National Anglican Family Violence Project (NAFVP) and responded to questions from delegates. The Reverend Scott Holmes (Manager, Practice Development, Our Watch Australia: Ending Violence against Women and Children) gave a presentation on the drivers of family violence. The Reverend Tracy Lauersen, the Right Reverend Genieve Blackwell, Dr Karin Sowada, The Reverend Sandy Grant and Ruth Holt co-led working sessions where delegates shared resources and discussed pastoral and other responses and identified priorities.
21. Work continued on the National Anglican Family Violence Project (NAFVP) throughout 2019. A steering group was established with The Reverend Tracy Lauersen and Ruth Holt meeting regularly with the Researchers to progress the project. Family Violence is a broad concept which can include violence between intimate partners, parents and children, siblings and extended family members (AIHW, 2018). The National Anglican Family Violence Project focused on violence between intimate partners. This is sometimes called 'domestic violence' or 'intimate partner violence'(IPV): violence between partners who are or were in a married or de facto relationship or a dating relationship. IPV is defined by the World Health Organisation as: "behaviour within an intimate relationship that causes physical, sexual or psychological harm, including acts of physical aggression, sexual coercion, psychological abuse and controlling behaviours" (WHO 2010, p.10) and similarly by the Australian National Community Attitudes Towards Violence Against Women Survey as: "any behaviour by a man or a woman within an intimate relationship that causes physical, sexual or psychological harm to those in the relationship" (ABS 2018).² Typically, one partner tries to exert power and control over the other, usually through fear (AIHW 2018).

² World Health Organization (WHO) (2010). Preventing intimate partner and sexual violence against women: Taking action and generating evidence. World Health Organization. Australian Institute of Health and Welfare (AIHW) (2018). Family, domestic and sexual violence in Australia 2018. (Cat. no. FDV 2). AIHW. Australian Bureau of Statistics (ABS) (2018). National Community Attitudes Towards Violence Against Women Survey: Directory of Family, Domestic, and Sexual Violence Statistics, 2018 (No. 4430.0). <https://www.abs.gov.au/ausstats/abs@.nsf/Lookup/by%20Subject/4533.0~2018~Main%20Features~National%20Community%20Attitudes%20Towards%20Violence%20Against%20Women%20Survey~16>,

22. The National Anglican Family Violence Project started in 2019 and was completed in early 2021. It comprised three research studies:



Study One: The Prevalence of intimate partner violence among Australians who identify as Anglican

Study Two: The attitudes and practices regarding Intimate Partner Violence among Anglican clergy and local church leaders.

Study Three: the nature of experiences of intimate partner violence for those with a connection with Anglican churches and how the Anglican Church featured in these experiences.

23. Over 3,000 men and women participated in the studies and we express our gratitude to them for participating and for sharing their experiences with the researchers and for helping the church to understand the prevalence and nature of such violence as it affects those who identify as Australian Anglicans.

Key Findings

24. Top Line Results and findings for the Project can be found in Appendix 2 of this report.

28 Key findings of the research which studied representative samples of both Anglicans and those from the broader Australian population were reported by NCLS and included the following:

- **The prevalence of Intimate Partner Violence (IPV) among Anglicans was the same or higher than in the wider Australian community.**
- **Women were much more likely than men to have experienced IPV.**
- **Most Anglican victims of IPV did not seek help from Anglican Churches, but for those that did most reported that it positively changed the situation or helped them feel supported.**
- **Clergy and lay leaders were well-informed about breadth of IPV and understood that it was more frequently men who commit violence.**
- **Most clergy felt that having women on the pastoral team equips the Church to better respond to IPV.**
- **Clergy confidence in their personal capacity to respond to IPV was low to moderate.**
- **Perpetrators' misuse Christian teachings and positional power.**

25. Detailed reports on the research and for each study can be found on the website of the Anglican Church of Australia: <https://anglican.org.au/our-work/family-violence/> These reports include

- National Anglican Family Violence Research Report: for the Anglican Church of Australia
- NAFVP Prevalence Study Report,

- NAFVP Clergy and Lay Leaders Study Report, and
- NAFVP Experience Study Report.

26. The Anglican Website has a Frequently asked Questions 'FAQ' document to address commonly asked questions about the research: <https://anglican.org.au/our-work/family-violence/>



27. We express our gratitude to lead researcher at NCLS, Dr Ruth Powell, and to Dr Miriam Pepper, along with the team that assisted them. We also thank the The Human Research Ethics Committee at Charles Sturt University who advised on the methodology for the research.

28. **The Anglican Church of Australia is the first known Australian Church to study IPV within its faith community nationally.** The findings give us understanding and also give us much to grieve for the victims and survivors of IPV. Finally, they also harness our energy so that we can play our part as a church in preventing IPV, and in helping the healing and recovery of those affected in our churches and communities.

29. Following the release of the research and its findings, the working group held a second conference to familiarise dioceses with the results of the research. Briefings were also given to Bishops and The Reverend Tracy Lauersen acted as representative of the Anglican Church on this matter with media outlets.

Recommendation 1: National Anglican Family Violence Project

That the General Synod receives the reports of the National Anglican Family Violence Project commissioned by the Anglican Church of Australia Standing Committee:

- I. National Anglican Family Violence Research Report: for the Anglican Church of Australia
 - II. NAFVP Prevalence Study Report,
 - III. NAFVP Clergy and Lay Leaders Study Report, and
 - IV. NAFVP Experience Study Report, and
- a) notes the 28 findings of the Research Project
 - b) laments the violence which has been suffered by some of our members and repents of the part we have played in allowing an environment where violence went unaddressed
 - c) requests dioceses to respond to the findings of the National Family Violence Project and to introduce and develop primary prevention strategies and pastoral responses relating to family violence.

2. A REVIEW OF CURRENT POLICIES

30. Standing Committee asked the Working Group to establish the nature and extent of current Family Violence policies, pastoral care frameworks and training modules across Dioceses.
31. A survey of current policies, training and pastoral care frameworks was conducted in late 2018 by the Working Group, with help from Melbourne Diocesan *Prevention of Violence Against Women* Project Officer Robyn Boosey. The review found that 14 of the 23 dioceses provided feedback, of which:
 - One diocese had a policy on responding to family violence.
 - No dioceses had a policy on preventing family violence.
 - Five dioceses had delivered training on family violence but no Diocese had yet developed a formalised training module.
 - Three dioceses had some form of a pastoral framework on family violence.
32. In 2021, the FVWG held another National Conference to brief diocesan representatives on the research findings and to discuss next steps. This conference featured the following presenters and speakers:
 - The Most Reverend Geoff Smith
 - The Most Reverend Philip Freier
 - The right Reverend Genieve Blackwell
 - The Reverend Tracy Lauersen
 - Dr Ruth Powell, NCLS
 - Dr Miriam Pepper, NCLS
 - Senator the Hon Amanda Stoker, Assistant Minister for Women
 - The Reverend Scott Holmes
 - Patty Kinnersly, CEO , Our Watch
 - Robyn Boosey, Melbourne Diocese
 - Kara Hartley, Sydney Diocese
 - Gillian Moses, Diocese of Southern Queensland
33. During the conference, representatives identified the following gaps in their ability to address the drivers of violence and to minister to those affected by violence:
 - i. Resources to drive programs forward
 - ii. Culture change
 - iii. Policies in each diocese
 - iv. Caring for victims and survivors,
 - v. Conducting an audit of parishes and dioceses
 - vi. Providing resources for rural, remote and regional areas
 - vii. Reviewing Faithfulness in Service
 - viii. Working with Culturally and linguistically diverse people and communities
 - ix. Modelling the best response,
 - x. Encouraging women in leadership,
 - xi. Prevention curriculum for schools,
 - xii. Reviewing and developing curriculum for theological colleges
34. In. late 2021, The Reverend Tracy Lauersen (Convenor) contacted each Diocese in relation to the adoption by dioceses of the churches Ten Commitment's. We were able to discern that since our original review, some dioceses had done further work in terms of policy development or in establishing a committee or flagging the matter for discussion at their next synod, but it is the assessment of the working group that this

work is concentrated in a small number of our dioceses rather than being widespread. Policies, frameworks, training and resources are a key plank in addressing the drivers of family violence and helping those affected. More resources need to be focused on working together to achieve a comprehensive strategy and adequate resourcing in these areas. In the latter part of this report we recommend the establishment of a new Commission and the appointment of a national project manager to resource this work.

3. A BEST PRACTICE RESPONSE FOR PREVENTING AND RESPONDING TO DOMESTIC AND FAMILY VIOLENCE

35. At our first National Conference on strengthening the Church's response to Family Violence in 2019, the working group facilitated a conversation with diocesan Representatives to identify work that needed to be done to best prevent and respond to domestic and family violence affecting those in our churches and communities. Diocesan Representatives prioritized actions in the following areas:

- Prayer
- Theological reflection,
- Policies,
- Training
- Cultural change as appropriate best practice responses Prayer

36. A comprehensive list of the identified short, medium and long-term priorities can be found in APPENDIX 3.

TEN COMMITMENTS FOR PREVENTION AND RESPONSE TO DOMESTIC AND FAMILY VIOLENCE IN THE ANGLICAN CHURCH OF AUSTRALIA

37. In 2020, following the first conference of the Working Group, the priorities identified by Diocesan representatives became important building blocks in the development of a best practice guide. The Working Group developed the Ten Commitments for Prevention And Response to Domestic and Family Violence in the Anglican Church Of Australia framework as a guide for the churches work of prevention and response to family violence. The priorities identified by Diocesan representatives at the first national conference were important building blocks towards this guide. The key findings of the National Anglican Family Violence Project (the research) both confirmed and informed the priorities identified in the Ten Commitments guide.

38. Research and discussion about external best -practice models also informed our development of the Ten Commitments guide along with input from our Dioceses, clergy, lay people and victim/survivors. Dioceses and Standing Committee were consulted in writing and through a series of ZOOM workshops during COVID lockdowns. The working group is grateful for the input of so many of our Diocesan Bishops, representatives and stakeholders

39. The *Ten Commitments for Prevention And Response to Domestic and Family Violence in the Anglican Church Of Australia* were endorsed by the General Synod Standing Committee at its meeting in April 2021. A copy can be found in APPENDIX 4 of this report.

40. The *Ten Commitments for Prevention And Response to Domestic and Family Violence in the Anglican Church Of Australia* begin with lament, and are focused on

cultural change, education, training, and pastoral support. They are a tool to help resource and empower our Anglican provinces, dioceses and parish churches to bring about change, respond effectively and appropriately and to continuously improve our preventative work.

41. They also recognise the policy context of the Council of Australian Governments (COAG), National Plan to Reduce Violence Against Women and their Children 2010-2022 (Canberra, Australian Government, 2010) which is being implemented through the development of rolling three-year action plans. A key outcome has been the national Primary Prevention framework – *Change the story: a shared framework for the primary prevention of violence against women and their children in Australia* (Our Watch, Melbourne, Australia, 2015).

42. Our Watch CEO, Patty Kinnerly, made the following comments about the ten Commitments:

Faith leaders have enormous potential to lead positive change in their community through their spiritual leadership and their connection with the community.

The Anglican Church has a significant opportunity to use its influence to change the social norms and beliefs that drive violence against women, such as by supporting people to build respectful relationships.

As gender inequality is the core of the problem, gender equality must be it is the heart of the solution.

We are supportive of the Anglican Churches Ten Commitments that focus on gender equality and respectful relationships.

43. On behalf of the Prime Minister, the Hon Ben Morton , Assistant Minister to the Prime Minister and Cabinet wrote in a letter to the Convenor

Leaders in faith communities can have a powerful influence and role in building and promoting respectful relationships, influencing gender equality and supporting those who are experiencing violence. I commend the Anglican Church of Australia for demonstrating leadership in addressing intimate partner violence, including through undertaking research to better understand the problem, and implementing programs to reach and support individuals and communities.

44. The Ten Commitments provide us with a foundation to guide our work in making the church a place where women, men and children are safe; where violence is prevented, where the wounded are healed and justice prevails, so that God's grace can flow into the lives of all, insofar as we can achieve such outcomes.

45. The Commitments drive preventative actions in addition to training our ministers and improving care for those who have experienced abuse. In the long term, preventing abuse is better than only reacting once abuse has happened and people are suffering.

TEN COMMITMENTS FOR PREVENTION AND RESPONSE TO DOMESTIC AND FAMILY VIOLENCE IN THE ANGLICAN CHURCH OF AUSTRALIA

See Appendix 4 for full document

1

Our Church acknowledges and laments the violence which has been suffered by some of our members and repents of the part we have played in allowing an environment where violence went unaddressed.

2

Our Church leaders commit to ensure conditions that support the prevention of violence, a church culture that promotes equality, and support for those who experience violence.

3

Our Church consistently teaches about equality, freedom from violence, respectful relationships and the honour/value of every person.

4

Our Church affirms that human relationships are to be based on respect and mutuality.

5

Our Church acknowledges the different experiences of all people and that these have played a part in whether they have been treated with respect and equality.

6

Our Church actions are directed by the gospel of love, peace and justice, and are informed and engaged with local, state and national government initiatives as appropriate.

7

Our church supports cultural change in our communities by communicating effectively to our members.

8

Our Church trains our leaders, pastoral staff and parish councils to understand and be equipped to respond in ways that prevent and address domestic and family violence.

9

Our leaders and pastoral staff hold themselves to account and are guided by the Anglican Church's Code of Conduct: *Faithfulness in Service*.

10

These commitments are regularly reviewed and improved.

Recommendation 2: Ten Commitments for Prevention and Response to Domestic and Family Violence in the Anglican Church of Australia

That the General Synod:

- a) *notes the development of the Ten Commitments for Prevention and Response to Domestic and Family Violence in the Anglican Church of Australia as a best practice guide for the Anglican Church of Australia to prevent and respond to violence.*
- b) *notes the endorsement of the Ten Commitments for prevention and response to domestic and family violence in the Anglican Church of Australia by the Standing Committee*
- c) *thanks those dioceses who have adopted the Ten Commitment's in their recent diocesan Synods*
- d) *encourages remaining dioceses to adopt the Ten Commitment's at their coming synods.*

4. RECOMMENDED CURRICULUM CONTENT AND/OR GUIDELINES TO ADDRESS UNHEALTHY VIEWS ABOUT POWER OR THE MARGINALISATION OF WOMEN AND OTHER SURVIVORS OF FAMILY VIOLENCE.

- 46. The Ten Commitments framework referenced above encompasses training of clergy, lay leaders and members of parishes, along with children and youth. It also addresses unhealthy views about power and/or the marginalization of women and other survivors of family violence.
- 47. In addition to conducting the earlier referenced survey of current diocesan training and curriculum and consulting with key stakeholders in the dioceses which are most advanced in conducting some forms of Family Violence training and pastoral care training, the Working Group also reviewed current training provided by external providers. The working group adopted some recommended curriculum content into the Ten Commitments guide. Standing Committee also approved some limited funds for the development of online resources for clergy, which are underway. The working group believes that the best way to continue this work is to employ a National Program Manager to coordinate and facilitate the development of resources to be made available to all Dioceses.

5. REFERENCES FROM THE STANDING COMMITTEE AFTER ESTABLISHING THE FAMILY VIOLENCE WORKING GROUP

NATSIAC RESOLUTION

- 48. The General Synod Standing Committee further requested the Family Violence Working Group to consult with NATSIAC to bring a recommendation to Standing Committee on how best to progress a response to GS23/17 on Aboriginal and Torres Strait Islander Family Violence.
- 49. The Australian Government Institute of Health and Welfare estimated in 2006 that physical or threatened violence among the indigenous population was more than twice the rate of the non-Indigenous population³. The Working Group was advised by the researchers approached for the National Study that due to the potentially significantly different rate of family violence in indigenous communities and due to its likely different nature, a separate

³ <https://www.aihw.gov.au/reports/indigenous-australians/family-violence-indigenous-peoples/contents/executive-summary> accessed 24/02/2020.

study of Indigenous and Torres Strait Islanders would be required. They also suggested that a number of government funded family violence prevention initiatives were 'in the pipeline' at the time of consultation. Any additional study conducted by the Anglican Church of Australia would need to be resolved by General Synod, scoped and funded. The Working Group recommends monitoring government-funded initiatives to be undertaken following the Federal Government's latest National Plan to end Violence against women and children.

50. Anglican Aboriginal clergy and lay brothers and sisters in our church were invited to take part in the Clergy Focus groups for Study Three and are naturally included in parts 1, 2 and 3 of the research study (although randomisation in some parts of the study may have affected this outcome).
51. The Working Group is hoping to include some Indigenous and Torres Strait Islander-specific resources in an online resource. We will also continue consulting with NATSIAC on the best way to progress the resolution of GS23/17. Clearly more resources are needed if we are to undertake the clergy training which is at the heart of that resolution. We apologise that we have been unable to progress these goals faster.

Recommendation 3: Family Violence in First Nations Communities

That the General Synod, noting that the recent Federal Government draft National Plan to End Violence Against Women and Children prioritises two five-year Aboriginal and Torres Strait Islander action plans, requests the Family Violence Working Group (or Families and Culture Commission if ratified by General Synod) to continue monitoring this development, to work with the National Aboriginal and Torres Strait Islander Anglican Council (NATSIAC), the Church's First Nations leaders and relevant diocesan teams to assist them to develop family violence prevention resources appropriate for their context and to report back to the next General Synod.

6. THE FAMILIES AND CULTURE COMMISSION

52. Family violence is a large and complex problem. An adequate response by our Church requires more resources and a more comprehensive response than we are realistically able to progress within a committee-driven structure, either at General Synod or diocesan level. The Working Group also notes the overwhelming amount of goodwill which dioceses have towards developing a comprehensive and common approach; in addition, faith settings have been identified as a key area for bringing about change in the Federal Government's National Plan.
53. At our second National FVWG conference, the following were identified as priorities
 - I. Developing a national network for resource sharing
 - II. Funding the Church's response to Family Violence and creating positions to drive change
 - III. Developing sound teaching
 - IV. Conducting services of lament
 - V. Working with each other
 - VI. Cooperating with national and local agencies
 - VII. Creating clear branding and communication
 - VIII. Training our clergy and our laity (many of whom are 'first responders') in pastoral care and in conflict management.
 - IX. Developing relationships with Agencies

54. At this conference, there was an observable sense that dioceses felt they could not do the work alone and saw the need for a national response and resourcing.
55. Few dioceses are able to fund the employment of a local person to drive these changes. By co-funding a Commission resourced with a National Project Manager that can strategically bring existing initiatives together and introduce fresh strategies to benefit the whole church, we can make real progress.
56. Establishing a new Anglican Commission for our National Church will give the work the structure that is needed for lasting change to be accomplished. The Commission would lead a national approach to a significant problem affecting our members and their communities.
57. The Family Violence Working Group therefore recommended the establishment of a new commission, the Families and Culture Commission, to address these matters to Synod and the Standing Committee. The Working Group anticipates the ongoing work of the Commission⁴ would include
- a. examining questions that relate to family violence affecting members of the Church, the drivers of violence and the well-being of families and women referred to it by the Primate, the Standing Committee or the General Synod, and to report thereon to the referring party and to the Standing Committee, and
 - b. making recommendations to the Standing Committee on matters relating to family violence affecting members of the Church, violence prevention and the well-being of families and women.

Operationally, work referred by the Primate, Standing Committee or General Synod would include

- I. providing operational leadership for a national networked program of implementation of the Ten Commitments of the Church, working collaboratively with dioceses and churches;
- II. resourcing the work of provinces and dioceses to respond to the key findings of the National Family Violence Project;
- III. establishing national communities of practice for priority areas of our strategy;
- IV. networking the sharing of resources across Dioceses and Provinces;
- V. furthering our understanding of, and response to, violence within the Australian Anglican Church population, including violence against the elderly and violence as it is experienced by culturally and linguistically diverse members of the church;
- VI. working with the National Aboriginal and Torres Strait Islander Anglican Council (NATSIAC), the Church's First Nations leaders and relevant diocesan teams, to assist them in development of family violence prevention resources appropriate for their context;
- VII. Monitoring and assessing developments on the NAFVP and other relevant research;
- VIII. Building relationships and acting as the primary liaison for key internal and external partners including Federal Government peak bodies such

⁴ The commission name: 'Families and Culture Commission' gives a positive potential to the work of the commission. We want not only to address a problem but to also lead to the flourishing of families in our churches. We note also the recent establishment by the Church of England of its positively-titled 'Families and Households Commission'.

as Our Watch, and assisting dioceses with the development of local relationships in the states;

- IX. Developing and managing targets, performance metrics and action plans across the Church.

58. In late 2021, General Synod Standing Committee, noting the results of the National Anglican Family Violence Research Project, the scope of prevention work outlined in the Ten Commitments made by the Church and the long-term nature of culture change:

- a. established a new commission to continue the work of the Family Violence Working Group to be ratified at the Eighteenth Session of General Synod (GS18)
- b. agreed that the commission would be called the Families and Culture Commission
- c. asked the Church Law Commission to draft an amendment to section 8 of the Strategic Issues, Commissions, Task Forces and Networks Canon 1998 to add the commission and to add a new section 12 D to outline its functions
- d. noted the Family Violence Working Group's intention to bring a motion to GS18 to resource the commission's work

Recommendation 4: Families and Culture Commission

That the General Synod, noting the results of the *National Anglican Family Violence Research Project*, the scope of prevention work outlined in the Ten Commitments made by the Church and the long-term nature of culture change

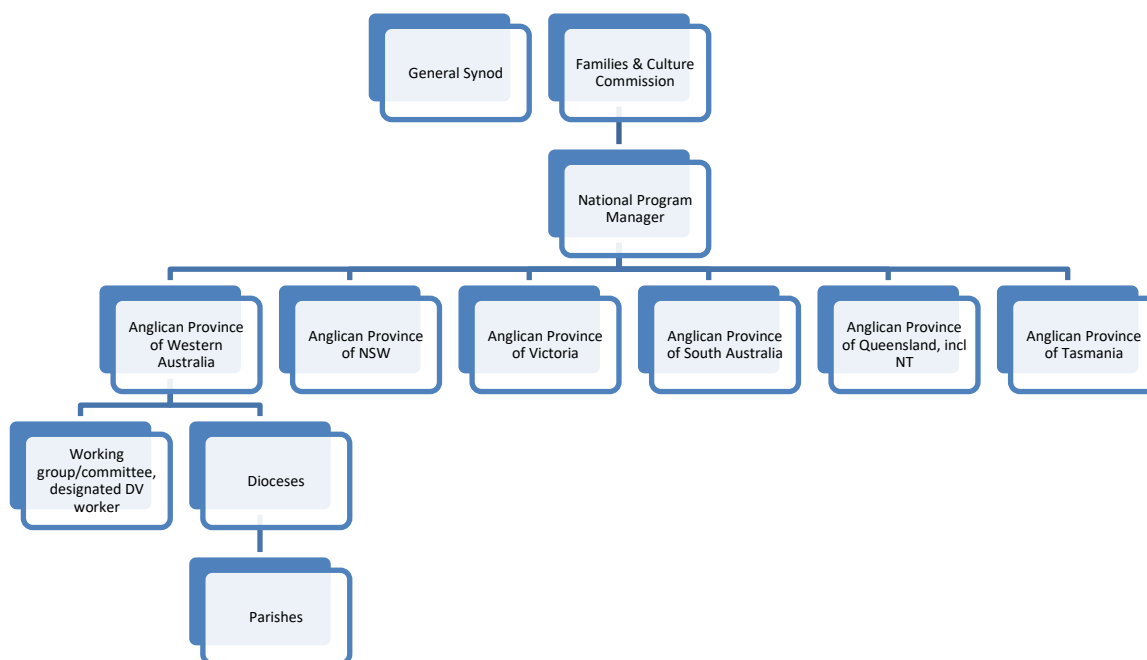
- a) ratifies the new Families and Culture Commission established by the General Synod Standing Committee
- b) confirms the functions of the Families and Culture Commission to be
 - I. to examine questions that relate to family violence affecting members of the Church, the drivers of violence and the well-being of families and women referred to it by the Primate, the Standing Committee or the General Synod, and to report thereon to the referring party and to the Standing Committee, and
 - II. to make recommendations to the Standing Committee on matters relating to family violence affecting members of the Church, violence prevention and the well-being of families and women.
- c) confirms that any resolutions at this Synod which referred tasks to the Family Violence Working Group will now be referred to the Families and Culture Commission.

Resourcing the Families and Culture Commission

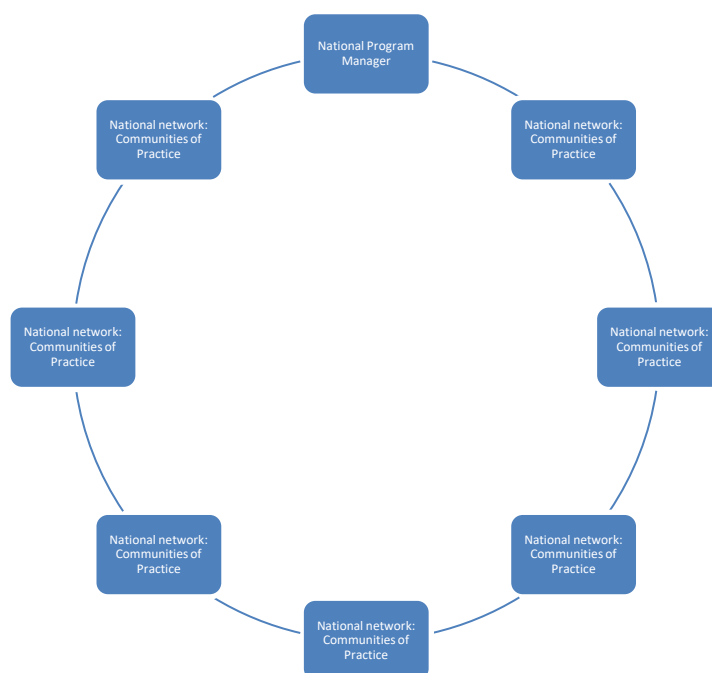
59. With the extent of the problems now known in the Anglican Church, we can respond as a church with actions that result in meaningful change. The Working Group recommends that the Commission be resourced with the employment of a National Program Manager who can work with our provinces and dioceses to embed our Ten Commitments to prevent and respond to violence. The Working Group considers that meaningful change will occur when the following factors are present:

- Strong commitment demonstrated with outspoken leadership
- Systemic and structural drivers of violence addressed
- Synodical will and resulting policies
- The creation of data to measure the problem and drive and measure change
- Partnerships are redrawn and silo'd approaches minimised

60. Employing a National Program Manager to work with the Commission would ensure a well resourced National Approach to this issue in the church. We outline this National Approach below and compare it to other approaches. A further comparison of costs and of what work can be achieved under the three model scenarios outlined above is at Appendix 5.
61. A National Approach. A National Program Manager, taking direction from the Families and Culture Commission, and working across and with Australian Anglican provinces and those dioceses who are not part of provinces.



62. Working under the direction of the Families and Culture Commission, the National Program Manager would also lead and coordinate Communities of Practice: networks across the national church of diocesan representatives focused on embedding each of the Ten Commitments for prevention and response to family violence.
63. The National Program Manager would be a resource that the whole church could utilise to embed consistent and meaningful changes, managing programs initiated by the Families and Culture Commission and drawn from the Ten Commitments. They would help provinces and dioceses (and in some cases particular parishes) with resources. Aspects of their role would include bringing the church together in working on this issue, working with Aboriginal and Torres Strait lay and clergy leadership and NATSIAC, communicating the work being done that makes visible the value we assign to prevention and response to family violence, creating communications and resources, drawing together the resources that currently reside in particular dioceses, adapting resources such as policies and communications to suit cultural and linguistic contexts in particular dioceses, and training or consulting on training of clergy and laity.



64. Key Focus areas.

The first work of the Families and Culture Commission, through the National Program Manager role would be to establish relationships with each Province and any existing diocesan Domestic Violence staff, and establish the work of communities of practice focused around each of the Ten Commitments. Helping the church to work in partnership, each Community of Practice (COP) will refine a long-term strategy with action plans that relate to primary, secondary and tertiary prevention and response to family violence. The Program Manager will be the hands and feet of our General Synod Families and Culture Commissions work, coordinating and rolling out these strategies in the most collaborative and efficient way for the whole church. Early achievements would be around COP workshops, the development of communications and the approval of existing training and the design of targeted training for our clergy and laity.

65. A Provincial Approach without National Program Management and Resourcing

Some provinces have set up a Family Violence or Domestic Violence Committee or working group of volunteer members. These groups could work with the Mothers Union in their province, suggest prayer services and run workshops. Their work would be limited by the volunteer nature of their membership and they would be focused on provincial outcomes. These provincial groups could recommend agenda items and resourcing matters for Bishop's Councils. Again, this work would be limited by the workload and finances of the Bishop's Council.

66. A Diocesan Approach without National Program Management and Resourcing

Some dioceses have established a Family Violence or Domestic Violence Committee or working group of volunteer members. These groups could work with diocesan Mothers Union, suggest prayer services, run workshops. Their work would be limited by the volunteer nature of their membership. These diocesan groups could suggest agenda items for Bishop's Councils. Again, this work would be limited by the workload of the Bishop's Council and finances of the diocese. Some Dioceses may raise funds for a local domestic violence worker who could run workshops and assist particular parishes keen to implement initiatives to prevent or respond to family violence.

67. Conclusion

Those of us who work to introduce change in our parishes and dioceses may be familiar with the strategic importance of the trinity of 'stating', 'staffing' and 'staging' new initiatives. For example, if we want to grow our children's ministry, we firstly 'state' that desirable vision in our church vision documents and talk about it at our parish councils and in our leadership priorities. Secondly we allocate funding and 'staff' and resource the children's ministry, and thirdly, we ensure that children's ministry is a feature of our regular Sunday meetings and weekly ministry as a church community. In relation to family violence affecting Australian Anglicans we have taken step one of this trinity: we have shone a light on the problem and we have stated that we desire to address the problem. There is only so much that committees can accomplish. The next step to achieve meaningful change across our churches is to staff and stage our priorities in regard to these matters. A National Program Manager is needed to lead this work. Having consulted with the General Secretary and with Standing Committee, the Working Group recommends that \$52,000 be allocated in the 2022 General Synod Statutory Assessment budget and \$186,000 in the 2023 budget and 2024-25 forecasts. This amount will allow for the employment of a Program Manager and an adequate amount for equipment, oncosts, travel, meetings and outsourced services (graphic design, printing, video preparation, conference hosting) to produce key outputs.

Recommendation 5: Resourcing the Families and Culture Commission

That the General Synod, noting the results of the National Anglican Family Violence Research Project, the scope of prevention work outlined in the Ten Commitments made by the Church and the long-term nature of culture change supports the allocation of General Synod resources to meet the objectives of the Family and Culture Commission and

- a. requests the Treasurer to recast the General Synod budget to allocate \$52,000 to the Family and Culture Commission in the 2022 General Synod Statutory Assessment budget and \$186,000 in the 2023 budget and 2024-25 forecasts; and
- b. requests Standing Committee to apply this funding to staffing and resourcing the Anglican Church of Australia's prevention and response to family violence affecting its members.

APPENDIX 1 – MOTIONS FOR THE 18th GENERAL SYNOD**Motion 1: National Anglican Family Violence Project**

The General Synod receives the reports of the National Anglican Family Violence Project commissioned by the Anglican Church of Australia Standing Committee:

- I. National Anglican Family Violence Research Report: for the Anglican Church of Australia
 - II. NAFVP Prevalence Study Report,
 - III. NAFVP Clergy and Lay Leaders Study Report, and
 - IV. NAFVP Experience Study Report, and
- a) notes the 28 findings of the Research Project
 - b) laments the violence which has been suffered by some of our members and repents of the part we have played in allowing an environment where violence went unaddressed
 - c) requests dioceses to respond to the findings of the National Family Violence Project and to introduce and develop primary prevention strategies and pastoral responses relating to family violence.

Motion 2: Ten Commitments for Prevention and Response to Domestic and Family Violence in the Anglican Church of Australia

The General Synod:

- a) notes the development of the Ten Commitments for Prevention and Response to Domestic and Family Violence in the Anglican Church of Australia as a best practice guide for the Anglican Church of Australia to prevent and respond to violence.
- b) notes the endorsement of the Ten Commitments for prevention and response to domestic and family violence in the Anglican Church of Australia by the Standing Committee
- c) thanks those dioceses who have adopted the Ten Commitment's in their recent diocesan Synods
- d) encourages remaining dioceses to adopt the Ten Commitment's at their coming synods.

MOTION 3: Families and Culture Commission

The General Synod, noting *the results of the National Anglican Family Violence Research Project, the scope of prevention work outlined in the Ten Commitments made by the Church and the long-term nature of culture change*

- a) ratifies the new Families and Culture Commission established by the General Synod Standing Committee
- b) confirms the functions of the Families and Culture Commission to be
 - I. to examine questions that relate to family violence affecting members of the Church, the drivers of violence and the well-being of families and women referred to it by the Primate, the Standing Committee or the General Synod, and to report thereon to the referring party and to the Standing Committee, and
 - II. to make recommendations to the Standing Committee on matters relating to family violence affecting members of the Church, violence prevention and the well-being of families and women.

- c) confirms that any resolutions at this synod which referred tasks to the Family Violence Working Group will now be referred to the Families and Culture Commission

Motion 4: Resourcing the Families and Culture Commission

The General Synod, noting the results of the National Anglican Family Violence Research Project, the scope of prevention work outlined in the Ten Commitments made by the Church and the long-term nature of culture change supports the allocation of General Synod resources to meet the objectives of the Family and Culture Commission and

- a. requests the Treasurer to recast the General Synod budget to allocate \$52,000 to the Family and Culture Commission in the 2022 General Synod Statutory Assessment budget and \$186,000 in the 2023 budget and 2024-25 forecasts; and
- b. requests Standing Committee to apply this funding to staffing and resourcing the Anglican Church of Australia's prevention and response to family violence affecting its members.

Motion 5: Family Violence and First Nations Communities

The General Synod, noting that the new Federal Government draft national plan to end violence against women and children prioritises two five-year Aboriginal and Torres Strait Islander action plans, requests the Families and Culture Commission to continue to monitor this development, to work with the National Aboriginal and Torres Strait Islander Anglican Council (NATSIAC), the Church's First Nations leaders and relevant diocesan teams to assist them to develop family violence prevention resources appropriate for their context and to report back to the next General Synod.

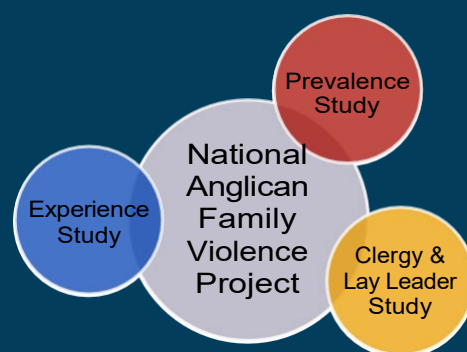
APPENDIX 2: NATIONAL ANGLICAN FAMILY VIOLENCE PROJECT: TOP LINE RESULTS



National Anglican Family Violence Project (NAFVP)

National Anglican Family Violence Research Report Top Line Results

April 2021
NCLS Research



Commissioned by the
Anglican Church of Australia



Charles Sturt
University

National Anglican Family Violence Project (NAFVP)

Warning: This report addresses intimate partner violence (domestic abuse) and contains examples of the types of violence that people have experienced.

National Anglican Family Violence Research Report: Top Line Results

The authors of this report offer our thanks to:

- The Anglican Church of Australia General Synod's Family Violence Working Group, chaired by Reverend Tracy Lauersen and the Project Steering Group
- The Charles Sturt University Human Research Ethics Committee
- Colleagues who assisted us with advice and reviews of our work for this study
- Tracy McEwan for her contribution to the analysis and writing for the Experience Study
- Respondents in all studies for the time and effort to participate, and in particular
- Respondents who have their own direct experience of intimate partner violence who drew on their strength and courage to share for the sake of others.

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Citation: Powell, R. & Pepper, M. (2021). *National Anglican Family Violence Research Report: Top Line Results*. NCLS Research Report. NCLS Research.

These top line results are drawn from the following research report:

Powell, R. & Pepper, M. (2021). *National Anglican Family Violence Research Report for the Anglican Church of Australia*. NCLS Research Report. NCLS Research.

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Report Design by Aileen Noguera.

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1 Foreword



Anglican Church of Australia

General Synod Family Violence Working Group

Australia has an intimate partner violence (IPV) problem. Many of us would be familiar with the widely reported findings that on average in Australia, one woman each week is murdered by a current or former intimate partner. Research tells us that 1 in 3 Australian women report having experienced physical or sexual violence from the age of 15.¹ Tragically, violence is often at the hands of a current or former partner and it is gendered, with significantly more women experiencing violence and its impacts than men.

We also know that IPV (a subset of family violence) is experienced in different ways by different communities. Aboriginal and Torres Strait Islander communities report different levels of prevalence and different drivers of violence. Disabled people, and people from culturally and linguistically diverse communities report different rates and experiences of violence.

The Royal Commission into Family Violence reported in 2016 that faith communities were vital settings for influencing attitudes and providing leadership in relation to family violence.² However, the role that our churches are able to play was limited until now by a lack of current Australian data on how women and men in *church communities* experience violence. In order to understand the nature and prevalence of IPV in our church communities so that we can contribute to overcoming this scourge, our 2017 General Synod of the Anglican Church of Australia resolved to investigate its prevalence and nature in our own church population.³ Following the Synod motion, our Standing Committee established the Family Violence Working Group, with one of its objectives being to investigate, and if possible to commission, a research study into the nature and prevalence of family violence within the Australian Anglican Church population.

This top line report of the National Anglican Family Violence Project highlights the results of that objective and subsequent research. It provides valuable information about the nature and prevalence of IPV in Anglican church communities. The key findings of this research tell us that there is a significant IPV problem within the Australian Anglican Church population. This is tragic, it is confronting and it is lamentable. But knowing about it, including gaining insight into the nature of the problem as it occurs in communities of faith, we can now respond appropriately to prevent and address it.

Thank you to the many Anglicans who participated in this study, particularly those who have experienced IPV and its ongoing effects. We are very grateful for your willingness to share. Thank you to the members of our working group: the Right Reverend Genieve Blackwell, the Reverend Scott Holmes, Ms Ruth Holt, the Reverend Sandy Grant and Dr Karin Sowada. All of whose hard work has

¹ <https://www.ourwatch.org.au/quick-facts/> quoting Australian Bureau of Statistics (ABS) 2017. Personal Safety Survey, Australia, 2016, ABS cat. no. 4906.0. Canberra: ABS.

² <http://rcfv.archive.royalcommission.vic.gov.au/MediaLibraries/RCFamilyViolence/Reports/Final/RCFV-Vol-V.pdf>, p32ff.

³ R50/17 Domestic Violence Longitudinal Study

been invaluable in progressing the project. Thank you to Dr Ruth Powell and Dr Miriam Pepper, researchers at NCLS Research who conducted the research - for enabling us to understand the prevalence and nature of IPV amongst Anglicans, and thank you to the members of our Anglican Church of Australia Standing Committee.

The Standing Committee of the Anglican Church of Australia has received the reports of the project and endorsed 10 commitments for prevention and response. They are focused on cultural change, education, training, and support. These can be accessed on the General Synod webpage: www.anglican.org.au.

The Family Violence Working Group will continue to consult with Dioceses and work on bringing further recommendations arising from their work and the National Family Violence Project research to the 18th General Synod of the Church.

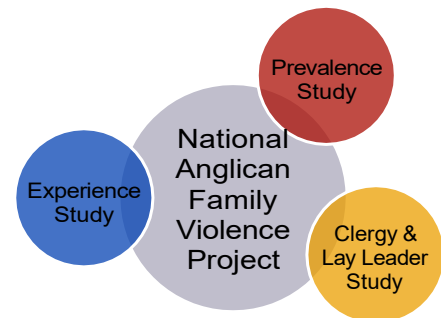


The Reverend Tracy Lauersen Convenor,
Family Violence Working Group,
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fvwg@anglican.org.au

2 Executive Summary



This report provides a top line overview of results from three studies that make up the National Anglican Family Violence Project (NAFVP), undertaken between 2019 and early 2021. The aim of this research project is to investigate the nature and prevalence of intimate partner violence (IPV) among those with a connection to the Anglican Church of Australia.



2.1 NAFVP Prevalence Study

How prevalent is intimate partner violence among Australians who identify as Anglican?

The study was an online survey of over 2,000 males and females, aged 18+, conducted in December 2019. The Online Research Unit hosted the survey and provided the respondents. Results for a sample of the general public (n=1146) were compared with Australians who identified as Anglican (n=825). A larger sample of Anglicans (n=1382) was used to compare those who attended church regularly with those who didn't. These were non-probability samples from online panels so representativeness to the wider population cannot be claimed.

- 1 The prevalence of intimate partner violence among Anglicans was the same or higher than in the wider Australian community.
- 2 The prevalence of intimate partner violence among church-attending Anglicans was the same or higher than among other Anglicans.
- 3 The prevalence of intimate partner violence was higher among women than men.
- 4 Most Anglican victims of domestic violence did not seek help from Anglican churches.

2.2 NAFVP Clergy and Lay Leader Study

What are the attitudes and practices regarding IPV among Anglican clergy and local church leaders?

All Anglican parishes were sent invitations for their leaders to take part in the Clergy and Lay Leader Survey, and responses were received from approximately a quarter of Anglican parishes. The final number of survey respondents was 827, from 358 parishes, consisting of 383 clergy respondents and 444 lay respondents.

Attitudes and knowledge

1. Clergy views on gender roles within marriage and the family varied strongly by church tradition.
2. Clergy and lay leaders were well informed about the breadth of domestic violence.
3. Clergy and lay leaders understood that it is more often men than women who commit domestic violence.

4. Clergy and lay leaders were sensitive to the wide array of factors that may contribute to domestic violence.
5. Clergy and lay leaders were aware of the widespread nature of the problem of domestic violence in Australia, but less aware of its prevalence in church communities.
6. Most clergy believed that Scripture is misused by the abuser in Christian families.

Practices in local churches

7. Churches have a role in education about domestic violence.
8. Most clergy had been aware of victims of abuse in their churches and had dealt with specific domestic violence situations as part of their ministry.
9. Dealing with domestic violence situations resulted in some negative impacts for most clergy.
10. Two thirds of clergy had not collaborated with clergy/leaders from other churches in relation to domestic violence.

Equipped for response

11. Clergy confidence in their personal capacity to respond to domestic violence was low to moderate.
12. Although few leadership teams had been trained, there was moderate confidence in the churches' readiness to respond.
13. A minority of clergy felt very familiar with support services or very confident to refer people to them.
14. Familiarity with diocesan resources was moderate and ratings of diocesan support were evenly spread from excellent to very poor.
15. Views by clergy of the role of the bishop when a clergyperson was a victim or abuser were to be pastoral, to carry out disciplinary procedures and to seek involvement of services outside the church.

2.3 NAFVP Experience Study

What is the nature of experiences of intimate partner violence (IPV) for those with a connection with Anglican churches? How has the Anglican Church featured in these experiences.

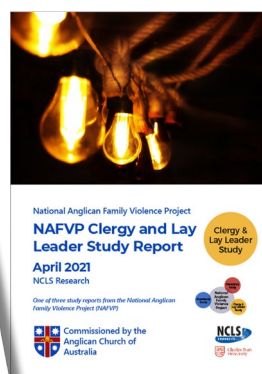
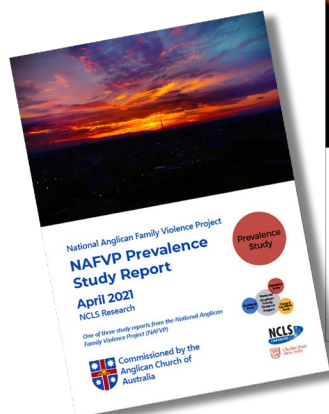
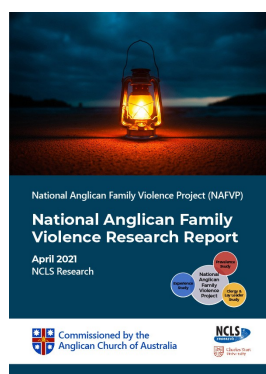
This study involved two phases. Some 305 respondents took part in a scoping survey and some 81% had IPV experience. The second phase involved face to face interviews. Of the 179 people who had direct experience, 86 were open to interview and 20 were selected. They spanned a diversity of experiences of and views about the Anglican Church in relation to IPV (e.g. positive, negative, mixed experiences) and diverse socioeconomic and ethnic backgrounds.

16. Faith and church both assist and hinder those who are experiencing domestic violence.
17. Although unintended, Christian teachings sometimes contribute to and potentially amplify situations of domestic violence.
18. Perpetrators' misuse Christian teachings and positional power.
19. Christian teaching that addresses IPV can also empower victim-survivors to begin a process of change.
20. When churches acknowledge that domestic violence happens it can help victim-survivors.
21. Churches who have built awareness of domestic violence are more able to respond when victim-survivors are ready.

22. Trusted relationships in churches reduce isolation for victim-survivors.
23. Specialist domestic violence services and health professionals have a central role.
24. At their best, churches play a role in fulfilling the following needs after separation as a contribution to rebuilding and recovering life: to be safe, to have material provision, to be in relationships of care, empathy and acceptance, to have an identity, to make a contribution, to have a spiritual life and relationship with God.

Full results from across this project are presented in the main research report and three detailed reports for each study, which will be made available in coming months:

- *National Anglican Family Violence Research Report: for the Anglican Church of Australia.* (Powell & Pepper, 2021)
- *NAFVP Prevalence Study Report: The prevalence of intimate partner violence among Australians who identify as Anglican* (Pepper & Powell, 2021).
- *NAFVP Clergy and Lay Leader Study Report: Anglican clergy and lay leader attitudes, beliefs, knowledge and practices regarding intimate partner violence* (Powell & Pepper, 2021).
- *NAFVP Experience Study Report: The nature of experiences of family violence for those with a connection with Anglican churches* (Pepper, Powell & McEwan, 2021).



3 Definitions & scope



3.1 Definitions

In this project, IPV is defined as violence between partners who are or were in a married or de facto relationship or a dating relationship. IPV is a subset of family violence, which refers to violence between family members, such as intimate partners, parents and children, siblings and extended family members (AIHW, 2018). IPV is defined by the World Health Organisation as: “behaviour within an intimate relationship that causes physical, sexual or psychological harm, including acts of physical aggression, sexual coercion, psychological abuse and controlling behaviours” (WHO 2010, p.10) and similarly the Australian National Community Attitudes Towards Violence Against Women Survey as: “any behaviour by a man or a woman within an intimate relationship that causes physical, sexual or psychological harm to those in the relationship” (ABS 2018). Typically, one partner tries to exert power and control over the other, usually through fear (AIHW 2018).

Behaviour toward the victim can include the following (AIHW 2018):

- Physical violence: slaps, hits, punches, being pushed down stairs or across a room, choking and burns, as well as the use of knives, firearms and other weapons.
- Sexual violence: rape, sexual abuse, unwanted sexual advances or harassment, being forced to watch or engage in pornography, sexual coercion, having sexual intercourse out of fear of what a partner might do
- Psychological and emotional abuse: intimidation, belittling, humiliation, and the effects of financial, social and other non-physical forms of abuse. This may also include “gaslighting”, where the abuser attempts to make the victim doubt their perceptions, thoughts and sanity (Gleeson, 2018). Spiritual abuse is a form of psychological and emotional abuse that is specific to religious/spiritual contexts (Oakley et al., 2018).
- Coercive control: isolating victims from family and friends, controlling access to finances, monitoring their movements, restricting access to information and assistance.
- Threats of violence: against the victim, children and others important to the victim.

In summary, IPV:

- Is a subset of a broader concept known as “family violence”, which concerns violence between family members.
- Is between intimate partners: those who are or were in a married or de facto relationship or a dating relationship.
- Is multi-faceted: Physical violence is only one type of violence. Violence can be expressed in various ways – including physical, sexual, psychological, social, emotional, financial, and spiritual.
- Is about individual acts and sustained patterns: It is not only individual violent acts, but also patterns of sustained violence wherein a person tries to intimidate and control their partner or former partner.
- Is used synonymously in this project with the terms “domestic violence” and “domestic abuse”.

Limits of project scope: This project had to have some limits in its scope in order to conduct meaningful and effective research. So, the project does not address:

- Violence between people who are not intimate partners
- The abuse of children (anyone under 18 years of age)
- The abuse of elders
- Violence within specific minority groups, such as the Aboriginal and Torres Strait Islander community
- People who do not have a current or historic link to the Anglican Church.

3.2 Ethical conduct and trauma-informed practices

The research has been undertaken in accordance with the National Statement on Ethical Conduct in Human Research (NHMRC, 2018) and with the approval of the Human Research Ethics Committee of Charles Sturt University. Only participants who had given their full and informed consent to take part were included in the study. Every effort was made to ensure confidentiality with all data made anonymous or de-identified in all outputs. Further, researchers were trained in trauma-informed approaches to research. Care for participants' wellbeing was upheld at all times and participant distress protocols were developed for the research. Information about national and local support services was provided to all participants.

3.3 Limitations of research methodology: non-probability samples

The three surveys undertaken for this project provide results which offer much insight. Using statistical terminology, a limitation of these studies is that they each use non-probability samples. Probability sampling means that every member of the population has an equal chance of being selected and therefore a random sample will be statistically representative of the whole population.

The Prevalence Study methodology was a non-probability survey utilising samples drawn from online panels. The Family Violence Working Group who commissioned this research wished to compare prevalence between church-attending Anglicans, others who identify as Anglican, and the Australian population. There were no existing data for this analysis, and the expense of collecting new data from a large enough probability sample (given the low incidence of church-attending Anglicans) is prohibitive. The Online Research Unit (ORU) hosted the survey and provided the samples. ORU describes itself as Australia's leading online data collection agency and meets ISO 20252 & ISO 26362 standards for both market research and panel work. However, because it utilises non-probability samples, it is not possible to claim that the whole population or all Anglicans are represented. In general, all online panels have some level of bias (e.g. those without internet are excluded). Notwithstanding these inherent limitations, online panels are widely used for research, including this study, and we believe they represented the most viable option available to meet the stated goals of the study. Counter measures that we implemented to address potential biases were to set demographic quotas on recruitment and to weight the data in line with Australian and Anglican population characteristics.

Non-probability samples were also used for the other two studies as they relied on people to choose to take part. The Clergy and Lay Leader Study was promoted directly to Anglican churches across Australia, with participation requested by all clergy and by lay leaders with an interest in the topic. The Experience Study Scoping Survey was promoted through a wide range of Anglican networks. All surveys were opt-in and with full disclosure of study aims. Significant care should also be taken in comparing the results from these surveys with other surveys, due to differences in method. See each of the Study Reports for further detailed discussion about methodology.

4 NAFVP Prevalence Study

The prevalence of domestic violence among people who identify as Anglican

4.1 Prevalence Study Method



Prevalence Study

The study was an online survey of over 2,000 males and females, aged 18+, conducted in December 2019. The Online Research Unit hosted the survey and provided the respondents. Standalone quotas were set for age, gender and location, derived from the 2016 Census of Population and Housing, with additional soft quotas set for education. Results for a sample of the general public (n=1146) were compared with Australians who identified as Anglican (n=825). A larger sample of Anglicans (n=1382) was used to compare those

who attended church regularly with those who didn't. These were non-probability samples from online panels so representativeness to the wider population cannot be claimed.

To measure IPV we used an established multidimensional scale of 'IPV victimisation'. The 15-item short form of the Composite Abuse Scale (CAS-SF), (Ford-Gilboe et al., 2016) is an instrument which lists specific acts in several domains and includes physical, sexual, financial and psychological violence. We also included a small number of spiritual abuse items in our study, which is appropriate for our study context (the Anglican Church). Five spiritual abuse items were sourced from Aune and Barnes (2018) and one was designed specifically for this study. Sample items are shown in the Research Report.

4.2 The prevalence of domestic violence: general public and Anglican populations

Key finding: The prevalence of intimate partner violence among Anglicans was the same or higher than in the wider Australian community.

It can be difficult to accurately record the extent of intimate partner violence in a population. Such incidents frequently occur behind closed doors and are often concealed by, and denied by, their perpetrators and sometimes by their victims (ABS, 2018). An aim of the Prevalence Study was to collect up-to-date information on how common or widespread domestic violence was, as reported by comparable samples of all Australians and people who identified as Anglican.

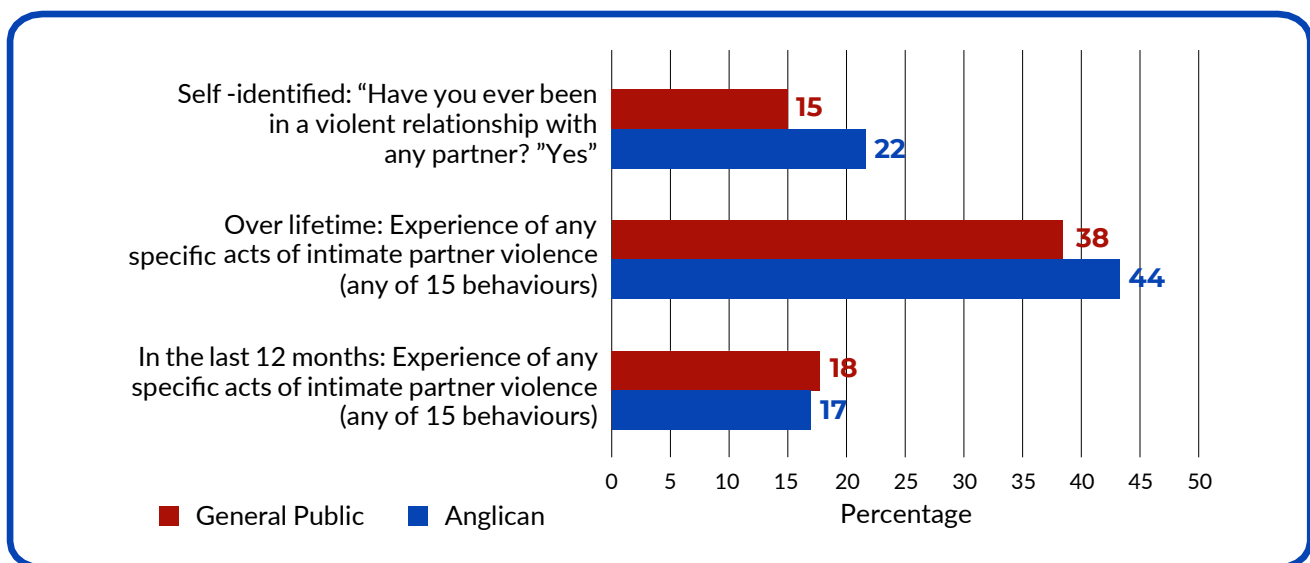
When asked the direct question "Have you ever been in a violent relationship with any partner?" some 22% of Anglicans who had ever been in an adult intimate relationship said "yes". This compares to 15% for the equivalent group of the general Australian public.

When presented with specific instances of violence, higher proportions of respondents in the general public and among Anglicans agreed that these actions had happened to them during their adult

lifetime. In the general population, the prevalence of IPV overall across their adult lifetime was 38% of those who had ever been in an adult intimate relationship. Among those who identified as Anglican it was 44% (see Figure 1). Some 10% of the general public sample, and 10% of Anglicans, also reported having experienced spiritual abuse at some point in their adult life.

The survey was conducted in December 2019, so respondents were being asked to report on their experiences over 2019. In the 2019 NAFVP Prevalence Study, the prevalence of IPV in the previous 12 months was 18% in the general public sample, and 17% in the Anglican sample. Some 5% of the general public sample, and 4% of Anglicans, also reported having experienced spiritual abuse in the previous 12 months.

Figure 1: Three measures of prevalence of IPV: general public & Anglican samples



Source: 2019 NAFVP Prevalence Study. A global item asked respondents to self-identify as having been in a violent relationship. A series of individual acts were listed using items from the Composite Abuse Scale Short Form (CAS-SF), with additional items about spiritual abuse (not shown in chart). Percentages are based on those who indicated they had ever been in an adult intimate relationship (general population n = 949; Anglican n = 765).

4.3 Church attendance and domestic violence

Key finding; The prevalence of intimate partner violence among church-attending Anglicans was the same or higher than among other Anglicans.

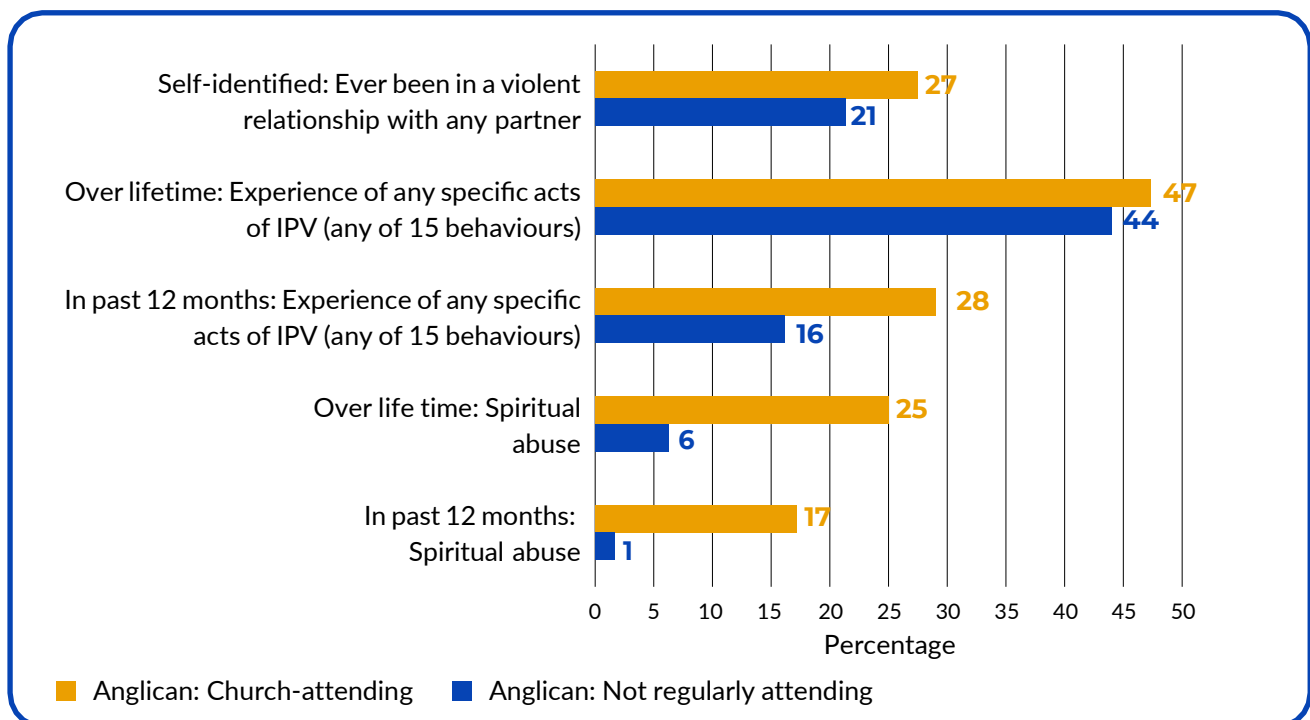
Defining church attendance: We distinguish "church-attending Anglicans" and "Anglicans who do not attend regularly" as Anglicans who indicated that they attended religious services at least several times a year versus those who attended less often. Church attenders comprised 26% of all Anglicans in the Prevalence Study. This broader definition was chosen, rather than "at least monthly" church attendance, in order to achieve a reasonable number of cases of church attenders for analysis and to reduce vulnerability to weighting fluctuations. In a further test, the definition of church-attending was set as "at least monthly". While the percentages differed for this smaller sample, the overall patterns of the two analyses are similar.

When asked the direct question “Have you ever been in a violent relationship with any partner?” some 27% of church-attending Anglicans who had ever been in an adult intimate relationship said “yes”. This compares to 21% of other Anglicans (see Figure 2). This was not a statistically significant difference.

In terms of the CASR-SF, the lifetime prevalence of IPV overall did not differ significantly between church-attending Anglicans and other Anglicans (47% and 44% respectively). The 12-month prevalence of IPV was higher for church-attending Anglicans than for other Anglicans (28% and 16% respectively). Possible reasons for this significant difference when considering a 12-month time frame are not obvious.

Some 25% of church-attending Anglicans reported having experienced spiritual abuse at some point in their adult life, compared with 6% of other Anglicans. Some 17% of church-attending Anglicans reported having experienced spiritual abuse in the previous 12 months, compared with 1% of other Anglicans.

Figure 2: Experience of violence in the all Anglican sample by church attendance



Source: 2019 NAFVP Prevalence Study. Percentages are based on those who indicated they had ever been in an adult intimate relationship (all Anglican $n = 1,287$).

NB. Differences between attendance types for self-identified and lifetime measures were not statistically significantly different.

4.4 Gender and domestic violence

Key finding: The prevalence of intimate partner violence was higher among women than men.

In the survey, women were much more likely than men to have experienced intimate partner violence, both in the Australian public and among Anglicans, and among both frequent and non-frequent attenders, with the exception of reports from the past 12 months.

Table 1: Lifetime prevalence of IPV and spiritual abuse victimisation in the general public and Anglican samples by gender

	General Public			Anglican		
	Female %	Male %	Total %	Female %	Male %	Total %
IPV – any (15 behaviours)	44	31	38	52	33	44
Physical violence – any (7 behaviours)	31	19	25	39	23	32
Sexual violence – any (2 behaviours)	18	7	13	23	5	15
Harassment – any (2 behaviours)	20	12	16	30	15	23
Spiritual abuse – any (6 behaviours)	11	10	10	13	6	10

Source: 2019 NAFVP Prevalence Study. Items are from the Composite Abuse Scale Short Form (CAS-SF), with additional items about spiritual abuse. Percentages are based on those who indicated they had ever been in an adult intimate relationship (general population n = 949; Anglican n = 765).

4.5 Approachability of the church

Key finding: Most Anglican victims of domestic violence did not seek help from Anglican churches (88%).

The small group who did seek help most commonly approached clergy and most reported that it either positively changed their situation, or helped them to feel supported.

5 NAFVP Clergy & Lay Leader Study:

knowledge, practices & being equipped



5.1 Clergy and Lay Leader Study Method

Clergy & Lay Leader Study

The Clergy and Lay Leader Study focuses on the attitudes and practices regarding IPV among Anglican clergy and local church leaders.

It used a mixed methods approach with two phases:

Phase 1: Focus groups of Anglican clergy in the Diocese of Sydney, NSW (metropolitan) in December 2019 and the Diocese of Southern Queensland (metropolitan and regional) in February 2020 (two groups in

total). Clergy participants who responded to a general invitation were particularly invested in the topic, with significant and direct experience with ministering to both victim survivors and perpetrators. Data assisted with design of an online survey.

Phase 2: An online survey of approximately 30 minutes duration was promoted to parishes across Australia from May to August 2020, with a request for all clergy plus interested lay leaders to participate. The final number of respondents was 827, from 387 parishes, consisting of:

- 383 clergy respondents, two-thirds of whom were rectors, vicars or senior ministers, from 304 parishes, and
- 444 lay respondents, a quarter of whom were wardens and a fifth of whom were other parish councillors, from 201 parishes.

Results may be biased towards clergy and lay leaders with a stronger awareness of and interest in the topic than is likely to be the case across Australian Anglican parishes as a whole.

5.2 Attitudes and knowledge regarding domestic violence

Clergy views on gender roles within marriage and the family varied strongly by church tradition.

Church and the institution of marriage are deeply interwoven, particularly for churchgoers. Most clergy, across church traditions, agreed with the statement that “marriage is a sacred covenant which is important to preserve”. However, church tradition plays a strong role with regard to views on gender roles within marriage and the family with key differences between Anglo-Catholic clergy and clergy from Evangelical and Reformed traditions.

Clergy and lay leaders were well informed about breadth of domestic violence. Almost all survey participants understood that domestic violence was more than physical and sexual violence but also included psychological abuse and controlling behaviours. While clergy were more likely to indicate this awareness than an earlier survey of the Australian population, it is possible that the increasingly high profile of domestic violence in the Australian media may have improved general knowledge and understanding.

Clergy and lay leaders understood that it is more often men than women who commit domestic violence. This view aligns with wider evidence from various sources that it is mainly men, or men more often, who commit acts of domestic violence.

Clergy and lay leaders were sensitive to the wide array of factors that may contribute to domestic violence. Factors considered by a majority of church leaders to be present a lot of the time were one partner wanting to dominate or control the other, having an alcohol problem, and having a narcissistic personality. In addition, a wide array of other factors were acknowledged as playing a part.

Clergy and lay leaders were aware of the widespread nature of the problem of domestic violence in Australia, but less aware of its prevalence in church communities. Nine in ten clergy and lay leaders agreed that domestic violence is common in Australia, and around six in ten agreed that domestic violence is just as common in churches. A view that domestic violence is less common in the churches is challenged by the NAFVP Prevalence Study which found that people who experience domestic violence are part of Anglican Church communities in similar or higher proportions than the wider community.

Most clergy believed that Scripture is misused by the abuser in Christian families. Misuse of Scripture by the abuser was considered to be implicated at least some of the time by nine in ten clergy, while the theology of male headship was a factor at least some of the time for eight in ten clergy (seven in ten Evangelicals, nine in ten Anglo-Catholics).

5.3 Practices in local church contexts

Churches have a role in education about domestic violence. There was widespread agreement among clergy that domestic violence is an issue that should be discussed in church and that local churches should do more to raise awareness of domestic violence. Around seven in ten clergy reported that their church prayed for victims of domestic violence in the previous 12 months. A minority of clergy reported often or sometimes talking about domestic violence in public settings, including preaching. According to clergy, other actions by churches, such as display of posters and leaflets, donations of money or goods or working with local organisations, occurred in around a third to half of churches.

Most clergy had been aware of victims of abuse in their churches and had dealt with specific domestic violence situations as part of their ministry. Three quarters of clergy had been aware of people in their churches who were victims of domestic violence, and around half were aware of perpetrators. The most common action, used by almost all clergy who had dealt with domestic violence situations, was to provide pastoral and spiritual care to the victim, followed by referring the victim to support services. Around half of clergy offered counselling to the victim, talked to the perpetrator and assisted with a safety plan. More interventionist actions such as contacting the police, providing the rectory as a refuge, or intervening to keep children safe were undertaken by a quarter of clergy. Most clergy felt that having women on the pastoral team equips a church to better respond to domestic violence.

Dealing with domestic violence situations resulted in some negative impacts for most clergy. Among clergy who have dealt with domestic violence situations in ministry, the majority identified a negative personal impact. Fatigue was particularly common and four in ten said they had experienced

manipulation from a perpetrator of domestic violence. Domestic violence situations may be protracted and complex, and especially if both perpetrator and victim are a part of the same church and impacts on clergy considerable.

Two thirds of clergy had not collaborated with clergy/leaders from other churches in relation to domestic violence. This survey question was non-specific and it is unclear whether clergy were reporting on collaboration on educational programs, seeking information and advice from others, and perhaps even passing on information about particular domestic violence situations. Three in ten had made contact with the diocese (informed or sought help) in relation to a specific domestic violence situation.

5.4 How equipped are clergy and lay leaders to respond?

Clergy confidence in their personal capacity to respond to domestic violence was low to moderate. On the whole, clergy reported being knowledgeable, experienced and trained in domestic violence situations. However, confidence in their personal capacity to respond to domestic violence was low to moderate. Confidence was only a little higher among clergy who had been trained.

Although few leadership teams had been trained, there was moderate confidence in the churches' readiness to respond. A minority of lay respondents had been trained and their confidence was relatively low. However, clergy respondents were a little more likely to agree that their team knew how to respond to domestic violence situations than they themselves did personally.

A minority of clergy felt very familiar with support services or very confident to refer people to them. Almost all clergy felt that it was their responsibility when ministering to a victim of domestic violence to help them to access support services, yet a minority felt very confident to make these referrals. Given the importance of specialised support for people in domestic violence situations, clergy awareness of domestic violence support services and confidence to refer people to them could be further improved through targeted training.

Familiarity with diocesan resources was moderate and ratings of diocesan support were evenly spread from excellent to very poor. Familiarity with resources (e.g. documents, training, support) from the diocese was moderate, while familiarity with resources from other parts of the Anglican church or from other Christian groups was lower. Ratings of diocesan support for churches to respond to domestic violence was fairly evenly spread from excellent support to very poor support.

Views by clergy of the role of the bishop when a clergyperson was a victim or abuser were: to be pastoral, to carry out disciplinary procedures and to seek involvement of services outside the church. Using an open text format, most respondents gave their views about the role of the bishop when a clergyperson is a victim or a perpetrator. Views most commonly expressed about the role of the bishop when a clergyperson is a victim was to provide pastoral support, and when a clergyperson is a perpetrator, to carry out discipline accordance with church procedures. In both cases, the second most common response was that the bishop should seek the involvement of organisations and services outside of the church.

6 NAFVP Experience Study:

Hearing from those with experiences of IPV



6.1 NAFVP Experience Study Method



The key research questions for the NAFVP Experience Study were “What is the nature of experiences of intimate partner violence (IPV) for those with a connection with Anglican churches?”, and “How has the Anglican Church featured in these experiences?”

The study used a mixed methods approach with two phases.

Phase 1: Online scoping and recruitment survey. The online scoping and recruitment survey aimed to probe the diversity of experiences of IPV across the Anglican Church and to assist with the recruitment of interview participants. The survey was open from September 2020 to January 2021. Some 305 individuals took part, with 81% having had some sort of personal experience with IPV, including 58% who had experienced violence from an intimate partner.

Phase 2: Face-to-face interviews. Phase 2 involved individual in-depth qualitative interviews with 20 people across Australia (19 women and one man) who had experienced violence from an intimate partner (victim-survivors). These participants were handpicked following their participation in the online scoping and recruitment study. Interviews took place via Zoom, in person, and via phone, between November 2021 and February 2021. Interviews were digitally recorded, transcribed and analysed by means of coding and interpreting the meaning and significance of the data at a deeper level. To understand the role of churches in participants’ experience of violence, we used a framework that drew together trajectories of abuse, church culture and relationships, and human needs.

This summary describes features of violence experienced by our participants and highlights a few key findings about:

- The role of the church within the dynamics of the abusive relationship, supporting people towards change or hindering them from it and as they rebuild and recover life.
- Participants recommendations for both church communities and church leaders.

6.2 About interview participants and features of violence

Anyone can experience domestic violence. It affects people from all backgrounds and walks of life. Violent relationships are characterised by a breadth of abusive behaviour and patterns of control and intimidation over time. Domestic abuse can cause significant harm to an individual’s wellbeing. We heard from our participants:

- The experience of various forms of violence – physical, sexual, emotional, verbal, social, economic and spiritual abuse
- Early warning signs or “red flags” that participants commented were sometimes present in the relationship

- Contrasts between violence at home and the image presented by the abusive partner in public
- Coercive controlling dynamics and cycles of abuse
- Participants' efforts to try and make sense of the abuse, especially personality disorders and problems such as narcissism (which may or may not have been formally diagnosed),
- The impact of the abuse on participants' wellbeing and identity
- Ways that participants used their agency, the ability to make choices and act on them, in the abusive relationship.

“Coercive control”: Fundamental to the dynamics in abusive behaviour is the misuse of power and control. Typically, one partner tries to exert power and control over the other, usually through fear (AIHW 2018). The term ‘coercive control’ has gained increased traction in Australia, with the support of the speciality family violence sector. It draws attention to the fact that an incident in isolation may seem insignificant, but when viewed in a context of a pattern of ongoing violence, its significance is more impactful. While isolated events or actions can be explained away, or perhaps seen in terms of a struggling or ‘bad’ marriage, the idea of coercive control captures the ongoing nature of domestic violence, which can pervade all of life and refers to the full breadth of abusive behaviours including physical, sexual, psychological, and more. It includes isolating victims from family and friends, controlling access to finances, monitoring their movements, restricting access to information and assistance (AIHW 2018). It impacts on victims’ independence, wellbeing and safety and is the most common risk factor leading up to an intimate partner homicide (Snell, 2020).

Cycles of violence: A common way that some participants described their experience of intimate partner violence was as a cycle. There were periods when the situation was less or not abusive, but then things would deteriorate again. This cyclic dynamic was one of a range of factors that kept victims ‘trapped’ in their situation.

He used to get triggered by small things...For example, if I didn't cook dinner, he used to hit me. If I didn't clean the house, he used to hit me. And I never understood why that happened. In my family, that never used to happen...Because those days, I had to call in sick all the time because I would be bruised all over... That was next level violence...Yes, it was tough. Those days were tough because I would end up with pain and aches in my body

Physical was unusual. The verbal and threatening and other emotional abuse was standard. It was really the blanket of our marriage. The emotional stuff never stopped... That was just constant. I never knew what I was coming home to... There was never really an in between and that was probably the hardest thing... the walking on eggshells all the time and it changed in an instant.

6.3 Findings about the role of the church

When people in abusive relationships are part of Anglican Church communities, their church interactions can be overwhelmingly positive or overwhelmingly negative. However, our research suggests that it is common for churches to play a dynamic and varied part. The full NAFVP Experience Study report is over 140 pages long. It is based on the analysis of survey responses from over 300 people and more than 400 pages of transcripts from 20 in-depth interviews with 19 women and one man from across Australia who had been in abusive relationships and also had a connection with an Anglican church. It contains many direct quotes from participants which indicate complex and nuanced journeys.

Participant experiences pointed to the different roles that churches can play during different phases of an abusive relationship. Church leaders and the church community play a role:

- Within the dynamic of ongoing abusive relationships
- In supporting people in abusive relationships to make choices and act on them and/or in impeding them from enacting change
- In helping or hindering them to rebuild and recover life.

6.3.1 The role of the church: religious teachings and norms

Faith and church both assist and hinder those who are experiencing domestic violence. Christian faith and being part of a church community can both assist and hinder people living in situations of intimate partner violence. Social and religious norms shape how people think they ought to behave within a local church context and also how they actually behave. This impacts on expectations and interactions with clergy as well as among churchgoers.

I think what was hard was battling that inner Anglican that said marriage is forever and you don't get divorced. And I'd been brought up to love and obey, submit, I was a perfect Anglican wife. I'd been brought up to believe that men were the head of the household and what they said went, not to question anything like that, just to pray hard and keep the kitchen clean and keep the children's faces clean and tidy

Although unintended, Christian teachings sometimes contribute to and potentially amplify situations of domestic violence. Our interviews showed that, however unintended it may be, teachings related to marriage, gender and forgiveness can be a contributing factor in the extension of the cycle of IPV and can create a situation of harm for people in abusive relationships. Absolutist discourses related to marriage as a lifelong commitment, the submission of the wife to the husband, unconditional forgiveness, and suffering for Christ – whether they are taught by church leaders, internalised by victim-survivors, or co-opted by abusers in this way – are harmful for those who experience abuse. Participants recounted feelings of self-doubt, self-blame, entrapment and shame that they directly attributed to certain discourses about intimate relationships. Conversely, discourses such as marriage as a covenant, the equality of partners in a marriage, and God's mercy and love can help to empower victim-survivors to extricate themselves from abusive relationships.

Perpetrators' misuse Christian teachings and positional power. Participants shared examples of how perpetrators made claims about Christian teachings and used their power in relation to church structures to control and extend the cycle of abuse. In some cases, participants said that their abusive partners used obligations around the sanctity of marriage, the headship of the husband, and the imperative to forgive to control them.

Examples of what was experienced as harmful within the context of abusive relationships are:

- Marriage is a lifelong commitment and a covenant that cannot be broken in any circumstances.
- Being the "perfect wife".
- A man has control in a marriage and a wife must submit to her husband.
- Being faithful involves suffering and total self-giving.
- Forgiveness must be unconditional.

6.3.2 The role of the church: a culture of awareness and readiness to respond

I'd had a conversation with our minister at one point and he said, "no I don't think that's what the Bible says at all, I don't think God would oblige you to remain in that situation. There's clearly a power issue in this marriage and there's no place for that in a Christian marriage. There is at least some abuse going on in your home and that's done a lot of damage to you and you don't have to stay with that, you shouldn't be feeling scared in your own home. There's no place for control, you should be equal". I left with his support and I stayed separated from him with the senior minister's support.

Christian teaching that addresses IPV can also empower victim-survivors to begin a process of change. At key moments - or crucial instants or occasions - in the cycle of abusive relationships - where people have an opportunity to make choices and act on them, clergy and church leaders can offer alternate perspectives that empower victim-survivors to begin a process of change. Among participants were people whose church had helped them to realise that they were experiencing domestic violence and that it wasn't acceptable. A sermon, or talking with their minister/pastor, helped provide a framework and language for their understanding. When clergy speak in ways that are fully sensitised by the reality of IPV in church communities - whether in teaching and preaching or privately in conversation - it can carry considerable weight with members of the congregation.

Discourses that participants described as liberating, whether heard from church leaders or sometimes by means of participants' own reading or listening, included:

- Marriage is a covenant between two parties and requires two parties to uphold it
- The partners in a marriage are equal and there is no place for one partner controlling the other
- God is merciful and loving and would support a partner leaving their abusive relationship.
- God doesn't want vulnerable people to suffer.

Participants commented that Christian teachings about marriage and gender need to be communicated in ways that actively addresses the potential for and the reality of abuse in intimate relationships.

When churches acknowledge that domestic violence happens it can help victim-survivors. Giving visibility to the reality of intimate partner violence and acknowledgement of abusive relationships in church communities can support people living in situations of intimate partner violence.

Churches who have built awareness of domestic violence are more able to respond when victim-survivors are ready. People in abusive relationships can be better equipped to seize key moments for change if they know where to access to a scaffold of multi-faceted support.

6.3.3 The role of the church: ongoing trusted and caring relationships

In our analysis, we understood churches as places of or spaces for relationship. In this study, we were sensitised to the relationships and social interactions between our participants, church leaders and congregants. In cases where the partner was also a part of that church community, this also included relationships between the abusive partner and others in the church.

At its best the church community can provide a vital set of relationships, independent of the perpetrator, that can sustain victim-survivors across the trajectory of their experience.

Trusted relationships in churches reduce isolation for victim-survivors. While a person remains within the context of an abusive relationship, church relationships characterised by care and trust can reduce social isolation and provide support for people living in situations of IPV.

Trusted relationships within church communities support people to make choices and act on them by enabling meaningful, ongoing support and disclosures at key moments.

Participants highlighted the critical importance of genuine care. Asking after an individual's wellbeing may or may not result in a disclosure, but if done out of genuine concern for that person and in a way that doesn't expose them to other people or to judgment, this signals to the victim-survivor that this is someone they could perhaps reach out to in future. Trusted people in the church might not always know what to do or what to recommend, but if they show genuine concern for a person's wellbeing, perspective and agency it can make a real difference.

Specialist domestic violence services and health professionals have a central role. Specialist domestic violence support services and health professionals – sometimes in conjunction with church – play a central role in helping participants find safety and improve their overall well-being.

6.3.4 The role of church: ongoing support to rebuild and recover life

In our analysis we heard how churches can help or hinder those who experience abuse to meet their needs and based on a review of the data, framed needs as follows:

- To be safe
- To have material provision
- To be in relationships of care, empathy and acceptance
- To have an identity
- To make a contribution
- To have a spiritual life and relationship with God.

In this study, at the time of their interview, all participants had physically separated from their abusive partners. As participants shared their stories, it emerged that the impact of trauma often continued. Analysis revealed that church can play a role in fulfilling the following needs after separation as a contribution to rebuilding and recovering life.

To be safe: The church can be a place of safety and healing after separation. In cases where both partners have been part of a church community, there is no single solution about who remains connected. If a perpetrator remains in the community, the church needs to be equipped to hold the abuser to account and to keep the abused partner (and other people) safe.

To have material provision: After separation victim-survivors may need material support including individualised support services and day-to-day help with finances, food, housing and accessing specialist domestic violence support services such as counselling and legal aid.

To be in relationships of care, empathy and acceptance: After separation connections and relationships inside church characterised by empathy, care and trust were essential for a participant's wellbeing after separation.

To have their own identity: After separation churches can support victim-survivors as they re-establish their own identity by (1) not identifying the victim-survivor by their experience or marriage status; (2) allowing victim-survivor space and time to re-establish her self-identity.

To make a contribution: To be offering, helping to produce or achieve something was frequently a significant need for participants after separation. Many participants spoke about how they used their own experiences of IPV to support other victim-survivors. Several participants were active in raising awareness, both through formal church organisations and informal relationships. After separation, many participants went on to make significant contributions to the church through lay and ordained ministry.

To have a spiritual life and relationship with God: After separation, church was a place that facilitated transcendent experiences and healing for some participants, where they could grow in their understanding of and connection with God through and beyond their experiences of abuse. Key people in church, especially clergy, were central in this journey. However, often when participants were not adequately supported by their church community during their experiences of IPV their involvement with church remains fraught. Some also described their greater empathy for others who were on the margins of the church.

6.4 Participant recommendations for the Anglican Church

The influence of church leaders and whole church community relates to how they:

- present and reinforce religious teachings,
- create a culture of general awareness and readiness to respond when abusive relationships are present in a church context,
- provide ongoing trusted and caring relationships across the full trajectory of a person's experience.
- offer various types of support to help those with an experience of violence to meet their needs for safety, material security, relationship, spirituality and identity; including referral to specialist domestic violence support services and health professionals.

Participants' recommendations for Anglican church communities and for church leaders have been summarised below.

6.4.1 Participant recommendations for church communities

- Acknowledge it happens. The hidden nature of IPV in churches adds to shame and disconnection.
- Have visible IPV resources in church. These help to educate the community of the signs of abuse and let victim-survivors know how and where to get support.
- Use many different methods to inform and empower, including: sermons, seminars, pre-marriage preparation courses and direct conversations.
- Do not allow discomfort to deter from raising the issue.
- Be alert, aware of the signs and ask questions about needs on a regular basis.
- Provide safe spaces.
- Keep connections in place.
- Address self-doubt: have key trusted people to affirm their sense of reality.
- Know about processes and support service options for key moments.
- Don't make assumptions about what help is needed in individual circumstances. Ask questions in key moments of crisis about what support and resources victim-survivors require.

6.4.2 Participant recommendations for church leaders

- Provide IPV training for clergy, lay leaders and congregations.
- Ensure that professional standards and regular reviews for clergy include an IPV dimension.
- Provide pastoral workers to work with perpetrators and address their behaviours.
- Ensure that all processes and procedures are informed by victim-survivor input.
- Develop a scaffold of key people and services where leaders and congregation members can obtain information about how to offer assistance in situations of crisis.
- Develop and make widely available easy to access pamphlets and booklets on IPV in a Christian context.
- Offer Christian teaching on marriage and gender that addresses the potential for and the reality of abuse in intimate relationships.

Dr Ruth Powell and Dr Miriam Pepper
NCLS Research



National Anglican Family Violence Research Report: Top Line Results

This top line report provides a short overview of results from three studies that make up the National Anglican Family Violence Project (NAFVP), undertaken between 2019 and early 2021. The aim of this research project is to investigate the nature and prevalence of intimate partner violence among those with a connection to the Anglican Church of Australia.

Full results from across this project are presented in the main research report and three detailed reports for each study, which will be made available in coming months:

- National Anglican Family Violence Research Report: for the Anglican Church of Australia
- NAFVP Prevalence Study Report,
- NAFVP Clergy and Lay Leaders Study Report, and
- NAFVP Experience Study Report.



**Commissioned by the
Anglican Church of Australia**

APPENDIX 3: BEST PRACTICE PRIORITIES IDENTIFIED BY DIOCESAN REPRESENTATIVES IN 2019

**Family Violence Working Group National Conference
Strengthening the Church's response to Family Violence
March 18-19, Sydney**

Group 1 (Prayer and Liturgy)

Short Term

- Domestic Violence prayer for use by all dioceses (R, P, I)⁵
- One contact person for Domestic Violence in each diocese as representative for the Working Group (R)
- Inclusive language policy (P)
- **Create online resource depository (R, P, I)**
- Identify agencies currently working in domestic and family violence (R)
- Upload resources we have to Anglican DFV Network (R, P, I)
- Network representatives to compile lists of local contact numbers for resource depository and to promote in Ad Clerum and local Anglican newspaper (R)

NOTE: quality control for resources

Medium Term

- **Identify Biblical texts and theological reflection** : range of helpful and unhelpful interpretations (P)
- **Specific liturgy for: (R, P, I)**
 - White Ribbon
 - International Womens Day
 - Mothering Sunday
 - Use gender-inclusive liturgy
 - Checklist of what to think about when selecting liturgy
- **Assessment tool for: (P)**
 - Bible Study
 - Youth Ministry
 - Children's Ministry
 - Marriage Preparation
 - Elderly
- Create/develop/use existing posters/leaflets for use/distribution in parishes (R, P)
- **Partner with experts in the DFV field: (R)**
 - referral
 - community awareness
 - shared expertise
- Create resources for conversation (as for assessment tool above) (P)

Long Term

⁵ In the following list of items, P represents an action which prevents violence before it starts, R indicates an action to respond to violence and I indicates an action which resources intervening when violence occurs. **Bold signifies a priority**

- Review resources annually for currency and changing social policies (R, P)
- New Prayer Book material (R, P)
- Sources of funding for DFV specific projects (R, P)
- Establish '1800' Helpline for churches (R)
- Celebrate Stories of Change (R, P, I)

GROUP 2 Governance, policy and synod activities

Overarching principles

1. Biblical and theological basis
2. Communication of policy internally and externally
3. Working with the experts including professionals and victims/survivors

Short term

1. Synod motions – on gender equity, highlighting and acknowledging the issues, establishing working groups,
2. Gender/diversity audits across diocesan committees, commissions etc, leading to strategies for responses

Medium term

4. Synod motion establishing fund for victims
5. Budget provision for the work of a working group, policy development, training etc
6. Protocols for conduct and response
7. Policy for conduct, responses, eg for DV leave provisions
8. Clergy supervision
9. Diocesan working groups to look at issues of governance
10. Diocese providing policy templates for parishes (and other issues) – or at Provincial level to assist regional dioceses.

Long term

1. Clergy supervision
2. Consistent policy and practice across the Anglican Church of Australia
3. Safe churches framework including systematic policy review and reaffirmation with external constructive critique
4. Theological colleges making it possible for postgrad study by women through scholarships etc

Top three

1. GSFVWG resourcing dioceses with policy templates, tools, benchmarking for diocesan policy
2. recommending each diocese establish it's own WG through synod motions
3. Gender/diversity audits in every diocese leading to strategies and policy for encouraging diversity including gender equality

GROUP 3 TRAINING

Development of CORE Curriculum based on review of existing Evidence Based Resources (or those currently under development) with provision for periodical review.

- 1) Identification of Learning Needs for each group:
 - Bishops & PSU

- Clergy & Spouses
 - Lay Leaders
 - Congregations
 - Theological Students
- 2) Developing a Process for Training to be rolled out throughout the Anglican Church:-\
- Online
 - Train The Trainer

GROUP 4 Cultural Change

Prevention

Short-term

Talk about at Parish Level. – sermons on violence

Consider impacts of language. Challenge of complexity of DV language and theology

Develop advocacy framework, establishing cultural boundaries

Empower local conversations to be advocates.

Starting to recognise impact of privilege

Medium

Look at Godly play etc for gender stereotypes LGBTIQ

Understanding research and related language & how we use it. (All 3)

Ensure top down bottom up approach is taken (all 3)

Long Term

Leadership capacity building, accountability, transparency, integrity

Parish level champions (advocates)

Early Intervention

Short Term

Partner with Anglicare culture of collaboration

Work with family violence sector.

Keep it on the agenda

Marriage prep

Medium Term

Work with local community to identify capacity.

Long Term

Response

Short Term

Ensuring recognition of those within parish to who it applies

Awareness of awareness used

Move from CYA to embedded practice.

Medium Term

Equip congregations to respond to crisis/ identify need.

Long Term

Deal with impact of pornography

Impact on men and women

Investigate of abuse of power in the church.

Top 3

Education – drivers,
Theological conversation. Language
Collaboration and partnership with impact assessment.

**APPENDIX 4: TEN COMMITMENTS FOR PREVENTION AND RESPONSE TO DOMESTIC
AND FAMILY VIOLENCE IN THE ANGLICAN CHURCH OF AUSTRALIA**



Anglican Church of Australia

General Synod Family Violence Working Group

Ten Commitments for Prevention and Response to Domestic and Family Violence in the Anglican Church of Australia

This work was developed by the Family Violence Working Group established by the General Synod Standing Committee of the Anglican Church of Australia in response to a brief to develop a best practice model framework for responding well to situations involving family violence within our parishes and organisations.

The project was led by the Reverend Tracy Lauersen, with contributions from the Right Reverend Genieve Blackwell, Dr Karin Sowada, the Reverend Scott Holmes, the Reverend Canon Sandy Grant and Ms Ruth Holt.

Acknowledgement of Country:

The Anglican Church of Australia (ACA) acknowledges the Australian Aboriginal and Torres Strait Islander peoples of this nation. We acknowledge the traditional custodians of the lands on which our churches are located and where we conduct our business. We pay our respects to ancestors and Elders, past and present. ACA is committed to honouring Australian Aboriginal and Torres Strait Islander peoples' unique cultural and spiritual relationships to the land, waters and seas and their rich contribution to society.

Warning: This document references intimate partner violence (domestic abuse).

Ten Commitments for Prevention and Response to Domestic and Family Violence in the Anglican Church of Australia.

Violence in our communities is unacceptable, whether that violence occurs in the street, in our home, in our workplaces or in our churches, and whether it is perpetrated by men or women. Our Christian scriptures proclaim the equality of every human being and demand that our behaviour towards others is characterised by the behaviour of God towards us – of justice, love and mercy, compassion, patience and a mission to heal the sick and mend the broken hearted. The Anglican Church of Australia (ACA) wants to prevent and to help address the terrible injustice of domestic and family violence, responding with care and compassion towards those affected. These Commitments for the prevention of and response to domestic and family violence in the ACA are a tool to help resource and empower our Anglican provinces, dioceses and parish churches to bring about change and to continuously improve our preventative work.

These Ten Commitments for Australian Anglicans recognise the policy context of the Council of Australian Governments (COAG), National Plan to Reduce Violence Against Women and their Children 2010-2022 (Canberra, Australian Government, 2010) which is being implemented in four stages through the development of rolling three-year action plans. A key outcome has been the national Primary Prevention framework – Change the story: a shared framework for the primary prevention of violence against women and their children in Australia (Our Watch, Melbourne, Australia, 2015). It identifies faith-based contexts as one of eleven priority settings where social norms, attitudes and practices are formed and reinforced and so is a key context for primary prevention work.

Abuse of power is at the heart of many relationship problems in the community and the church. In essence, abuse is one person's misuse of power over another. This can occur as a one-off event or be a chronic pattern of behaviour. Research has found that women are far more often the victims of abuse than men. Abuse is not just about being physically violent. Abuse can include emotional abuse, threatening, coercive or controlling behaviour, physical or sexual abuse, and also spiritual abuse. Research by the Australian Bureau of Statistics (Personal Safety Survey, 2016) found

1 in 2 women (53% or 5 million) and 1 in 4 men (25% or 2.2 million) had experienced sexual harassment during their lifetime.

1 in 4 women (23% or 2.2 million) and 1 in 6 men (16% or 1.4 million) experienced emotional abuse by a partner since the age of 15.

17% of women (1.6 million) and 6% of men (547,000) had experienced violence including physical and/or sexual violence by a partner since the age of 15

2 in 5 people (39% or 7.2 million) aged 18 years and over had experienced violence, including physical and/or sexual violence since the age of 15.

Domestic and Family Violence doesn't just happen in other communities – it happens within the families and relationships of people of our churches. In the 2019 National Anglican Family Violence Research Project conducted by NCLS Research, when asked the direct question “Have you ever been in a violent relationship with any partner?” approximately 23% of Anglicans who had ever been in an adult intimate relationship said “yes”. (This compared to 15% for the equivalent group of the general Australian public in the same study.)

The Ten Commitments outlined in this document provide us with a foundation to guide our work in making the church a place where women, men and children are safe; where violence is prevented, where the wounded are healed and justice prevails, so that God's grace can flow into the lives of all, insofar as we can achieve such outcomes.

The commitments focus on preventative actions in addition to training our ministers and improving care for those who have experienced abuse. In the long term, preventing abuse is better than only reacting once abuse has happened and people are suffering.

The commitments are drawn from research into best -practice models and discussion, having had input from our Dioceses, clergy, lay people and victim/survivors. They also draw on the findings of the National Anglican Family Violence Research Project conducted by NCLS Research.

The Commitments outline our approach at a national, diocesan and local level.

This document provides:

- Statements and explanations of each commitment.
- Strategies to enable each commitment.
- Ideas and ways in which we can build on our strengths as a church and work together to achieve positive outcomes.

Note: A number of different terms are used to describe domestic and family violence. By domestic and family violence we mean any violent, threatening, coercive or controlling behaviour that occurs in current or past family, domestic or intimate relationships. This includes not only physical injury, but direct or indirect threats, sexual assault, emotional and psychological torment, spiritual abuse, economic control, damage to property, social isolation, and any behaviour which causes a person to live in fear. Some practitioners prefer the word ‘abuse’, however we have chosen to use the term ‘violence’ to highlight the harm associated with each of these behaviours.

The Reverend Tracy Lauersen, Convenor (Gippsland, member of General Synod Standing Committee)

The Right Reverend Genieve Blackwell (Melbourne)

The Reverend Canon Sandy Grant (Sydney)

Reverend Scott Holmes (Brotherhood of St Laurence, Melbourne)

Ms Ruth Holt (Canberra Goulburn)

Dr Karin Sowada (Sydney, member of General Synod Standing Committee)

10 COMMITMENTS FOR PREVENTING AND RESPONDING TO DOMESTIC AND FAMILY VIOLENCE

1

Our Church acknowledges and laments the violence which has been suffered by some of our members and repents of the part we have played in allowing an environment where violence went unaddressed.

2

Our Church leaders commit to ensure conditions that support the prevention of violence, a church culture that promotes equality, and support for those who experience violence.

3

Our Church consistently teaches about equality, freedom from violence, respectful relationships and the honour/value of every person.

4

Our Church affirms that human relationships are to be based on respect and mutuality.

5

Our Church acknowledges the different experiences of all people and that these have played a part in whether they have been treated with respect and equality.

6

Our Church actions are directed by the gospel of love, peace and justice, and are informed and engaged with local, state and national government initiatives as appropriate.

7

Our church supports cultural change in our communities by communicating effectively to our members.

8

Our Church trains our leaders, pastoral staff and parish councils to understand and be equipped to respond in ways that prevent and address domestic and family violence.

9

Our leaders and pastoral staff hold themselves to account and are guided by the Anglican Church's Code of Conduct: *Faithfulness in Service*.

10

These commitments are regularly reviewed and improved.

1 Our Church acknowledges and laments the violence which has been suffered by some of our members and repents of the part we have played in allowing an environment where violence went unaddressed.

*If we claim to be without sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.
(1 John 1:9)¹*

The Anglican Church of Australia grieves with victims and survivors of domestic and family violence, and prays for their healing and recovery.

We confess with deep shame that domestic and family violence has occurred among those who attend our churches, and even among some in leadership.

We give thanks for those women and men, clergy and lay people, who have faithfully supported, cared for and protected people affected by domestic and family violence in our churches and communities. However, we apologise for those times our teaching and pastoral care has failed adequately to support such people or to call perpetrators to account.²

Domestic and Family Violence can affect both men and women, but we know that women are far more likely to experience violence and also to suffer more consequences from that violence and our research bears this out. Many times as a church we have let people down, especially women and children.

We recognise that sin and gender inequality lie at the heart of domestic & family violence. Violent behaviour grows from attitudes and other behaviours which abuse a person's power and exercise control over another. We affirm the life-giving words of Holy Scripture, but we also recognise that some Scripture has been used to justify unacceptable behaviours and to disempower victims from escaping violent relationships. We lament this.

Strategies that will enable this commitment:

- 1.1 We start with lament so that we face honestly the problem of violence in our church. As our whole church responds, with members and leaders working together, we start the long work of change.
- 1.2 Our church develops a long-term strategy with action-plans to address domestic and family violence in the Anglican Church of Australia.
- 1.3 Our church commits to work at a number of levels to prevent and address violence:
 - 1.3.1 Primary prevention – addressing underlying causes in our whole church and seeking to prevent violence before it occurs by changing attitudes, behaviours and culture and building knowledge and skills (see Commitment 2).

- 1.3.2 Early intervention – seeking to support the victims of violence within our church as early as possible with pastoral care and referral to professional agencies such as domestic and family violence services.
- 1.3.3 Responding to those experiencing violence with care and respect, aiding them to safety.

2 Our Church leaders commit to ensure conditions that support the prevention of violence, a church culture that promotes equality, and support for those who experience violence.

*Let your kingdom come. Let your will be done on earth
as it is done in heaven.
(Matthew 6:10) ³*

Rates of violence are higher when institutions promote, condone or remain silent in the face of violence, and the misuse of power and authority.⁴ Our national, provincial, diocesan and parish leaders have a key role in setting up the conditions that will support the prevention of violence, a church culture that promotes equality, and support for those who experience violence. By working on our parish and diocesan conditions and structures and by working to change our culture and provide the right support, our church communities can flourish as God intended with respect to gender and family relationships. Our leaders must promote the equality of women and men, and respect and safety for all in the church. In order for this commitment to be true of our church, we need strategies that stop violence before it occurs, through initiatives that challenge the root causes of violence. This includes our attitudes and behaviours as women and men in the church. These strategies will involve working with everyone in our church, rather than just those at risk of being violent or experiencing violence. We will also need initiatives that can identify and engage with people at risk, support victims and work in ways to ensure that perpetrators are held to account.

Strategies that will enable this commitment:

- 2.1 Long-term strategies and ongoing action plans are developed to progress this work, to seek external funding, to work with external peak bodies, engage key stakeholders, to enable collaboration and produce resources such as training, guidelines, policy templates and tools for provinces, dioceses, parishes and church agencies.
- 2.2 Parishes and other church agencies utilise the appropriate resources to guide their response to family and domestic violence.
- 2.3 As a primary prevention strategy, General Synod, our provinces, dioceses, agencies and parishes make commitments and implement priority actions to work towards the equality of women, men, our Aboriginal and Torres Strait Islander brothers and sisters and those who are culturally and linguistically diverse in our church.⁵
- 2.4 Our leaders consistently promote the rejection of any form of violence or harassment, whether that takes place in our churches or the lives of our members.
- 2.5 The public statements of our church and external communications reflect our commitment to equality, to prevention and to justice and support for victims/survivors of domestic and family violence.

- 2.6 Dioceses, parishes and agencies give consideration to practical ways that victims/survivors can be supported.
- 2.7 The General Synod and its Dioceses regularly review, evaluate and improve policies and procedures for preventing and responding to domestic and family violence.

Ideas for how we can work together to achieve this:

- Provinces and dioceses can establish working groups to drive change.
- 3.1 million Australians identify as Anglicans. What a force for good we can be, bringing about a better world for all as we meet to study, fellowship, worship, pray and bring up our families together.
- Dioceses with more resources can share with others that have less.
- Our existing synods, Bishops conferences and local parish gatherings can be a vehicle to promote change.

3 Our Church consistently teaches about equality, freedom from violence, respectful relationships and the value of every person.

You are all God's children through faith in Christ Jesus. All of you who were baptised into Christ have clothed yourselves with Christ. There is neither Jew nor Greek; there is neither slave nor free; nor is there male and female, for you are all one in Christ Jesus.

(Galatians 3:26-28) ⁶

As Christians, we believe all people are created in the image of God. All are precious, all are equally loved, and all should have the opportunity to thrive according to their God-given potential. We communicate what we believe in words and actions. This commitment addresses primarily the former: how we teach the Bible and worship together. The Bible is the foundation of our Christian teaching to all ages and stages, and our Prayer Book, hymns and songs are the foundation of our liturgical life. Each provide good resources for preventing and responding to domestic and family violence. Care is needed in the use of the Bible, in order to prevent its misuse and distortion.

Strategies that will enable this commitment:

- 3.1 We (all those who teach all ages and stages in our churches) clearly teach and model:
 - that all human beings, both female and male are created equal in the image of God and are precious to God. Therefore the value and dignity of every individual should be upheld by all.
 - that domestic and family violence is wrong and that the Bible should never be interpreted to justify or excuse any form of abuse.
 - healthy relationships between all people, as exemplified by Jesus Christ.
- 3.2 We acknowledge that the words of Holy Scripture can be misunderstood and has been distorted to justify domestic and family violence. We work actively to guard against and prevent such distortions.
- 3.3 When we address matters such as marriage and family life, we consider how to care for any victims or survivors of domestic and family violence who may be present.
- 3.4 We encourage all people equally in the church and support them to exercise the gifts God has given them.
- 3.5 Youth and children's ministries address the issue of respectful relationships between the genders in regard to romantic, marital, friendship, collegiate and other relationships.
- 3.6 We discourage gender stereotypes, and the use of aggression or other forms of coercion to solve problems.

- 3.7 Youth and children's ministries address the difficulties raised by the widespread and early use of pornography.
- 3.8 Churches address and teach on the effects and impact of adult use pornography, and the negative attitudes towards women that this habituates.

Ideas for how we can work together to achieve this:

- Sermons, Bible studies, Sunday School curriculum, prayers, church publications and ministry training activities can all affirm human dignity and equality, address abuse, and validate the trauma of domestic and family violence.
- It's not just the content of what we teach, but gender inclusive language, illustrations and examples about women as well as men, and scholarly and other quotes from both women and men are powerful too.
- Women and men being equally visible in the worship, ministry and mission of the church.
- Lent, victim/survivor themed services, white ribbon days or 16 days of action against domestic violence can be utilised by all in our church.

4

Our Church affirms that human relationships are to be based on respect and mutuality.

The second is this, 'You shall love your neighbor as yourself.' There is no other commandment greater than these. (Mark 12:31) ⁷

As Christians, we believe that human relationships and especially marriage, are modelled on God's commitment to us - a commitment which is characterised by respect, mutuality and grace. Marriage is a precious gift from God: a covenant partnership in which women and men can experience loving intimacy in the safety of a faithful, committed relationship. It is God's gift for their mutual benefit and the outworking together of God's purposes. In everything we do and teach, we uphold and support relationships of respect and mutuality in our teaching of Holy Scripture, liturgies, marriage preparation and education, and pastoral care.

Strategies that will enable this commitment:

- 4.1 Clergy and other pastoral staff clearly teach and that loving and healthy relationships that reflect God's intentions are characterised by mutual service of the other, mutual respect and affirmation, partnership, honesty and accountability, trust and fairness. They also clearly teach that violence, abuse and any coercive or threatening behaviour, is contrary to God's will and that it is not a sin to leave a violent or otherwise abusive partner.
- 4.2 Clergy and other pastoral staff ensure that marriage preparation, enrichment and educational material about relationships display awareness of power and control issues.
- 4.3 Clergy and other pastoral staff provide appropriate support and information to those in relationships characterised by unhealthy power and control issues, acknowledging that abuse can and does occur in Christian marriages. They appropriately refer those they are supporting to professional counselling and other services.

Ideas for how we can work together to achieve this:

- Parish Councils can make statements that affirm these godly relational commitments in their mission action plans, parish profile or on their church's website.
- A lot more of how we think and behave is caught rather than taught, so every time married clergy live out these life-giving relational principles, others benefit.
- Marriage education material and pastoral care practices, wedding sermons, Sunday sermons and prayers can guard against biblical texts or theological teaching being used to promote, excuse or justify attitudes or behaviours in marriage that are physically, emotionally, spiritually or otherwise harmful towards one partner or require a person to accept or remain in a relationship with a violent or abusive partner.

- Clergy and other pastoral care staff can demonstrate an understanding of power and control dynamics; e.g. by attending to “Prepare-Enrich” questionnaire responses that indicate issues related to “partner dominance” or anger.
- Clergy and other pastoral staff can support people who are experiencing domestic and family violence in their decision-making to stay or leave, and refer to appropriate professional services for specialist support.

5 Our Church acknowledges the different experiences of all people and that these have played a part in whether they have been treated with respect and equality.

Gender, race, class, age, colour, ability- all can be categories of discrimination.

The world is not a level playing field and a host of factors can combine to influence whether a person does or doesn't experience respect and equality. Gender, race, age, class, socioeconomic status, physical or mental ability, gender or sexual identity, religion, or ethnicity all play a role in how we are treated. This concept is called intersectionality and is defined as "the complex, cumulative manner in which the effects of different forms of discrimination combine, overlap, or intersect" ⁸. Not all people experience family and domestic violence, either as victims or as perpetrators, in the same ways or to the same extent. People who experience other forms of discrimination – such as racism, ableism, homophobia – are likely to have more complex experiences of domestic and family violence and to be targeted more frequently. Our church acknowledges the complex landscape in which we will work together to overcome victimisation.

Strategies that will enable this commitment:

- 5.1 The church familiarises itself with evidence on the differing ways that domestic and family violence impacts different people, and ensures that its policies do not take a 'one size fits all' approach.
- 5.2 Parish councils and other church agencies identify and develop relationships with local service providers working with particular groups of people, such as disability services, Aboriginal and Torres Strait Islander services, and migrant and refugee services.

Ideas for how we can work together to achieve this:

- The Anglican Church of Australia is a diverse and multi-cultural church, so as we celebrate our diversity and overcome discrimination we can advocate for change and influence our broader communities too. As we heal, our communities also heal.
- Areas of our national church can tailor actions undertaken to prevent and respond to domestic and family violence to work well with different people.
- We can listen and work with our diverse sisters and brothers, for example our Aboriginal and Torres Strait Islander, migrant and disabled members.
- Parish councils and other church agencies can invite representatives of diverse communities to help them to understand their experiences of inequality and/or violence.

6

Our Church actions are directed by the gospel of love, peace and justice, and are informed and engaged with local, state and national government initiatives as appropriate.

All truth is God's truth. ⁹

The gospel directs us to love people and to love justice as God does and to show mercy as God does. Jesus modelled a sacrificial love for others. All of these direct our efforts to prevent and address domestic and family violence. The church also understands that its commitments to prevent and respond to domestic and family violence will work best when they are informed by and engage with actions undertaken by other community organisations as appropriate. Australia has a domestic and family violence prevention sector and our federal government has invested many resources in prevention and support for victims/survivors of violence. Church partnership with these is vital to national efforts to end domestic and family violence.

Strategies that will enable this commitment:

- 6.1 Diocesan policies for domestic and family violence prevention and response are informed by national frameworks and other tools as appropriate.
- 6.2 Parishes and other church agencies form active partnerships (including referral relationships) with local domestic and family violence services.
- 6.3 Parish councils and other church agencies are aware of local actions to prevent domestic and family violence and are involved with these actions where appropriate.
- 6.4 Relevant diocesan and national church officers are engaged with state and national processes to prevent and respond to domestic and family violence, e.g. through representation on relevant committees or by attendance at conferences.

Ideas for how we can work together to achieve this:

- Church policies and procedures can reference National, state or local agencies, tools and resources.
- Church representatives can work alongside government agencies, attending relevant meetings, and/or delivering programs funded by government.
- Church representatives and agencies such as Anglicare, can attend forums and conferences on domestic and family violence, including the presentation of papers about domestic and family violence in faith communities.
- We can assist government and other agencies to understand how to work with people of faith who access their services.

7 Our church supports cultural change in our communities by communicating effectively to our members.

*“My church had great documents but they didn’t follow them”.
(a survivor of a violent relationship)*

Our church uses communication resources effectively and in an ongoing way, to support cultural change and to inform our members that domestic and family violence is honestly faced in the church. We also strengthen the churches ability to support victims/survivors and ensure that every church member knows where and how they can seek pastoral care and professional help.

Strategies that will enable this commitment:

- 7.1 Each diocese communicates biblical teaching and local policies on domestic and family violence to members of the church through accessible channels, in culturally relevant ways.
- 7.2 Dioceses and parishes make the prevention of violence an ongoing goal for the church.
- 7.3 Resources such as videos, posters, case studies are made available to parishes for distribution to church members.
- 7.4 Parishes are encouraged to use their websites and other tools of communication to inform members and help victims/survivors to know how to seek pastoral care within the church and also how to contact external professional services.

Ideas for how we can work together to achieve this:

- We can:
 - list external providers available to assist parishes;
 - develop video and other communication resources.
- Churches can help members to know what it means to be a friend to someone who may be experiencing violence, rather than a silent bystander to violence.
- An annual survey of church members could help us to evaluate progress.



Our Church trains our leaders, pastoral staff and parish councils to understand and be equipped to respond in ways that prevent and address domestic and family violence.

*No training seems pleasant at the time. In fact, it seems painful.
But later on it produces a harvest of godliness and peace.
It does this for those who have been trained by it. (Hebrews 12:11) ¹⁰*

Parish clergy and pastoral staff, along with chaplains, are at the front line of identifying and responding to domestic and family violence in their ministry context. Their training on these issues should start in theological college and learning should continue throughout their ministries. Church members are often ‘first responders’ in parishes and thus will also benefit from basic training to recognise the signs of domestic and family violence and to respond in love with supportive approaches.

Strategies that will enable this commitment:

- 8.1 Theological colleges include ongoing teaching on the Bible’s message regarding prevention and response to domestic and family violence, in addition to training on pastoral responses and care of victims and survivors.
- 8.2 Church pastoral staff undertake regular post-college training modules to refresh understanding and skills in the area of preventing and responding to domestic and family violence.
- 8.3 Partnerships between Dioceses and agencies can help the church to access and develop suitable training resources for parishes to use.
- 8.4 Church members are encouraged to be trained in identifying domestic and family violence in their midst and know how to make referrals for support.
- 8.5 Churches are encouraged to appoint women on staff in paid or volunteer roles.

Ideas for how we can work together to achieve this:

- Theological colleges can implement training modules for students, especially ordination and chaplaincy candidates.
- Training modules for church members have been developed or are being developed by some Dioceses and these can be shared.
- Domestic and family violence training can be offered as part of church leadership in-service training, covering both prevention and response issues.
- Parishes can provide evidence that training is assisting their capacity to respond to and prevent domestic and family violence.
- Training of our clergy and other pastoral staff takes account of best practice in the way we create safe spaces in ministering, and provide agency for victims/ survivors of family violence.

9 Our leaders and pastoral staff hold themselves to account and are guided by the Anglican Church's Code of Conduct: *Faithfulness in Service*.

He has told you, human one, what is good and what the Lord requires from you: to do justice, embrace faithful love, and walk humbly with your God. ¹¹

Faithfulness in Service plays an important role in our national church by identifying the personal behaviour and practices of pastoral ministry that will enable clergy and church workers to serve faithfully those among whom they minister. Adherence to the national code and local variants will help enable our communities to be safer and prevent misconduct being concealed. Although domestic and family violence is only briefly named in Faithfulness in Service, other standards and guidelines are relevant to preventing and responding to it.

By resolution, the General Synod has already noted as specifically relevant the affirmations of Faithfulness in Service that:

- Abuse of power is at the heart of many relationship problems in the Church and the community. In essence, abuse is one person's misuse of power over another. Sometimes abuse will be a one-off event and at other times it will be a pattern of behaviour. (§6.2)
- It is important for clergy and church workers to be good citizens and obey the laws of the community, except where those laws conflict with Christian convictions. (§6.4)
- You are not to abuse your spouse, children or other members of your family. (§6.6)

Strategies and standards of *Faithfulness in Service*:

- The personal behaviour and relationships of clergy and church workers have a significant impact on the Church and the community because they are a model to others. In a context where their responsibility is to care for others, people will especially observe the way in which clergy and church workers exercise power. (§6.1)
- Abuse such as bullying, emotional abuse, harassment, physical abuse, sexual abuse or spiritual abuse in a family or domestic context is commonly known as "family and domestic violence". (§6.3)
- A person who requires specialised help should be referred to an appropriately qualified person or agency. (§4.12) Clergy and pastoral staff are to recognise the limits of their skills and experience. They are not to undertake any ministry (such as relationship counselling, counselling for abuse) that is beyond their competence... If in doubt, they are to seek advice.

- Where ministry responsibility to one person may conflict with responsibility to another person, Clergy and other pastoral staff should seek advice from a colleague or supervisor. Consider the possibility of transferring ministry responsibility for one or both of these to another minister. (§4.14)
- Ministers and other pastoral staff engaged in individual pastoral ministry should consider keeping a factual record of their activity. Record details such as the date, time, place, participants, subject, and any proposed action arising from each activity. Record personal remarks accurately. (§4.36)
- Ministers and other pastoral staff need to know the relevant principles of the applicable privacy legislation in relation to the collection, use, disclosure and management of personal information. (§6.37)

10

These commitments are regularly reviewed and improved.

“What gets measured, gets managed”.¹²

Continuous improvement is needed in our response to domestic and family violence through reviewing these commitments. We will measure and review our implementation of these commitments, at each level of our church. These reviews will strengthen our churches’ capacity to respond effectively in this area. Regular reviews will help us address new challenges that arise and to modify these commitments in the light of growing knowledge and improved practices in preventing and responding to violence.

Strategies that will enable this commitment:

- 10.1 The General Synod and our Dioceses review, evaluate and improve policies and procedures for preventing and responding to domestic and family violence.
- 10.2 Complaints and concerns are analysed to identify causes and any systemic failures so as to inform continuous improvement.
- 10.3 The church reports on the findings of relevant reviews to its members.

Ideas for how we can work together to achieve this:

- The General Synod (or its delegated standing committee, working groups, sub committee’s or commissions) reviews the implementation of these commitments in every second general session of General Synod, reports review results to the Synod members and makes recommendations.
- Dioceses and their churches can consider how to implement recommendations to improve our approach to preventing and responding to domestic and family violence.

¹ 1 John 1:9. Holy Bible, New International Version®, NIV® Copyright ©1973, 1978, 1984, 2011 by Biblica, Inc.® Used by permission. All rights reserved worldwide.

² Resolution of Anglican Church of Australia General Synod 17 (adapted)

³ Matthew 6:10 GOD'S WORD Translation (GW)

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⁴ <https://workplace.ourwatch.org.au/resource/workplace-equality-and-respect-standards/>

⁵ In our society, women, men and culturally and linguistically diverse people don't have the same opportunities and access to resources and power. Nor do all experience the same disadvantage.

Some people experience additional discrimination and disadvantage due to racism, ableism, homophobia, ageism and more.

Gender equality is the achievement of equal outcomes for women and men. This includes the achievement of equal representation, status, rights and opportunities for everyone. Research consistently argues that achieving gender equality is the key to ending violence against women.

This means we can't treat everyone the same, because we aren't all starting from the same place. Treating everyone the same will likely see inequalities continue or even get worse. To be fair, we need to offer different strategies, resources and opportunities to achieve the same positive outcomes for all. Put simply, gender equality is what we are working to achieve, and gender equity is the action we take to get there! In the Anglican Church, not all Dioceses ordain women to be Bishops or Priests, but every Diocese can work towards a more equal church.

This explanation of gender equality and equity is adapted from https://whwest.org.au/wp-content/uploads/2018/06/1860_CommunityChampions_finalWEB.pdf

⁶ Common English Bible (CEB). Copyright © 2011 by Common English Bible

⁷ Mark 12:31 Revised Standard Version (RSV)

Revised Standard Version of the Bible, copyright © 1946, 1952, and 1971 the Division of Christian Education of the National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved.

⁸ Merriam-Webster Dictionary.

⁹ Calvin, Commentary on Titus

¹⁰ Hebrews 12:11 New International Reader's Version (NIRV)

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¹¹ Micah 6:8 Common English Bible (CEB). Copyright © 2011 by Common English Bible

¹² "What gets measured, gets managed" attributed to Peter Drucker.

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APPENDIX 5: Comparison of what can be achieved and costs associated with a provincial, diocesan or national approach to family violence prevention and response in the Anglican Church of Australia

ACTION	APPROACH		
	Diocesan Approach	Provincial Approach. Committee/working Group with paid position per province	National Approach: Program Manager and program budget drawing together & working across provinces and non-provincial dioceses
	COSTS		
	none	5* 100,000: up to @\$500,000 per annum	@\$186,000 per annum (pro-rata)
Diocesan adoption of <i>10 Commitments</i>	✓		
Developing a national network for resource sharing			✓
Funding the Church's response to Family Violence and creating positions to drive change		✓	✓
Creating new resources			✓
Developing sound teaching			✓
Conducting services of lament	✓	✓	✓
Working with each other		✓ possible	✓
Cooperating with national and local agencies			✓
Creating clear branding and communication			✓
Training our clergy and our laity (many of whom are 'first responders') in pastoral care and in conflict management.		✓ Possible depending on budget	✓
Developing relationships with Agencies			✓
Culture change			✓
Policies in each diocese		✓ Possible, however one policy will not fit all dioceses in province	✓
Caring for victims and survivors,	✓ possible		
Conducting an audit of parishes and dioceses			✓
Providing resources for rural, remote and regional areas			✓
Contributing to the review of Faithfulness in Service	✓		✓

Working with Culturally and linguistically diverse people and communities			✓
Modelling the best response,			✓
Encouraging women in leadership,			✓
Prevention curriculum for schools,			✓
Reviewing and developing curriculum for theological colleges			✓
Resources to drive programs forward			✓
Development of communications: posters, pamphlets, digital resources for parishes			✓
Development of training across various platforms and contexts			✓

REFUGEE AND MIGRANT WORKING GROUP

INTRODUCTION AND SUMMARY OF ACTIVITY

Continuing members of General Synod will recall heartfelt and poignant debates at General Synod during the period of boat arrivals and off-shore detention centres.

Whilst they were not the only issues regarding refugees and migrants, they were preoccupying.

One consequence was that Anglican Church members involved in advocacy for an end to matters like children in detention centres, became progressively more involved in ecumenical responses. This included members of this Working Group.

The Australian Churches Refugee Taskforce (ACRT) was formed by and in the National Council of Churches to better coordinate our advocacy and our intersection with service providers.

Because it was better resourced and because it facilitated ecumenical cooperation on these matters, progressively our energies were invested there. The GS Finance Reports will convey that the allocation to the Refugee and Migrant Working Group was very small. My recollection was that it would not have funded even one annual meeting of the Working Group. As Convenor, I don't think I made one request for funding

RECOMMENDATION:

My recommendation would be that a future Convenor of the Refugee and Migrant Taskforce should continue this participation in the ACRT.

Members of the Working Group and of this 2021 General Synod, such as the Very Rev'd Dr Peter Catt will be able to speak to this recommendation. Dean Peter was a very energetic and effective Chair of the ACRT during much of the period between this General Synod and the last. I was a founding Vice Chair with the Uniting Church leader, the Rev'd Elenie Poulos as Chair when we began the ACRT.

A glimpse at the website of the ACRT will provide General Synod members with further evidence for this recommendation.

<https://www.ncca.org.au/departments/acrt-2>

Therein one sees the Churches, including our Anglican Church, responding to the more recent issues, including the impact of the pandemic on asylum-seekers in Australia as well as the plight of migrant workers stranded 'in-country' and 'out of country' without income to support themselves or income to send home to dependents.

One also sees the ACRT's advocacy for a Community Support Program (CSP) which will enable members of the Australian community to sponsor visas for refugees. A Pilot of this Program was very successful several years ago and Anglican agencies, including the Brotherhood of St Laurence, participated. It shifts some of the cost of refugee settlement off Government as community groups fund these sponsorship costs. As a result, Australia's refugee intake can be increased.

The UNHCR identified 1,440, 408 refugees that needed resettlement in 2020. On current intakes, it is said that 0.5% will get the chance to resettle in a safer country. (Data from the Refugee Council of Australia)

In the current Federal Budget the provision is for a cut of 5000 to 13,750 places.

Hence the importance of support for the CSP as a way to give a safer life to a few more of those forced to flee their homelands as refugees.

CONCLUSION

May I express my gratitude to all those who have served on this Working Group, times past as well my gratitude to all those wonderful Anglicans whose compassion for refugees is persistently welcoming, like is conveyed by the sign which has been on St. Paul's Cathedral in Melbourne for the best part of a decade: "Lets Fully Welcome Refugees".

By way of a story, may I convey one important conclusion which comes from my work.

We held a roundtable of Christian refugees and asked for their recommendations. One woman of faith conveyed: "I knew I had to find someone who would really listen to me. The narrative of my life was so fragmented. The shock of war and violence; the flight from home to a refugee camp; the violence of the camp; the effect of all this on my family. Then finally, a place here in Australia. The journey; then the demands of settlement without the language; the search for work and getting kids settled in schools...I just knew I had to find someone who would listen. Finally, I found someone. I spoke for three months. Then I stopped. I had it all out and I could see what had happened and where the light fell for next steps."

She said, and everyone agreed that there is such a need for careful, prayerful listening. It is a healing ministry, in the grace and peace of Jesus.

Along with all the day to day complexities of resettlement which refugees and migrants face, there are the "soul wounds" that need healing.

While I hope the policy and advocacy work might continue through Anglican participation in the ACRT, this healing ministry is also recommended. It so appreciated where it is offered.

There is a great need for more healing ministries.

The next Refugee and Migrant Working Group might like to consider this recommendation as well.

With prayers of gratitude,

Bishop Philip Huggins, Retiring Convenor.

UPDATE GIVEN THE DEFERRAL OF THE 2020 GENERAL SYNOD TO 2022:

Whilst the reflections and recommendations of the above Report are still relevant, there is still much happening and much needing to be done.

Given that there are now, globally, more than 80 million displaced people, how could it be otherwise?

I shall mention just three issues, as of late February 2022, where Anglicans and I as Convenor have been heavily involved in recent months.

1. The aftermath of another military coup in Myanmar has led to many discussions and much advocacy, careful support for those suffering in Myanmar and prayerful solidarity with the diaspora community here.

At this time of writing, the situation only gets worse.

A primary goal has been to facilitate and carefully encourage humanitarian assistance but the brutal regime make this very difficult. When a regime practises cruelty towards its own people, what can be done from outside is more problematic.

Another goal has been to advocate at any hint that this regime might acquire defacto legitimacy anywhere!

Thankfully, so far, opposition to this and support for the elected National Unity Government is holding, by and large. Our quiet conversations with Federal Parliamentarians and senior officers of DFAT evidence a common mind on this and a shared concern for those suffering, including those leaders still imprisoned.

There are many Anglicans with a great love for the people of Myanmar and a deep resolve to support them as long as is needed.

Since I am retiring from this role in November, this might be an appropriate time to convey that my own long involvement with refugees began when I was an Industrial Chaplain in factories around Dandenong in Victoria. That led on to my time looking after what is now

Anglican Overseas Aid and ,in that capacity ,visiting both the refugee camps on the Thai border as well as sites in Burma .This was not long after the miliary coup which prevented the elected Government of Aung San Suu Kyi from taking office in 1990.

Aung San Suu Kyi was imprisoned then on phony charges, just as she is again imprisoned now. She is 76. We pray she lives to see her long suffering people safe and free.

2. While what we and our Government can do to help the people of Myanmar is constrained, there are other issues where more can be done quite readily.

One such issue is the cruel, indefinite detention of refugees and asylum seekers . This was highlighted by the brief visit to the Park Hotel in Melbourne by tennis player Novak Djokovic. That publicity gave us a fresh opportunity to call for an end to this cruelty, as attached.

<https://www.bsl.org.au/get-involved/volunteer/insider/set-them-free/>

<https://tma.melbourneanglican.org.au/2022/02/why-two-bishops-locked-themselves-in-a-cage-this-afternoon/>

3. A third issue of involvement has been as regards Afghanistan. Many of us have been involved in the call for an additional increase of 20000 in refugee places for those fleeing Afghanistan.

<https://www.unitedforafghanistan.com/>

UNICEF says that 1 million children under 5 will die of starvation and related causes by the end of this year in Afghanistan.

We cannot prevent all this (and other) suffering but we can prevent some of it.

Accordingly, a number of us advocated for this additional intake of refugees in visits to the Federal Parliament during February.

A CONCLUDING WORD

I sat under a gum tree today waiting for a grandchild to finish school. The person next to me began chatting. He came here as a refugee with nothing. He is now well off and loves this country. This story repeats over and over.

I went home and wrote a prayer to our God who knows the story of everyone of those displaced people globally, including those sheltering fearfully in Myanmar's forests and across the border from Afghanistan in Pakistan.

Our God knows their story and loves them. Hence how the Holy Spirit compels us to help as best we can.

Jesus have mercy. AMEN.

VIABILITY AND STRUCTURES ADVISORY GROUP

PURPOSE

Standing Committee established the Viability and Structures Advisory Group (VSAG) to:

1. Review the reports presented to recent General Synods and Standing Committees by DFATF
2. Consider particular tasks in resolution R47/17 of the 17th General Synod
3. Consider generally the work done in recent years at bishops' meetings, provincially and in other ways to address the challenge of the viability of the structures of this church
4. Consider how this work links with and should be connected with the work of other Commissions, working groups and networks, and the bishops' meetings.

MEMBERSHIP

Archbishop Kay Goldsworthy
Bishop Richard Condie
The Reverend Greg Harris
Dr Leanne Beagley, and
Bishop John Stead (Convenor)

ACTIVITIES

Following the review and consideration of earlier work undertaken since General Synod in 2014 VSAG reiterated the following advice to the Standing Committee:

1. That a Financial Advisor be based in the General Synod Office to support Dioceses on a more regular basis than the members of DFATF can
2. That Bishops have a "Personal Financial Advisor" in a similar way as they have a Legal Advisor (the Chancellor)

VSAG felt that a focus on developing visionary church leaders, bishops and ideally next-generation bishops required by the future, could have a significant impact. Both ordained and lay leaders should be intentionally equipped and enabled through the establishment of a holistic continuing leadership development program.

The members of VSAG recognised that the Theological Educators Network could have aspects of such a program on their agenda. However, this was not a current primary focus of the Theological Educators Network work. DFATF is the body most interested in seeing such a program developed; they had written to VSAG that, "in the first instance, the Church should invest wisely in carefully diagnosing its leadership development needs and designing an approach that recognises and leverages the good practices/training already in place." VSAG acknowledged that the New Bishops Program made a valuable contribution but would be complemented by an intentional program for developing emerging leaders both ordained and lay.

VSAG held a 'Mobilisation' meeting in November 2019, that meeting clarified the thinking about the need and characteristics of a Senior Leadership Development program. It would:

- address where lack of competency disables rather than enables the growth of the church (its vitality)

- focus on competency, leaving the development of character and the articulation and development of conviction to a more localised approach; taking into account that there are differences in theology and ecclesiology
- develop the skills associated with the exercise of oversight and team leadership
- develop an understanding of the consequences of failure to develop and apply the correct skills, abilities and mindset
- be an opt-in program, addressing identified areas for development
- have a user pays approach
- require ongoing coaching and on the job practice – 10% training and reading, 20% formal mentoring and support, 70% informal, on the job experience and Senior Leadership coaching
- have an impact which would magnify over time as people experienced the program

VSAG reported to the Standing Committee at the end of 2019. The Standing Committee asked for further work to be conducted, including a project funding application for consideration and to “have as a goal to bring about greater gender balance in leadership roles where possible.”

At the Standing Committee meeting in November 2021 the Chair of VSAG presented a report which said in part:

At the same time the advisory group was working in this area, the Safe Ministry Commission was developing a response to *Royal Commission Recommendations 16.5, 16.44 and 16.45 – Professional Supervision, Professional Development and performance appraisal*.

In light of the work being undertaken by the Safe Ministry Commission it was noted, that:

The draft guidelines are not limited to safe ministry issues and form the basis of a more general national policy on professional development.

It seems best for the Safe Ministry Commission to continue to take forward the development of national guidelines for professional development. The national guidelines should *address matters of governance and corporate leadership* as recommended by the advisory group in its report to the May 2019 Standing Committee meeting.

The following was resolved:

The Standing Committee:

1. received the report of the Chair of the Viability and Structures Advisory Group dated 19 October 2021
2. noted that national policy and guidelines for professional development has been progressed by the Safe Ministry Commission
3. disbanded the Viability and Structures Advisory Group
4. referred to the Ministry and Mission Commission ongoing responsibility for questions relating to the professional supervision, professional development and performance appraisal of ordained and authorised lay ministers.

DIOCESAN FINANCIAL ADVISORY TASK FORCE

EXECUTIVE SUMMARY

DFATF advises the Standing Committee of the General Synod on financial and risk matters relating to, within and across the dioceses of the Church, and assists in identifying and addressing any potential or actual financial difficulties which may arise from time to time.

DFATF has formed the view that the financial health of the Church in Australia, outside of the large metropolitan dioceses, is in a delicate state. This has been largely caused by various macro trends (eg declining church membership, changing demographics, shrinking rural economies, etc) and, in recent times, exacerbated by the magnitude of sexual and physical abuse claims in a number of dioceses.

As a result, some of the smaller and/or regional dioceses have compromised financial viability. It seems quite likely that one or more of these 'at risk' dioceses will be unable to operate entirely independently – that is without financial support from another diocese – within the next few years.

These challenging financial circumstances mean that diocesan clergy and laity need to be better equipped than ever. Sharing the gospel and nurturing the faithful is the priority of every diocese. In order to deliver on this priority, a diocese is best served by strong, able leadership; minimal distraction from financial worries; effective governance and risk management; and efficient administrative and compliance functions.

Given the above, DFATF's leading recommendation to the Standing Committee has been that it strongly encourages greater collaborative provincial arrangements across dioceses. Almost inevitably, at a minimum, the metropolitan or stronger neighbouring dioceses in the relevant provinces will need to provide more direct support to 'at risk' dioceses. Ideally any potential changes should be considered alongside a specific review of ministry models for remote areas, including how technology can be best leveraged.

Another key recommendation of DFATF has been that the Church should invest in lifting the leadership competencies amongst bishops, other clergy and laypeople alike in strategic thinking, business acumen, financial decisions, risk management and governance. To that end, some members of DFATF have spent time in the last few years supporting the initial design of a national leadership development program. The Mission & Ministry Commission has since taken on responsibility for the introduction of a professional development program, and DFATF is highly supportive of this initiative. An important next step, in DFATF's view, would be to either build into this national program the specific leadership competencies mentioned above, or for provinces to invest in an initiative aimed at improving these competencies.

1. THE PURPOSE OF THE TASK FORCE

According to its charter, the purpose of the 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.

2. MEMBERSHIP

Between them the members of the Task Force have a depth of experience in auditing, accounting, governance, risk management, regulatory matters, and diocesan and parish operations. They have held senior positions in executive and non-executive life.

Currently there are eight members:

Mike Codling (Chair)	Non-executive director, ex-PwC partner
Michael Blaxland	CFO, Sydney Diocese (retiring November 2022)
Susan Foley	Funds management and governance consultant, ex-head of Anglican Funds Melbourne
Geoff Girvan	Accountant, ex-KPMG partner
Bruce Harris	Accountant and director
Evelyn Horton	Non-executive director
Stuart Neilson	CFO and COO at The National Housing Finance and Investment Corporation
Keith Stephens	Registrar, Perth Diocese

DFATF will be proposing that two current observers be appointed as members in November 2022:

John Barnes (Rockhampton Diocese)	Archdeacon (former diocesan Registrar and, prior to that, rector)
Jenny Dawson (Bendigo Diocese)	Non-executive director

3. ACTIVITIES

Consistent with its charter, the key activities of DFATF have continued to be to:

- Review diocesan financial statements and identify any early warning signs of stress or sources of future risks that can be addressed in advance to good effect;
- Help dioceses, where help is requested, to improve their financial health and set up more sustainable financial management practices; and
- Identify regulatory developments and monitor the regulatory environment for emerging risks for diocesan activities.

DFATF's activities have extended beyond these as it has sought, and been invited and encouraged by the Standing Committee, to play a broader constructive role in protecting and enhancing the financial well-being of the Church. This has included, for example, DFATF making recommendations and participating in initiatives (such as the Viability & Structures Working Group) aimed at sustainably growing His kingdom within Australia.

DFATF meets regularly (typically four times a year) and reports to, and in the past has occasionally presented at, the six-monthly meetings of the Standing Committee.

Set out below is a summarised description of the outcomes of each of the key activities since our previous report to the GS17 meeting.

a) Desktop reviews of financial statements

Once every three years DFATF undertakes a desktop review of the financial statements of all 23 dioceses and their significant related entities such as Anglican Diocesan Development Funds (ADDFs). For those dioceses which DFATF believe are in a fragile financial position – termed ‘watchlist’ or ‘distressed’ – the desktop review is updated annually.

A desktop review involves DFATF examining the financial statements and, from that, raising questions of the Bishop, Registrar and/or Finance Officer. Attachment A sets out a fuller explanation of the desktop review process and the number of dioceses within each of the financial viability rating classifications used by DFATF.

We last reviewed the watchlist and distressed dioceses in August 2021. On balance we sense that the overall financial condition and medium-term outlook for smaller and/or regional dioceses has continued to deteriorate. Indeed the likelihood has further increased that one or more of these dioceses will be unable to operate entirely independently – that is without financial support from another diocese – within the next few years.

The deterioration in their current financial health is not due to COVID-19. In fact generally, as a result of Government stimulus packages, these dioceses have so far been able to weather the pandemic storm. However, there remains much uneasiness regarding the underlying strength of the economy in these regions and how it (and church offertories) will rebound once restrictions are lifted and stimulus packages cease.

The more significant medium-term concerns for the independent viability of these dioceses surround:

- Their ability to fund sexual and physical abuse claims. In a number of dioceses the cost of settling known claims has been significant; and there remains considerable uncertainty surrounding the ultimate cost of settling yet-unknown claims, particularly given the recent uptick in activity of some lawyers. Some of the dioceses are in the process of either: (a) obtaining new, or seeking increases to their existing, loan facilities in order to fund the claims, and the need to then service and repay these loans will add further pressure on their ongoing financial viability; or (b) identifying properties that could be sold, which in most cases would also have a negative impact on future available revenue due to the loss of rental income.
- The negative environmental forces which persist in many parts of rural Australia, such as diminishing and ageing populations, shrinking economies, depreciating properties with higher maintenance costs, and no or limited sources of alternative income.

Other concerns include:

- The dioceses can appear asset rich but are cash poor, and in many instances those assets, mostly land and buildings, might not fetch their recorded value where a diocese needs to sell.
- Much work remains to be done across a number of dioceses to continue restructuring their property portfolios over the next few years.
- Several dioceses have limited available/free capital to withstand a potential shock or to continue funding the ongoing operations of the diocese for more than a few years.

- A number of these dioceses continue to hold a relatively high proportion of their investments in products like equities and managed funds comprising equities. Investments like these are susceptible to high volatility in returns, being positive in most years but experiencing falls, some quite large, from time to time. Such investments should generally only be used to balance a portfolio held for the long term, and are seen as bearing too much risk if only held for the short term due, for example, to meet cash flow demands. Where such investments are effectively beneficially held for depositors or trust unitholders and their capital value is guaranteed by the diocese or an ADDF, it makes the diocese particularly vulnerable to market downturns.
- Some dioceses have faced significantly increased insurance costs.
- A number of dioceses continue to struggle to attract sufficiently experienced members for their governance and oversight committees. A number also continue to operate with very thin financial and administration resources, and hence can do no more than the basics to a certain standard. In many, the key person risk should not be underestimated.

Despite these pressures, over recent years we have observed a range of positive initiatives by some of these dioceses, including:

- Seeking to strengthen their balance sheet and to make their income streams more diverse and resilient;
- Exercising significant discipline in controlling ongoing expenses, including reducing their standard operating costs;
- Deliberate strategies to rationalise property portfolios;
- Consolidation of the number of entities (development-type funds) within dioceses; and
- A reduction in the reliance on unsecured debt facilities.

Nevertheless, absent any new large capital windfalls, we perceive that in the foreseeable future a number of the smaller and/or regional dioceses will require external support from metropolitan or stronger neighbouring dioceses.

b) Ongoing advice and support to dioceses

In the five years since DFATF's previous report to General Synod, DFATF has been asked to provide a range of financial and risk management support to dioceses, which has included:

- A current and former member of DFATF continuing to provide support to a diocese as members of the Finance Committee of the diocese, primarily in relation to their cash flow management, property developments, and the operation of schools and clearing the related debt;
- A member of DFATF working closely with the Bishop and Registrar in a diocese around a number of financial and strategic matters;
- A member of DFATF consulting with a diocese on specific issues related to trust distributions;
- A member of DFATF providing some support in analysing drivers of their recurring financial deficits and aspects of their planned response; and
- A member of DFATF assisting a diocese in accessing relevant expertise as it developed its plans to dispose of a retirement village.

In September 2021, Mike Codling and Geoff Girvan from DFATF presented at the Trinity College 'Anglican Church Law and Governance' intensive unit on the topic of 'Principles of Corporate Governance and Practical Challenges facing Dioceses'.

c) Regulatory developments

DFATF has formed a Compliance sub-committee whose aim is to identify upcoming regulatory changes which may affect dioceses, to scan the regulatory environment for emerging issues that may suggest changes in regulatory stance, and to assist dioceses in responding to these changes, potentially by referring them to experts.

Observations from the sub-committee from its activities over the last 12 months are:

- The ACNC has been interpreting the law to prohibit charities from having a dual purpose of being a Public Benevolent Institution and to advance religion, in what many participants in the sector consider to be regulatory over-reach. This was recently tested in the Administrative Appeals Tribunal by the Hunger Project (or Global Citizens Ltd) and the AAT found against the ACNC. The ACNC has advised the sector it will honour the AAT's decision in that one case but will not be changing its approach more generally.
 - This means PBIs that are church agencies will have difficulty claiming the religious protections available under anti-discrimination laws.
 - Exempt benefits which PBIs can provide to its religious practitioners are, we are advised, best limited to \$30k grossed up
 - Alternatively, the church as a whole could decide to resist the ACNC's treatment if and when it is faced with it.
- In October 2021, ASIC introduced a raft of changes which have the effect of increasing protections for customers, especially retail customers, who purchase financial products, such as investors in development funds. These changes have been communicated to dioceses.
- The regulatory environment is becoming increasingly complex. The sub-committee has a level of concern that some dioceses may be, unawares, conducting activities in a way that was once compliant but is no longer because of the changes to regulations. This is an area of focus for the sub-committee into 2022.

The sub-committee has two DFATF members, Evelyn Horton (Chair) and Susan Foley, and two other members:

- Sophie Gerber (Director, Sophie Grace Consulting)
- Jae Yang (Partner, Prolegis Lawyers).

4. RECOMMENDATIONS

Through its work, DFATF is exposed to, and has thought deeply about, a broad range of factors that contribute to the viability and vitality of dioceses in their current operating context.

As a result, since its last report to General Synod, DFATF has made various recommendations to Standing Committee, four of which are described below.

a) Greater collaborative provincial arrangements

As noted earlier, DFTAF has significant concern for the ongoing financial viability of a number of smaller and/or regional dioceses.

DFATF considers it likely that, absent any new large capital windfalls, one or more of these 'at risk' dioceses will be unable to operate entirely independently – that is without financial support from another diocese – within the next few years.

Hence, DFATF recommends to the Standing Committee that it strongly encourage greater collaborative provincial arrangements across dioceses. Almost inevitably, at a minimum, the metropolitan or stronger neighbouring dioceses in the relevant provinces will need to provide more direct support to 'at risk' dioceses. Ideally any potential changes should be considered alongside a specific review of ministry models for remote areas, including how technology can be best leveraged.

b) Investing in Church leadership

DFATF formed a view (and was not alone in its view) that the Church could better equip its leaders, both ordained and lay, with all of the competencies they require to best ensure the ongoing vitality of the Church.

Hence in recent years DFATF has made recommendations concerning the need to invest in the future of the Church by designing and implementing a leadership development program with a focus on strategic thinking, business acumen, financial decisions, risk management and governance. It was envisaged that such a program would not simply provide training courses; rather it would be a well-rounded 70:20:10 program, where training comprised 10%, regular coaching and mentoring was 20%, and ongoing development through supervised experience was 70%.

At its meeting in May 2019, the Standing Committee resolved that such a program should indeed be developed and DFATF was asked to help, subsequently met with Church leaders, and facilitated an initial mobilisation meeting involving various relevant experts it had invited. DFATF was then party to developing a proposition which would involve defining the target future state for Church leadership, diagnosing the current state, identifying existing good practice, and then assessing what should be bought, borrowed or built, and framing it within a fit-for-purpose development program. The proposition was presented to the November 2019 meeting of Standing Committee.

DFATF understands that responsibility for the introduction of a professional development program has now passed to the Mission and Ministry Commission, and DFATF is highly supportive of this initiative. An important next step, in DFATF's view, would be to either build into this national program the specific leadership competencies mentioned above, or for provinces to invest in an initiative aimed at improving these competencies.

c) Deeper finance and risk oversight

DFATF recommends that the General Synod Office employ a financial consultant (part time, short term with options to extend). It is proposed that 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.

DFATF envisages that this person would provide advice to dioceses, but dioceses would retain full control over their affairs and could choose to follow the advice or not, as they would see fit.

At the time this recommendation was initially made, the Standing Committee consulted with dioceses and there was not support for funding an additional position in the General Synod Office for this purpose. There has been no further action.

DFATF remain of the view that a part-time financial consultant could:

- Significantly help the smaller dioceses with their financial and risk management
- Help ensure better knowledge sharing across all dioceses
- Provide the Standing Committee and larger dioceses with a greater depth of insight and, importantly, confidence in the Anglican Church's reputation

in each case better than DFATF can do in its honorary capacity.

d) Shared service centres

DFATF recommends the consolidation, improvement and streamlining of some of the 'back office' activities undertaken by each diocese through a national shared service centre.

DFATF proposes this in light of its view that the best way for the Church to ensure its ongoing viability is to grow sustainably. That is, with a growing church, many of the financial concerns that DFATF and others have been attempting to address would be ameliorated or disappear. Hence the strategic priority of the Church should be on most effectively sharing the gospel and nurturing the faithful with a view to increasing Church membership. It was envisaged that the sharing and upgrading of the 'back offices' would help remove distractions from the priority ministry activities.

The vision is that an independent not-for-profit entity would be created, with participating dioceses setting 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 leading practices, scarce skills and infrastructure from across the broader Anglican Church.

Although this has not happened on a national basis, we are aware that some intra-provincial shared services have been introduced or continue to be considered.

5. PLANS FOR THE FUTURE

DFATF will continue to seek to advise the Standing Committee as best it can in its honorary capacity on the financial health of the dioceses and emerging regulatory issues, and continue to offer support to each of the dioceses and the Church leadership on matters of financial and risk management. DFATF provides advice, and does not seek to dictate to dioceses what they should do and how they should operate. We are a source of discreet and trusted advice which we would encourage dioceses to use.

ATTACHMENT A – desktop review process and financial viability ratings

We undertake a desktop review of each of the 23 dioceses and their significant related entities (such as Anglican Diocesan Development Funds) once every three years; and for those dioceses that are termed ‘watchlist’ or ‘distressed’ the review is conducted annually.

A desktop review is a ‘light touch’ review that involves us examining the most recent audited financial statements (which are typically 9-15 months old) and, from that, raising questions of the Bishop or Registrar and/or Finance Officer, typically via a phone conversation.

Desktop reviews can provide only limited confidence about the financial health of the entity, and we pass no judgement on the vitality or governance of the dioceses.

We generally focus on identifying and exploring any potential financial concerns, for example, inadequate available capital, recurring losses, management of non-core activities (such as schools and retirement villages), exposure to large debtors, cash flow management, reliance on sale of capital assets to fund normal operations, over-reliance on grants, reliance on high risk investments, unfunded litigation and claims, significant contingent liabilities, etc.

A desktop review does not for example enable us to analyse forecast financial estimates, comprehensively ‘normalise’ for one-off/unusual transactions or non-core activities, study long term trends, always view the consolidated position including related entities that might impact the future financial health of the diocese, etc.

Based on the limited review we rate each diocese into one of four ‘financial viability ratings’:

- A: Strong (secure and able to sustainably withstand adverse shocks)
- B: Sound (steadily managing, but with some vulnerabilities)
- C: Watchlist (in a fragile financial position)
- D: Distressed (unable to operate without support from another diocese).

We reiterate the restricted assessments are of the short-to-medium term financial viability of the dioceses, and we pass no judgement on the vitality or governance of the dioceses.

The most recent ratings (based on 2020 reviews for the A and B rated dioceses, and on 2021 reviews for the C and D rated dioceses) have been communicated to the dioceses and the Standing Committee. In summary, six are rated A, eight are rated B, seven are rated C, and one is rated D. One diocese did not participate in the 2020 review.

Those dioceses which are ‘watchlist’ or ‘distressed’ are given extra attention from DFATF and assistance to the extent those dioceses wish.

GENERAL SYNOD ASSESSMENTS TASK FORCE

At its April 2020 meeting the Standing Committee considered a recommendation from the Diocese of Sydney that the General Synod assessments model be reviewed. The Diocese of Sydney presented a draft bill proposing amendments to Rule XV but agreed to set aside the proposed bill if a solution could be agreed to before the next session of General Synod.

The Standing Committee established the General Synod Assessments Task Force to investigate equitable ways to distribute the costs of the Anglican Church of Australia between dioceses that are consistent with the provisions of the Constitution and asked it to bring a report and recommendations to its April 2021 meeting. At the same meeting the Standing Committee requested this task force to investigate whether the assessment model could accommodate ongoing funding for the National Aboriginal and Torres Strait Islander Bishops.

MEMBERSHIP AS AT 17 APRIL 2021

<i>Position</i>	<i>Name</i>	<i>Current term</i>
Chair	Mr Keith Stephens (Honorary General Synod Treasurer)	18 April 2020 – 17 April 2021
Member	The Rt Rev'd Denise Ferguson	18 April 2020 – 17 April 2021
Member	Ms Naomi Fountain	18 April 2020 – February 2021 [^]
Member	Ms Coralie Nichols	18 April 2020 – 17 April 2021
Member	Mr Timothy Reid	18 April 2020 – 17 April 2021
Member	Dr Laurie Scandrett	18 April 2020 – 17 April 2021
Member	Ms Nicola Warwick-Mayo	18 April 2020 – 17 April 2021
Member	Ms Leeanne Zamagias	18 April 2020 – 17 April 2021
Member	Mr Malcolm Tadgell	14 November 2020 – 17 April 2021 [^]

[^]Mr Malcolm Tadgell was appointed November 2020 and Ms Naomi Fountain resigned February 2021.

ATTENDANCE AT MEETINGS

The General Synod Assessments Task Force met on:

- 28 May 2020
- 12 June 2020
- 2 July 2020
- 29 September 2020

Attendance at meetings (all meetings were by video conference)

<i>Name</i>	<i>Eligible to attend</i>	<i>Attended</i>
Mr Keith Stephens	4	4
The Rt Rev'd Denise Ferguson	4	3
Ms Naomi Fountain	4	3
Ms Coralie Nichols	4	3
Mr Timothy Reid	4	3
Dr Laurie Scandrett	4	4
Mr Malcolm Tadgell	4	3
Ms Nicola Warwick-Mayo	4	4
Ms Leeanne Zamagias	4	4

Multiple email conversations took place outside of formal meetings throughout the operational period of the taskforce.

ACHIEVEMENTS AND ACTIVITY

As part of the task force's work a review of all General Synod expenditure was undertaken with respect to the budget allocation and whether expenditure conformed to the provisions of the Constitution (s32) and Rule XV. With the exception of one item of expenditure all items of expenditure were consistent with the provisions of the Constitution and the Rules. The exception was an allocation of funds within the Statutory Assessment Account budget in 2020 to support a proposed visit by the Archbishop of Canterbury which did not go ahead.

With regards to consideration to alternate models of assessment the task force identified and considered the following options:

- a. Allocate assessment by the total membership of General Synod, including diocesan bishops.
- b. Categories dioceses into three tiers with each tier paying the same assessment amount and having the same representation at General Synod.
- c. Spread fixed costs evenly across dioceses, with potential exemptions for small dioceses.
- d. Use independently sourced data, either single data sources, or multiple data sources in combination, as the basis for allocations (such as population by diocese and or identified Anglicans as per the census).
- e. Cap assessments and General Synod representation.

These ideas were the primary options considered by the task force, however it formed the view that unless there was a change to the representation model of General Synod any change in assessment allocation would be unpalatable.

Link between assessment and General Synod representation:

- a. Representation at General Synod sessions is governed by Chapter IV of the Constitution and is largely determined by the number of clergy licensed in each diocese (s17(4)).
- b. General Synod assessments are calculated according to Rule XV where, for the most part, assessment is apportioned to each diocese according to the number of General Synod representatives each diocese may elect (s3D(1)). Essentially this creates an assessment framework which is intrinsically linked to representation.
- c. If the assumption is that the general quantum of assessments raised is within the general levels of acceptance, in that there is limited capacity to substantially reduce the overall General Synod budget, then any moves to reallocate the apportionment of assessments from those dioceses paying higher amounts to other dioceses without changing the methodology of representation are likely to be resisted.
- d. While changing the rules of apportionment of assessment is somewhat easier to achieve through General Synod governance arrangements, to alter how representation is calculated is more complex as it requires constitutional change. Even if General Synod did pass a bill to bring into effect this change, the canon would not come into effect until three-quarters of diocesan synods including all the metropolitan sees assent (s67(1)(c)).
- e. Following the task force's report to the 14 November 2020 Standing Committee meeting it was resolved that the task force should not consider any proposals altering assessment allocation which also altered the representation model.

This left the taskforce with limited options, however it eventually settled on a preferred model to include diocesan bishops in the calculation of General Synod members thereby distributing assessment by one additional member per diocese. This would have, on the whole, resulted in larger dioceses benefiting from slight reduction in their assessment and smaller dioceses seeing a slight increase.

With regards to the funding options of the National Aboriginal and Torres Strait Islander Bishop, the task force proposed that should General Synod wish to fund such a position, such expense would become an expense of General Synod and assessment levels would be adjusted accordingly in line with the assessment allocation framework.

These two proposals were circulated to all dioceses in January 2021 for feedback. Of the eight responses received, three were from metropolitan dioceses and five from regional and rural dioceses. It was not a substantive response rate to indicate a general diocesan position one way or the other and the responses received were generally evenly positioned. The potential impact for smaller dioceses was an acknowledged issue.

With regard to the funding the Aboriginal and Torres Strait Islander Bishops through assessment, only two dioceses expressed a firm view that they would be prepared to see the costs of these positions funded through assessment and four dioceses did not provide comment on this issue. One diocese provided feedback on the issue but did not express a particular view.

The task force presented a report to the April 2021 meeting of Standing Committee highlighting the issues encountered, and consequently made no recommendation to pursue change to either the assessment allocation model and the funding of the Aboriginal and Torres Strait Islander Bishops through assessment. The Standing Committee resolved to suspend the task force pending any further developments.

APPENDICES

1. Terms of Reference – May 2020
2. Standing Committee resolutions

**APPENDIX 1 – TERMS OF REFERENCE – MAY 2020****Anglican Church of Australia****General Synod****GENERAL SYNOD ASSESSMENTS TASK FORCE****TERMS OF REFERENCE**

Approved May 2020 by Executive Committee resolution EC2020/4/1

ESTABLISHMENT

1. The General Synod Assessments Task Force is established in accordance with Part III, s6 of the Strategic Issues, Commissions, Task Force and Networks Canon 1998.

MEMBERSHIP

2. The Primate appointed the following persons to the General Synod Assessment Task Force on the recommendation of the General Synod Standing Committee:

Chair and Convenor

- Keith Stephens, General Synod Treasurer, Diocesan Secretary, Diocese of Perth

Members

- Bishop Denise Ferguson, Assistant Bishop of Adelaide, Diocese of Adelaide
- Naomi Fountain, Registrar, Diocese of Bendigo
- Coralie Nichols, Diocesan Chief Executive, Diocese of Newcastle
- Timothy Reid, Registrar, Diocese of Brisbane
- Laurie Scandrett, Diocese of Sydney
- Nicola Warwick-Mayo, Executive Director of School Services, St Andrew's Cathedral School, Diocese of Sydney
- Leeanne Zamagias, Registrar, Diocese of the Northern Territory.

(SC2020/1/14)

3. The General Secretary and the Finance and Operations Manager shall attend task force meetings.

MEETINGS

4. A quorum shall be five members.
5. The task force will meet as required to fulfil its reporting obligations to the Standing Committee.

RESPONSIBILITIES

6. The Executive Committee will deal with matters relating to the structure of the General Synod budget and the model of General Synod assessments as referred to it by the Standing Committee for advice or action.
7. At its 18 April 2020 meeting the Standing Committee asked the task force to:
 - a. investigate equitable ways to distribute between dioceses the costs of the Anglican Church of Australia that arise under the Constitution of the Anglican Church of Australia (SC2020/1/14)
 - b. provide for national shared funding of the Aboriginal and Torres Strait Islander bishops for future budgets (SC2020/1/38).
8. In responding to this request the task force will review:
 - a. the costs, charges and expenses as outlined in paragraphs (a) to (f) of s32 of the Constitution
 - b. the allocation of costs between the Statutory and Special Assessment accounts in the General Synod budget
 - c. changes in Statutory and Special Assessment both in real value and activities funded
 - d. the model of determining a diocese's financial liability in accordance of Rule XV.
9. The task force is authorised to liaise with dioceses to invite submissions on issues and consult on proposals.
10. In responding to this request the task force will prepare recommendations on:
 - a. the allocation of costs between the Statutory and Special Assessment accounts in the General Synod budget
 - b. provision for national shared funding of the Aboriginal and Torres Strait Islander Bishops
 - c. any revisions to the model of determining a diocese's financial liability in accordance of Rule XV
 - d. possible legislative amendments to the Constitution and/or Rule XV to bring a revised model into effect.

REPORTING

11. The task force will comply with its reporting obligations as outlined in the Strategic Issues, Commissions, Task Force and Networks Canon 1998.
12. The task force will provide:
 - a. an interim report to the November 2020 Standing Committee meeting
 - b. a draft report to the first Executive Committee meeting in 2021
 - c. a final report to the first Standing Committee meeting in 2021

and will report at other times as determined by Standing Committee resolution.

APPENDIX 2 – STANDING COMMITTEE RESOLUTIONS

General Synod Assessments Review

SC2020/1/14

18 April 2020

The Standing Committee:

1. received the report of the General Secretary dated 14 April 2020 and the proposal from Dr Robert Tong, Diocese of Sydney to review the General Synod assessment model
2. noted the 2021 forecasts for Statutory Assessments (\$1.819M) and Special Assessments (\$358K)
3. noted that the allocation of the Statutory Assessment between dioceses is determined by Rule XV, which has remained largely unchanged in the past 50 years
4. noted that in 1986 the Statutory Assessment was \$397,000, and that the Statutory Assessment has risen in significantly excess of CPI between 1986 and 2020
5. noted that a Bill to amend Rule XV in respect to allocation for payment of the Statutory Assessment has been distributed to members
6. appointed a task force to investigate equitable ways to distribute between dioceses the costs of the Anglican Church of Australia that arise under the Constitution, with terms of reference, approved by the Executive Committee, and asked it to bring a report and recommendations to the first meeting of the Standing Committee in 2021
7. recommended to the Primate that he appoint the following persons to the task force to be convened and chaired by the Treasurer:
 - Bishop Denise Ferguson, Assistant Bishop of Adelaide, Diocese of Adelaide
 - Naomi Fountain, Registrar, Diocese of Bendigo
 - Coralie Nichols, Diocesan Chief Executive, Diocese of Newcastle
 - Timothy Reid, Registrar, Diocese of Brisbane
 - Laurie Scandrett, Diocese of Sydney
 - Nicola Warwick-Mayo, Executive Director of School Services, St Andrew's Cathedral School, Diocese of Sydney
 - LeeAnne Zamagias, Registrar, Diocese of the Northern Territory.

National Aboriginal and Torres Strait Islander Anglican Council (NATSIAC) – Aboriginal Bishop – Funding

SC2020/1/38

18 April 2020

The Standing Committee:

1. received the report of the Finance and Operations Manager dated 8 April 2020
2. noted the resolutions of the National Aboriginal and Torres Strait Islander Anglican Council (NATSIAC) Gathering in 2019 calling for:
 - a. an increase in the General Synod grant to NATSIAC in accordance with CPI over the next triennium
 - b. General Synod to fully fund and resource a National Aboriginal Bishop and a National Torres Strait Islander Bishop, both of whom would be licensed by the Primate
 - c. General Synod to fund any shortfall in the provision of funding from the endowment fund in recognition that Bishop Chris McLeod is a National Bishop
3. resolved that additional funding for the National Aboriginal Bishop role cannot be accommodated in the 2020 budget and asked the General Synod Assessments Task Force to provide for national shared funding of the Aboriginal and Torres Strait Islander bishops for future budgets
4. asked the Church Law Commission to advise on what legislative change would be required for the Aboriginal and Torres Strait Islander bishops to be licensed by the Primate and the implications and consequences of doing so.

General Synod Assessments Task Force – Interim Report**SC2020/2/13****14 November 2020**

The Standing Committee:

1. received the report of the General Synod Assessments Task Force dated 28 October 2020
2. confirmed the task force should not consider revision of the model of determining diocesan representation at General Synod as part of its report and recommendations to the Standing Committee on the diocesan assessment model
3. recommended to the Primate that he appoint Malcolm Tadgell, Registrar, Diocese of Melbourne to the General Synod Assessments Task Force with a term to start 14 November 2020 and end at the first Standing Committee meeting after the Eighteenth Session of General Synod
4. noted there is no information to report on Malcolm Tadgell under section 20 of the Protocol for Access to and Disclosure of Information under the National Register Canon 2007.

General Synod Assessments Task Force – Final Report**SC2021/2/16****16–17 April 2021**

The Standing Committee:

1. received the report of the General Synod Assessments Task Force dated 12 April 2021
2. noted the outcome of January 2021 diocesan consultation on a proposed assessment model
3. resolved to suspend the work of the task force.



ANGLICAN BOARD OF MISSION - AUSTRALIA

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 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'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 recent 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 Geoffrey Smith, is the President of ABM. The Chair of the Board is the Rev'd Andrew Sempell, and the other Directors of the Board at the time of writing are: the Rev'd John Baldock; Dr Colin Bannerman; Mr Peter Burke; the Rev'd Jan Crombie; Ms Sarah Gowty; the Rt Rev'd Dr Keith Joseph; the Rev'd Victor Joseph; Mr Edwin Porter; the Ven Canon Angela Webb; and the Rev'd Dr John Deane (Executive Director). The ABM Board is supported by a Finance Committee, chaired by Mr Edwin Porter, and a Fundraising & Marketing Committee, chaired by Mr Brett Collins.

ABM'S PARTNERSHIPS

ABM regards partnership as the primary modality for its engagement in God's mission. It has active partnerships both locally, in particular with dioceses of the Anglican Church of Australia, and globally. In the financial years 2019-2020 and 2020-2021, ABM had program work with the following Anglican provinces: Central Africa (in Zambia); Jerusalem and the Middle East (in Gaza, the West Bank, and Cyprus); Kenya; Melanesia (in the Solomon Islands and Vanuatu); Myanmar; Papua New Guinea; and the Philippines. ABM also maintains active relationships with the following Anglican provinces because of historic links and deep bonds of affection: Aotearoa, New Zealand and Polynesia; Hong Kong; Japan; Korea; South-East Asia; South Sudan and Sudan; and with the Anglican Church of Ceylon.

ABM's commitment to the principle of local ministry by local people means that it encourages Partners to harness their strengths and develop their own capacity for witness in ways which are the most effective within their own contexts. ABM aims to help dioceses and parishes which desire to be in a companion link with counterparts overseas. The modality of partnering which ABM has adopted is set out in *Suggested Guidelines for Successful Church Partnerships* – which is available at <https://www.abmission.org/resources/guidelines-for-successful-church-partnerships>

ABM meets regularly with its partners to discuss ways in which our work together can be improved. In this regard ABM has a long history of bringing visitors from Partner Churches to Australia in order to meet with the Board, staff and supporters, and to share their story of the life and ministry of their home church. In the last two years, Covid-19 has significantly impacted the form of these meetings which are now conducted by internet but occur more frequently. 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.

ABM works directly with its Partners by means of three distinct programs:

- Reconciliation
- Church to Church
- Anglicans in Development

Reconciliation

ABM's work is guided by its Reconciliation Action Plan. In the past year ABM has continued to place high priority on leadership development and theological education through our support of Wontulp-Bi-Buya College and Nungalinya College. ABM continues to provide financial assistance to the Diocese of the Northern Territory, the Diocese of North Queensland, St Andrew's Cathedral Gawura School and the Rev'd Gloria Shipp.

ABM's Aboriginal and Torres Strait Islander mission priorities are determined in consultation with NATSIAC (National Aboriginal and Torres Strait Islander Anglican Council). At their last Gathering (2019) NATSIAC selected 14 projects to receive a total of just over \$100,000 in funding. The projects included chaplaincy in an Aboriginal school, musical instruments for a new ministry engaging young men in the Northern Territory, funding for an Aboriginal Anglican Leaders' conference, help for the establishment of the new Torres Strait Regional Council for the Anglican Church, help for newly established Aboriginal churches, Bible camps, breakfast programs, an event to connect with the families of school children involved in Religious Education, publication of curriculum resources, copies of Kriol prayer books for Aboriginal churches, and help to investigate the viability of a new commercial enterprise for one Aboriginal church.

Church to Church (CtC)

Through its CtC Program, 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. Among activities recently supported by the CtC Program are the following:

- **Asia:** ABM continues to engage with the Church of the Province of Myanmar. Projects which were recently supported by ABM include the construction of a two-level dormitory for the full-time staff and their families at St Peter's Bible School in Taungoo, and more recently the ongoing construction of the Holy Cross Theological College's Anglican Training and Resource Centre. Sadly, due to the political crisis and the pandemic, St Peter's Bible School is unable to function in the 2021-2022 academic year. Although Holy Cross is closed as a residential college, it is managing to continue its work through an online platform.
- **Africa:** ABM supports St John's Seminary, Zambia to train ordinands and clergy, strengthening the leadership of the Anglican Church in the country. The last cohort of students enrolled via North-West University have all been ordained deacons and are all working in their respective dioceses. There are currently eight students enrolled in the four-year-in-house programme of St John's.
- **The Pacific:** PNG - Bishop Jeffrey Driver continues as the Acting Principal of Newton Theological College, although Covid-19 has prevented him being in country. There have been significant improvements over the last few years. The college is finally connected to the power grid, water tanks have been installed, the library collection has been updated and other college facilities have been renovated. There has been an intake of new ordinands in 2021 after the college delayed it the previous year in order to initiate a new curriculum. A bridging year has been established for students without a Year 12 certificate to complete it in conjunction with a local high school. The Deputy Principal, Fr Giles Motisi, is ensuring that students are learning and praying in a Covid-safe environment.
- **The Middle East:** One of the projects funded by the Good Friday Gift (GFG) is the Holy Land Institute for the Deaf, at As-Salt, Jordan (the Diocese of Jerusalem covers Israel/Palestine, Lebanon, Syria and Jordan). Of the Institute's eight departments, funds from the GFG went towards the school: It provides four levels of education, from kindergarten through elementary and preparatory to secondary school. The Institute serves as a second home for many children who were incredibly sad when the school had to be closed for the second time due to Covid-19. However, IT platforms, materials and tools were made available for parents and family members of the deafblind students for distance learning. Laptops and internet access were organised for the children whose families could not afford them. Finishing secondary school successfully will qualify deaf students for college or university.

Anglicans in Development (AID)

Over the last three decades ABM's AID has developed an international profile as an Australian community development agency. ABM's development program, which is conducted through AID, has as its primary aim the alleviation of poverty and disadvantage. AID is accredited by the Australian Government and receives annual government funding for some of its activities.

In recent years AID's community development engagement has been broadly focused in these areas:

- Water, Sanitation and Hygiene (WASH);
- Gender Equality and Prevention of Gender-Based Violence Education and Training;
- Economic Empowerment and Food Security;
- Disaster Management and Climate Change Adaptation;
- Institutional Strengthening; and
- Humanitarian Response, specifically Covid-19 (in the last 2 years)

In FY 2019-2020 and 2020-2021, ABM's community development program activities covered seven countries including Kenya, Myanmar, the Philippines, Papua New Guinea, Solomon Islands, Vanuatu, and Zambia. ABM's work in this program area is extensive and more details may be found at <https://www.abmission.org/projects-map.php>

Over the last three years ABM has responded to specific emergencies in Papua New Guinea, Myanmar, Lebanon, Vanuatu, the Philippines, Fiji, Gaza, Madagascar (famine relief project through the Council of the Anglican Provinces of Africa) and more broadly in respect of Covid-19.

AID continues actively to engage and collaborate with 'network' partners to ensure efficiencies and continuous learning, as well as ensuring that our program-funded partners benefit from these relationships. Our partners at this level include: the Anglican Alliance, the Mothers' Union, the Episcopal Relief and Development Fund (ERD), the Church Agencies Network (CAN) & CAN Disaster Operations unit, the ACT Alliance, and Micah Australia among others. In 2020 and 2021, ABM AID received more than \$500,000 in DFAT funding via CAN DO for disaster responses in PNG and Vanuatu.

Covid-19

Although the full impact of the coronavirus pandemic on AID's overseas programs is yet to be seen, there have already been significant effects from the massive lockdowns and continuing uncertainties due to Covid variants in the countries where our eight development partners are operating. Since March 2020, ABM has advised all partners to utilise available program funds to mitigate the impact of Covid-19 in the communities where ABM has projects. Prevention activities included health messaging to prevent the spread of Covid-19, distribution of basic PPE (e.g. masks, soaps, hand sanitisers etc), and construction of handwashing facilities. ABM funds were also applied to the distribution of food relief packs to communities as well as to clergy and staff. In addition, ABM was also able to access DFAT funding for Covid-19 response activities in PNG and Vanuatu. However, there is still much education and advocacy work to be undertaken with partners who work in countries where vaccination rates are low, and a greater focus on economic recovery for people severely affected by lockdowns has begun to be prioritised.

AID incorporation as a Public Benevolent Institution

In 2021, after several years of review and planning, Anglicans in Development was incorporated by the ABM Board as a Public Benevolent Institution (PBI). The Chair of the AID Board is the Rev'd Andrew Sempell, and the other Directors of the Board at the time of writing are: Dr Colin Bannerman; Ms Sarah Gowty; Mr Pei-Onn Lee; Ms Lisa McMurray; Mr Benjamin Shepherd; and the Rev'd Dr John Deane (Executive Director).

Bushfire Assistance

In late 2019 and early 2020 ABM was able to respond to the bushfires which devastated many parts of Australia. Through the generous donations of Anglican churches and organisations overseas, ABM has been able to provide bushfire relief to vulnerable families and communities in Australia heavily impacted by the bushfires. ABM partnered with Anglicare NSW South, NSW West and ACT, the Anglican Diocese of Gippsland and Anglicare SA. Relief activities included the re-building of a public school's orchard and vegetable garden, seed savers support, trauma sessions and community yoga in the South Coast community, provision of firewood for heating through winter to vulnerable people in the Snow Valley's region whose houses were destroyed or damaged by the fire, well-being workshops, assisting farmers in remote communities with the provision of fencing material, and distribution of pre-paid cards to affected individual and families in Adelaide Hills Community and Kangaroo Island Community. ABM is very grateful for the support of church partners from other parts of the Anglican Communion including Japan, Canada, the US, the Philippines, New Zealand and the Solomon Islands. In the future it is proposed that appeals from these forms of domestic emergencies will be managed by AID and be eligible for tax deductibility.

EDUCATION AND ADVOCACY

Through its Education work, ABM seeks to bring contemporary missional theology to life by connecting theory to the lived experiences of the Australian church and our Partners across the world. Moreover, ABM takes seriously its role in reminding the wider Anglican Church of the importance of Partnership within the Communion to address issues of Love, Hope and Justice. Among current resources are the following:

- ABM's video page <https://www.youtube.com/user/AnglicanBoardMission/videos> has the eight National Reconciliation Week conversations recorded by the Rev'd Jazz Dow, along with National Indigenous Bishop Chris McLeod's 'Black Lives Matter' statement and interview.
- ABM's 2020 Lenten study, 'Where Do We Go From Here', was added to the three existing resources and widely distributed across the country, challenging the church to face the future with prophetic confidence, particularly emphasising the Anglican Marks of Mission.
- With the support of the Oikoumene Foundation, and a generous private donation, ABM has been able to publish Climate for Change, a series of studies authored by Russell Rollason. These are available for free download and are ABM's contribution to the essential work of acknowledging and managing climate change.

2021 marked the 150th anniversary of the arrival of the first missionaries in the Torres Strait Islands. This event has become known as 'The Coming of the Light' and is now celebrated annually. Over time ABM has come to appreciate that 'The Coming of the Light' is not a single timebound historical event with an essentially one direction benefit but rather a phenomenon of more profound and mutually enriching significance. Consequently, ABM has committed resources to ensure that there were opportunities in this anniversary year for the Australian Church to Come, to See and to Hear what the Spirit is saying to the Church and where the Spirit is calling the Church. This begun with studies during Lent on the theme '*God was on both sides of the Beach.*'

ABM also continues to raise awareness of the Global Goals for Sustainable Development which were endorsed by the General Synod of the Anglican Church of Australia in 2017.

MARKETING, COMMUNICATIONS AND FUNDRAISING

With the help of ABM's Fundraising & Marketing Committee a new fundraising and marketing strategy became operational in 2021. Donors and parish supporters are a vibrant part of ABM's mission and are encouraged and supported to experience 'doing mission together' through giving, study, prayer, and volunteer participation and leadership. In 2020/21, the Supporter Engagement team worked closely with the Fundraising and Marketing Committee, Provincial Diocesan Representatives and ABM Board members to steward and nurture long-term supporter relationships. In addition, ABM successfully launched and completed a new fundraising initiative, the ABM Larapinta Challenge, which nurtured new ambassadors for ABM's work through a shared experience of fundraising over \$124,000 and walking 66km along the Larapinta trek. For more details of the trek experience, see: <https://www.abmission.org/get-involved/make-a-pilgrimage>.

The Marketing team has recently produced the 2021 Annual Report (which may be downloaded from the ABM webpage and contains details of ABM's financial performance) and the 2022 Project Book. In January 2022 the new ABM/AID website was launched. The website features easier navigation and clearly communicates the nature of ABM's work and its commitment to mission. The new website also hosts an archive site where information from years past is now stored within the resources area. Appeals and Campaigns undertaken in 2021 have been mildly impacted by Covid-19, in particular by the closure of churches, but this has been compensated to some extent by an increase in support from individual donors. In late 2021 ABM conducted a major supporter survey, with over 750 supporters responding. The results of the survey will be used to inform future activities and engagement. ABM is truly grateful to those who took the time to tell us their ABM story.

Gifts in wills continue to be a significant source of financial support for the ABM. The personal histories of mission within the Anglican church leads individuals to leave a considered portion of their estate to support ABM and its aims. The reasons that lead and compel an individual to make a bequest are many and varied. Gifts in wills oblige ABM to tell and re-tell the story of mission in apt ways, and this is seen for example in the telling and retelling of the stories of the New Guinea Martyrs: amongst a trove of stories across the 170-year history of ABM. One practical expression of this commitment has been the development of the 'Coaldrake Award', which recognises the significant contribution of missionaries, volunteers and staff and continues to be well received by the church.

LEARNING AND EFFECTIVENESS

The Board, and ABM's various committees, engage in missional reflection to ensure that ABM's work is grounded in contemporary missional theology which is inspirational and reflective of the Anglican tradition. Furthermore, ABM remains committed in all 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. As a signatory to the Code of Conduct of the Australian Council for International Development (ACFID), and being 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 has been rigorously scrutinised by external review. Since 2013, ABM has employed an Effectiveness Coordinator 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. The ABM Effectiveness Coordinator also engages in networking tasks, particularly with the Church Agencies Network Disasters Operations (CAN DO) unit which focuses on CAN's work around emergencies and disaster preparedness.

MOVING TOWARDS THE FUTURE

ABM continues to grow and change as the context in which we are called to witness to the Gospel evolves. 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 the organisation, with God's blessing, continues to build. We remain appreciative of the dedication of the ABM Auxiliary, the Diocesan and Provincial Committees and Representatives and other volunteers, who 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@abmission.org.au or visit ABM's website at www.abmission.org

The Rev'd Dr John Deane
Executive Director, ABM-A

ANGLICAN REPRESENTATIVE (NATIONAL REDRESS SCHEME) LTD

BACKGROUND

In September 2017, at the Seventeenth Session, the General Synod passed the *Redress for Survivors of Abuse Canon 2017* which authorised the registration of a company to co-ordinate and manage redress for survivors of child sexual abuse through participation in a Commonwealth redress scheme.

The National Redress Scheme [“the Scheme”] was established by the Commonwealth Government and commenced on 1 July 2018. The Scheme will run for 10 years.

The Anglican Church of Australia General Synod has established Anglican Representative (National Redress Scheme) Limited [“ARNRSL”] to act as the representative entity to enable all Anglican dioceses, schools and agencies to join the Scheme as part of a national participating group.

ARNRSL is a company limited by guarantee which provides a single point of engagement with the Scheme to co-ordinate the provision of redress under the Scheme by Anglican participating institutions for survivors of institutional child sexual abuse.

DIRECTORS

The ARNRSL Constitution allows for not less than five and not more than seven directors. The Directors of ARNRSL are responsible for carrying out the company’s purposes and for managing the affairs of the company.

The current Directors of ARNRSL are:

• Mr Garth Blake AM SC (Chair)	Appointed 31 July 2018
• Mr Greg Hammond OAM	Appointed 31 July 2018, Resigned 23 March 2022
• Mr Doug McCluskey	Appointed 1 January 2019
• Mrs Margo Purcell	Appointed 22 May 2019, Resigned 30 November 2021
• Mrs Lynn Smith	Appointed 24 October 2018
• Mr Keith Stephens	Appointed 31 July 2018
• The Right Reverend Alison Taylor	Appointed 25 September 2018
• Ms Tamasin Jonker	Appointment pending (expected April 2022)

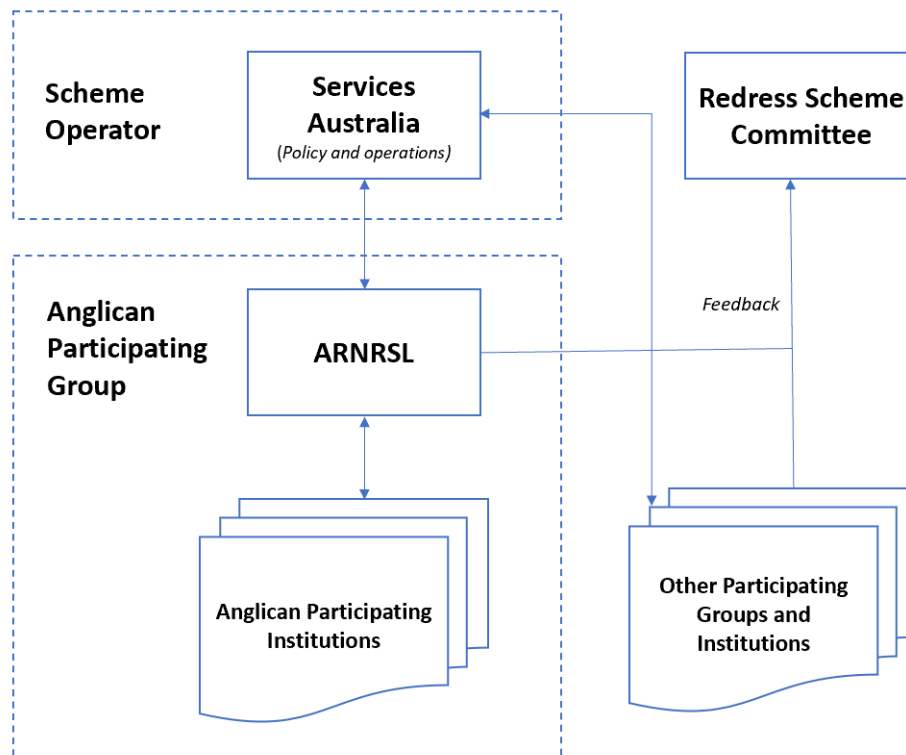
ACTIVITIES

ARNRSL was registered as a company on 31 July 2018 and was registered as a charity with the Australian Charities and Not-for-profits Commission on 1 August 2018. ARNRSL was declared by the Minister for Family and Social Services as the representative entity for the Anglican Participating Group on 4 December 2018.

As the representative entity, ARNRSL provides a coordinating role in liaising with the Scheme Operator on behalf of the members of the Anglican Participating Group. ARNRSL also

represents the interests of its members as a member of Redress Scheme Committee established by the Scheme Operator. ARNRSL provides its members administrative support in receiving and responding to redress applications through the Scheme and liaising with the Scheme Operator on operational issues.

This is diagrammatically represented as follows:



Since its establishment in July 2018, the key activities of ARNRSL have been to:

- Promote participation of Anglican institutions in the Scheme through membership of the Anglican Participating Group;
- Support Anglican institutions in the application for admission as a participating member of ARNRSL and onboarding as a participating institution in the Scheme;
- Support participating institutions with operational issues in responding to redress claims and determinations;
- Liaise with the Scheme Operator on operational issues, and advocate for policy and process improvements on behalf of the Anglican Participating Group;
- Establish and document operational guidelines for participating members of ARNRSL;
- Establish internal policies and procedures to ensure appropriate governance structures are in place and ongoing compliance with regulatory authorities and the Scheme;
- Represent the interests of the Anglican Participating Group to the Minister for Families and Social Services, at the Redress Scheme Committee and other Government-led forums;
- Liaise with other non-government participating institutions on the operations of the Scheme and other matters in relation to their participation in the Scheme; and
- Report to internal (e.g. Standing Committee, participating members) and external stakeholders (e.g. Services Australia, ACNC) as required.

As at 24 March 2022, all 23 Anglican dioceses have been declared as participating institutions. Of the 155 Anglican schools in Australia, 128 have joined through the Anglican group or have applications pending, and 22 schools have joined independently. Of the 30 Anglicare Australia members, 21 have joined through the Anglican group, and 3 have joined independently. All Anglican institutions named in the Royal Commission into Institutional Child Sexual Abuse have joined the Scheme.

A current list of all members of the Anglican participating group can be accessed on the General Synod Office website at: <https://anglican.org.au/our-work/professional-standards-commission/national-redress-scheme/>

As the representative entity, ARNRSL continues to provide feedback to and raise concerns with the Scheme Operator on behalf of its members in efforts to improve the operations of the Scheme.

Following the Scheme's second anniversary, an independent review was conducted with Ms Robyn Kruk AO appointed to conduct the review. In June 2020 the Chair of the Board and the General Secretary were able to meet with Ms Kruk and provide feedback on the experience of Anglican institutions participating in the Scheme. The National Redress Scheme Second Anniversary Review Report was published on 23 June 2021 and is available to view on the National Redress Scheme website: <https://www.nationalredress.gov.au/document/1386>.

An Interim Australian Government response is also available to view at this link: <https://www.nationalredress.gov.au/document/1391>. The Minister for Social Services has advised that the Government is taking immediate action on 25 of the 38 recommendations. Legislation amending the *National Redress Scheme for Institutional Child Sexual Abuse Act 2018* (Cth) has been passed implementing initial action arising from recommendations in the National Redress Scheme Second Anniversary Review Report and the Government's interim response to the Review.

Membership

As at 24 March 2022, the Minister for Families and Social Services has declared 160 institutions as participating institutions in the Scheme and members of the Anglican Participating Group. One further institution has been accepted as a member of the Anglican Participating Group and are expected to be declared as a non-government participating institution shortly.

ARNRSL continues to promote participation in the Scheme as part of the Anglican Participating Group, and Anglican schools and agencies continue to progressively join the Scheme.

Anglican Institutions	Declared Institutions	Institutions with applications pending
Diocesan	23	-
Schools¹	75	1
Agencies & Other	62	-
Total	160	1

¹ 60 schools are participating as part of the Anglican Schools Commission, the Anglican Schools Corporation and Anglican Dioceses.

On 27 November 2020, the Minister for Families and Social Services announced that the Australian Charities and Not-for profits Commission (ACNC) would be given the power to

deregister a charity which did not take all reasonable steps to join the Scheme if a redress claim has been made, or is likely to be made, against the charity.

On 25 February 2021 the new Governance Standard 6 came into effect requiring a registered charity to take all reasonable steps to join the National Redress Scheme for Institutional Child Sexual Abuse if a redress claim has been, or is likely to be, made against it. The ACNC will investigate any breaches of Governance Standard 6 when it is brought to their attention, including by the National Redress Scheme Operator (the Secretary of the Department of Social Services), that a registered charity is, or is likely to be, identified as being involved in the abuse of a person and does not appear to be taking reasonable steps to participate in the Scheme.

A deadline for institutions to join the National Redress Scheme was extended to 31 December 2020. While the Scheme Operator advised that applications for participation in the NRS would close on 31 December 2020, they are still accepting applications and arranging declarations of participating institutions by the Minister. We have not been advised of any firm deadline for submitting applications and expect DSS to receive new applications on an ongoing basis.

Requests for Information

Since commencing operations in December 2018, ARNRSL has received 988 Requests for Information (RFIs), which are applications for redress. Of these, 59 have been returned by ARNRSL or withdrawn by the Scheme Operator as the incorrect institution was identified.

A summary of RFIs received by Anglican institutions as at 24 March 2022:

Anglican Institutions	RFIs Received
Dioceses	723
Schools	49
Agencies & Other	187
Non-ARNRSL	29
Total	988

476 RFIs (48%) have been priority applications where the applicant is above 75 years of age or has a terminal illness.

Institutions are required to respond to RFIs within the required timeframes (4 weeks for priority applications, 8 weeks for non-priority applications), with some extensions available at the discretion of the Scheme Operator.

Redress Determinations and Offers

As at 24 March 2022, there have been 743 determinations by the Scheme Operator. Of these, there have been 167 determinations where an Independent Decision Maker has determined that the institution is not responsible for the abuse and therefore not liable for providing redress.

Applicants have 6 months to respond to redress offers. Applicants are able to request a review of the determination.

A summary of redress offers as at 24 March 2022:

Anglican Institutions	Number of Offers	Value of Offers ¹	Number of Offers Accepted	Number of Offers Declined
Dioceses	439	\$22,853,890	372	6
Schools	30	\$1,934,691	25	-
Agencies & Other	99	\$3,952,929	85	1
Total	568	\$28,741,510	482	7

¹ Value of offers payable by Anglican institutions after consideration of prior payments of redress

Range	Number of Offers
\$0	58
Between \$1 and \$50,000	327
Between \$50,001 and \$100,000	153
Greater than \$100,000	30
Total	568

The Scheme has a maximum redress amount of \$150,000. The average value of offers payable by Anglican institutions is \$50,072 incl \$0 payments, and \$56,246 excluding \$0 payments. A support service payment ranging between \$1,250 - \$5,000 is also payable by Anglican institutions in conjunction with each redress offer.

There have been delays in determinations since the commencement of the Scheme, however the appointment of additional Independent Decisions Makers by the Scheme Operator has seen material improvements in the timing of determinations.

Number of days between Due Date for Responding to an RFI and Date of Determination	Number of Determinations
1 to 60 days	63
61 to 120 days	169
121 to 180 days	165
181 to 240 days	126
Greater than 240 days	225
Total	748

Direct Personal Responses

Direct personal response (DPR) is an important component of redress available to survivors under the Scheme. As at 24 March 2022, of the 482 offers of redress accepted, 181 survivors had accepted an offer of a DPR from the responsible institution, however the actual number of applicants who have accessed DPR has been very low. As at 30 June 2021, being the last date of DPR reporting, there were 15 DPRs which had commenced or had been completed.

Financial

ARNRSL charges its members the following fees:

- Application Fee – a one-off fee for non-diocesan members, payable on joining the Scheme
- Annual Fee – a recurring fee for every participating member payable each year
- Service Fee – a fee for each redress application received by a participating institution payable each quarter in arrears

The Directors of ARNRSL have appointed the General Synod Office to provide management and administrative support services to ARNRSL and its members.

For the year ended 31 December 2019, 31 December 2020 and 31 December 2021, ARNRSL have paid the General Synod Office an Administration Fee of \$89,840, \$80,800 and \$85,800 respectively in relation to services provided. The Directors of ARNRSL approved and paid an additional Administration Fee of \$29,925 in relation to services provided in 2018.

The audited Annual Financial Reports for ARNRSL as at 31 December 2018, 31 December 2019, 31 December 2020 and 31 December 2021 are included in this report as Annexure 1, Annexure 2, Annexure 3, and Annexure 4.

Annexure 1: Annual Financial Report at 31 December 2018

Annexure 2: Annual Financial Report at 31 December 2019

Annexure 3: Annual Financial Report at 31 December 2020

Annexure 4: Annual Financial Report at 31 December 2021



ANNEXURE 1

Anglican Church of Australia

Anglican Representative (National Redress Scheme) Limited

**ANGLICAN REPRESENTATIVE (NATIONAL REDRESS
SCHEME) LIMITED**

ABN 34 627 850 828

Annual Financial Report

31 December 2018

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Directors' Report

The Directors of Anglican Representative (National Redress Scheme) Limited ("ARNRSL") present their report together with the financial report of ARNRSL for the period ended 31 December 2018 and the independent auditor's report thereon.

The Directors during the period ended 31 December 2018 were:

Name	Position	Appointment Date
Mr Garth Blake AM SC	Chair	Appointed 31 July 2018
Mr Greg Hammond OAM		Appointed 31 July 2018
Mr Doug McCluskey		Appointed 1 January 2019
Mrs Lynn Smith		Appointed 24 October 2018
Mr Keith Stephens		Appointed 31 July 2018
The Right Reverend Alison Taylor		Appointed 25 September 2018

Principal activities

ARNRSL was incorporated on 31 July 2018. The company has been established to support the purposes of the Anglican Church of Australia by acting as a representative for Anglican dioceses, schools and agencies under the National Redress Scheme for Institutional Child Sexual Abuse Act 2018.

As outlined in its constitution, the principal activities of ARNRSL are coordinating the provision of redress under the National Redress Scheme for survivors of institutional child sexual abuse by Anglican dioceses, schools and agencies, promoting participation in the Scheme and enabling an appropriate response to survivors by Anglican dioceses, schools and agencies.

On 4 December 2018 the Minister for Social Services declared ARNRSL to be the representative entity of the Anglican Participating Group, and the first group of ten Anglican entities to be non-government participating institutions, in the National Redress Scheme.

Operating and financial review

The deficit from ordinary activities amounted to \$18,441.

The deficit is a result of bank fees and insurances paid in setting up the company. As the company has been newly incorporated on 31 July 2018, no income has been generated in respect to membership of Anglican entities.

Significant Changes in the State of Affairs

In the opinion of the Directors, there were no significant changes in the state of affairs of ARNRSL that occurred during the financial year under review.

Environmental Regulation

ARNRSL is not subject to any significant environmental regulations under either Commonwealth or State legislation.

Australian Charities and Not-for-profits Commission

ARNRSL was registered as a charity with the Australian Charities and Not-for-profits Commission on 1 August 2018.

Likely Developments

The Directors know of no event that will significantly impact on the activities of the ARNRSL in 2019.

Indemnification and Insurance of Officers

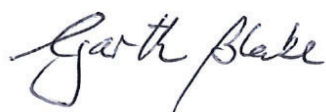
The Directors have agreed to indemnify various insured persons against all liabilities to another person that may arise from their position with ARNRSL.

For 2018, ARNRSL has paid insurance premiums of \$2,977 in respect of the insured persons.

Since the end of the 2018 financial year, ARNRSL has not indemnified or made a relevant agreement for indemnifying against a liability for any person who is or has been an auditor of the ARNRSL.

Signed in accordance with a resolution of the Board of Directors:

Dated at Sydney this 22 May 2019.



Mr Garth Blake AM SC
Chair



Mr Doug McCluskey
Director

Statement of Profit and Loss and Other Comprehensive Income for the period ended 31 December 2018

	2018
	\$
Revenue	<u>-</u>
Expenses	
Bank Fees	(15,464)
Insurance	<u>(2,977)</u>
Total Expenses	<u>(18,441)</u>
Deficit for the Period	<u>(18,441)</u>

The notes on pages 9 to 15 are an integral part of these statements.

Statement of Financial Position as at 31 December 2018

	Note	2018 \$
Assets		
Cash and Cash Equivalents	5	1,261
Other Receivables	7	298
Other Financial Assets	6	1,000,000
Total Assets		1,001,559
Liabilities		
Current Liabilities		
Other Financial Liabilities	8	20,000
Total Current Liabilities		20,000
Non-Current Liabilities		
Other Financial Liabilities	8	1,000,000
Total Non-Current Liabilities		1,000,000
Total Liabilities		1,020,000
Net Liabilities		(18,441)
Equity		
Accumulated Losses		(18,441)
Total Equity		(18,441)

The notes on pages 9 to 15 are an integral part of these statements.

Statement of Cash Flows for the period ended 31 December 2018

	2018
	\$
Cash Flows From Operating Activities	
Cash Payments in the Course of Operations	<u>(18,739)</u>
Net Cash Used in Operating Activities	<u>(18,739)</u>
 Cash Flows From Investing Activities	
Payments and Receipts to Investments	<u>(1,000,000)</u>
Net Cash Used in Investing Activities	<u>(1,000,000)</u>
 Cash Flows from Financing Activities	
Receipts from Financing Activities	<u>1,020,000</u>
Net Cash from Financing Activities	<u>1,020,000</u>
 Net Increase in Cash Held	 1,261
 Cash and Cash Equivalents at beginning of the period	 <u>-</u>
Cash and Cash Equivalents at end of the period	<u>1,261</u>

The notes on pages 9 to 15 are an integral part of these statements.

Statement of Changes in Equity for the period ended 31 December 2018

	2018
	\$
Opening Balance	-
Deficit for the period	(18,441)
Closing Balance	<u>(18,441)</u>

The notes on pages 9 to 15 are an integral part of these statements.

Notes to the Financial Statements for the period ended 31 December 2018

The financial report was authorised for issue by the Directors at their meeting on 22 May 2019.

1. Reporting Entity

ARNRSL is domiciled in Australia. The principal activities of ARNRSL during the course of the financial year were coordinating the provision of redress under the National Redress Scheme ("NRS") for survivors of institutional child sexual abuse by Anglican dioceses, schools and agencies, promoting participation in the NRS and enabling an appropriate response to survivors by Anglican dioceses, schools and agencies.

In the opinion of the Directors, ARNRSL is not a reporting entity. The financial report of ARNRSL has been drawn up as a special purpose financial report for distribution to the members.

2. Basis of Preparation**(a) Statement of compliance**

The special purpose financial report has been prepared in accordance with all the recognition and measurement aspects of applicable Australian Accounting Standards ("AASBs") (including the Australian Accounting Interpretations) adopted by the Australian Accounting Standards Board and the reporting requirements of the *Australian Charities and Not-for-Profits Commissions Act 2012*.

The notes to the Financial Statements of the ARNRSL have been prepared on the basis that the Directors choose to exclude all disclosures except the minimum requirements.

The financial report does not include disclosure requirements of all AASBs except for the following minimum requirements:

AASB 101	Presentation of Financial Statements
AASB 107	Statement of Cash Flows
AASB 108	Accounting Policies, Changes in Accounting Estimates and Errors
AASB 1048	Interpretation of Standards
AASB 1054	Australian Additional Disclosures
AASB 1057	Application of Australian Accounting Standards

Basis of Preparation (continued)**(b) Basis of measurement**

The financial report has been prepared on the basis of historical costs.

(c) Functional and presentation currency

The financial report is presented in Australian dollars, which is also ARNRSL'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.

3. Purpose

The financial report reflects the operations of ARNRSL established by its Constitution.

4. Significant accounting policies

The accounting policies set out below have been applied consistently to all periods presented in the financial report.

(a) Revenue**(i) Application Fees**

The directors may resolve from time to time that any person applying to become a Participating Member must pay an application fee. The Standing Committee of General Synod must approve any application fee determined by the Directors before it comes into effect. Fee Income is taken into the income statement when the Participating Member is invoiced.

(ii) Annual Fees

Fees are payable by 31 December and recognised as income when the Participating Member is invoiced.

(iii) Service Fees

The Directors may establish and vary service fees payable by each Participating Member or each member of a class of Participating Members. Service fees are to be determined on a cost-recovery basis unless otherwise authorised by a 2/3 majority of

votes cast by members of the Standing Committee of General Synod. The Standing Committee must approve any service fee established or varied by the Directors. Fee Income is taken into the income statement when the Participating Member is invoiced.

(iv) Interest Income

Interest income is recognised as and when received in relation to the current period.

(b) 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 expense.

Receivables and payables are stated with the amount of GST included.

The net amount of GST recoverable from, or payable to, the taxation authority is included as a current asset or liability in the balance sheet.

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 taxation authority are classified as operating cash flows.

(c) Cash and cash equivalents

Cash and cash equivalents comprise cash balances and call deposits with maturities of three months or less from the acquisition date that are subject to an insignificant risk of changes in their fair value, and are used by the Company in the management of its short-term commitments.

(d) Trade and other receivables

Trade and other receivables are measured at their amortised cost less impairment losses. Trade debtors are generally settled within 30 days.

(e) Trade and other payables

Trade and other payables are measured at amortised cost. Trade accounts payable are normally settled within 30 days.

(f) Provisions

A provision is recognised in the balance sheet when the organisation 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.

(g) 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. An impairment loss in respect of an available-for-sale financial asset is calculated by reference to its fair value.

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. AASB 9 introduces a new impairment model based on expected credit losses. This model makes use of more forward-looking information and applies to all financial instruments that are subject to impairment accounting.

All impairment losses are recognised in profit or loss. Any cumulative loss in respect of an available-for-sale financial asset recognised previously in equity is transferred to profit or loss.

Reversals of impairment

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 and available-for-sale financial assets that are debt securities, the reversal is recognised in profit or loss. For available-for-sale financial assets that are equity securities, the reversal is recognised directly in equity.

An impairment loss in respect of a receivable carried at amortised cost is reversed if the subsequent increase in recoverable amount can be related objectively to an event occurring after the impairment loss was recognised.

(h) Income tax

No provision for income tax has been raised as the Company is exempt from income tax under Div 50 of the Income Tax Assessment Act 1997.

2018
\$

5. Cash and Cash Equivalents

Cash at Bank	1,261
Total Cash & Cash Equivalents	<u>1,261</u>

6. Other Financial Assets

Term Deposit for Bank Guarantee	1,000,000
Total Other Financial Assets	<u>1,000,000</u>

- (a) Under the terms of the National Redress Scheme, ARNRSL was required to provide the Commonwealth of Australia a Bank Guarantee for the value of \$1.0m. This has been secured from Westpac Banking Corporation, and requires the value of the guarantee to be placed on deposit as security for the term of the bank guarantee.
- (b) The interest earned on the term deposit offsets the cost of the bank guarantee.

7. Other Receivables**Current**

GST Receivable	298
Total Other Current Receivables	<u>298</u>

	2018 \$
8. Other Financial Liabilities	
Current	
Current Loan from Anglican Church of Australia Trust Corporation	20,000
Total Current Financial Liabilities	<u>20,000</u>
Non-Current	
Non-Current Loan from Anglican Church of Australia Trust Corporation	1,000,000
Total Non-Current Financial Liabilities	<u>1,000,000</u>
Total Financial Liabilities	<u>1,020,000</u>

(a) The Current Loan from Anglican Church of Australia Trust Corporation is an unsecured interest free loan. This is repayable once the company earns fee income.

(b) The Non-Current Loan from Anglican Church of Australia Trust Corporation:

- i) The Company entered into a loan of \$1.0m from the Anglican Church of Australia Trust Corporation (the "Lender") on 26th September 2018. The loan is a non-cumulative, subordinated, unsecured loan.
- ii) The loan principal was deposited with Westpac Banking Corporation as security for a guarantee, in favour of the Commonwealth of Australia (Department of Social Services), to enable the Company to participate as the representative of the Anglican Participating Group in the National Redress Scheme (NRS).
- iii) The payment of interest on the loan is subject to the absolute discretion of the Company. The Company has no liability to pay interest on the loan and the Lender has no claim or entitlement in respect of non-payment of interest.
- iv) Unless the Company is wound up, the Company has in its absolute discretion an option, but no obligation to repay the loan.
- v) In the event of the Company winding-up, the rights and claims of the Lender will be subordinate to any Senior Creditors, but senior to Members of the Company.
- vi) The \$1.0m guarantee to the Commonwealth of Australia, is backed by the cash from the Loan, deposited with Westpac and may be applied to discharge obligations of the Company, following a claim by the Commonwealth under the NRS.
- vii) The \$1.0m guarantee represents the current value of the agreed surety provided by the Company under the NRS. It is not implied nor intended to represent the quantum of any, or all future claims against the Anglican Church of Australia, under the NRS.
- viii) The Board consider the Loan is a liability as it is intended to be repaid in full to the Anglican Church of Australia Trust Corporation (the Lender), and that there are sufficient internal controls and alternative funding available that will not require the Commonwealth to draw on the \$1,000,000 bank guarantee.

9. Notes to the Statement of Cash Flows**(a) Reconciliation of Cash**

For the purposes of the statement of cash flows, cash includes cash on hand and at bank and short term deposits at call. Cash as at the end of the financial year as shown in the Statement of Cash Flows is reconciled to the related items in the Statement of Financial Position as follows:

	Note	2018 \$
Cash Assets	5	<u>1,261</u>
Reconciliation of surplus from ordinary activities to net cash provided by operating activities		
Deficit from ordinary activities		(18,441)
Less non-cash items:		<u>-</u>
Net cash provided by operating activities before change in assets and liabilities		<u>(18,441)</u>
Change in assets and liabilities during the financial year:		
(Increase)/decrease in trade debtors		<u>(298)</u>
Net cash provided by operating activities		<u>(18,739)</u>

10. Commitments

The General Synod Office ("GSO") provides management and administrative support services to ARNRSL as required for the operation of the company as the representative entity of the Anglican Participating Group in the National Redress Scheme.

For the period ended 31 December 2018, the GSO has not charged a fee for the provision of services. The Directors of ARNRSL have indicated that they may elect to make a payment to the GSO in relation to the provision of services in 2018, but are not obliged to do so.

The fees for the provision of services for 2019 are yet to be agreed.

Statement by the Directors of Anglican Representative (National Redress Scheme) Limited

The Directors declare that in the Directors' opinion:

- (a) there are reasonable grounds to believe that the registered entity is able to pay all of its debts, as and when they become due and payable; and
- (b) the financial statements and notes satisfy the requirements of the *Australian Charities and Not-for-profits Commission Act 2012*.

Signed in accordance with subsection 60.15(2) of the *Australian Charities and Not-for-profit Commission Regulation 2013*, with a resolution at a duly constituted meeting:



Mr Garth Blake AM SC
Chair



Mr Doug McCluskey
Director

Dated at Sydney this 22 May 2019.



ANGLICAN REPRESENTATIVE (NATIONAL REDRESS SCHEME) LIMITED

ABN: 34 627 850 828

INDEPENDENT AUDITOR'S REPORT

FOR THE PERIOD ENDED 31 DECEMBER 2018

Report on the Financial Statements

Opinion

We have audited the financial statements of Anglican Representative (National Redress Scheme) Limited (the Company), which comprises the statement of financial position as at 31 December 2018, the statement of profit or loss and other comprehensive income, statement of changes in equity and statement of cash flows for the period then ended, and notes to the financial statements, including a summary of significant accounting policies, and the Director's declaration.

In our opinion, the accompanying financial statements of Anglican Representative (National Redress Scheme) Limited have been prepared in accordance with Division 60 of the *Australian Charities and Not-for-profits Commission Act 2012*, including:

- (I) giving a true and fair view of the Company's financial position as at 31 December 2018 and of its performance for the period then ended; and
- (II) complying with Australian Accounting Standards to the extent described in Note 2, and Division 60 of the *Australian Charities and Not-for-profits Commissions Regulation 2013*.

Basis for Opinion

We conducted our audit in accordance with Australian Auditing Standards. Our responsibilities under those standards are further described in the *Auditor's Responsibilities for the Audit of the Financial Statements* section of our report. We are independent of the Company in accordance with the auditor independence requirements of 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 statements in Australia. We have also fulfilled our other ethical responsibilities in accordance with the Code.

We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our opinion.

Emphasis of Matter - Basis of Accounting

We draw attention to Note 2 to the financial statement, which describes the basis of accounting. The financial statements have been prepared for the purpose of fulfilling the Company's financial reporting responsibilities under the *Australian Charities and Not-for-profits Commission Act 2012*. As a result, the financial statements may not be suitable for another purpose. Our opinion is not modified in respect of this matter.

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Responsibilities of Management and Those Charged with Governance

The Directors of the Company are responsible for the preparation of the financial statements that give a true and fair view and have determined that the basis of preparation described in Note 2 to the financial statements is appropriate to meet the requirements of the *Australian Charities and Not-for-profits Commissions Act 2012*. The Directors' responsibility also includes such internal control as the Directors determine is necessary to enable the preparation of a financial statements that gives a true and fair view and is free from material misstatement, whether due to fraud or error.

In preparing the financial statements, the Directors are responsible for assessing the Company's ability to continue as a going concern, disclosing, as applicable, matters related to going concern and using the going concern basis of accounting unless the Directors either intend to liquidate the Company or to cease operations, or have no realistic alternative but to do so.

Auditor's Responsibilities for the Audit of the Financial Statements

Our objectives are to obtain reasonable assurance about whether the financial statements as a whole are 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 and 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 the financial statement.

As a part of an audit in accordance with the Australian Auditing Standards, we exercise professional judgement and maintain professional scepticism throughout the audit. We also:

- Identify and assess the risks of material misstatement of the financial statements, whether due to fraud or error, design and perform audit procedures responsive to those risks, and obtain audit evidence that is sufficient and appropriate to provide a basis for our opinion. The risk of not detecting a material misstatement resulting from fraud is higher than for one resulting from error, as fraud may involve collusion, forgery, intentional omissions, misrepresentations, or the override of internal control.
- Obtain an understanding of internal control relevant to the audit 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 Company's internal control.
- Evaluate the appropriateness of accounting policies used and the reasonableness of accounting estimates and related disclosures made by the Company.



- Conclude on the appropriateness of the Directors' use of the going concern basis of accounting and, based on the audit evidence obtained, whether a material uncertainty exists related to events or conditions that may cast significant doubt on the Company's ability to continue as a going concern. If we conclude that a material uncertainty exists, we are required to draw attention in our auditor's report to the related disclosures in the financial statements or, if such disclosures are inadequate, to modify our opinion. Our conclusions are based on the audit evidence obtained up to the date of our auditor's report. However, future events or conditions may cause the Company to cease to continue as a going concern.
- Evaluate the overall presentation, structure and content of the financial Statements, including the disclosures, and whether the financial statements represents the underlying transactions and events in a manner that achieves fair presentation.

We communicate with Directors regarding, among other matters, the planned scope and timing of the audit and significant audit findings, including any significant deficiencies in internal control that we identify during our audit.

National Audits Group Pty Ltd
Authorised Audit Company

Steven Watson
Managing Director

Dated 22 May 2019

Sydney



ANGLICAN REPRESENTATIVE (NATIONAL REDRESS SCHEME) LIMITED

ABN: 34 627 850 828

AUDITOR'S INDEPENDENCE DECLARATION TO THE RESPONSIBLE PERSONS OF ANGLICAN REPRESENTATIVE (NATIONAL REDRESS SCHEME) LIMITED

FOR THE PERIOD ENDED 31 DECEMBER 2018

We declare that, to the best of our knowledge and belief, during the year ended 31 December 2018, there have been:

- (i) no contraventions of the auditor independence requirements as set out in section 60-40 of the *Australian Charities and Not-for-profits Commission Act 2012* in relation to the audit; and
- (ii) no contraventions of any applicable code of professional conduct in relation to the audit.

National Audits Group Pty Ltd
Authorised Audit Company

Steven Watson
Managing Director

Dated 22 May 2019

Sydney



ANNEXURE 2

Anglican Church of Australia

Anglican Representative (National Redress Scheme) Limited

**ANGLICAN REPRESENTATIVE (NATIONAL REDRESS
SCHEME) LIMITED**

ABN 34 627 850 828

Annual Financial Report

31 December 2019

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Directors' Report

The Directors of Anglican Representative (National Redress Scheme) Limited ("ARNRSL") present their report together with the financial report of ARNRSL for the period ended 31 December 2019 and the independent auditor's report thereon.

The Directors during the period ended 31 December 2019 were:

Name	Position	Appointment Date
Mr Garth Blake AM SC	Chair	Appointed 31 July 2018
Mr Greg Hammond OAM		Appointed 31 July 2018
Mr Doug McCluskey		Appointed 1 January 2019
Mrs Margo Purcell		Appointed 22 May 2019
Mrs Lynn Smith		Appointed 24 October 2018
Mr Keith Stephens		Appointed 31 July 2018
The Right Reverend Alison Taylor		Appointed 25 September 2018

Principal activities

ARNRSL was incorporated on 31 July 2018. The company has been established to support the purposes of the Anglican Church of Australia by acting as a representative for Anglican dioceses, schools and agencies under the National Redress Scheme for Institutional Child Sexual Abuse Act 2018.

As outlined in its constitution, the principal activities of ARNRSL are coordinating the provision of redress under the National Redress Scheme for survivors of institutional child sexual abuse by Anglican dioceses, schools and agencies, promoting participation in the Scheme and enabling an appropriate response to survivors by Anglican dioceses, schools and agencies.

On 4 December 2018 the Minister for Social Services declared ARNRSL to be the representative entity of the Anglican Participating Group. As at 31 December 2019, there were 90 institutions that had been declared as part of the Anglican Participating Group, consisting of 21 dioceses, 31 agencies and 38 schools (a further 56 schools are included through diocesan membership and school associations).

Operating and financial review

The surplus from ordinary activities amounted to \$56,144 (2018: Deficit \$18,441).

ARNRSL operated and earned \$191,250 from Application, Annual and Service Fees. ARNRSL also earned \$26,027 of Bank Interest, whilst no income was generated in 2018.

ARNRSL incurred \$116,865 (2018: nil) in General Synod Office ("GSO") management fees, representing the largest expense of the organisation, followed by bank fees of \$22,589 (2018: \$15,377) and Audit Fees of \$11,555 (2018: nil).

Significant changes in the state of affairs

In the opinion of the Directors, there were no significant changes in the state of affairs of ARNRSL that occurred during the financial year under review.

Environmental regulation

ARNRSL is not subject to any significant environmental regulations under either Commonwealth or State legislation.

Australian Charities and Not-for-profits Commission

ARNRSL was registered as a charity with the Australian Charities and Not-for-profits Commission on 1 August 2018.

Likely developments

The COVID-19 outbreak in early 2020 has the potential to significantly impact the Company's operation in 2020.

The exact financial impact is yet to be quantified as at the date of the issuance of the financial statements. Management and those charged with governance will monitor the ongoing impacts of the COVID-19 outbreak. Those charged with governance believe the Company will be able to continue as a going concern for the next twelve months.

Except for the above, the Directors know of no event that will significantly impact on the activities of the ARNRSL in 2020.

Indemnification and insurance of officers

The Directors have agreed to indemnify various insured persons against all liabilities to another person that may arise from their position with ARNRSL.

For 2019, ARNRSL has paid insurance premiums of \$3,319 (2018: \$2,977) in respect of the insured persons.

Since the end of the 2019 financial year, ARNRSL has not indemnified or made a relevant agreement for indemnifying against a liability for any person who is or has been an auditor of the ARNRSL.

Signed in accordance with a resolution of the Board of Directors:

Dated at Sydney this 14th day of June 2020.



Mr Garth Blake AM SC
Chair



Mr Doug McCluskey
Director

**ANGLICAN REPRESENTATIVE (NATIONAL REDRESS SCHEME) LIMITED**

ABN: 34 627 850 828

AUDITOR'S INDEPENDENCE DECLARATION**FOR THE PERIOD ENDED 31 DECEMBER 2019**

We declare that, to the best of our knowledge and belief, during the year ended 31 December 2019, there have been:

- (i) no contraventions of the auditor independence requirements as set out in section 60-40 of the *Australian Charities and Not-for-profits Commission Act 2012* in relation to the audit; and
- (ii) no contraventions of any applicable code of professional conduct in relation to the audit.

National Audits Group Pty Ltd
Authorised Audit Company

A handwritten signature in black ink, appearing to read 'Steven Watson', is written over a horizontal line.

Steven Watson
Managing Director

Dated: 29 June 2020

Sydney

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Statement of Profit or Loss and Other Comprehensive Surplus for the period ended 31 December 2019

	Note	2019 \$	2018 \$
Revenue	5	217,277	-
Less: Expenses			
Audit Fees		(11,555)	-
Interest Paid		(22,589)	(15,377)
Insurance		(3,319)	(2,977)
Members Meetings		(3,692)	-
GSO Management Fee - 2018		(29,925)	-
GSO Management Fee - 2019		(86,940)	-
Board - Travel		(1,658)	-
Board - Expenses		(1,454)	-
Other Expenses		-	(88)
Surplus before income tax		56,144	(18,441)
Income tax expense		-	-
Total comprehensive surplus / (deficit) for the year		56,144	(18,441)

The notes on pages 10 to 17 are an integral part of these statements.

Statement of Financial Position as at 31 December 2019

	Note	2019 \$	2018 \$
Assets			
Cash and Cash Equivalents	6	32,744	1,261
Trade and Other Receivables	8	46,985	298
Other Financial Assets	7	1,000,000	1,000,000
Total Assets		1,079,730	1,001,559
Liabilities			
Current Liabilities			
Trade and Other Payables	9	42,026	-
Other Financial Liabilities	10	-	20,000
Total Current Liabilities		42,026	20,000
Non-Current Liabilities			
Other Financial Liabilities	10	1,000,000	1,000,000
Total Non-Current Liabilities		1,000,000	1,000,000
Total Liabilities		1,042,026	1,020,000
Net Assets		37,703	(18,441)
Accumulated Surplus			
Current Year Surplus		56,144	(18,441)
Accumulated Deficit		(18,441)	-
Total Accumulated Surplus / (Deficit)		37,703	(18,441)

The notes on pages 10 to 17 are an integral part of these statements.

Statement of Cash Flows for the period ended 31 December 2019

	Note	2019 \$	2018 \$
Cash Flows from Operating Activities			
Cash Receipts and Payments in the Course of Operations	11	51,483	(18,739)
Net Cash Provided by / (Used in) Operating Activities		51,483	(18,739)
Cash Flows from Investing Activities			
Receipts and Payments to Investments		-	(1,000,000)
Net Cash Used in Investing Activities		-	(1,000,000)
Cash Flows from Financing Activities			
Receipts from Financing Activities		-	1,020,000
Payments from Financing Activities		(20,000)	-
Net Cash Provided by / (Used in) Financing Activities		(20,000)	1,020,000
Net Increase in Cash Held		31,483	1,261
Cash and Cash Equivalents at beginning of the period		1,261	-
Cash and Cash Equivalents at end of the period	6	32,744	1,261

The notes on pages 10 to 17 are an integral part of these statements.

Statement of Changes in Equity for the period ended 31 December 2019

2019	Accumulated Surplus / (Deficit)	Total
	\$	\$
Balance at 1 January 2019	(18,441)	(18,441)
Surplus (Deficit) for the year	<u>56,144</u>	<u>56,144</u>
Balance at 31 December 2019	<u>37,703</u>	<u>37,703</u>

2018	Accumulated Surplus / (Deficit)	Total
	\$	\$
Balance at 31 July 2018 (on incorporation)	-	-
Surplus (Deficit) for the period	<u>(18,441)</u>	<u>(18,441)</u>
Balance at 31 December 2018	<u>(18,441)</u>	<u>(18,441)</u>

The notes on pages 10 to 17 are an integral part of these statements.

Notes to the Financial Statements for the period ended 31 December 2019

The financial report was authorised for issue by the Directors at their meeting on 14 June 2020.

1. Reporting Entity

ARNRSL is domiciled in Australia. The principal activities of ARNRSL during the course of the financial year were coordinating the provision of redress under the National Redress Scheme (“NRS”) for survivors of institutional child sexual abuse by Anglican dioceses, schools and agencies, promoting participation in the NRS and enabling an appropriate response to survivors by Anglican dioceses, schools and agencies.

In the opinion of the Directors, ARNRSL is not a reporting entity. The financial report of ARNRSL has been drawn up as a special purpose financial report for distribution to the members.

The comparatives included in the year ended 31 December 2019 financial statements cover the period from 31 July 2018 to 31 December 2018.

2. Basis of Preparation**(a) Statement of compliance**

The special purpose financial report has been prepared in accordance with all the recognition and measurement aspects of applicable Australian Accounting Standards (“AASBs”) (including the Australian Accounting Interpretations) adopted by the Australian Accounting Standards Board and the reporting requirements of the *Australian Charities and Not-for-Profits Commissions Act 2012*.

The notes to the Financial Statements of the ARNRSL have been prepared on the basis that the Directors choose to exclude all disclosures except the minimum requirements.

The financial report does not include disclosure requirements of all AASBs except for the following minimum requirements:

AASB 101	Presentation of Financial Statements
AASB 107	Statement of Cash Flows
AASB 108	Accounting Policies, Changes in Accounting Estimates and Errors
AASB 1048	Interpretation of Standards
AASB 1054	Australian Additional Disclosures
AASB 1057	Application of Australian Accounting Standards

Basis of Preparation (continued)**(b) Basis of measurement**

The financial report has been prepared on the basis of historical costs.

(c) Functional and presentation currency

The financial report is presented in Australian dollars, which is also ARNRSL'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.

3. Purpose

The financial report reflects the operations of ARNRSL established by its Constitution.

4. Significant accounting policies

The accounting policies set out below have been applied consistently to all periods presented in the financial report.

(a) Revenue**(i) Application Fees**

The directors may resolve from time to time that any person applying to become a Participating Member must pay an application fee. The Standing Committee of General Synod must approve any application fee determined by the Directors before it comes into effect. Fee income is taken into the income statement when the Participating Member is invoiced.

(ii) Annual Fees

Fees are payable by 31 December and recognised as income when the Participating Member is invoiced.

(iii) Service Fees

The Directors may establish and vary service fees payable by each Participating Member or each member of a class of Participating Members. Service fees are to be determined on a cost-recovery basis unless otherwise authorised by a 2/3 majority of votes cast by

members of the Standing Committee of General Synod. The Standing Committee must approve any service fee established or varied by the Directors. Fee income is taken into the income statement when the Participating Member is invoiced.

(iv) Interest Income

Interest income is recognised as and when received in relation to the current period.

(b) 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 expense.

Receivables and payables are stated with the amount of GST included.

The net amount of GST recoverable from, or payable to, the taxation authority is included as a current asset or liability in the balance sheet.

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 taxation authority are classified as operating cash flows.

(c) Cash and cash equivalents

Cash and cash equivalents comprise cash balances and call deposits with maturities of three months or less from the acquisition date that are subject to an insignificant risk of changes in their fair value, and are used by the Company in the management of its short-term commitments.

(d) Trade and other receivables

Trade and other receivables are measured at their amortised cost less impairment losses. Trade debtors are generally settled within 30 days.

(e) Trade and other payables

Trade and other payables are measured at amortised cost. Trade accounts payable are normally settled within 30 days.

(f) Provisions

A provision is recognised in the balance sheet when the organisation 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.

(g) 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. An impairment loss in respect of an available-for-sale financial asset is calculated by reference to its fair value.

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. AASB 9 introduces a new impairment model based on expected credit losses. This model makes use of more forward-looking information and applies to all financial instruments that are subject to impairment accounting.

All impairment losses are recognised in profit or loss. Any cumulative loss in respect of an available-for-sale financial asset recognised previously in equity is transferred to profit or loss.

Reversals of impairment

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 and available-for-sale financial assets that are debt securities, the reversal is recognised in profit or loss. For available-for-sale financial assets that are equity securities, the reversal is recognised directly in equity.

An impairment loss in respect of a receivable carried at amortised cost is reversed if the subsequent increase in recoverable amount can be related objectively to an event occurring after the impairment loss was recognised.

(h) Income tax

No provision for income tax has been raised as the Company is exempt from income tax under Div 50 of the Income Tax Assessment Act 1997.

(i) Critical accounting estimates - receivables

The receivables at reporting date have been reviewed to determine whether there is any objective evidence that any of the receivables are impaired. An impairment provision is included for any receivable where the entire balance is not considered collectible. The impairment provision is based on the best information at the reporting date.

Anglican Representative (National Redress Scheme) Limited**Annual Financial Report 2019**

	2019	2018
	\$	\$
5 Revenue and other income		
Application Fee	61,000	
Annual Fee	20,000	
Service Fee	110,250	
Bank Interest	26,027	
	217,277	-

	2019	2018
	\$	\$
6 Cash and Cash Equivalents		
Cash at Bank	32,744	1,261
Total Cash and Cash Equivalents	32,744	1,261

7 Other Financial Assets		
Term Deposit for Bank Guarantee	1,000,000	1,000,000
Total Other Financial Assets	1,000,000	1,000,000

Under the terms of the National Redress Scheme, ARNRSL was required to provide the Commonwealth of Australia a Bank Guarantee for the value of \$1.0m. This has been secured from Westpac Banking Corporation, and requires the value of the guarantee to be placed on deposit as security for the term of the bank guarantee. The interest earned on the term deposit offsets the cost of the bank guarantee. The difference between interest earned and interest expense in the current year is a timing difference.

	2019	2018
	\$	\$
8 Trade and Other Receivables		
Trade Debtors	45,500	-
GST Paid	1,485	298
Total Trade and Other Receivables	46,985	298

	2019	2018
	\$	\$
9 Trade and Other Payables		
Trade Creditors	33,575	-
Accrued Expenses	6,250	-
GST Collected	2,201	-
Total Trade and Other Payables	42,026	-

Anglican Representative (National Redress Scheme) Limited*Annual Financial Report 2019*

	2019	2018
	\$	\$
10 Other Financial Liabilities		
Current		
Current Loan from Anglican Church of Australia Trust Corporation	-	20,000
Total Current Financial Liabilities	-	20,000
Non-Current		
Non-current Loan from Anglican Church of Australia Trust Corporation	1,000,000	1,000,000
Total Non-Current Financial Liabilities	1,000,000	1,000,000
Total Financial Liabilities	1,000,000	1,020,000

(a) The Current Loan from Anglican Church of Australia Trust Corporation is an unsecured interest free loan. This was repaid on 3rd September 2019.

(b) The Non-Current Loan from Anglican Church of Australia Trust Corporation:

- i) The Company entered into a loan of \$1.0m from the Anglican Church of Australia Trust Corporation (the "Lender") on 26th September 2018. The loan is a non-cumulative, subordinated, unsecured loan.
- ii) The loan principal was deposited with Westpac Banking Corporation as security for a guarantee, in favour of the Commonwealth of Australia (Department of Social Services), to enable the Company to participate as the representative of the Anglican Participating Group in the National Redress Scheme (NRS).
- iii) The payment of interest on the loan is subject to the absolute discretion of the Company. The Company has no liability to pay interest on the loan and the Lender has no claim or entitlement in respect of non-payment of interest.
- iv) Unless the Company is wound up, the Company has in its absolute discretion an option, but no obligation to repay the loan.
- v) In the event of the Company winding-up, the rights and claims of the Lender will be subordinate to any Senior Creditors, but senior to Members of the Company.
- vi) The \$1.0m guarantee to the Commonwealth of Australia, is backed by the cash from the Loan, deposited with Westpac and may be applied to discharge obligations of the Company, following a claim by the Commonwealth under the NRS.
- vii) The \$1.0m guarantee represents the current value of the agreed surety provided by the Company under the NRS. It is not implied nor intended to represent the quantum of any, or all future claims against the Anglican Church of Australia, under the NRS.
- viii) The Board consider the Loan is a liability as it is intended to be repaid in full to the Anglican Church of Australia Trust Corporation (the Lender), and that there are sufficient internal controls and alternative funding available that will not require the Commonwealth to draw on the \$1,000,000 bank guarantee.

11. Notes to the Statement of Cash Flows**(a) Reconciliation of Cash**

For the purposes of the statement of cash flows, cash includes cash on hand and at bank and short term deposits at call. Cash as at the end of the financial year as shown in the Statement of Cash Flows is reconciled to the related items in the Statement of Financial Position as follows:

	2019 \$	2018 \$
Cash Assets	32,744	1,261
Reconciliation of surplus from ordinary activities to net cash provided by / (used in) operating activities		
Surplus / (deficit) from ordinary activities	56,144	(18,441)
Less non cash items:	-	-
Net Cash provided by / (used in) operating activities before change in assets and liabilities	56,144	(18,441)
Change in Assets and Liabilities		
Increase in Trade and Other Receivables	(46,688)	-
Increase in Trade and Other Payables	42,026	-
Total	(4,661)	-
Net Cash Provided by / (used in) Operating Activities	51,483	(18,441)

12. Commitments

The General Synod Office ("GSO") provides management and administrative support services to ARNRSL as required for the operation of the company as the representative entity of the Anglican Participating Group in the National Redress Scheme.

13. Events Occurring after reporting date

The COVID-19 outbreak in early 2020 has the potential to significantly impact the Company's operation in 2020.

The exact financial impact is yet to be quantified as at the date of the issuance of the financial statements. Management and those charged with governance will continue to monitor ongoing impacts of the COVID-19 outbreak. Those charged with governance believe the Company will be able to continue as a going concern for the next twelve months.

Except for the above, no other matters or circumstances have arisen since the end of the financial year which significantly affected or could significantly affect the operations of the Company the results of those operations or the state of affairs of the Company in the future financial years.

14. Contingent Liability

Claims against a member of the Anglican Participating Group under the National Redress Scheme are referred by the Company to the responsible institution. The Company has a joint and several liability in respect of these claims. Should an individual institution be unable to meet their redress liabilities under the National Redress Scheme, ARNRSL would ultimately be the responsible entity.

The Directors are not aware of any institution who is unable to meet their redress obligations under the National Redress Scheme at this time.

Statement by the Directors of Anglican Representative (National Redress Scheme) Limited

The Directors declare that in the Directors' opinion:

- (a) there are reasonable grounds to believe that the registered entity is able to pay all of its debts, as and when they become due and payable; and
- (b) the financial statements and notes satisfy the requirements of the *Australian Charities and Not-for-profits Commission Act 2012*.

Signed in accordance with subsection 60.15(2) of the *Australian Charities and Not-for-profit Commission Regulation 2013*, with a resolution at a duly constituted meeting:



Mr Garth Blake AM SC
Chair



Mr Doug McCluskey
Director

Dated at Sydney this 14th day of June 2020.



ANGLICAN REPRESENTATIVE (NATIONAL REDRESS SCHEME) LIMITED

ABN: 34 627 850 828

INDEPENDENT AUDITOR'S REPORT

FOR THE PERIOD ENDED 31 DECEMBER 2019

Report on the Financial Statements

Opinion

We have audited the financial statements of Anglican Representative (National Redress Scheme) Limited (the Company), which comprises the statement of financial position as at 31 December 2019, the statement of profit or loss and other comprehensive income, statement of changes in equity and statement of cash flows for the period then ended, and notes to the financial statements, including a summary of significant accounting policies, and the Director's declaration.

In our opinion, the accompanying financial statements of Anglican Representative (National Redress Scheme) Limited have been prepared in accordance with Division 60 of the *Australian Charities and Not-for-profits Commission Act 2012*, including:

- (I) giving a true and fair view of the Company's financial position as at 31 December 2019 and of its performance for the period then ended; and
- (II) complying with Australian Accounting Standards to the extent described in Note 2, and Division 60 of the *Australian Charities and Not-for-profits Commissions Regulation 2013*.

Basis for Opinion

We conducted our audit in accordance with Australian Auditing Standards. Our responsibilities under those standards are further described in the *Auditor's Responsibilities for the Audit of the Financial Statements* section of our report. We are independent of the Company in accordance with the auditor independence requirements of 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 statements in Australia. We have also fulfilled our other ethical responsibilities in accordance with the Code.

We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our opinion.

Emphasis of Matter - Basis of Accounting

We draw attention to Note 2 to the financial statement, which describes the basis of accounting. The financial statements have been prepared for the purpose of fulfilling the Company's financial reporting responsibilities under the *Australian Charities and Not-for-profits Commission Act 2012*. As a result, the financial statements may not be suitable for another purpose. Our opinion is not modified in respect of this matter.

Responsibilities of Management and Those Charged with Governance

The Directors of the Company are responsible for the preparation of the financial statements that give a true and fair view and have determined that the basis of preparation described in Note 2 to the financial statements is appropriate to meet the requirements of the Australian Charities and Not-for-profits Commissions Act 2012. The Directors' responsibility also includes such internal control as the Directors determine is necessary to enable the preparation of a financial statements that gives a true and fair view and is free from material misstatement, whether due to fraud or error.

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ANGLICAN REPRESENTATIVE (NATIONAL REDRESS SCHEME) LIMITED

ABN: 34 627 850 828

INDEPENDENT AUDITOR'S REPORT

FOR THE PERIOD ENDED 31 DECEMBER 2019

Responsibilities of Management and Those Charged with Governance (Continued)

In preparing the financial statements, the Directors are responsible for assessing the Company's ability to continue as a going concern, disclosing, as applicable, matters related to going concern and using the going concern basis of accounting unless the Directors either intend to liquidate the Company or to cease operations, or have no realistic alternative but to do so.

Auditor's Responsibilities for the Audit of the Financial Statements

Our objectives are to obtain reasonable assurance about whether the financial statements as a whole are 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 and 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 the financial statement.

As a part of an audit in accordance with the Australian Auditing Standards, we exercise professional judgement and maintain professional scepticism throughout the audit. We also:

- Identify and assess the risks of material misstatement of the financial statements, whether due to fraud or error, design and perform audit procedures responsive to those risks, and obtain audit evidence that is sufficient and appropriate to provide a basis for our opinion. The risk of not detecting a material misstatement resulting from fraud is higher than for one resulting from error, as fraud may involve collusion, forgery, intentional omissions, misrepresentations, or the override of internal control.
- Obtain an understanding of internal control relevant to the audit 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 Company's internal control.
- Evaluate the appropriateness of accounting policies used and the reasonableness of accounting estimates and related disclosures made by the Company.
- Conclude on the appropriateness of the Directors' use of the going concern basis of accounting and, based on the audit evidence obtained, whether a material uncertainty exists related to events or conditions that may cast significant doubt on the Company's ability to continue as a going concern. If we conclude that a material uncertainty exists, we are required to draw attention in our auditor's report to the related disclosures in the financial statements or, if such disclosures are inadequate, to modify our opinion. Our conclusions are based on the audit evidence obtained up to the date of our auditor's report. However, future events or conditions may cause the Company to cease to continue as a going concern.

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**ANGLICAN REPRESENTATIVE (NATIONAL REDRESS SCHEME) LIMITED**

ABN: 34 627 850 828

INDEPENDENT AUDITOR'S REPORT**FOR THE PERIOD ENDED 31 DECEMBER 2019****Auditor's Responsibilities for the Audit of the Financial Statements (Continued)**

- Evaluate the overall presentation, structure and content of the financial Statements, including the disclosures, and whether the financial statements represents the underlying transactions and events in a manner that achieves fair presentation.

We communicate with Directors regarding, among other matters, the planned scope and timing of the audit and significant audit findings, including any significant deficiencies in internal control that we identify during our audit.

National Audits Group Pty Ltd
Authorised Audit Company

A handwritten signature in black ink, appearing to be 'Steven Watson', written over a horizontal line.

Steven Watson
Managing Director

Dated: 29 June 2020

Sydney



ANNEXURE 3

Anglican Church of Australia

Anglican Representative (National Redress Scheme) Limited

**ANGLICAN REPRESENTATIVE (NATIONAL REDRESS
SCHEME) LIMITED**

ABN 34 627 850 828

Annual Financial Report

31 December 2020

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Anglican Representative (National Redress Scheme) Limited*Annual Financial Report 2020**Directors' Report***Directors' Report**

The Directors of Anglican Representative (National Redress Scheme) Limited ("ARNRSL") present their report together with the financial report of ARNRSL for the period ended 31 December 2020 and the independent auditor's report thereon.

The Directors during the period ended 31 December 2020 were:

Name	Position	Appointment Date
Mr Garth Blake AM SC	Chair	Appointed 31 July 2018
Mr Greg Hammond OAM		Appointed 31 July 2018
Mr Doug McCluskey		Appointed 1 January 2019
Mrs Margo Purcell		Appointed 22 May 2019
Mrs Lynn Smith		Appointed 24 October 2018
Mr Keith Stephens		Appointed 31 July 2018
The Right Reverend Alison Taylor		Appointed 25 September 2018

Principal activities

ARNRSL has been established to support the purposes of the Anglican Church of Australia by acting as a representative for Anglican dioceses, schools and agencies under the National Redress Scheme for Institutional Child Sexual Abuse Act 2018.

As outlined in its constitution, the principal activities of ARNRSL are coordinating the provision of redress under the National Redress Scheme for survivors of institutional child sexual abuse by Anglican dioceses, schools and agencies, promoting participation in the Scheme and enabling an appropriate response to survivors by Anglican dioceses, schools and agencies.

As at 31 December 2020, all 23 Anglican dioceses have been declared as participating institutions. 147 of 155 Anglican schools are participating or have applications pending in the National Redress Scheme. The majority of Anglican mission and community service agencies which provide services to children are participating and ARNRSL continues to support many others in their application process. All Anglican institutions named in the Royal Commission into Institutional Child Sexual Abuse have joined the Scheme.

Operating and financial review

The surplus from ordinary activities amounted to \$50,961 (2019: Surplus \$56,144).

ARNRSL operated and earned \$148,500 (2019: \$191,250) from Application, Annual and Service Fees. ARNRSL also earned \$16,146 (2019: \$26,027) of Bank Interest.

ARNRSL incurred \$80,800 (2019: \$116,865) in General Synod Office ("GSO") management fees, representing the largest expense of the organisation, followed by bank fees of \$25,000 (2019: \$22,589) and Audit Fees of \$5,500 (2019: \$11,555).

Significant changes in the state of affairs

In the opinion of the Directors, there were no significant changes in the state of affairs of ARNRSL that occurred during the financial year under review.

Environmental regulation

ARNRSL is not subject to any significant environmental regulations under either Commonwealth or State legislation.

Australian Charities and Not-for-profits Commission

ARNRSL was registered as a charity with the Australian Charities and Not-for-profits Commission on 1 August 2018.

Likely developments

The COVID-19 outbreak in early 2020 has not significantly impacted the Company's operation in 2020.

Management and those charged with governance will monitor the ongoing impacts of the COVID-19 outbreak. Those charged with governance believe the Company will be able to continue as a going concern for the next twelve months.

Except for the above, the Directors know of no event that will significantly impact on the activities of the ARNRSL in 2021.

Indemnification and insurance of officers

The Directors have agreed to indemnify various insured persons against all liabilities to another person that may arise from their position with ARNRSL.

For 2020, ARNRSL has paid insurance premiums of \$2,381 (2019: \$3,319) in respect of the insured persons.

Since the end of the 2020 financial year, ARNRSL has not indemnified or made a relevant agreement for indemnifying against a liability for any person who is or has been an auditor of the ARNRSL.

Signed in accordance with a resolution of the Board of Directors:

Dated at Sydney this 21st day of April 2021.



Mr Garth Blake AM SC
Chair



Mr Doug McCluskey
Director

**ANGLICAN REPRESENTATIVE (NATIONAL REDRESS SCHEME) LIMITED**

ABN: 34 627 850 828

AUDITOR'S INDEPENDENCE DECLARATION**FOR THE YEAR ENDED 31 DECEMBER 2020**

We declare that, to the best of our knowledge and belief, during the year ended 31 December 2020 there have been no contraventions of:

- (i) no contraventions of the auditor independence requirements as set out in set out in section 60-40 of the *Australian Charities and Not-for-profits Commissions Act 2012* in relation to the audit; and
- (ii) no contraventions of any applicable code of professional conduct in relation to the audit.

National Audits Group Pty Ltd
Authorised Audit Company

A handwritten signature in black ink, appearing to read 'Danielle Nye'.

Danielle Nye
Registered Company Auditor

Dated: 22 April 2021

Wagga Wagga

*Anglican Representative (National Redress Scheme) Limited**Annual Financial Report 2020***Statement of Profit or Loss and Other Comprehensive Surplus for the period ended 31 December 2020**

	Note	2020	2019
		\$	\$
Revenue	5	164,646	217,277
Less: Expenses			
Audit Fees		(5,500)	(11,555)
Bank Guarantee Fees		(25,000)	(22,589)
Insurance		(657)	(3,319)
Members Meetings		-	(3,692)
GSO Management Fee	6	(80,800)	(116,865)
Board - Travel		(984)	(1,658)
Board - Expenses		(500)	(1,455)
Other Expenses	7	(244)	-
Surplus before income tax		50,961	56,144
Income tax expense	4h	-	-
Total comprehensive surplus for the year		50,961	56,144

The notes on pages 10 to 18 are an integral part of these statements.

*Anglican Representative (National Redress Scheme) Limited**Annual Financial Report 2020***Statement of Financial Position as at 31 December 2020**

	Note	2020	2019
		\$	\$
Assets			
Cash and Cash Equivalents	8	78,406	32,744
Trade and Other Receivables	9	27,470	46,985
Prepayments		1,724	-
Other Financial Assets	10	1,014,841	1,000,000
Total Assets		1,122,441	1,079,729
Liabilities			
Current Liabilities			
Trade and Other Payables	11	33,777	42,026
Total Current Liabilities		33,777	42,026
Non-Current Liabilities			
Other Financial Liabilities	12	1,000,000	1,000,000
Total Non-Current Liabilities		1,000,000	1,000,000
Total Liabilities		1,033,777	1,042,026
Net Assets		88,664	37,703
Accumulated Surplus			
Current Year Surplus / (Deficit)		50,961	56,144
Accumulated Surplus / (Deficit)		37,703	(18,441)
Total Accumulated Surplus / (Deficit)		88,664	37,703

The notes on pages 10 to 18 are an integral part of these statements.

Statement of Cash Flows for the period ended 31 December 2020

	Note	2020	2019
		\$	\$
Cash Flows from Operating Activities			
Cash receipts in the course of operations		184,255	170,589
Cash payments in the course of operations		(98,752)	(96,518)
Cash generated from operations		85,503	74,072
Bank guarantee fees paid		(25,000)	(22,589)
Net Cash Provided by Operating Activities	13	60,503	51,483
Cash Flows from Investing Activities			
Increase in Investments		(14,841)	-
Net Cash Used in Investing Activities		(14,841)	-
Cash Flows from Financing Activities			
Payments from Financing Activities		-	(20,000)
Net Cash Provided by / (Used in) Financing Activities		-	(20,000)
Net Increase in Cash Held		45,662	31,483
Cash and Cash Equivalents at beginning of the period		32,744	1,261
Cash and Cash Equivalents at end of the period	8	78,406	32,744

The notes on pages 10 to 18 are an integral part of these statements.

Statement of Changes in Equity for the period ended 31 December 2020

2020	Accumulated Surplus / (Deficit) \$	Total \$
Balance at 1 January 2020	37,703	37,703
Surplus / (Deficit) for the year	50,961	50,961
Balance at 31 December 2020	<u>88,664</u>	<u>88,664</u>

2019	Accumulated Surplus / (Deficit) \$	Total \$
Balance at 1 January 2019	(18,441)	(18,441)
Surplus / (Deficit) for the year	56,144	56,144
Balance at 31 December 2019	<u>37,703</u>	<u>37,703</u>

The notes on pages 10 to 18 are an integral part of these statements.

Notes to the Financial Statements for the period ended 31 December 2020

The financial report was authorised for issue by the Directors at their meeting on 21 April 2021.

1. Reporting Entity

ARNRSL is domiciled in Australia. The principal activities of ARNRSL during the course of the financial year were coordinating the provision of redress under the National Redress Scheme ("NRS") for survivors of institutional child sexual abuse by Anglican dioceses, schools and agencies, promoting participation in the NRS and enabling an appropriate response to survivors by Anglican dioceses, schools and agencies.

In the opinion of the Directors, ARNRSL is not a reporting entity. The financial report of ARNRSL has been drawn up as a special purpose financial report for distribution to the members.

2. Basis of Preparation**(a) Statement of compliance**

The special purpose financial report has been prepared in accordance with all the recognition and measurement aspects of applicable Australian Accounting Standards ("AASBs") (including the Australian Accounting Interpretations) adopted by the Australian Accounting Standards Board and the reporting requirements of the *Australian Charities and Not-for-Profits Commissions Act 2012*.

The notes to the Financial Statements of the ARNRSL have been prepared on the basis that the Directors choose to exclude all disclosures except the minimum requirements.

The financial report does not include disclosure requirements of all AASBs except for the following minimum requirements:

AASB 101	Presentation of Financial Statements
AASB 107	Statement of Cash Flows
AASB 108	Accounting Policies, Changes in Accounting Estimates and Errors
AASB 1048	Interpretation of Standards
AASB 1054	Australian Additional Disclosures
AASB 1057	Application of Australian Accounting Standards

Basis of Preparation (continued)**(b) Basis of measurement**

The financial report has been prepared on the basis of historical costs.

(c) Functional and presentation currency

The financial report is presented in Australian dollars, which is also ARNRSL'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.

3. Purpose

The financial report reflects the operations of ARNRSL established by its Constitution.

4. Significant accounting policies

The accounting policies set out below have been applied consistently to all periods presented in the financial report.

(a) Revenue**(i) Application Fees**

The directors may resolve from time to time that any person applying to become a Participating Member must pay an application fee. The Standing Committee of General Synod must approve any application fee determined by the Directors before it comes into effect. Fee income is taken into the income statement when the Participating Member is invoiced.

(ii) Annual Fees

Fees are payable by 31 December and recognised as income when the Participating Member is invoiced.

(iii) Service Fees

The Directors may establish and vary service fees payable by each Participating Member or each member of a class of Participating Members. Service fees are to be determined on a cost-recovery basis unless otherwise authorised by a 2/3 majority of votes cast by

members of the Standing Committee of General Synod. The Standing Committee must approve any service fee established or varied by the Directors. Fee income is taken into the income statement when the Participating Member is invoiced.

(iv) Interest Income

Interest income is recognised as and when it accrues using the effective interest method.

(b) 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 expense.

Receivables and payables are stated with the amount of GST included.

The net amount of GST recoverable from, or payable to, the taxation authority is included as a current asset or liability in the balance sheet.

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 taxation authority are classified as operating cash flows.

(c) Cash and cash equivalents

Cash and cash equivalents comprise cash balances and call deposits with maturities of three months or less from the acquisition date that are subject to an insignificant risk of changes in their fair value and are used by the Company in the management of its short-term commitments.

(d) Trade and other receivables

Trade and other receivables are measured at their amortised cost less impairment losses. Trade debtors are generally settled within 30 days.

(e) Trade and other payables

Trade and other payables are measured at amortised cost. Trade accounts payable are normally settled within 30 days.

(f) Provisions

A provision is recognised in the balance sheet when the organisation 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.

(g) 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. An impairment loss in respect of an available-for-sale financial asset is calculated by reference to its fair value.

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. AASB 9 introduces a new impairment model based on expected credit losses. This model makes use of more forward-looking information and applies to all financial instruments that are subject to impairment accounting.

All impairment losses are recognised in profit or loss. Any cumulative loss in respect of an available-for-sale financial asset recognised previously in equity is transferred to profit or loss.

Reversals of impairment

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 and available-for-sale financial assets that are debt securities, the reversal is recognised in profit or loss. For available-for-sale financial assets that are equity securities, the reversal is recognised directly in equity.

An impairment loss in respect of a receivable carried at amortised cost is reversed if the subsequent increase in recoverable amount can be related objectively to an event occurring after the impairment loss was recognised.

(h) Income tax

No provision for income tax has been raised as the Company is exempt from income tax under Div 50 of the Income Tax Assessment Act 1997.

(i) Critical accounting estimates - receivables

The receivables at reporting date have been reviewed to determine whether there is any objective evidence that any of the receivables are impaired. An impairment provision is included for any receivable where the entire balance is not considered collectible. The impairment provision is based on the best information at the reporting date.

*Anglican Representative (National Redress Scheme) Limited**Annual Financial Report 2020*

5 Revenue and other income	2020	2019
	\$	\$
Application Fee	54,000	61,000
Annual Fee	37,250	20,000
Service Fee	57,250	110,250
Bank Interest	16,146	26,027
Total	<u>164,646</u>	<u>217,277</u>
 6 GSO Management Fee	 2020	 2019
	\$	\$
GSO Management Fee - 2018		29,925
GSO Management Fee - 2019		86,940
GSO Management Fee	80,800	
Total	<u>80,800</u>	<u>116,865</u>
 7 Other Expenses	 2020	 2019
	\$	\$
Company Registration Fees	77	
Other Expenses	73	
Bad Debts	94	
Total	<u>244</u>	<u>-</u>
 8 Cash and Cash Equivalents	 2020	 2019
	\$	\$
Cash at Bank	78,406	32,744
Total Cash and Cash Equivalents	<u>78,406</u>	<u>32,744</u>
 9 Trade and Other Receivables	 2020	 2019
	\$	\$
Trade Debtors	26,050	45,500
Allowance for Expected Credit Loss	(69)	
Other Receivables	1,251	
GST Paid	238	1,485
Total Trade and Other Receivables	<u>27,470</u>	<u>46,985</u>

*Anglican Representative (National Redress Scheme) Limited**Annual Financial Report 2020*

10 Other Financial Assets	2020	2019
	\$	\$
Term Deposit for Bank Guarantee	<u>1,014,841</u>	<u>1,000,000</u>
Total Other Financial Assets	<u>1,014,841</u>	<u>1,000,000</u>

Under the terms of the National Redress Scheme, ARNRSL was required to provide the Commonwealth of Australia a Bank Guarantee for the value of \$1.0m. This has been secured from Westpac Banking Corporation, and requires the value of the guarantee to be placed on deposit as security for the term of the bank guarantee. The interest earned on the term deposit offsets the cost of the bank guarantee.

11 Trade and Other Payables	2020	2019
	\$	\$
Trade Creditors	20,200	33,575
Accrued Expenses	10,800	6,250
GST Collected	<u>2,777</u>	<u>2,201</u>
Total Trade and Other Payables	<u>33,777</u>	<u>42,026</u>

*Anglican Representative (National Redress Scheme) Limited**Annual Financial Report 2020*

12 Other Financial Liabilities	2020	2019
	\$	\$
Non-Current		
Non-current Loan from Anglican Church of Australia Trust Corporation	1,000,000	1,000,000
Total Non-Current Financial Liabilities	<u>1,000,000</u>	<u>1,000,000</u>
Total Financial Liabilities	<u>1,000,000</u>	<u>1,000,000</u>

(a) The Non-Current Loan from Anglican Church of Australia Trust Corporation:

- i) The Company entered into a loan of \$1.0m from the Anglican Church of Australia Trust Corporation (the "Lender") on 26th September 2018. The loan is a non-cumulative, subordinated, unsecured loan.
- ii) The proceeds of the loan principal were deposited with Westpac Banking Corporation as security for a guarantee, in favour of the Commonwealth of Australia (Department of Social Services), to enable the Company to participate as the representative of the Anglican Participating Group in the National Redress Scheme (NRS).
- iii) The payment of interest on the loan is subject to the absolute discretion of the Company. The Company has no liability to pay interest on the loan and the Lender has no claim or entitlement in respect of non-payment of interest.
- iv) Unless the Company is wound up, the Company has in its absolute discretion an option, but no obligation to repay the loan.
- v) In the event of the Company winding-up, the rights and claims of the Lender will be subordinate to any Senior Creditors, but senior to Members of the Company.
- vi) The \$1.0m guarantee to the Commonwealth of Australia, is backed by the cash from the Loan, deposited with Westpac and may be applied to discharge obligations of the Company, following a claim by the Commonwealth under the NRS.
- vii) The \$1.0m guarantee represents the current value of the agreed surety provided by the Company under the NRS. It is not implied nor intended to represent the quantum of any, or all future claims against the Anglican Church of Australia, under the NRS.
- viii) The Board consider the Loan is a liability as it is intended to be repaid in full to the Anglican Church of Australia Trust Corporation (the Lender), and that there are sufficient internal controls and alternative funding available that will not require the Commonwealth to draw on the \$1,000,000 bank guarantee.

Anglican Representative (National Redress Scheme) Limited*Annual Financial Report 2020***13. Notes to the Statement of Cash Flows****(a) Reconciliation of Cash**

For the purposes of the statement of cash flows, cash includes cash on hand and at bank and short-term deposits at call. Cash as at the end of the financial year as shown in the Statement of Cash Flows is reconciled to the related items in the Statement of Financial Position as follows:

	2020	2019
	\$	\$
Cash Assets	78,406	32,744
Reconciliation of surplus from ordinary activities to net cash provided by / (used in) operating activities		
Surplus / (deficit) from ordinary activities	50,961	56,144
Add / (Less) non cash items:		
Accrued interest income	(1,251)	
Bad debts	94	
Net Cash provided by operating activities before change in assets and liabilities	49,804	56,144
Change in Assets and Liabilities		
(Increase) / Decrease in Trade and Other Receivables	20,672	(46,687)
(Increase) in Prepayments	(1,724)	-
Increase / (Decrease) in Trade and Other Payables	(8,249)	42,026
Total	10,699	(4,661)
Net Cash provided by Operating Activities	60,503	51,483

14. Commitments

The General Synod Office ("GSO") provides management and administrative support services to ARNRSL as required for the operation of the company as the representative entity of the Anglican Participating Group in the National Redress Scheme.

15. Events Occurring after reporting date

Management and those charged with governance will continue to monitor any potential impacts of the COVID-19 outbreak.

Those charged with governance believe the Company will be able to continue as a going concern for the next twelve months.

Except for the above, no other matters or circumstances have arisen since the end of the financial year which significantly affected or could significantly affect the operations of the Company the results of those operations or the state of affairs of the Company in the future financial years.

16. Contingent Liability

Claims against a member of the Anglican Participating Group under the National Redress Scheme are referred by the Company to the responsible institution. The Company has a joint and several liability in respect of these claims. Should an individual institution be unable to meet their redress liabilities under the National Redress Scheme, ARNRSL would ultimately be the responsible entity.

The Directors are not aware of any institution who is unable to meet their redress obligations under the National Redress Scheme at this time.

Statement by the Directors of Anglican Representative (National Redress Scheme) Limited

The Directors declare that in the Directors' opinion:

- (a) there are reasonable grounds to believe that the registered entity is able to pay all of its debts, as and when they become due and payable; and
- (b) the financial statements and notes satisfy the requirements of the *Australian Charities and Not-for-profits Commission Act 2012*.

Signed in accordance with subsection 60.15(2) of the *Australian Charities and Not-for-profit Commission Regulation 2013*, with a resolution at a duly constituted meeting:

Mr Garth Blake AM SC
Chair

Mr Doug McCluskey
Director

Dated at Sydney this 21st day of April 2021.

ANGLICAN REPRESENTATIVE (NATIONAL REDRESS SCHEME) LIMITED

ABN: 34 627 850 828

INDEPENDENT AUDITOR'S REPORT**FOR THE YEAR ENDED 31 DECEMBER 2020****Report on the Financial Statements****Opinion**

We have audited the accompanying financial report of Anglican Representative (National Redress Scheme) Limited (the Company), which comprises the statement of financial position as at 31 December 2020, the statement of profit or loss and other comprehensive surplus, statement of changes in equity and statement of cash flows for the year then ended, notes comprising a summary of significant accounting policies and other explanatory information, and the Directors' declaration.

In our opinion, the accompanying financial report of Anglican Representative (National Redress Scheme) Limited has been prepared in accordance with Division 60 of the *Australian Charities and Not-for-profits Commission Act 2012*, including:

- (i) giving a true and fair view of the Company's financial position as at 31 December 2020 and of its performance for the year then ended; and
- (ii) complying with the Australian Accounting Standards to the extent described in Note 2, and Division 60 of the *Australian Charities and Not-for-profits Commissions Regulation 2013*.

Basis for Opinion

We have conducted our audit in accordance with Australian Auditing Standards. Our responsibilities under those standards are further described in the *Auditor's Responsibilities for the Audit of the Financial Statements* section of our report. We are independent of the Company in accordance with the auditor independence requirements of 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 statements in Australia. We have also fulfilled our other ethical responsibilities in accordance with the Code.

We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our opinion.

Emphasis of Matter - Basis of Preparation

We draw attention to Note 2 of the financial statements, which describes the basis of preparation. The financial statements have been prepared for the purpose of fulfilling the Company's financial reporting responsibilities under the *Australian Charities and Not-for-profits Commissions Act 2012*. As a result, the financial statements may not be suitable for another purpose. Our report is intended solely for the Company and should not be distributed to or used by parties other than the Company. Our opinion is not modified in respect of this matter.

Responsibilities of Management and Those Charged with Governance

The Directors of the Company are responsible for the preparation of the financial statements that give a true and fair view and have determined that the basis of preparation described in Note 2 to the financial statements is appropriate to meet the requirements of the Australian Charities and Not-for-profits Commissions Act 2012. The Directors' responsibility also includes such internal control as the Directors determine is necessary to enable the preparation of a financial statements that gives a true and fair view and is free from material misstatement, whether due to fraud or error.

ANGLICAN REPRESENTATIVE (NATIONAL REDRESS SCHEME) LIMITED
ABN: 34 627 850 828
INDEPENDENT AUDITOR'S REPORT
FOR THE YEAR ENDED 31 DECEMBER 2020
Responsibilities of Management and Those Charged with Governance (Continued)

In preparing the financial statements, the Directors is responsible for assessing the Company's ability to continue as a going concern, disclosing, as applicable, matters related to going concern and using the going concern basis of accounting unless management either intends to liquidate the Company or to cease operations, or has no realistic alternative but to do so. The Directors is also responsible for overseeing the Company's financial reporting process.

Auditor's Responsibilities for the Audit of the Financial Statements

Our objectives are to obtain reasonable assurance about whether the financial statements as a whole are free from material misstatement, whether due to fraud or error, and to issue an auditors' 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 and 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 the financial statements.

As part of an audit in accordance with the Australian Auditing Standards, we exercise professional judgement and maintain professional scepticism throughout the audit. We also:

- Identify and assess the risks of material misstatement of the financial report, whether due to fraud or error, design and perform audit procedures responsive to those risks, and obtain audit evidence that is sufficient and appropriate to provide a basis for our opinion.

The risk of not detecting a material misstatement resulting from fraud is higher than for one resulting from error, as fraud may involve collusion, forgery, intentional omissions, misrepresentations, or the override of internal control.

- Obtain an understanding of internal control relevant to the audit 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 Company's internal control.
- Evaluate the appropriateness of accounting policies used and the reasonableness of accounting estimates and related disclosures made by the Directors.
- Conclude on the appropriateness of the Directors' use of the going concern basis of accounting and, based on the audit evidence obtained, whether a material uncertainty exists related to events or conditions that may cast significant doubt on the Company's ability to continue as a going concern.

If we conclude that a material uncertainty exists, we are required to draw attention in our auditor's report to the related disclosures in the financial report or, if such disclosures are inadequate, to modify our opinion.

Our conclusions are based on the audit evidence obtained up to the date of our auditor's report. However, future events or conditions may cause the Company to cease to continue as a going concern.



ANGLICAN REPRESENTATIVE (NATIONAL REDRESS SCHEME) LIMITED
ABN: 34 627 850 828

INDEPENDENT AUDITOR'S REPORT

FOR THE YEAR ENDED 31 DECEMBER 2020

Auditor's Responsibilities for the Audit of the Financial Report (Continued)

- Evaluate the overall presentation, structure and content of the financial report, including the disclosures, and whether the financial report represents the underlying transactions and events in a manner that achieves fair presentation.

We communicate with the Directors regarding, among other matters, the planned scope and timing of the audit and significant audit findings, including any significant deficiencies in internal control that we identify during our audit. We also provide the Directors with a statement that we have complied with relevant ethical requirements regarding independence, and to communicate with them all relationships and other matters that may reasonably be thought to bear on our independence, and where applicable, related safeguards.

National Audits Group Pty Ltd
Authorised Audit Company

A handwritten signature in black ink, appearing to read 'Danielle Nye'.

Danielle Nye
Registered Company Auditor

Dated: 22 April 2021

Wagga Wagga

ANNEXURE 4



Anglican Church of Australia

Anglican Representative (National Redress Scheme) Limited

**ANGLICAN REPRESENTATIVE (NATIONAL REDRESS
SCHEME) LIMITED**

ABN 34 627 850 828

Annual Financial Report

31 December 2021

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Anglican Representative (National Redress Scheme) Limited*Annual Financial Report 2021**Directors' Report***Directors' Report**

The Directors of Anglican Representative (National Redress Scheme) Limited ("ARNRSL") present their report together with the financial report of ARNRSL for the period ended 31 December 2021 and the independent auditor's report thereon.

The Directors during the period ended 31 December 2021 were:

Name	Position	Appointment Date
Mr Garth Blake AM SC	Chair	Appointed 31 July 2018
Mr Greg Hammond OAM		Appointed 31 July 2018
Mr Doug McCluskey		Appointed 1 January 2019
Mrs Margo Purcell		Appointed 22 May 2019 Resigned 30 November 2021
Mrs Lynn Smith		Appointed 24 October 2018
Mr Keith Stephens		Appointed 31 July 2018
The Right Reverend Alison Taylor		Appointed 25 September 2018

Principal activities

ARNRSL has been established to support the purposes of the Anglican Church of Australia by acting as a representative for Anglican dioceses, schools and agencies under the National Redress Scheme for Institutional Child Sexual Abuse Act 2018.

As outlined in its constitution, the principal activities of ARNRSL are coordinating the provision of redress under the National Redress Scheme for survivors of institutional child sexual abuse by Anglican dioceses, schools and agencies, promoting participation in the Scheme and enabling an appropriate response to survivors by Anglican dioceses, schools and agencies.

As at 31 December 2021, all 23 Anglican dioceses have been declared as participating institutions. 150 of 155 Anglican schools are participating or have applications pending in the National Redress Scheme. The majority of Anglican mission and community service agencies which provide services to children are participating and ARNRSL continues to support many others in their application process. All Anglican institutions named in the Royal Commission into Institutional Child Sexual Abuse have joined the Scheme.

Operating and financial review

The deficit from ordinary activities amounted to \$17,317 (2020: Surplus \$50,961).

ARNRSL operated and earned \$98,250 (2020: \$148,500) from Application, Annual and Service Fees. ARNRSL also earned \$5,362 (2020: \$16,146) of Bank Interest.

ARNRSL incurred \$85,800 (2020: \$80,800) in General Synod Office ("GSO") management fees, representing the largest expense of the organisation, followed by bank fees of \$25,137 (2020: 25,000) and Audit Fees of \$7,150 (2020: \$5,500).

Significant changes in the state of affairs

In the opinion of the Directors, there were no significant changes in the state of affairs of ARNRSL that occurred during the financial year under review.

Environmental regulation

ARNRSL is not subject to any significant environmental regulations under either Commonwealth or State legislation.

Australian Charities and Not-for-profits Commission

ARNRSL was registered as a charity with the Australian Charities and Not-for-profits Commission on 1 August 2018.

Likely developments

The COVID-19 outbreak in early 2020 has not significantly impacted the Company's operation in 2021.

Management and those charged with governance will monitor the ongoing impacts of the COVID-19 outbreak. Those charged with governance believe the Company will be able to continue as a going concern for the next twelve months.

Except for the above, the Directors know of no event that will significantly impact on the activities of the ARNRSL in 2022.

Indemnification and insurance of officers

The Directors have agreed to indemnify various insured persons against all liabilities to another person that may arise from their position with ARNRSL.

For 2021, ARNRSL has paid insurance premiums of \$3,641 (2020: \$2,381) in respect of the insured persons.

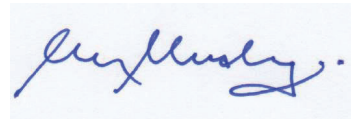
Since the end of the 2021 financial year, ARNRSL has not indemnified or made a relevant agreement for indemnifying against a liability for any person who is or has been an auditor of the ARNRSL.

Signed in accordance with a resolution of the Board of Directors:

Dated at Sydney this 23rd day of March 2022.



Mr Garth Blake AM SC
Chair



Mr Doug McCluskey
Director



ANGLICAN REPRESENTATIVE (NATIONAL REDRESS SCHEME) LIMITED
ABN: 34 627 850 828

AUDITOR'S INDEPENDENCE DECLARATION

FOR THE YEAR ENDED 31 DECEMBER 2021

We declare that, to the best of our knowledge and belief, during the year ended 31 December 2021 there have been no contraventions of:

- (i) no contraventions of the auditor independence requirements as set out in section 60-40 of the *Australian Charities and Not-for-profits Commissions Act 2012* in relation to the audit; and
- (ii) no contraventions of any applicable code of professional conduct in relation to the audit.

National Audits Group Pty Ltd
Authorised Audit Company

A handwritten signature in black ink that reads 'Chang Chow'.

Chang Chow
Registered Company Auditor

Dated 25 March 2022

Wagga Wagga

*Anglican Representative (National Redress Scheme) Limited**Annual Financial Report 2021***Statement of Profit or Loss and Other Comprehensive Surplus for the period ended 31 December 2021**

	Note	2021	2020
		\$	\$
Total Revenue Excluding Investing Activities	5	98,250	148,500
Expenses			
Audit Fees		(7,150)	(5,500)
Insurance		(2,909)	(657)
GSO Management Fee	6	(85,800)	(80,800)
Board - Travel		-	(984)
Board - Expenses		-	(500)
Other Expenses	7	67	(244)
Net Expenses Excluding Investing Activities		(95,792)	(88,685)
Investing Activities			
Investment income		5,362	16,146
Bank Guarantee Fees		(25,137)	(25,000)
Net Investing Activities		(19,775)	(8,854)
Surplus / (Deficit) after investing activities before income tax		(17,317)	50,961
Income tax expense	4h	-	-
Total comprehensive surplus / (deficit) for the year		(17,317)	50,961

The notes on pages 10 to 18 are an integral part of these statements.

Statement of Financial Position as at 31 December 2021

	Note	2021	2020
		\$	\$
Assets			
Current Assets			
Cash and Cash Equivalents	8	40,730	78,406
Trade and Other Receivables	9	16,933	27,470
Prepayments		2,454	1,724
Total Current Assets		60,117	107,600
Non-Current Assets			
Other Financial Assets	10	1,020,930	1,014,841
Total Non-Current Assets		1,020,930	1,014,841
Total Assets		1,081,047	1,122,441
Liabilities			
Current Liabilities			
Trade and Other Payables	11	9,700	33,777
Total Current Liabilities		9,700	33,777
Non-Current Liabilities			
Other Financial Liabilities	12	1,000,000	1,000,000
Total Non-Current Liabilities		1,000,000	1,000,000
Total Liabilities		1,009,700	1,033,777
Net Assets		71,347	88,664
Accumulated Surplus			
Current Year Surplus / (Deficit)		(17,317)	50,961
Accumulated Surplus		88,664	37,703
Total Accumulated Surplus		71,347	88,664

The notes on pages 10 to 18 are an integral part of these statements.

Statement of Cash Flows for the period ended 31 December 2021

	Note	2021 \$	2020 \$
Cash Flows from Operating Activities			
Cash receipts in the course of operations		108,128	169,413
Cash payments in the course of operations		(120,667)	(98,751)
Cash generated / (used) from operations		(12,539)	70,662
Net Cash Provided / (Used) by Operating Activities	13	(12,539)	70,662
Cash Flows from Investing Activities			
Cash receipts in the course of investing		6,089	14,841
Cash payments in the course of investing		(25,137)	(25,000)
Increase in Investments		(6,089)	(14,841)
Net Cash Used in Investing Activities		(25,137)	(25,000)
Net Increase / (Decrease) in Cash Held		(37,676)	45,662
Cash and Cash Equivalents at beginning of the period		78,406	32,744
Cash and Cash Equivalents at end of the period	8	40,730	78,406

The notes on pages 10 to 18 are an integral part of these statements.

Statement of Changes in Equity for the period ended 31 December 2021

2021	Accumulated Surplus \$	Total \$
Balance at 1 January 2021	88,664	88,664
Deficit for the year	(17,317)	(17,317)
Balance at 31 December 2021	71,347	71,347

2020	Accumulated Surplus \$	Total \$
Balance at 1 January 2020	37,703	37,703
Surplus for the year	50,961	50,961
Balance at 31 December 2020	88,664	88,664

The notes on pages 10 to 18 are an integral part of these statements.

Notes to the Financial Statements for the period ended 31 December 2021

The financial report was authorised for issue by the Directors at their meeting on 23 March 2022.

1. Reporting Entity

ARNRSL is domiciled in Australia. The principal activities of ARNRSL during the course of the financial year were coordinating the provision of redress under the National Redress Scheme (“NRS”) for survivors of institutional child sexual abuse by Anglican dioceses, schools and agencies, promoting participation in the NRS and enabling an appropriate response to survivors by Anglican dioceses, schools and agencies.

In the opinion of the Directors, ARNRSL is not a reporting entity. The financial report of ARNRSL has been drawn up as a special purpose financial report for distribution to the members.

2. Basis of Preparation**(a) Statement of compliance**

The special purpose financial report has been prepared in accordance with all the recognition and measurement aspects of applicable Australian Accounting Standards (“AASBs”) (including the Australian Accounting Interpretations) adopted by the Australian Accounting Standards Board and the reporting requirements of the *Australian Charities and Not-for-Profits Commissions Act 2012*.

The notes to the Financial Statements of the ARNRSL have been prepared on the basis that the Directors choose to exclude all disclosures except the minimum requirements.

The financial report does not include disclosure requirements of all AASBs except for the following minimum requirements:

AASB 101	Presentation of Financial Statements
AASB 107	Statement of Cash Flows
AASB 108	Accounting Policies, Changes in Accounting Estimates and Errors
AASB 1048	Interpretation of Standards
AASB 1054	Australian Additional Disclosures
AASB 1057	Application of Australian Accounting Standards

Basis of Preparation (continued)**(b) Basis of measurement**

The financial report has been prepared on the basis of historical costs.

(c) Functional and presentation currency

The financial report is presented in Australian dollars, which is also ARNRSL'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.

3. Purpose

The financial report reflects the operations of ARNRSL established by its Constitution.

4. Significant accounting policies

The accounting policies set out below have been applied consistently to all periods presented in the financial report.

(a) Revenue**(i) Application Fees**

The directors may resolve from time to time that any person applying to become a Participating Member must pay an application fee. The Standing Committee of General Synod must approve any application fee determined by the Directors before it comes into effect. Fee income is taken into the income statement when the Participating Member is invoiced.

(ii) Annual Fees

Fees are payable by 31 December and recognised as income when the Participating Member is invoiced.

(iii) Service Fees

The Directors may establish and vary service fees payable by each Participating Member or each member of a class of Participating Members. Service fees are to be determined on a cost-recovery basis unless otherwise authorised by a 2/3 majority of votes cast by

members of the Standing Committee of General Synod. The Standing Committee must approve any service fee established or varied by the Directors. Fee income is taken into the income statement when the Participating Member is invoiced.

(iv) Interest Income

Interest income is recognised as and when it accrues in relation to the current period.

(b) 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 expense.

Receivables and payables are stated with the amount of GST included.

The net amount of GST recoverable from, or payable to, the taxation authority is included as a current asset or liability in the balance sheet.

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 taxation authority are classified as operating cash flows.

(c) Cash and cash equivalents

Cash and cash equivalents comprise cash balances and call deposits with maturities of three months or less from the acquisition date that are subject to an insignificant risk of changes in their fair value and are used by the Company in the management of its short-term commitments.

(d) Trade and other receivables

Trade and other receivables are measured at their amortised cost less impairment losses. Trade debtors are generally settled within 30 days.

(e) Trade and other payables

Trade and other payables are measured at amortised cost. Trade accounts payable are normally settled within 30 days.

(f) Provisions

A provision is recognised in the balance sheet when the organisation 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.

(g) 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. An impairment loss in respect of an available-for-sale financial asset is calculated by reference to its fair value.

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. AASB 9 introduces a new impairment model based on expected credit losses. This model makes use of more forward-looking information and applies to all financial instruments that are subject to impairment accounting.

All impairment losses are recognised in profit or loss. Any cumulative loss in respect of an available-for-sale financial asset recognised previously in equity is transferred to profit or loss.

Reversals of impairment

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 and available-for-sale financial assets that are debt securities, the reversal is recognised in profit or loss. For available-for-sale financial assets that are equity securities, the reversal is recognised directly in equity.

An impairment loss in respect of a receivable carried at amortised cost is reversed if the subsequent increase in recoverable amount can be related objectively to an event occurring after the impairment loss was recognised.

(h) Income tax

No provision for income tax has been raised as the Company is exempt from income tax under Div 50 of the Income Tax Assessment Act 1997.

(i) Critical accounting estimates - receivables

The receivables at reporting date have been reviewed to determine whether there is any objective evidence that any of the receivables are impaired. An impairment provision is included for any receivable where the entire balance is not considered collectible. The impairment provision is based on the best information at the reporting date.

(j) Reclassification

In 2021, interest income and bank guarantee fees relating to the term deposit were reclassified to the investing activities in the cash flows statements for enhanced understandability of the financial statements. The respective comparative was updated accordingly.

Anglican Representative (National Redress Scheme) Limited**Annual Financial Report 2021****5 Revenue**

	2021	2020
	\$	\$
Application Fee	7,000	54,000
Annual Fee	36,250	37,250
Service Fee	55,000	57,250
Total	98,250	148,500

6 GSO Management Fee

	2021	2020
	\$	\$
GSO Management Fee	85,800	80,800
Total	85,800	80,800

7 Other Expenses

	2021	2020
	\$	\$
Company Registration Fees	-	77
Other Expenses	(1)	73
Bad Debts Written Off / (Recovered)	(66)	94
Total	(67)	244

8 Cash and Cash Equivalents

	2021	2020
	\$	\$
Cash at Bank	40,730	78,406
Total Cash and Cash Equivalents	40,730	78,406

9 Trade and Other Receivables

	2021	2020
	\$	\$
Trade Debtors	16,075	26,050
Expected Credit Loss	(2)	(68)
Other Receivables	525	1,251
GST Paid	335	238
Total Trade and Other Receivables	16,933	27,471

*Anglican Representative (National Redress Scheme) Limited**Annual Financial Report 2021*

	2021	2020
	\$	\$
10 Other Financial Assets		
Term Deposit for Bank Guarantee	1,020,930	1,014,841
Total Other Financial Assets	1,020,930	1,014,841

Under the terms of the National Redress Scheme, ARNRSL was required to provide the Commonwealth of Australia a Bank Guarantee for the value of \$1.0m. This has been secured from Westpac Banking Corporation, and requires the value of the guarantee to be placed on deposit as security for the term of the bank guarantee. The interest earned on the term deposit offsets the cost of the bank guarantee. The difference between interest earned and interest expense in the current year is a timing difference.

	2021	2020
	\$	\$
11 Trade and Other Payables		
Trade Creditors	-	20,200
Accrued Expenses	9,525	10,800
GST Collected	175	2,777
Total Trade and Other Payables	9,700	33,777

Anglican Representative (National Redress Scheme) Limited**Annual Financial Report 2021**

	2021	2020
	\$	\$
12 Other Financial Liabilities		
Non-Current		
Non-current Loan from Anglican Church of Australia Trust Corporation	1,000,000	1,000,000
Total Non-Current Financial Liabilities	1,000,000	1,000,000
Total Financial Liabilities	1,000,000	1,000,000

(a) The Non-Current Loan from Anglican Church of Australia Trust Corporation:

- i) The Company entered into a loan of \$1.0m from the Anglican Church of Australia Trust Corporation (the "Lender") on 26th September 2018. The loan is a non-cumulative, subordinated, unsecured loan.
- ii) The proceeds of the loan principal were deposited with Westpac Banking Corporation as security for a guarantee, in favour of the Commonwealth of Australia (Department of Social Services), to enable the Company to participate as the representative of the Anglican Participating Group in the National Redress Scheme (NRS).
- iii) The payment of interest on the loan is subject to the absolute discretion of the Company. The Company has no liability to pay interest on the loan and the Lender has no claim or entitlement in respect of non-payment of interest.
- iv) Unless the Company is wound up, the Company has in its absolute discretion an option, but no obligation to repay the loan.
- v) In the event of the Company winding-up, the rights and claims of the Lender will be subordinate to any Senior Creditors, but senior to Members of the Company.
- vi) The \$1.0m guarantee to the Commonwealth of Australia, is backed by the cash from the Loan, deposited with Westpac and may be applied to discharge obligations of the Company, following a claim by the Commonwealth under the NRS.
- vii) The \$1.0m guarantee represents the current value of the agreed surety provided by the Company under the NRS. It is not implied nor intended to represent the quantum of any, or all future claims against the Anglican Church of Australia, under the NRS.
- viii) The Board consider the Loan is a liability as it is intended to be repaid in full to the Anglican Church of Australia Trust Corporation (the Lender), and that there are sufficient internal controls and alternative funding available that will not require the Commonwealth to draw on the \$1,000,000 bank guarantee.

13. Notes to the Statement of Cash Flows**(a) Reconciliation of Cash**

For the purposes of the statement of cash flows, cash includes cash on hand and at bank and short-term deposits at call. Cash as at the end of the financial year as shown in the Statement of Cash Flows is reconciled to the related items in the Statement of Financial Position as follows:

	2021	2020
	\$	\$
Cash Assets	40,730	78,406
Reconciliation of surplus from ordinary activities to net cash provided by / (used in) operating activities		
Surplus / (deficit) from ordinary activities	(17,317)	50,961
Add / (Less) non cash items:		
Accrued interest income	(524)	(1,251)
Bad debts written off / (recovered)	(67)	94
Net Cash provided / (used) by operating activities before change in assets and liabilities	(17,908)	49,804
Change in Assets and Liabilities		
(Increase) / Decrease in Trade and Other Receivables	5,040	20,672
(Increase) in Prepayments	(731)	(1,724)
Increase / (Decrease) in Trade and Other Payables	1,060	(8,249)
Total	5,369	10,699
Net Cash provided / (used) by Operating Activities	(12,539)	60,503

14. Commitments

The General Synod Office ("GSO") provides management and administrative support services to ARNRSL as required for the operation of the company as the representative entity of the Anglican Participating Group in the National Redress Scheme.

15. Events Occurring after reporting date

Management and those charged with governance will continue to monitor any potential impacts of the COVID-19 outbreak.

Those charged with governance believe the Company will be able to continue as a going concern for the next twelve months.

Except for the above, no other matters or circumstances have arisen since the end of the financial year which significantly affected or could significantly affect the operations of the Company the results of those operations or the state of affairs of the Company in the future financial years.

16. Contingent Liability

Claims against a member of the Anglican Participating Group under the National Redress Scheme are referred by the Company to the responsible institution. The Company has a joint and several liability in respect of these claims. Should an individual institution be unable to meet their redress liabilities under the National Redress Scheme, ARNRSL would ultimately be the responsible entity.

The Directors are not aware of any institution who is unable to meet their redress obligations under the National Redress Scheme at this time.

Statement by the Directors of Anglican Representative (National Redress Scheme) Limited

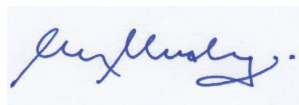
The Directors declare that in the Directors' opinion:

- (a) there are reasonable grounds to believe that the registered entity is able to pay all of its debts, as and when they become due and payable; and
- (b) the financial statements and notes satisfy the requirements of the *Australian Charities and Not-for-profits Commission Act 2012*.

Signed in accordance with subsection 60.15(2) of the *Australian Charities and Not-for-profit Commission Regulation 2013*, with a resolution at a duly constituted meeting:



Mr Garth Blake AM SC
Chair



Mr Doug McCluskey
Director

Dated at Sydney this 23rd day of March 2022.

**ANGLICAN REPRESENTATIVE (NATIONAL REDRESS SCHEME) LIMITED**

ABN: 34 627 850 828

INDEPENDENT AUDITOR'S REPORT**FOR THE YEAR ENDED 31 DECEMBER 2021****Report on the Financial Statements****Opinion**

We have audited the accompanying financial statements of Anglican Representative (National Redress Scheme) Limited (the Company), which comprises the statement of financial position as at 31 December 2021, the statement of profit or loss and other comprehensive surplus, statement of changes in equity and statement of cash flows for the year then ended, notes comprising a summary of significant accounting policies and other explanatory information, and the Directors' declaration.

In our opinion, the accompanying financial statements Anglican Representative (National Redress Scheme) Limited have been prepared in accordance with Division 60 of the *Australian Charities and Not-for-profits Commission Act 2012*, including:

- (i) giving a true and fair view of the Company's financial position as at 31 December 2021 and of its performance for the year then ended; and
- (ii) complying with the Australian Accounting Standards to the extent described in Note 2, and Division 60 of the *Australian Charities and Not-for-profits Commissions Regulation 2013*.

Basis for Opinion

We have conducted our audit in accordance with Australian Auditing Standards. Our responsibilities under those standards are further described in the *Auditor's Responsibilities for the Audit of the Financial Statements* section of our report. We are independent of the Company in accordance with the auditor independence requirements of 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 statements in Australia. We have also fulfilled our other ethical responsibilities in accordance with the Code.

We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our opinion.

Emphasis of Matter - Basis of Preparation

We draw attention to Note 2 of the financial statements, which describes the basis of preparation. The financial statements have been prepared for the purpose of fulfilling the Company's financial reporting responsibilities under the *Australian Charities and Not-for-profits Commissions Act 2012*. As a result, the financial statements may not be suitable for another purpose. Our report is intended solely for the Company and should not be distributed to or used by parties other than the Company. Our opinion is not modified in respect of this matter.

Responsibilities of Management and Those Charged with Governance

The Directors of the Company are responsible for the preparation of the financial statements that give a true and fair view and have determined that the basis of preparation described in Note 2 to the financial statements is appropriate to meet the requirements of the *Australian Charities and Not-for-profits Commissions Act 2012*. The Directors' responsibility also includes such internal control as the Directors determine is necessary to enable the preparation of a financial statements that gives a true and fair view and is free from material misstatement, whether due to fraud or error.



ANGLICAN REPRESENTATIVE (NATIONAL REDRESS SCHEME) LIMITED

ABN: 34 627 850 828

INDEPENDENT AUDITOR'S REPORT

FOR THE YEAR ENDED 31 DECEMBER 2021

Responsibilities of Management and Those Charged with Governance (Continued)

In preparing the financial statements, the Directors is responsible for assessing the Company's ability to continue as a going concern, disclosing, as applicable, matters related to going concern and using the going concern basis of accounting unless management either intends to liquidate the Company or to cease operations, or has no realistic alternative but to do so. The Directors is also responsible for overseeing the Company's financial reporting process.

Auditor's Responsibilities for the Audit of the Financial Statements

Our objectives are to obtain reasonable assurance about whether the financial statements as a whole are free from material misstatement, whether due to fraud or error, and to issue an auditors' 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 and 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 the financial statements.

As part of an audit in accordance with the Australian Auditing Standards, we exercise professional judgement and maintain professional scepticism throughout the audit. We also:

- Identify and assess the risks of material misstatement of the financial report, whether due to fraud or error, design and perform audit procedures responsive to those risks, and obtain audit evidence that is sufficient and appropriate to provide a basis for our opinion.

The risk of not detecting a material misstatement resulting from fraud is higher than for one resulting from error, as fraud may involve collusion, forgery, intentional omissions, misrepresentations, or the override of internal control.

- Obtain an understanding of internal control relevant to the audit 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 Company's internal control.
- Evaluate the appropriateness of accounting policies used and the reasonableness of accounting estimates and related disclosures made by the Directors.
- Conclude on the appropriateness of the Directors' use of the going concern basis of accounting and, based on the audit evidence obtained, whether a material uncertainty exists related to events or conditions that may cast significant doubt on the Company's ability to continue as a going concern.

If we conclude that a material uncertainty exists, we are required to draw attention in our auditor's report to the related disclosures in the financial report or, if such disclosures are inadequate, to modify our opinion.

Our conclusions are based on the audit evidence obtained up to the date of our auditor's report. However, future events or conditions may cause the Company to cease to continue as a going concern.

**ANGLICAN REPRESENTATIVE (NATIONAL REDRESS SCHEME) LIMITED**

ABN: 34 627 850 828

INDEPENDENT AUDITOR'S REPORT**FOR THE YEAR ENDED 31 DECEMBER 2021****Auditor's Responsibilities for the Audit of the Financial Report (Continued)**

- Evaluate the overall presentation, structure and content of the financial report, including the disclosures, and whether the financial report represents the underlying transactions and events in a manner that achieves fair presentation.

We communicate with the Directors regarding, among other matters, the planned scope and timing of the audit and significant audit findings, including any significant deficiencies in internal control that we identify during our audit. We also provide the Directors with a statement that we have complied with relevant ethical requirements regarding independence, and to communicate with them all relationships and other matters that may reasonably be thought to bear on our independence, and where applicable, related safeguards.

National Audits Group Pty Ltd
Authorised Audit Company

A handwritten signature in black ink, appearing to read 'Chang Chow'.

Chang Chow
Registered Company Auditor

Dated 25 March 2022**Wagga Wagga**

AUSTRALIAN COLLEGE OF THEOLOGY



1. PURPOSE

1.1 Foundation

The Australian College of Theology (ACT) was established by a Determination of the 1891 General Synod of the Church of England in Australia and Tasmania. ACT 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.

In 1995 ACT was incorporated as an association and in 2007 ACT was registered as a public company limited by guarantee as the Australian College of Theology Limited (ACN: 127 429 083). The then Constitution of ACT is included as a Schedule to the Australian College of Theology Canon 2007. The Constitution of ACT was amended in 2011 and 2021 in accordance with the Canon.

From its inception ACT has positioned itself as a provider of higher education, specifically of courses in theology and ministry.

ACT 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 (Bible College of Victoria and Bible College of New Zealand) - sought approval from ACT to deliver the newly proposed Bachelor of Theology (BTh) degree.

There are now 17 Anglican and non-Anglican theological and interdenominational Bible colleges (Affiliated Colleges) situated in each mainland State and one in New Zealand, which have been approved to deliver the accredited courses of ACT on its behalf. In 2021 these colleges enrolled 1,249 equivalent full-time students, or 3,073 individual students and research candidates, in the awards of ACT.

The relationship between each Affiliated College and ACT is articulated in, and regulated by, 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 its present courses (from undergraduate diploma to research doctorate) and is recognised in the provider register of the Tertiary Education Quality and Standards Agency (TEQSA). ACT was the first Australian provider to be awarded self-accrediting authority under the then National Protocols for Higher Education Recognition Processes.

Throughout 2018-2019, ACT's Boards and Committees conducted a thorough review of all courses, and undertook a major curriculum redesign. In February 2019, the Board of Directors re-accredited the majority of ACT's higher education courses, for the seven-year period 2020-2026, on the recommendation of the Academic Board. Some courses were intentionally not re-accredited, and lapsed at the end of 2021, the original accreditation expiry date of ACT's suite of awards.

2. MEMBERS OF THE AUSTRALIAN COLLEGE OF THEOLOGY LIMITED

As at 31 December 2021 there were 56 memberships in the following six categories:

- Two ex officio members:
 - The Primate
 - The Dean and CEO
- Twenty-Four members elected by the House of Bishops (1 current vacancy)
- Nine Principals of Anglican Theological Colleges
- Eleven Principals of Non-Anglican Affiliated Theological Colleges approved to deliver ACT's research degrees
- Five graduates holding a research degree of ACT
- Five graduates holding a non-research degree of ACT

3. OFFICE BEARERS

3.1 Directors of the Australian College of Theology Limited (2021)

Anne Abraham

Date of appointment: 17 September 2018
 Title: Independent Director
 Special responsibilities: Member, Finance, Risk, Audit and Compliance Committee
 Qualifications: BSc (USyd), DipEd (Syd Teachers College), MAcc (Charles Sturt U), GradCertHEd (UNSW), MCom (University of Wollongong), PhD (University of Wollongong).

Experience and Expertise:

Dr Anne Abraham is a Fellow of CPA Australia (FCPA), a founding member of the Institute of Management Accountants in Australia (CMA) and member of the Australian Institute of Company Directors (MAICD). She holds a PhD in Accounting and Finance from the University of Wollongong, as well as two graduate degrees in education. Anne is a committed Christian who is an active member of her local church where she is currently serving in three leadership roles, as well as discipling young women on a one-to-one basis. Anne has held academic positions at various institutions over the past three decades, the most recent being Professor in Accounting at Polytechnic Institute Australia (PIA) and Adjunct Professor at Western Sydney University. Anne has won both international and national awards for excellence in teaching and learning. She has an established publication record, significant experience in presenting papers at international conferences and evidence of completed doctoral supervisions. Her extensive governance experience includes involvement in academic, community and Christian organisations. Anne is currently a Director and Treasure of Foresight Australia, and Chair of their Finance, Audit and Risk Committee. She served as the Chair of the Higher Education and Research Ethics Committee of Western Sydney University, for four years and as the Chair of the Academic Board of PIA for two years. She has also been a non-executive director on a number of not-for profit organisations.

Paul Barker

Date of appointment: 8 May 2017

Title: Non-independent Director

Special responsibilities: Deputy Chair, Board of Directors (from 1 September 2019)

Qualifications: BTheol (Ridley College), PhD (University of Bristol)

Experience and Expertise:

Rt Rev Dr Paul Barker currently serves as Assistant Bishop in the Anglican Diocese of Melbourne. He also currently holds the post of Adjunct Professor of Biblical Studies at Myanmar Evangelical Graduate School of Theology, and is responsible for Langham Scholar Care, Australia. Dr Barker is an ACT graduate with extensive exposure and experience in theological education around the world, and most particularly in our South East Asian region. He has served as a CMS missionary based in Malaysia, delivering academic courses at thirteen seminaries in ten countries (2006-2016). Prior to this, he has had teaching responsibilities at Cheltenham & Gloucester College of Higher Education in the UK, and as Adjunct Lecturer at Ridley College, Melbourne. He has held formal titles as Visiting Professor, Lecturer, or Scholar at five seminaries in five different countries. Dr Barker has a strong publication record and extensive experience in the governance of Christian organisations, having served in 36 committee or board positions including: Twelve years as a member of the Ridley College Council, with six of those as Vice-Chairman; Eight years on the Ridley College Faculty Review Committee; Five years as a member of the Australian College of Theology Council (2004–2009); Ten years on Archbishop in Council for the Anglican Diocese of Melbourne; Six years on the Executive Committee for the Anglican Diocese of Melbourne; Two years on the Standing Committee of General Synod of the Anglican Church of Australia; Five years as a member of the Asian Theological Association, AGST Alliance Post-Graduate Biblical Studies Steering Committee.

Dr Barker has also served in a variety of church ministry roles, including thirteen years as the Vicar of Holy Trinity Anglican Church in Doncaster, Victoria.

Phillip Dolan

Date of appointment: 17 September 2018

Title: Independent Director

Qualifications: BA (Maqu), MBusAdmin (UNSW), PhD (Stanford).

Experience and Expertise:

Phil Dolan has tertiary qualifications in mathematics, computer science, business administration and finance, and is a graduate of Macquarie University, the University of New South Wales and Stanford University. He is currently an adjunct professor at La Trobe University Business School. His prior roles include Head of Investment Research in the Funds Management arm of Macquarie Bank, Head of the Department of Applied Finance and Actuarial Studies at Macquarie University, Dean of the Business School at the University of Western Australia, and Pro Vice-Chancellor of the College of Arts, Social Sciences and Commerce at La Trobe University. His research and teaching interests are in finance and investment management. Prof Dolan has served on the Boards of a number of educational institutions, including Abbotsleigh School and Robert Menzies College in Sydney, and Methodist Ladies College and St George's College in Perth. He is a member of the congregation at St Jude's, Carlton.

Special responsibilities: None

Gregory Norman Hammond OAM

Date of appointment: 26 May 2014

Title: Independent Director

Special Responsibilities: Chair, Finance, Risk, Audit and Compliance Committee (from 1 September 2019)

Qualifications: BA (Hons) (Syd), LLB (Hons) (Sydney), PTC (Moore), ThA (Hons) (ACT)

Experience and Expertise:

Greg is a consultant and adviser to financial institutions, charities and not-for-profit organisations and has over 30 years' experience as a commercial lawyer. He was a member of the panel which reviewed the ACNC legislation in 2018 and he completed an independent review for the Federal Government on access to capital by cooperatives and mutuals in 2017. He was a partner of King & Wood Mallesons for over 27 years (1987–2014) and an Adjunct Fellow with the Applied Finance Centre at Macquarie University for over 20 years.

His current roles include being chairman of Anglican Community Services (t/as Anglicare Sydney) and Olive Tree Media, a director of Anglican Representative (National Redress Scheme) Limited, G&C Mutual Bank and Opportunity International Australia, and a member of the Glebe Administration Board (the trustee of the Diocesan Endowment for the Anglican Diocese of Sydney) and the Standing Committee of the Synod of the Anglican Diocese of Sydney.

Kathryn Joy Harden-Thew

Date of appointment: 8 May 2017

Title: Independent Director

Qualifications: BADipEd, Med (TESOL UOW), PhD (UOW), FHEA

Experience and Expertise:

From 2008 to 2020, Kathryn engaged in various academic roles at the University of Wollongong. Moving from the School of Education in early 2014, she became an Academic Developer (Lecturer) working in the Deputy Vice Chancellor's (Academic) unit. She was the Co-ordinator of the University's professional development in learning and teaching review process for all teaching staff at the University. Kathryn's research interests include investigating transitions in higher education; professional development for sessional staff. Kathryn brings her extensive experience of working in higher education at subject, course and institution level to ACT.

Prior to taking up employment at UOW, Kathryn met the challenges and joys of full-time ministry for nine years. While having served in a number of capacities in women's and children's ministries across adult life, Kathryn's particular passion is reading the Bible and praying one-to-one with women, especially ministering to women who have experienced tragedy in adult life.

Kathryn Harden-Thew has served ACT as a member of the Board of Directors since 2017. During this time she has also continued to encourage the development of industry leading teaching and learning PD across ACT through leading workshops and speaking at the annual teaching and learning conference. Prior to taking up membership of the Board of Directors, Kathryn was an external member of both the Coursework Committee and the Coursework Unit Review Panel.

Brian Shardlow Harris

Date of appointment: 8 May 2017 (as the Principal of an Affiliated College)
 1 January 2020 (as a Board appointed Director following his retirement as the principal of Vose Seminary)

Title: Non-independent Director

Special Responsibilities: Chair, Academic Board (from 22 May 2017)

Qualifications: BSocSc, BTh (Hons), MTh, PhD (University of Auckland) Cert IV TAE

Experience and Expertise:

Dr Brian Harris directs the AVENIR Leadership Institute and was for 17 years the principal of Vose Seminary in Perth (now merged with Morling College), where he continues to teach on a part time basis. A Distinguished Visiting International Scholar of London's Spurgeon's College, Brian has also been a visiting scholar at theological colleges around the world and has served as a director of numerous Christian Boards. He is the chair of the Academic Board of the Australian College of Theology.

Roger Lewis

Date of appointment: 17 September 2018

Title: Independent Director

Special responsibilities: Chair, Board of Directors (from 1 September 2019)

Qualifications: BSc Hons (USyd), PhD (Griffith), DipTheolSt (Moore), BTheol (ACT Ridley).

Experience and Expertise:

Roger Lewis is a Senior Professor and Associate Dean Research in the Faculty of Engineering and Information Sciences at the University of Wollongong. He was previously the Head of the School of Physics. He is a Fellow of the Australian Institute of Physics, a Fellow of the Royal Microscopical Society and a Fellow of the Australian College of Educators. He has served on the College of Experts of the Australian Research Council (2015-2017, 2019+) and as an Executive Member of the Australian Council of Engineering Deans (2012-2018). He holds a Diploma of Theological Studies (Moore Theological College) and a Bachelor of Theology (Australian College of Theology), studying in multiple modes (on-line, intensive, distance, on campus) at multiple institutions (Ridley, SMBC, Christ College, MST). He is a Fellow and Board Chair of the Institute for the Study of Christianity in an Age of Science and Technology. Dr Lewis has served in a variety of church ministry roles, most recently as Associate Minister at Figtree Anglican Church, March-June 2018.

Ian Colwell Miller OAM

Date of appointment: 7 June 2010

Title: Independent Director

Special Responsibilities: Member, Finance, Risk, Audit and Compliance Committee

Qualifications: BA, LLM, ThL (ACT), MAICD, GradDipTheol (CSU), MTh (CSU)

Experience and Expertise:

Ian has 40 years' experience in law. He was a partner of Hunt & Hunt Lawyers from 1981 to 2020 and has now moved to the position of Senior Consultant. Until 2016 he was Chairman of the Council of Barker College. He is a Director of the Church Missionary Society Trust Limited and Chairman of Pentel (Australia) Pty Limited and a Consultant Editor to CCH Australia. Ian has been actively involved in the Anglican Diocese of Sydney and is a member of the Sydney Diocesan Synod as well as serving as Churchwarden of his parish. In addition, Ian is the Chairman of the Board of Management in a retirement village

Brian S Rosner

Date of appointment: 8 May 2017

Title: Non-independent Director

Qualifications: BA (Hons) (Sydney), MTh (Dallas), PhD (Cambridge)

Experience and Expertise:

Brian is a New Testament scholar of international standing, having edited or written over a dozen books, published in most of the major peer-reviewed journals and supervised around twenty doctorates. He is the Principal of Ridley College and previously lectured at the University of Aberdeen in Scotland and Moore Theological College. He has served on the Board of Studies at all three institutions, with particular responsibilities to do with postgraduate studies and higher degrees by research at Aberdeen and Moore. He is currently a director of Ridley College and previously served as a director of Robert Menzies College, Macquarie University. Brian is an active researcher and a great believer in the value of collaborative endeavour. He is an ordained Anglican minister, serves as President of EFAC Victoria and Tasmania and is on the Victorian Committee of the Gospel Coalition of Australia. Brian is also passionate about promoting the gospel in the public sphere and is a fellow of The Centre for Public Christianity. In recent years, his articles have appeared in The Age and The Australian and he has been interviewed on Compass and The Spirit of Things.

Ian Smith

Date of appointment: 1 January 2021

Title: Non-independent Director

Qualifications: BA (Sydney), DipEd (STC), BTh (Hons) (ACT), MEd (Hons) (New England), MTh (ACT), PhD (Sydney)

Experience and Expertise:

Ian was appointed by the Board to fill the casual vacancy for a Principal of an Affiliated College following the retirement of Brian Harris as principal of Vose Seminary. Ian is the Principal of Christ College in Sydney and lecturer in New Testament and Greek exegesis. He has been on the full-time staff at Christ College since 1995, prior to which he was a missionary with Australian Presbyterian World Mission at Talua Ministry Training Centre in Vanuatu. Ian has also worked as a high school teacher and as the minister of Griffith Presbyterian Church.

3.2 Meetings of Directors (2021)

The number of meetings of the Company's Board of Directors ("the Board") held during the year ended 31 December 2021, and the number of meetings attended by each Director were:

	Director' Meetings	
	Number attended	Number eligible to attend
Anne Abraham	7	7
Paul Barker	7	7
Philip Dolan	7	7
Gregory Hammond OAM	6	7
Kathryn Harden-Thew	6	7
Brian Harris	6	7
Roger Lewis	7	7
Ian Miller OAM	7	7
Brian Rosner	6	7
Ian Smith	7	7

3.3 Company Secretary and CEO

Professor James Dalziel

Professor James Dalziel joined ACT as Dean and CEO in June 2020 and was appointed Company Secretary at the same time. Prior to that, Professor Dalziel was Dean of Education at Morling College and a Professor of the University of Divinity. Previously, he has been Professor of Learning Technology at Macquarie University and a Senior Lecturer at the University of Sydney. Professor Dalziel is an internationally recognised expert in the fields of Learning Design and educational technology. James is a Member of the Australian Psychological Society. James is married to Dr Bronwen Dalziel, and they have three children.

4. ACTIVITIES AND ACHIEVEMENTS SINCE THE LAST GENERAL SYNOD (2017)

4.1 Coronavirus Response

ACT temporarily closed its physical office in March 2020 and arranged for staff to work from home as a result of the coronavirus pandemic. Delivery of all units in ACT's courses was converted to online studies in early 2020, and there have been significant ongoing developments in e-learning at Affiliated Colleges.

The process of re-opening ACT's physical office started in July 2020 with a limited staff presence during work-days. Public health orders in NSW in June 2021 resulted in the temporary closure of the physical office.

The ACT has continued to provide support to the Affiliated Colleges in the implementation of their Covid response plans and their engagement with state-based public health orders.

ACT has maintained its viability amidst an increase in student withdrawals due to the pandemic.

4.2 Affiliated Colleges

The Chinese Theological College Australia and Trinity College Queensland affiliated with ACT in 2020 and started to offer ACT's courses in the same year.

From 1 January 2021, Vose Seminary disaffiliated from ACT (as it was acquired by Morling College, an ACT Affiliated College, and Vose is now a campus of Morling College). No notable adverse effects have arisen from Vose's operations being merged with Morling College.

On 12 May 2021 The Supreme Court of Queensland appointed receivers for The Presbyterian Church in Queensland (PCQ) as a result of matters which had arisen within its PresCare aged care business. This raised implications for the ACT Affiliated College, Queensland Theological College (QTC – which is part of PCQ). The ACT appraised TEQSA of the matter, and TEQSA did not express ongoing concerns but requested updates as required. The Dean has been in regular contact with the Principal of QTC, and the appointed receivers through the ACT's legal representative MinterEllison. Delivery of studies continued unaffected to students at QTC in 2021 and continues in 2022. The ACT secured provisions to support ongoing delivery of studies to students in the unlikely event that the receivers' actions might impact QTC's operations (these provisions have not been required to date). The Board of Directors and ACT's Finance, Risk, Audit and Compliance Committee continue to monitor the situation at QTC.

The following Affiliated College Principal changes for 2021 are noted:

Rev Mike Dicker succeeded Rev Dr Willis (Bill) Salier at Youthworks College
Dr Louise Gosbell succeeded Rev Dr Katy Smith at Mary Andrews College

4.3 Academic

4.3.1 Application for University status

In March 2016 ACT applied to TEQSA for a change of Provider Category status to Australian University of Specialisation under section 38 of the Tertiary Education Quality and Standards Agency Act (TEQSA Act). In June 2019 TEQSA rejected the application.

In March 2021 TEQSA announced new Higher Education Provider Category standards and invited the ACT to make a submission by 23rd April 2021. The ACT made a submission for the category of Australian University (with a specialised focus) – this is equivalent to the prior Australian University of Specialisation category; as well as the new University College category.

The ACT Board considered the Change of Provider Category Submission to be a solid and compelling proposal that made a strong case for the ACT to be recognised as an Australian University (with a specialised focus).

In July 2021 TEQSA announced the ACT as an “Institute of Higher Education”, effectively leaving the ACT’s existing status unchanged.

After reviewing the TEQSA decision and noting deficiencies in the reasons given, the ACT Board decided to lodge an appeal with the Administrative Appeals Tribunal (AAT).

At the time of this report the AAT process is ongoing. The Board of Directors continues to believe it has a strong case for a change of Provider Category.

4.3.2 Student load

Equivalent Full Time (EFT) Student Numbers	
2019	1423
2020	1369
2021	1249

4.3.3 Research output

ACT is not required to report its research output formally to the Department of Education or TEQSA. However, the steady building of a research culture across the consortium is an important measure of success. While there has been an increase in the quantity of publications by faculty, the focus of TEQSA has shifted to the quality of publications. ACT is therefore putting in place policies and procedures to align ACT’s research publishing with the Excellence of Research Australia criteria used by TEQSA.

In April 2021 the Academic Board recommended to the Board of Directors the adoption of the ACT Research and Scholarship Strategy (“Strategy”), which provided new requirements for research and “confessional scholarship” publishing. The Board of Directors approved the Strategy as the guiding document to further enhance the research culture of the ACT.

RESEARCH AND SCHOLARSHIP OUTPUTS ACT 2016–20

These figures are taken from “[Research and Scholarship: ACT Report 2020](#)” published in September 2021 (p28). It presents a historical analysis of ACT publications from 2016-2020 based on the new requirements in the 2021 Strategy.

YEAR	RESEARCH	SCHOLARSHIP	TOTAL
2016	41	104	155
2017	61	105	166
2018	48	106	154
2019	49	95	144
2020	53	139	192

Research outputs only include research books, book chapters and articles. Scholarship outputs include confessional scholarship books, book chapters, articles plus edited books, book reviews and conference presentation.

4.4 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 TEQSA began operations under the Tertiary Education Quality and Standards Agency Act in 2011. TEQSA has been managing the folding of all responsibilities for registration, accreditation and endorsement (including the Commonwealth Register of Institutions and Courses for Overseas Students (CRICOS)) into itself.

The Dean and CEO monitors the requirements of TEQSA and is the designated person for all communications to and from TEQSA.

4.5 IT infrastructure and website

Several updates to ACT’s website improved efficiency and effectiveness of ACT’s communication to its stakeholders and the public.

ACT is working with its Affiliated Colleges on new systems to improve the effectiveness and efficiency around relevant processes. Projects include student engagement with studies and course planning projects.

4.6 Financial

2.4.1 ACT Financial Performance

Profit (Loss)	Results
2019	2,535k
2020	268k
2021 (unaudited)	80k

2.4.1 ACT Balance Sheet

Balance Sheet	Net Assets
2019	7,329k
2020	7,597k
2021 (unaudited)	7,677k

4.7 Staffing

The Dean and CEO, Professor James Dalziel commenced his role on 1 June 2020. Professor Dalziel comes to ACT with extensive university and theological college experience.

In December 2021 the Rev Dr Graeme Chatfield retired as Associate Dean and Director of Research. The ACT thanks the Rev Dr Chatfield for his distinguished and faithful service to the organisation.

Dr Edwina Murphy commences in February 2022 as Deputy Dean and Director of Research.

2021 ACT Staff:

Office of the Dean	James Dalziel, Dean and CEO Nathain Secker, Executive Officer of the Board of Directors and Director of Special Projects Cathy Harris, Executive Officer of the Academic Board and Coursework Committee and ACT Policies Administrator.
Research	Graeme Chatfield, Associate Dean and Director of Research (Retired Dec 2021) Neil Ormerod, Executive Officer of Research Quality Megan Powell du Toit, Publishing Manager
Teaching & Learning	Ian O'Harae, Director of Teaching and Learning
Academic Services	Simon Davies, Registrar Diana Tadjudin, Deputy Registrar Elisa Norris, Administrative Coordinator- Graduation and Support Services (Resigned Dec 2021) Asanka Gunarathne, Academic Administrative Officer & Overseas Student Liaison Officer Coralie Scott, Academic Administrative Officer (Resigned Apr 2021) Rebekah Wall, Academic Services Officer Jaynee Tan, Academic Services Officer (LOTE) (Commenced May 2021) Witali Klein, IT Officer
Risk & Compliance	Paul Yeates, Director of Risk & Compliance Erin Sessions, Quality & Inclusion Officer Stephen Sarkoezy, Academic Quality Officer
Finance	Vicki Chen, Director of Finance Mary Ann Navidad, Financial Accountant Carmen Buca, Accounts Receivable & Accounts Payable Officer (Contract role Apr-Dec 2021)

5. PLANS AND GOALS

As noted above, ACT is continuing its appeal with the AAT regarding TEQSA handling of both its 2016 application for a change of category, and the 2021 application for the category of Australian University (with a specialised focus); as well as the new University College category. The implications for ACT gaining Australian University or University College status are far-reaching, opening new opportunities of funding and impact which will enable gains not possible to date.

In 2019-20 ACT reviewed its overall governance framework, including the Constitution of ACT. Article 21 of the Constitution provides that no amendment of the Constitution shall take effect unless and until it is or has been approved by the General Synod or the Standing Committee of the General Synod.

In 2020 representatives of ACT and the Standing Committee began discussing amendments to the Constitution. As a result of those discussions two tranches of amendments to the Constitution of ACT have been pursued:

- a. first, amendments to enhance governance, future planning and accountability and update the Constitution for developments since 2011 when it was last amended; and
- b. second, amendments to include a statement of Christian identity, broaden the membership of ACT to reflect the broad range of denominational, interdenominational and other stakeholders of ACT and its Affiliated Colleges and disestablish any special connexion between the of the Anglican Church of Australia and ACT (although it is intended that the Anglican Church of Australia remain an important stakeholder in ACT),

These amendments were approved by the Standing Committee, and subsequently by the members of ACT at the ACT Annual General Meeting in May 2021.

It is anticipated that the second tranche of amendments will be considered by the Standing Committee in the near future and, if approved, submitted to the ACT Annual General Meeting in May 2022.

Prof James Dalziel
Dean and CEO
February 2022

BROUGHTON PUBLISHING PTY LTD

PURPOSE AND NATURE

Broughton Publishing Pty Ltd was established by the Standing Committee of the General Synod in 2002 in order to ensure that A Prayer Book for Australia and related products remained in print. The initiative was undertaken following the demise of E J Dwyer, the publishing company that was responsible for a number of religious titles including the prayer book.

Broughton Publishing Pty Ltd is an incorporated company established by Deed of Trust by The Anglican Church of Australia Trust Corporation. Broughton is the official publishing arm of the Anglican Church in Australia.

The Broughton office is based in Melbourne and space is shared with Garratt Publishing who also act as distributors.

Broughton is registered with the Australian Charities and Not-for-Profits Commission.

MEMBERSHIP

The Board of Directors:

- The Right Reverend Ross Nicholson (Chair)
- The Reverend Brett Hall (Treasurer)
- The Venerable Dane Courtney
- Lucy Davison
- Tess Delbridge
- Daniel Harris
- The Right Reverend Michael Stead

Management

- Bob Andersen
- Office – Rachael Gibb
- Lectionary editor - Susan Bassett
- Epray technical advisor - Rev'd Ian McGrath
- Auditors – Pascoe and Company
- Book-keepers - Two Peas Pty Ltd
- Distributors - Garratt Publishing Pty Ltd

ACTIVITIES

The major activity in 2021 was the publication of the online edition of The Anglican Church of Australia Directory. The print edition of the Directory was published late in 2020 and it took much of 2021 to refine and develop the digital version. The fact that the print edition was available and had received an overwhelmingly positive reception assisted in the collection and updating of data. It was decided on a soft launch of the digital edition and this occurred in November 2021. The development and publication of the digital edition required further refinement of our Privacy Policy and also the terms and conditions relating to an online publication.

The Board also made the decision based on sales of the print edition of the Directory not to publish a new print edition in 2021 but to publish a new edition in late 2022. Subscriptions to the online edition will be factored into the decision of how many to print.

Other publishing highlights included the annual **Lectionary** which continues to sell in good numbers and Bishop Matt Brain's **God is Enough** which is an exciting addition to the Broughton catalogue. The pandemic has meant that a number of promotional plans relating to recent publications have been put on hold and plans are in place to rectify this.

Epray continues to be an important contributor to Broughton revenues and subscriptions are holding up although the pandemic appeared to cause some major changes in the timing for renewals. The Book of Common Prayer upload to both epray online and epray DAILY was successfully completed.

The digitalization of the subscription process for epray proceeded throughout the year and a soft launch was implemented in late 2021.

On the recommendation of the Standing Committee Cowlishaw and Company was replaced by Pascoe and Co who have agreed to undertake the 2021 audit.

ACHIEVEMENTS

The development of the digital edition of the Directory has been the major achievement. This, together with the print edition has been a three year process and will require further development and refinement. The costs have been substantial in terms of Broughton's overall budget but were within the financial and budget parameters set and agreed to by the Board.

Sales of the Lectionary and our new titles have been satisfactory and we continue to benefit from using a print on demand process with our new publications. This has allowed for improved stock management and control and will reduce stock write offs in future years.

Broughton's cash reserves remain at sufficient levels to enable an upgrade of epray should a decision be made to undertake this task. This will have to happen at some stage.

Broughton is increasingly becoming a digital publisher and this requires the development of a set of skills and structures that support this development. Work is being undertaken to reflect this reality.

Our new publications and most importantly the Directory have cemented Broughton's importance as the publishing arm of the Anglican Church in Australia.

DEFENCE FORCE BOARD

Executive Summary

Defence chaplains are the Anglican Church's missionaries and must be strong enough to resist the pressure of the ministry context to compromise their message.

Ministry Context

The Defence Force is becoming more secular and pluralist. For example, in 2019 Defence appointed Buddhist, Sikh, Muslim and Hindu representatives to its highest level religious structure the Religious Advisory Committee to the Services. At the working level some chaplains from these religions are being appointed in what have traditionally been Christian chaplain's positions. In 2020 Navy introduced Maritime Spiritual Wellbeing Officers into their Chaplaincy Branch. They are charged to provide non-religious based "pastoral" care, and there is no requirement for them to be adherents of a faith group.

There is pressure for Chaplains to be more religiously inclusive and therefore, for example, not to publicly pray "in Jesus' name". Defence has reduced the administrative support it provided to Bishop to the Defence Force by 87.5%.

Despite the growing secularism and pluralism, Defence recognises and values the contribution of chaplains. It is looking for younger, more ethnically diverse chaplains and prioritises females. Christian chaplains will compete for places with chaplains of other faiths.

Defence Force Board Response

The Defence Force Board has responded strategically to this by:

- Funding and conducting strategic research on the use of chaplains in Defence and the views of Defence Force members about chaplains
- Growing a funding base to provide support staff for the Bishop's Office
- Seeking high quality young clergy who can demonstrate the value of chaplaincy and also become the Chaplaincy leaders of the future.
- The Bishop engaging with the senior decision makers in Defence.

Motions for General Synod

The following motions are for General Synod to consider:

- That General Synod thank God for the wonderful ministry of Anglican Defence Chaplains undertaken in the increasingly difficult climate of growing secularism and pluralism.
- That General Synod thank God for the privileged position and blessed opportunity to still have Christian chaplains living among and ministering to our Defence Force personnel.
- That General Synod notes the significant reduction in support for the Bishop provided by Defence and encourages each diocese to financially support Defence Chaplaincy by collecting a congregational donation each year on Defence Sunday (the Sunday before Remembrance Day).
- That General Synod affirms the importance of Anglican Defence Chaplaincy as a critical element of the Church's ministry, notes the benefits to the Church of partnering with Defence Chaplaincy in gospel ministry, notes the strategic importance of having high calibre younger women and men serve as chaplains, and therefore encourages each diocese to work with the Bishop to the Defence Force in recruiting them.

Defence Force Board Purpose

The Defence Force Board consults with, and provides advice to, the Bishop to the Defence Force. It is a resource available to the Primate, the bishops, the General Synod and the Standing Committee of General Synod on matters pertaining to the ministrations of the Anglican Church of Australia among Defence Force members and their families. It brings together a range of perspectives and knowledge to anticipate, define and recommend courses of action on emerging problems in an increasingly fluid secular and pluralistic environment. It is also responsible to General Synod for the sustainment and maintenance of the office of the Bishop to the Defence Force.

Defence Force Board Membership

The Defence Force Board met formally in 2017 (5), 2018 (4), 2019 (5: 2 + 3 teleconference), 2020 (6: 2 + 4 combination teleconference and in person); 2021 (5: 1 + 4 teleconference) and 2022 (1 prior to this report). Current membership of the Board is:

Ex officio

The Right Rev'd Grant Dibden (Chair) (since 2020)¹
Principal Chaplain the Ven Andrew Lewis - Navy Archdeacon (since 2018)²
Chaplain The Ven Glen Buijs - Army Archdeacon (since 2022)³
Principal Air Chaplain the Ven Kevin Russell, CSC - Air Force Archdeacon

Clergy elected by General Synod

The Rev'd Andrew Nixon (Sydney) (Navy Reserve Chaplain) Honorary Secretary
The Rev'd Catherine Wynn-Jones (Sydney) (since 2021)⁴ (Navy Clergy)
Vacant since January 2022

Lay members elected by General Synod

A/Prof Megan Best (Sydney) (since 2020)⁵
Mr Alan Gallimore RFD (Brisbane)
Colonel Mark Francis (Rtd), RFD (Canberra and Goulburn) Honorary Treasurer

Structural Arrangements

Bishop to the Defence Force. The Bishop to the Defence Force is a full-time Anglican Church position appointed by and responsible to the Primate. The Bishop to the Defence Force is also a member, appointed by the Minister of Defence, of the Religious Advisory Committee to the Services. The Bishop currently serves as the Chair of this Committee (since 1 January 2022). Key tasks are:

- Episcopal oversight and pastoral care of Anglican chaplains serving in the Defence Force and of the ministrations of the church among men and women of the Defence Force and their families.
- Recruiting suitable people to represent our church as Defence Chaplains, endorsing them to Defence and recommending to the Primate their licencing as chaplains.

¹ The Right Rev'd Ian Lambert retired in October 2019

² Principal Chaplain the Ven Collin Acton stood down in 2017

³ Principal Chaplain the Ven Robert Sutherland, CSC - Army Archdeacon (2018-2021) was replaced by Chaplain the Ven Glenn Buijs on 1 Jan 2022

⁴ The Rev'd Tim Booker CSM (Sydney) (former Army Chaplain) resigned from the Defence Force Board on 21 Jul 21 and The Rev'd Catherine Wynn-Jones was appointed by Standing Committee to fill the casual vacancy

⁵ Mr Allan Sauer retired from the Defence Force Board after 30 years on 27 Jun 20 and A/Prof Best was appointed by Standing Committee to fill the casual vacancy

- Support chaplains transitioning back to civilian life and ministry.
- Provision of advice to the Defence Force on all matters of religious policy and practice as the direct link between Anglican Church of Australia and the Defence Force.
- Monitor content and appropriateness of ADF professional and pastoral education in conjunction with the heads of Navy, Army and Air Force chaplain branches.
- Dealing with Professional Standards matters relating to Defence Anglican chaplains.
- Communicate with the Defence Minister and Chief of the Defence Force as required.

Bishop to the Defence Force is funded as a Religious Advisory Committee to the Services Member by Defence (approximately 60% of remuneration package) the balance of the Bishop's package is provided by Defence Chaplains who through Defence Force Anglican Chaplains Incorporated contribute 0.9% p.a. of their salary (a portion of which pays approximately 40% of Bishop to the Defence Force package including housing). Administrative support had been provided by Defence supplemented by contributions from chaplains. The Defence Force Board supplements the remuneration package and administrative support as required (including for example Bishop to the Defence Force travel for Anglican non-Defence activities).

Chaplains. Defence appoints, directly employs and pays both full-time and part-time chaplains with The Royal Australian Navy, The Australian Army and The Royal Australian Air Force. Anglican Defence Chaplains must meet the Defence recruiting standards and be endorsed by the Bishop to the Defence Force (representing the Anglican Church of Australia) and licensed by the Primate.

Ministry Context

The environment of the Defence Force, like Australian society, is becoming increasingly questioning of Christianity and of Christian chaplaincy. Secularism has been growing and this has been reflected in Navy recently introducing Maritime Spiritual Wellbeing Officers in 2020. They are members of the Navy Chaplaincy Branch, are charged to provide non-religious based "pastoral" care, there is no requirement for them to be adherents of a faith group and they must possess a secular "care" qualification. It is also reflected in the National Secular Lobby conducting a campaign to shine "*a spotlight on religious privilege in our armed forces*"⁶.

Pluralism within the ADF is increasing. In 2019 Defence appointed Buddhist, Sikh, Muslim and Hindu representatives to the Religious Advisory Committee to the Services (its highest level religious structure) growing the membership to 10 people of which the Anglican Bishop to the Defence Force remains one.

At the working level Defence has recruited and appointed Muslim chaplains to work alongside the existing Christian and Jewish chaplains. Furthermore, there are Hindu and Buddhist chaplains currently in full-time Defence sponsored training. Navy is leading the charge and out of a total of 39 full time chaplains, they are actively seeking to recruit at least two Buddhist, one Muslim and over the next four years eight full time Maritime Spiritual Wellbeing Officers (MSWO), thus reducing the number of Christian chaplains.

⁶ <https://www.nsl.org.au/columns/navys-top-chaplain-excited-for-new-secular-roles/> accessed on 29 Jan 21

Despite the growing secularism and pluralism, Defence recognises and values the contribution of chaplains and is looking for more chaplains. Defence has, however, said that they are not looking for the chaplains of the past. Defence is looking for younger chaplains, more female chaplains, and chaplains from a greater ethnic spread to represent the increasing diversity of the ADF.

There is pressure for Chaplains to be more religiously inclusive and therefore, for example, not to publicly pray “in Jesus’ name”. Separately, the Navy has eliminated the position of denominational Principal Chaplain (most senior Chaplain), who was the Navy Anglican Archdeacon. This person provided a second layer of governance, including significant input to the Defence Force Board, and undertook considerable work in the recruiting area. The function has been replaced by a Faith Group Lead Chaplain of lower rank who is likely to be considerably less experienced, reducing support for the Bishop to the Defence Force. Army has recently followed suit and RAAF are reviewing their denominational Principal Chaplain position with a report due in the near future.

A far reaching review of the Religious Advisory Committee to the Services was undertaken by Defence in 2020. The outcome of the review was that the administrative support provided by Defence to Bishop to the Defence Force was cut by 65%. All support was centralised under the RACS Chair and the support to the Bishop was reduced further by Defence in early 2021 resulting in an effective cut of 87.5% from previous support levels.

There is also pressure on the Defence provided travel budget for Bishop to the Defence Force.

The current statistics for religious adherence in Defence are:

	Full Time	Part Time
Anglicans	11.1%	14.6%
No religion/atheist/not applicable	58.4%	47.3%
TOTAL People	60 516	24 097

Mission and Vision

In this ministry context Defence Anglicans’⁷ mission and vision are:

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 (Matthew 28: 19; Colossians 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.

⁷ Defence Anglicans is the pulling together of the Defence Force Board and the Defence Force Anglican Chaplaincy Incorporated to assist with alignment, focus and energy of the two organisations. It has no formal status or authority.

Strategic Goals and Initiatives

In order to fulfil this mission and vision, in 2020 the Bishop to the Defence Force instigated a review of the strategic planning via two Defence Anglican Strategic Planning Meetings between the Defence Force Anglican Chaplains Incorporated⁸ Committee and the Defence Force Board. These meetings determined these five common goals for Defence Anglicans:

- Engage and build partnerships with the broader Anglican Church of Australia.
- Support Defence as Anglicans ministering inside Defence.
- Provide strong and appropriate advocacy in Defence.
- Support and enhance the role of the Bishop to the Defence Force.
- Provide episcopal, governance and other support to chaplains.

As well as the key tasks of pastorally caring for Defence Chaplains and recruiting the right clergy for chaplaincy, several strategic initiatives commenced in 2020 flowing from the review:

- Surveying Defence personnel about their interactions with Chaplains to provide evidence that counters the Secular Lobby Campaign. To date a working group overseen by the Bishop and headed by A/Prof Best (Board Member and senior academic), with A/Prof LB Carey (RAAF Reserve Chaplain and senior academic), Rev'd M Layson (PhD Candidate) and Ms K Tunks-Leach (PhD Candidate) has been established. A worldwide literature review has been completed and published in a peer reviewed academic journal. The survey itself has been conducted and the results should be available in the near future and a second paper based on these results completed and published.
- Refreshment and upgrading of our Defence Anglicans website www.defenceanglicans.org.au The first stage (external) is complete and the internal (password protected) section has been developed and is currently being tested and data loaded.
- Growing the Defence Sunday appeal to support the Bishop to the Defence Force.
- Developing a Moral Injury Support course/program. This is schedule to begin in 2022 with a view to it being available to Defence members, veterans and the broader community. It will be focused on the spiritual aspects of moral injury.

The Defence Force Board will make their unique contributions to these goals and initiatives, as will Defence Force Anglican Chaplains Incorporated, as *together* we seek to pursue our mission and vision. Indeed, without the Defence Force Anglican Chaplaincy Incorporated there could be no full time Bishop, there would be even less administrative support and no ability to undertake SPHAS funded projects such as survey and academic paper mentioned above.

Ministry

Defence chaplains are the Anglican Church's missionaries, working directly with sailors, soldiers and aviators. It is critical, therefore, that clergy who become chaplains have a missionary mindset being clear that the imperative is to both live out and proclaim the gospel winsomely with gentleness and respect. Yet they must be strong enough to resist the pressure of the ministry context to compromise their message.

⁸ Defence Force Anglican Chaplains Incorporated have submitted their own report to General Synod

Chaplains do things which both point to the future of the world and bring the future into the present. So, every time they offer the forgiveness of God through Christ, they are bringing the future new creation into the present. Every time they show love, acceptance, grace, mercy and healing, indeed anytime they do anything in Jesus' name which contributes to human wholeness and thriving, they are actually participating in the mission of Christ and pointing to God's future.

The hallmarks of Anglican Chaplaincy are that chaplains are faith driven, gospel focused, people oriented and command responsive. Under God, they demonstrate His love by awakening people to Him, sustaining and nurturing them on their faith journey, and praying and caring for them. Chaplains provide unhurried, non-judgemental listening and bring the truths of Scripture to bear on all manner of practical issues Defence Force members and their families face. They are used of God to bring forgiveness and peace to troubled souls, reconciliation, and calm to broken relationships and stressful situations, hope to those in despair, practical support in difficult times, and comfort to those suffering loss or grief. They live out their faith looking for opportunities and taking those the Lord provides to share the good news as a key part of helping people deal with life issues. They disciple among people, the majority of whom do not follow Jesus, bringing spiritual, faith, and belief issues into pastoral work.

Staffing

Currently there are 91 Anglican clergy consisting of 40 Full time Anglican Defence Chaplains (there are 144 Full time Chaplain positions within Defence) 6 in full time training (parish placement) and 46 Reserve (Part Time) Anglican chaplains (there are 137 Part Time Chaplain positions). Anglicans are the biggest single denominational group.

	Navy		Army		RAAF	
	Male	Female	Male	Female	Male	Female
Full Time	7	3	19	1	8	2
Reserve	6	1	26	2	9	2

The trainees are Navy – 1 male; Army 4 female and 1 male and no trainees for RAAF.

Chaplains continue to deploy with military personnel where they serve in Australia and overseas: currently there are ADF chaplains in several locations in the Middle East, Pacific, South-East Asia, and at sea. Often during the reporting period, three Anglican clergy have been deployed at one time on various operations overseas for periods of up to eight months. Many more have been away from home and parish, providing support during bushfires and COVID-19. This comes at great cost personally, spiritually, and psychologically.

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, character development and the response to the Afghanistan Inquiry.

Recruiting

With the increase in recognised Faith Groups comes an increase in competition for Chaplaincy positions. Clergy who are able to sit with people in darkness and to bring light and life and hope into the darkness make the best chaplains. Defence chaplains often work theologically from the other person's situation back to God rather than starting from a church or religious perspective. Defence chaplains have to live the gospel amongst many who have never heard the 'good news of salvation'. Many chaplain candidates who are unsuccessful are unable to meet the Defence medical or physical fitness or citizenship requirements.

Navy has an ongoing requirement for full-time Chaplains with a preference for people between 30 and 40, with a priority for women. There is a need for part-time Navy Chaplains in Sydney, Melbourne, Canberra, Adelaide, Darwin and Cairns. If the sending Christian churches do not provide enough quality candidates, Navy will not hesitate to recruit other religious and secular (MSWO) chaplains.

For Army although there is always a need for full-time chaplains, the greatest need is part-time Army Reserve chaplains aged between 30 to 40, with a priority for women, particularly in Queensland, SA, WA and NT. Army is looking to strengthen relationships with local parishes.

RAAF has an ongoing requirement for both full-time and part-time Chaplains with a preference for people between 30 to 40, with a priority for women.

Opportunities and Benefits

There are many potential opportunities for the Anglican Church of Australia to grow in partnership in Christian ministry with Defence Chaplaincy. Investment by the National Church in high calibre younger chaplains can bring a tremendous benefit. They can influence the leaders they come in contact with who will not only lead the nation's defence force in the future, but will be leaders of government departments, politicians and company CEOs. They will also touch many ordinary Australians who would not normally attend church and some of them will become the heads of Defence Chaplaincy and have a great impact there. Defence Chaplaincy is a critical mission element in the ministry of the church.

In addition to these more intangible benefits, Defence Chaplaincy can benefit the local parishes by:

- Parishes or ministry units looking to engage an additional minister or employ a part-time minister might look to encouraging them to become part-time Defence chaplains (Defence pays quite well).
- Development of young priests through high quality leadership and pastoral skills training which they can use when they return to parish ministry.
- Fully immersing young priests in our secular society where they develop their skills in sharing a Christian world view winsomely and effectively which they can use when they return to parish ministry.
- Bringing Defence families into local churches that are compatible with sailors, soldiers and aviators and their families.

Finance

The funding by the Commonwealth for Anglican Chaplaincy support is in the order of \$7.5 million pa. A large sum that is indicative of the value that Defence places on Anglican chaplains. However, this pays for the salaries and on costs associated with the direct delivery of chaplaincy at the working level and does not cover the costs necessary for conducting Anglican ministry – oversight, administration, structure, discipline and such like. This is reflected in the reduction of Defence funding for administrative support to the Bishop to the Defence Force. Further, the Commonwealth does not (and should not) provide funds to achieve our Anglican strategic goals.

The Defence Force Board receives, and is most grateful for, an annual grant of approximately \$16 000 from the General Synod General Fund to help fund its operations. Noting the financial contribution of the Commonwealth, the return on investment of this \$16 000 by the Anglican Church of Australia to the Defence Force Board is astronomical in financial terms and we pray in kingdom terms too.

As mentioned above, Defence administrative support to the Bishop has decreased by 87.5%. This necessitated the employment of a part-time Staff Officer and a part-time Administrative Assistant. These appointments have been funded by the Defence Force Board and an increase in personal contributions from Defence chaplains on a 50/50 split between them and the Defence Force Board. The increase in Defence chaplains' personal contributions has been a burden for many, particularly for those with young families. The Defence Force Board's ability to fund these positions will be exhausted by around December 2023 if not before.

Consequently, there is a continued campaign centred on the celebration of Defence Sunday together with the Prayer Diary (new version to be released March/April). If every parish sought a \$10 per person donation on Defence Sunday each year that would go a long way to meeting the need.

Closing Remarks

By and large, the Chaplains do tremendous ministry bringing glory to God. They are charged with taking the gospel to the Defence community, and along with the significant number of active fellow Christians, carrying the presence of God, often into some very dark places such as to those affected by the Afghanistan Inquiry. 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 Bishop to the Defence Force, 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.

Motions for General Synod

The following motions are for General Synod to consider:

- That General Synod thank God for the wonderful ministry of Anglican Defence Chaplains undertaken in the increasingly difficult climate of growing secularism and pluralism.
- That General Synod thank God for the privileged position and blessed opportunity to still have Christian chaplains living among and ministering to our Defence Force personnel.
- That General Synod notes the significant reduction in support for the Bishop provided by Defence and encourages each diocese to financially support Defence Chaplaincy by collecting a congregational donation each year on Defence Sunday (the Sunday before Remembrance Day).
- That General Synod affirms the importance of Anglican Defence Chaplaincy as a critical element of the Church's ministry, notes the benefits to the Church of partnering with Defence Chaplaincy in gospel ministry, notes the strategic importance of having high calibre younger women and men serve as chaplains, and therefore encourages each diocese to work with the Bishop to the Defence Force in recruiting them.

Grant Dibden
Anglican Bishop to the Defence Force
On behalf of the Defence Force Board

24 February 2022

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 2017 to 31 December 2021. 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 2017, 31 December 2018, 31 December 2019, 31 December 2020 and 31 December 2021 are included in this report as Annexure 2, Annexure 3, Annexure 4, Annexure 5 and Annexure 6.

PURPOSE

The Fund was established to provide a benefit to participants to help meet the costs of long service leave. Participants may include members of clergy and lay ministers/chaplains and theological lecturers of participating dioceses or participating organisations.

The Fund continues 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.

A brief snapshot of Fund statistics is as below:

	31 December 2017	31 December 2018	31 December 2019	31 December 2020	31 December 2021
Number of participants	1,724 active 395 "in limbo"	1,711 active 442 "in limbo"	1,698 active 464 "in limbo"	1,685 active 489 "in limbo"	1,653 active 544 "in limbo"
Notional annual stipend	\$72,439	\$72,964	\$74,399	\$75,822	\$76,134
Contribution Amount	\$1,524	\$1,536	\$1,560	\$1,596	\$1,596
Sabbatical Allowance	\$50,707	\$58,371	\$59,519	\$60,657	\$60,907

Note: Fund participants who are not active, and 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**Change in Accrual Rate**

At the Seventeenth Session of General Synod in September 2017, the General Synod accepted a revision of the Long Service Leave Canon as recommended by the Long Service Leave Board, and the accrual rate was re-established at 1.0 week of long service leave for each completed year of service. This enabled the Long Service Leave Board to provide a restoration of the Sabbatical Allowance to 80% and this was accepted by Standing Committee in December 2017 and took effect from 1 January 2018.

COVID-19 Pandemic

At the time of writing, the COVID-19 pandemic is continuing to have a major impact on the life and activities of Australians. Marked changes in investment values, people movement and patterns of leave taken began in March 2020 and monitoring and responding to changing investment values and leave activities were the principle focus of Board meetings during 2020 and 2021.

After significant value reductions in investment values in March and April 2020 the Board prepared contingency measures to ensure that the Fund was financially sound throughout the period. Fortunately, these measures proved unnecessary as investment values recovered well and the reduction in leave taken helped to maintain a strong position.

In November 2021 the Board was able to advise the Standing Committee that:

In the past eighteen months the Anglican Long Service Leave Fund's ("the Fund") investments have regained the notional loss reported in April 2020. While investment values remain generally positive, the Board remains concerned that volatility related to the ongoing economic impact of the COVID-19 pandemic suggest that there is a need to continue careful observation for some months to come.

Fund assets have increased from \$42.6 million in Dec 2019 to \$50.0 million in December 2021, the Fund continues to have a positive 'buffer' between assets and total liabilities of \$12.1million (163% of the Past Service Liability).

The Fund is managing the leave without having to draw significant additional funds from the Investment Portfolio (600k in December 2021). Given the present uncertainties the Fund is forecasting lower leave rates until the second half of 2022 and is confident that cash reserves will be available for leave whenever it is taken.

	2021 \$m	2020 \$m	2019 \$m
Cost of Leave Taken	\$3.063	\$2.372	\$4.544
Contributions Made	\$2.675	\$2.558	\$2.574

Change in Investment Management

Following the reappointment of investment managers Pandal (see note on Board reviews below) the Board engaged with Pandal to find ways to reduce fees while remaining in control of the type and nature of investments. In mid-2020, Pandal informed the Board that it was now able to offer ethically screened investment funds. It was confirmed that it was possible to meet all of the Fund's investment prohibitions (weapons, alcohol, gaming, etc.).

The Board considered that utilising Investment funds would yield a number of benefits for the Long Service Leave Fund. It would be possible to reduce fees, participate in a wider pool of investments, while ensuring that if necessary large sums of cash could be made available within three days.

In the second half of 2020, the Long Service Leave Fund investment portfolio was transitioned into Pandal's Sustainable Investment Funds, at no cost to the Long Service Leave Fund.

BOARD REVIEWS DURING THE PERIOD

The Long Service Leave Board has undertaken a number of governance and management reviews to ensure the ongoing health of the Fund, and that it continues to operate efficiently and effectively in delivering this long-term benefit to Fund participants, Dioceses and participating organisations.

Board Effectiveness Review

In recent years, the results of Court cases and Royal Commissions have demonstrated the need for Boards (including subsidiary boards) to attend to their governance arrangements - both formal and informal.

In 2018, the Long Service Leave Board undertook a formal review of its effectiveness as a Board. The review, undertaken by Tempo Strategies, was to enable Board members to focus on areas for improvement and to ensure that their practice is consistent with contemporary understandings of good governance. The Board has adopted a Charter which sets out the role, structure, responsibilities, operations culture and practices of the Board of the Anglican Long Service Leave Fund.

Investment Manager Review

In 2019, the Long Service Leave Board resolved to review the Investment Manager and investment options of the Fund. The Board initiated a full tender process which was managed by the Fund's Asset Consultant (McGing Advisory and Actuarial) which resulted in submissions from nine investment management firms that were eventually shortlisted to three. The three shortlisted investment management firms were requested to present their proposed solutions to the Board and evaluated on a number of criteria including investment performance/returns, fees, reporting and their commitment to ethical investment.

After a very detailed and comprehensive assessment of requirements, the Board have re-appointed Pandal Group Ltd as Investment Manager for the Fund, and agreed:

- a revised investment portfolio to meet the performance objectives of the Fund and provide diversification benefits,
- a dynamic and strategic asset allocation model,
- a reduction in fees and to minimise transaction costs,
- to maintain investments in sustainable and ethical Funds,
- to continue to improve reporting on performance, market and ethical investments.

Administration Review

In 2019, the Long Service Leave Board also undertook a review of the administration services provided by the General Synod Office, to provide clarity on the cost effectiveness and efficiency of the services provided, the clarity of contracted services levels agreed, and to identify opportunities for improvement. The Long Service Leave Board appointed Grant Thornton Australia Ltd to undertake this review. This review included an online customer satisfaction survey that was sent to all Diocesan Fund Administration contacts nationally, as well as one-on-one interviews with Board members and the Diocese Fund Administration contacts for the 5 Metropolitan Dioceses and the Diocese of Canberra/Goulburn.

The key finding of the review was that whilst stakeholders were satisfied with the current quality of services, there was broad consensus that efficiency and quality could be improved by the greater use of technology as currently there is extensive use of manual processes. As a result, the Board have agreed a program of improvement projects to be delivered in stages over the next 2-3 years. The Board also reviewed the management and administration services provided by the General Synod Office and have accepted a proposal by the General Synod Office to continue as the Fund Administrator with a revised fee structure.

During 2021 the Board has investigated new technology options. After an extensive review a software provider has been selected, who specialises in the portable long service leave space. It is anticipated that a contract will be signed in the first part of 2022. The implementation should be completed in late 2022 with a go live date of late 2022.

GOVERNANCE

Long Service Leave Board

The Long Service Leave Board, as constituted under Part II of the Long Service Leave Canon 2010, is responsible for the stewardship of the Fund and its long-term sustainability. 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.

Clause 3. (2) (d) of the Long Service Leave Canon permits the Board to appoint two members of the Board. Mrs Leeanne Zamagias was appointed in accordance with this provision in November 2019. Mrs Zamagias, then Registrar of the Diocese of the Northern Territory, was appointed for a period of three years, a period spanning the next General Synod. The Board Effectiveness Review had recommended that the Board make use of the provision to assist in

providing continuity of Board membership following General Synod elections. As noted below four of the seven elected members of the Board retire at this General Synod, and although three are eligible for re-election it is likely that only one person will make themselves available.

The members of the Long Service Leave Board (the Board) as at 31 December 2021 were as follows:

	Date of Appointment
Bishop Allan Ewing (House of Bishops)	3 July 2014
Reverend Robert Weekes (House of Clergy)	4 July 2014
Reverend Dr Andrew Ford (House of Clergy)	7 September 2017
Mr Douglas Marr (House of Laity)	7 October 2004
Mr Christopher Nelson (House of Laity)	7 September 2017
Mr Allan Thomson (House of Laity)	26 July 2001
Mrs Leeanne Zamagias (Board Appointment)	29 November 2019
	Date of Resignation
Mr James Flavin (House of Laity)	11 May 2021

The terms of appointment of Bishop Ewing, Reverend Weekes, and Mr Thomson expire at this Eighteenth Session of General Synod. There is a vacancy due to Mr James Flavin's resignation. Reverend Weekes and Mr Thomson are available for re-election.

The Board has established an Audit & Risk Committee to assist with the execution of its functions.

Advisors

The Board has appointed the following advisors:

- **Actuary** – Mr David O'Keefe FIAA, ALEA Actuarial Consulting Pty Ltd.
The Canon requires the Board to procure the advice of an Actuary for the exercise of all its powers that require actuarial knowledge or judgement
- **Asset Consultant** – Mr Sean McGing FIAA, McGing Advisory and Actuarial.
The Asset Consultant monitors and advises on the suitability and performance of the Fund's investments, and on risk management issues.
- **Investment Manager** – Pandal Group Ltd.
The Fund's monies are invested in an investment portfolio comprised of a mix of sustainable 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.

Administration

The Board engages the services of the General Synod Office of the Anglican Church of Australia to administer the Fund. The General Synod Office is responsible for the day-to-day operation and management of the Fund. 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.

FUND OVERVIEW**Notional Stipend**

The Notional Stipend is reviewed annually by the Board. The Standing Committee of General Synod upon advice by the Board approves the rate of the Notional Stipend which is used to determine the contributions to the Fund and the amount paid for long service leave taken.

The Notional Stipend and Contribution Rates for the 2014 to 2021 reporting periods are listed in the table below:

Year	Notional Stipend (\$)	Change (%)	Contributions per Person per Annum (\$)	Change (%)
2014	67,871	-	1,320	-
2015	69,435	2.3	1,460	10.6
2016	71,457	2.9	1,500	2.7
2017	72,439	1.4	1,524	1.6
2018	72,964	0.7	1,536	0.8
2019	74,399	2.0	1,560	1.6
2020	75,822	1.9	1,596	2.3
2021	76,134	0.4	1,596	-
2022	77,922	0.2	1,596	-

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 2017 to 31 December 2017, the sabbatical allowance was 70%. Since 1 January 2018, the sabbatical allowance has been maintained at 80%.

Investments

The Fund's investment objective 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."

The Fund's monies are invested in an investment portfolio managed by Pandal Group Limited with oversight provided by McGing Advisory & Actuarial. The Fund's investment portfolio, previously a combination of several asset classes, has been transitioned to a mix of two investment funds, being the Pandal Sustainable Balanced Fund and the Pandal Sustainable Conservative Funds, consistent with the Board's approved solution of a 60% growth and 40% defensive (60/40) balance.

As at 31 December 2021, the mix held to achieve the 60/40 balance is 74% in the Sustainable Balanced Fund and 26% in the Sustainable Conservative Fund.

The asset allocation of the Fund's investments in Pandal's Sustainable Funds at 31 December 2021 was as follows:

	Actual (%)	Benchmark (%)	Actual vs Benchmark (%)
Percentage Invested in Approved Funds			
Pendal Sustainable Balanced Fund	73.6	68.7	5.0
Pendal Sustainable Growth Fund	26.44	31.3	-5.0
Growth Assets Weighted Contribution in Approved Funds			
Pendal Sustainable Balanced Fund	53.17	-	-
Pendal Sustainable Growth Fund	8.59	-	-
Total Growth Assets in ALSLF	61.76	60.0	1.2
Weight Limits for Rebalancing			
Upper limit for Growth		65.0	
Rebalancing upper limit for Growth		62.5	
Rebalancing lower limit for Growth		57.5	
Lower limit for Growth		55.0	

The fair value of and returns on the Fund investments since 2014 were:

Year	Value of Investments (\$'000)	Investment Returns (%)
2014	37,816	11.0
2015	37,938	6.2
2016	38,786	7.0
2017	40,975	8.8
2018	38,472	-0.9
2019	42,656	17.6
2020	44,445	4.9
2021	50,029	15.0

Benefits Paid

The cost of participants' long service leave benefits is met from two sources – contributions paid into the Fund and investment earnings achieved on the Fund's assets.

The contributions received and investment earnings compared to long service leave benefits paid to participants for the 2014 to 2021 reporting periods are summarised below:

Year	Contributions Received (\$'000)	Investment Earnings (\$'000)	Benefits Paid (\$'000)	Cash Surplus / (Deficit) (\$'000)
2014	2,351	2,031	3,800	582
2015	2,570	2,147	3,869	848
2016	2,630	2,000	3,994	636
2017	2,557	2,224	3,980	801
2018	2,614	1,683	4,477	(180)
2019	2,563	1,718	4,544	(263)
2020	2,558	1,602	2,372	1,788
2021	2,675	4,341	3,063	3,953

Note: Cash Surplus is before administration expenses and management fees.

The Fund adopts a long-term investment strategy which means that favourable earnings over the last few years have contributed to the Fund's surplus assets, which manages the risk when there are periods where investment earnings are more volatile or where benefits paid to participants are high.

Valuation

A valuation (for accounting purposes) 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 disclosed in the annual report of the Fund.

The value of the Fund (for accounting purposes) is as follows:

	31 Dec 17 (\$'000)	31 Dec 18 (\$'000)	31 Dec 19 (\$'000)	31 Dec 20 (\$'000)	31 Dec 21 (\$'000)
Assets (<i>excl. LSL benefits due and payable</i>)	42,598	39,807	44,231	45,338	51,138
LSL Benefits payable (<i>from the actuarial valuation</i>)	31,473	31,422	34,107	36,156	36,615
Net Assets	11,125	8,385	10,124	9,182	14,523

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.

The Board has also adopted a program of biennial valuations (more detailed valuations for funding purposes) and quarterly financial updates to monitor the Fund's short-term and long-term solvency and financial strength.

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 GS18 Portal at www.anglican.org.au.

Date of Report: 31 January 2021

Annexure 1: Report on number of active participants

Annexure 2: Annual Financial Report at 31 December 2017

Annexure 3: Annual Financial Report at 31 December 2018

Annexure 4: Annual Financial Report at 31 December 2019

Annexure 5: Annual Financial Report at 31 December 2020

Annexure 6: Annual Financial Report at 31 December 2021

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	49	12	61
Armidale	35	1	36
Ballarat	10	6	16
Bathurst	18	1	19
Bendigo	23	14	37
Brisbane	102	26	128
Bunbury	18	6	24
Canberra and Goulburn	45	11	56
Gippsland	20	2	22
Grafton	25	9	34
Melbourne	191	67	258
The Murray	14	1	15
Newcastle	57	3	60
North Queensland	17	2	19
Northern Territory	8	4	12
North West Australia	13	4	17
Perth	74	18	92
Riverina	9	4	13
Rockhampton	10	2	12
Sydney	498	62	560
Tasmania	44	13	57
Wangaratta	13	-	13
Willochra	10	1	11
Sub-total	1,303	269	1,572
Participating Organisations			
Anglican Community Services t/as Anglicare	27	3	30
Australian Bush Missions (ABM)	1	-	1
Bush Church Aid (BCA)	6	2	8
CMS NSW	16	1	17
CMS WA	1	-	1
CMS VIC	3		3
Ridley College	6	4	10
Trinity Network of Churches	11	-	11
Total Active Participants	1,374	279	1,653



The Anglican
Church of
Australia

LONG SERVICE LEAVE FUND

ABN 53 579 792 912

ESTABLISHED BY CANON OF GENERAL SYNOD

ANNUAL REPORT **31 December 2017**

LONG SERVICE LEAVE FUND BOARD AND DIRECTORS OF TRUSTEE:

Ms L. Beagley (ceased 7 September 2017)
Bishop A.B. Ewing
Mr. J.W. Flavin
The Rev'd Dr A. Ford (appointed 7 September 2017)
Mr D.S. Marr
The Rev'd T.J. Mildenhall (ceased 7 September 2017)
Mr C. Nelson (appointed 7 September 2017)
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 Investment Management Limited
Level 15, 2 Chifley Square
Sydney NSW 2000

AUDITOR:

KPMG
Level 38, Tower Three
International Towers Sydney
300 Barangaroo Avenue
Sydney NSW 2000

ACTUARY:

Mr David O'Keefe
Alea Actuarial Consulting Pty Ltd
Level 10, 50 Clarence Street
Sydney NSW 2000

ASSET CONSULTANT:

Mr Sean McGing
McGing Advisory and Actuarial
Level 13, 160 Queen Street
Melbourne VIC 3000

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 financial position	13
Statement of changes in equity	14
Statement of cash flows	15
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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 2017****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 2017 and the independent auditor’s report thereon.

Chairman’s Report

During the year the Board concluded the resolution of a fundamental matter regarding the level of benefits provided by the Fund.

With the implementation of the 2015 Canon the accrual rate for leave increased from 1.0 week per completed year of service to 1.3 weeks. In 2015 the Board received actuarial advice that it would not be possible for the Fund to fund the increase in accrual at the same time as keeping the Sabbatical Allowance at 80% and without significant increase to the contribution required for each beneficiary. During 2016 and 2017 the Board worked with the Standing Committee of General Synod, and subsequently with General Synod to find a way of maintaining a Sabbatical Allowance at a rate of 80%. As an interim measure the Board proposed a staged reduction of Sabbatical Allowance. These proposals were accepted by the Standing Committee and the Allowance moved to 75% in 2016 and then 70% in 2017.

In 2017 General Synod accepted a revision of the Canon recommended by the Board, and the accrual rate was re-established at 1.0 week of service for each completed year of service. This enabled the Board to propose a restoration of the Sabbatical Allowance to 80% and this was accepted by Standing Committee in December 2017, to take effect from 1 January 2018.

These changes have had a significant impact on the calculation of Total Liability presented in the financial statements. The Total Liability of the Fund is a complex calculation which includes estimates of future service and future earnings of every person covered by the Fund. As such it includes an estimate of the timing of leave taken and exits from the Fund.

The change in entitlement to 1.3 weeks resulted in a reduction of the Total Liability as the actuarial assessment assumed that beneficiaries would take leave over a longer period. At 31 December 2014 this reduced the total liability by \$1.527 million as an extraordinary one-off adjustment. The Total Liability was also reduced by the Sabbatical Allowance changes in 2016 and 2017.

At the end of 2017 the calculation of the Total Liability recognizes the restoration of the leave accrual and Sabbatical Allowance rates to those which operated before 2015. This has resulted in an extraordinary, one-off, increase in Total Liability of \$3.131 million. Of this, \$1.789 million relates to the change in timing of benefit payment as the accrual changes from 1.3 weeks to 1.0 weeks, and \$1.342 million relates to the restoration of an 80% Sabbatical Allowance.

The accounts for the year show a deficit of \$2.364 million after deducting the change in valuation related to changes in entitlement of beneficiaries. The accumulated reserves of the Fund had previously benefited from the recalculations of 2014, 2015 and 2016; benefits which are now reversed as the 2017 calculations reflect the current rate of accrual and Sabbatical Allowance returning to those that existed prior to 1 January 2015.

The Board is confident that Total Liability accurately reflects the position of the Fund, and no substantial changes in entitlement or calculation are proposed or anticipated.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**For the year ended 31 December 2017****Long Service Leave Fund Board report (continued)****Investments**

The Fund's investments 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
2018	72,964	0.72	1,536	0.78

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 2017 amounted to \$2,363,617 (2016: loss of \$425,099).

The long service leave liability as at 31 December 2017 (\$31.473m) is 14% greater than was calculated in the prior year (\$27.592m).

This figure represents the estimated value as at 31 December 2017 of the future payment of benefits that have been accrued by participants up to that date.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**For the year ended 31 December 2017****Long Service Leave Fund Board report (continued)****Operating and financial review (continued)**

Item	Financial Impact over the year to 31 December 2017
<ul style="list-style-type: none"> A change in the level of “forward rate” yield curve assumed in the valuation of the liability which resulted in a slight increase in the LSL liability as at 31 December 2017; a change in the participants “in limbo” assumptions used in the valuation of the liability which resulted in a decrease in the LSL liability as at 31 December 2017; an increase in the Sabbatical Allowance from 70% to 80% effective from 1 January 2018 which resulted in an increase in the LSL liability as at 31 December 2017; a decrease in the entitlement accrual rate resulting from implementation of the LSL (Revision of Entitlement) Canon 2017 which results in an increase in the LSL liability as at 31 December 2017. 	approx. +\$3 million
<ul style="list-style-type: none"> The payment of LSL benefits to participants during the year which resulted in a reduction in the LSL liability as at 31 December 2017. 	approx. -\$3.9 million

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 2017
<ul style="list-style-type: none"> The increase in the Notional Stipend (0.7% per annum) was less than assumed previously (3.0% per annum) resulted in a decrease in the LSL liability as at 31 December 2017. 	approx. -\$0.2 million

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**For the year ended 31 December 2017****Long Service Leave Fund Board report (continued)****Operating and financial review (continued)**

Item	Financial Impact over the year to 31 December 2017
<ul style="list-style-type: none"> • The accrual of further LSL benefit entitlements for participants through the year which resulted in an increase in the LSL liability as at 31 December 2017 • The effect of a variety of factors that generally have only a relatively small financial impact. 	approx. +\$4.9 million

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 2017****Long Service Leave Fund Board report (continued)****Indemnification and insurance of officers*****Indemnification***

During the financial year the Fund paid \$Nil (2016: \$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 22nd day of May 2018.



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 2017, 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 (as amended in 2017)*.

The **Financial Report** comprises:

- Statement of financial position as at 31 December 2017
- 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 amended in 2017)*.

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 Leave 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 (as amended in 2017)*.
- 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/ar4.pdf. This description forms part of our Auditor's Report.

A handwritten signature in blue ink, appearing to read 'KPMG'.

KPMG

A handwritten signature in blue ink, appearing to read 'Cameron Roan'.

Cameron Roan
Partner

Sydney

22 May 2018

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 12 to 32, 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 2017 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 22nd day of May 2018

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 2017

	Notes	2017 \$	2016 \$
Revenue			
Contribution revenue	11	2,556,988	2,630,347
Income from investments	9	2,224,293	2,000,269
Gain on sale of investments		525,806	2,540,059
Net change in fair value of financial assets		656,360	(1,962,924)
Expenses			
Administrative expenses	10	(466,182)	(479,262)
Increase in value of long service leave liability	8	<u>(7,860,882)</u>	<u>(5,153,588)</u>
Loss for the period		<u>(2,363,617)</u>	<u>(425,099)</u>
Other comprehensive income		<u>-</u>	<u>-</u>
Total comprehensive loss for the period		<u>(2,363,617)</u>	<u>(425,099)</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 16 to 32.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Statement of financial position

As at 31 December 2017

	Notes	2017 \$	2016 \$
Assets			
Current Assets			
Cash and cash equivalents	4	243,471	237,468
Financial assets at fair value	6	40,974,532	38,786,183
Trade and other receivables	5	<u>1,380,403</u>	<u>1,557,006</u>
Total current assets		<u>42,598,406</u>	<u>40,580,657</u>
Total assets		<u>42,598,406</u>	<u>40,580,657</u>
Liabilities			
Current liabilities			
Trade and other payables	7	65,352	66,849
Financial liabilities at fair value	6	556,742	54,880
Long service leave benefits	8	<u>4,318,000</u>	<u>4,145,000</u>
Total current liabilities		<u>4,940,094</u>	<u>4,266,729</u>
Non-current liabilities			
Long service leave benefits	8	<u>27,155,072</u>	<u>23,447,071</u>
Total non-current liabilities		<u>27,155,072</u>	<u>23,447,071</u>
Total liabilities		<u>32,095,166</u>	<u>27,713,800</u>
Net assets		<u>10,503,240</u>	<u>12,866,857</u>
Accumulated funds		<u>10,503,240</u>	<u>12,866,857</u>
Total accumulated funds		<u>10,503,240</u>	<u>12,866,857</u>

The statement of financial position is to be read in conjunction with the notes to the financial statements set out on pages 16 to 32.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Statement of changes in equity

For the year ended 31 December 2017

	Accumulated Funds	Total
	\$	\$
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>
Balance at 1 January 2017	12,866,857	12,866,857
Total comprehensive income for the period		
Net loss for the period	(2,363,617)	(2,363,617)
Balance at 31 December 2017	<u>10,503,240</u>	<u>10,503,240</u>

The statement of changes in equity is to be read in conjunction with the notes to the financial statements set out on pages 16 to 32.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Statement of cash flows

For the year ended 31 December 2017

	Notes	2017 \$	2016 \$
Cash flows from operating activities			
Cash receipts in the course of operations		3,493,568	2,175,907
Cash payments in the course of operations		<u>(4,442,980)</u>	<u>(4,472,094)</u>
Cash used in operations		(949,412)	(2,296,187)
Distributions from investments		<u>1,601,253</u>	<u>2,577,086</u>
Net cash from operating activities	13	<u>651,841</u>	<u>280,899</u>
Cash flows from investing activities			
Payments for purchase of investments		(7,757,815)	(31,527,430)
Proceeds from sale of investments		<u>7,111,977</u>	<u>31,310,965</u>
Net cash used in investing activities		<u>(645,838)</u>	<u>(216,465)</u>
Net increase in cash held		6,003	64,434
Cash at the beginning of the financial year		<u>237,468</u>	<u>173,034</u>
Cash at the end of the financial year	4	<u>243,471</u>	<u>237,468</u>

The statement of cash flows is to be read in conjunction with the notes to the financial statements set out on pages 16 to 32.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements

For the year ended 31 December 2017

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 2017.

The financial report was authorised for issue by the Board on 22 May 2018.

(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 2017

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 2017****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 2017

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 2017

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 2017

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 2017

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 Fund.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2017

	2017	2016
	\$	\$
4 Cash and cash equivalents		
Cash at bank	243,471	237,468
	<u>243,471</u>	<u>237,468</u>
	2017	2016
	\$	\$
5 Trade and other receivables		
Current		
Accrued income	459,526	357,352
Contributions due	620,759	519,896
Securities sold but not yet settled	-	220,992
Recoverable GST receivable	893	1,891
Franking credit refunds due	95,263	256,984
Prepaid expense	(2,174)	2,406
BT bank account	206,136	197,485
	<u>1,380,403</u>	<u>1,557,006</u>

None of the above receivables are 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.

	2017	2016
	\$	\$
Financial assets		
Current		
Units in cash trust	3,933,349	5,580,670
Australian fixed interest	8,598,888	9,444,831
International fixed interest	2,556,978	2,266,524
Australian real estate	3,990,041	3,943,994
Australian shares	14,603,782	11,689,469
International shares	7,291,494	5,860,695
	<u>40,974,532</u>	<u>38,786,183</u>
Financial liabilities		
Current		
Foreign exchange forward contracts	556,742	54,880

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2017

	2017	2016
	\$	\$
7 Trade and other payables		
Actuarial review	14,820	-
Audit fee	48,500	47,000
Sundry creditors	2,032	19,849
	<u>65,352</u>	<u>66,849</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 2017 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:	2017	2016
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 2017 (% per annum)

<i>Year</i>	<i>Forward Discount Rate (per annum)</i>
1	1.7%
5	3.0%
10	3.1%
15	3.8%
20	4.4%

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2017

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 2017 the salary growth rate was determined to be 3.0% per annum.

Demographic Assumptions:

All participants are expected to retire on or before their 80th birthday.

A sample of the rates of exit from the Fund used for active participants are as follows:

Rates of exit from the Fund assumed (%)

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	5.9	2.9	5.9
61 to 65	6.3	15.1	6.3	15.1
66 to 70+	19.7	39.3	19.7	39.3

Leave taken in service

The following rates of the taking of leave whilst remaining in service (weeks per annum) were used.

Rates of leave taken in service assumed (weeks per annum)

<i>Age</i>	<i>Male</i>	<i>Female</i>
Under 40	0.43	0.50
40-44	1.17	1.08
45-49	0.81	1.44
50-54	0.90	1.17
55-59	0.99	1.26
60-64	1.53	1.53
65-69	2.52	1.71
70 and over	2.80	3.50

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2017

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 2017 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 2017, are set out below:

Sensitivity results

	<i>Change</i> <i>\$'000</i>	<i>Change</i> <i>%</i>
Total LSL liability as at 31 December 2017	31,473	
<i>Sensitivity analysis - change in the net liability due to:</i>		
Notional Stipend increase - 0.5% higher	1,064	3.4%
Notional Stipend increase - 0.5% lower	(1,009)	(3.2%)
Discount rate - 0.5% higher	(991)	(3.2%)
Discount rate - 0.5% lower	1,056	3.4%
Rates of exit - 15% higher	(1,218)	(3.9%)
Rates of exit - 15% lower	1,360	4.3%
Rate of leave taken - 10% higher	955	3.0%
Rate of leave taken - 10% lower	(1,322)	(4.2%)

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**Notes to the financial statements (continued)****For the year ended 31 December 2017****8 Liability for long service leave benefits payable (continued)**

	Notes	2017 \$	2016 \$
Liability for past service as at 1 January		27,592,071	26,432,071
Less: Leave paid	12	(2,505,262)	(2,436,758)
Less: sabbatical allowance paid	12	(1,474,619)	(1,556,830)
Increase in value of past service liability		7,860,882	5,153,588
Liability for past service at 31 December		<u>31,473,072</u>	<u>27,592,071</u>
Liability is split between amounts expected to be settled:			
No more than twelve months after the reporting period		4,318,000	4,145,000
More than twelve months after the reporting period		27,155,072	23,447,071
Liability for past service at 31 December		<u>31,473,072</u>	<u>27,592,071</u>

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2017

	2017	2016
	\$	\$
9 Income from investments		
Interest income from operating bank account	2,280	1,528
Franking credit income	228,328	85,694
Dividends	86,866	126,117
Australian fixed interest	103,975	376,232
International fixed interest	30,948	158,305
Australian real estate	215,845	154,101
Australian shares	1,337,486	785,219
International shares	204,082	288,937
Derivatives – FEC Gains	14,483	24,136
	<u>2,224,293</u>	<u>2,000,269</u>

	2017	2016
	\$	\$
10 Administrative expenses		
Administration expenses	316	47
Audit Fees	48,500	47,000
Actuarial valuation	27,306	16,486
Bank charges	129	104
Computer Software	2,120	-
Consultants Fees	14,630	20,255
Legal Expenses	-	6,527
Management fee – General Synod Office	359,040	349,935
BT Investments Management fees	(405)	25,212
Storage costs	5,585	5,462
Board and committee expenses	346	594
Traveling expenses - Board Members	8,615	7,640
	<u>466,182</u>	<u>479,262</u>

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**Notes to the financial statements (continued)****For the year ended 31 December 2017****11 Contributions from participating organisations**

	2017	2016
	\$	\$
Adelaide	99,687	101,372
Armidale	61,400	78,310
Ballarat	30,185	29,372
Bathurst	29,535	26,970
Bendigo	37,569	39,465
Brisbane	215,552	232,077
Bunbury	38,443	38,384
Canberra & Goulburn	103,593	106,445
Gippsland	44,614	47,364
Grafton	45,538	47,498
Melbourne	371,643	367,139
The Murray	17,454	15,684
Newcastle	106,209	105,959
North Queensland	29,639	31,700
Northern Territory	12,062	10,771
North West Australia	31,668	32,669
Perth	158,569	163,704
Riverina	16,390	13,562
Rockhampton	17,007	18,393
Sydney	909,403	939,903
Tasmania	57,986	58,727
Wangaratta	25,480	28,500
Willochra	15,291	19,909
Sub Total – Dioceses	<u>2,474,917</u>	<u>2,553,877</u>
ABM Missionaries	3,048	3,000
Bush Church Aid	13,060	11,250
CMS NSW	28,535	17,459
CMS WA	1,040	1,500
Ridley College	17,602	13,271
Trinity Network of Churches	18,786	29,990
	<u>2,556,988</u>	<u>2,630,347</u>

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**Notes to the financial statements (continued)****For the year ended 31 December 2017****12 Entitlements paid through participating organisations**

	Leave		Sabbatical Allowance	
	2017	2016	2017	2016
	\$	\$	\$	\$
Adelaide	29,778	25,047	14,587	13,346
Armidale	14,689	38,704	9,634	17,457
Ballarat	60,820	17,864	35,981	13,361
Bathurst	13,158	19,630	-	13,361
Bendigo	43,608	26,109	26,404	19,528
Brisbane	293,381	194,125	163,229	126,910
Bunbury	67,506	48,415	39,256	33,918
Canberra & Goulburn	181,209	77,514	128,038	53,446
Gippsland	37,404	19,663	17,547	12,334
Grafton	30,647	59,329	21,394	43,168
Melbourne	323,782	431,556	200,469	251,476
The Murray	-	32,199	-	17,473
Newcastle	113,047	142,611	48,312	92,550
North Queensland	85,272	31,311	51,835	-
Northern Territory	-	14,365	-	6,167
North West Australia	70,588	21,987	46,203	16,445
Perth	214,641	271,914	87,858	174,166
Riverina	48,178	13,008	31,119	9,250
Rockhampton	6,965	13,742	4,862	10,278
Sydney	677,685	807,046	435,538	557,759
Tasmania	51,960	25,627	29,174	10,088
Wangaratta	72,906	43,334	36,388	30,834
Willochra	11,616	8,245	6,807	6,167
Sub Total – Dioceses	<u>2,448,840</u>	<u>2,383,345</u>	<u>1,434,635</u>	<u>1,529,482</u>
Bush Church Aid	9,751	-	6,807	-
CMS NSW	12,538	23,044	8,753	5,139
CMS WA	8,917	-	4,862	-
Ridley College	-	6,871	-	5,139
Trinity Network of Churches	<u>25,216</u>	<u>23,498</u>	<u>19,562</u>	<u>17,070</u>
	<u>2,505,262</u>	<u>2,436,758</u>	<u>1,474,619</u>	<u>1,556,830</u>

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2017

	2017	2016
	\$	\$
13 Reconciliation of cash flows from operating activities		
Cash flows from operating activities		
Net deficit for the period	(2,363,617)	(425,099)
Gain on sale of investments	(525,806)	(2,540,059)
Change in fair value of financial assets	(656,360)	2,017,804
Change in fair value of financial liabilities	(500,305)	(54,880)
Change in value of defined benefit liabilities	7,860,882	5,153,588
Net cash provided by operating activities before changes in assets and liabilities	3,814,794	4,151,354
Change in trade and other receivables	308,962	116,949
Change in other assets	4,579	5,427
Change in trade and other payables	503,387	757
Change in provisions and employee benefits	(3,979,881)	(3,993,588)
Net cash provided by operating activities	651,841	280,899

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 (ceased 7 September 2017)
 Bishop A.B Ewing
 Mr. J.W. Flavin
 The Rev'd Andrew Ford (appointed 7 September 2017)
 Mr D.S. Marr
 The Venerable T.J. Mildenhall (ceased 7 September 2017)
 Mr Christopher Nelson (appointed 7 September 2017)
 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 2017

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 2017 quarter contributions were not due until 14 January 2018. 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.



The Anglican
Church of
Australia

LONG SERVICE LEAVE FUND

ABN 53 579 792 912

ESTABLISHED BY CANON OF GENERAL SYNOD

ANNUAL REPORT **31 December 2018**

LONG SERVICE LEAVE FUND BOARD AND DIRECTORS OF TRUSTEE:

Bishop A.B. Ewing
Mr J.W. Flavin
The Rev'd A. Ford
Mr D.S. Marr
Mr C.H. Nelson
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:

Pendal Group Limited
(Formerly known as BT Investment Management Limited)
Level 15, 2 Chifley Square
Sydney NSW 2000

AUDITOR:

KPMG
Level 38, Tower Three
International Towers Sydney
300 Barangaroo Avenue
Sydney NSW 2000

ACTUARY:

Mr David O'Keefe
Alea Actuarial Consulting Pty Ltd
Level 10, 50 Clarence Street
Sydney NSW 2000

ASSET CONSULTANT:

Mr Sean McGing
McGing Advisory and Actuarial
Level 13, 160 Queen Street
Melbourne VIC 3000

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	14
Statement of cash flows	15
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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 2018****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 2018 and the independent auditor's report thereon.

Key Concerns

During the year the Fund received \$2.614 million from contributing members, and paid \$4.477 million to fund long service leave. The Fund is able to provide this benefit by utilising investment income and a real increase in the value of investments.

The results for the year ended 31 December 2018 show a loss for the year of \$2.665 million this follows a loss of \$2.364 million in the year ended 31 December 2017. As the combined deficit for the two years is more than \$5 million, an explanation of some aspects of the Fund's results will be helpful.

The Fund has an investment strategy which has as an objective long-term increase in real terms of 3.5% each year. This strategy is one of managed risk, with an expectation of short term losses in two of every seven years. However, as the purpose of the Fund is to provide long service leave payments for many years ahead short term losses are not a major concern, provided the long term return on investments is above the 3.5% target rate.

In 2018 investments experienced a short term reduction in value during the final quarter of the year, resulting in a negative change in the fair value of the financial assets of \$2,433,763. Fortunately, at the time of writing, all of this negative change has now been eliminated as the stock markets have regained their lost value.

In 2017 the Board reported on the financial impact of a fundamental change in the level of benefits provided by the Fund. As explained in that Report, the deficit of \$2.364 million was generated when beneficiary entitlements reverted to those in effect prior to the implementation of the 2015 Canon. This had the effect of reversing any increases in reserves in the years ended 31 December 2014, 2015 and 2016.

The Board continues to be confident that the Total Liability accurately reflects the position of the Fund, and no substantial changes in entitlement or contribution are proposed or anticipated.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**For the year ended 31 December 2018****Investments**

The Fund's investments continued to be managed by Pandal Group Limited (Formerly known as BT Investment Management 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
2018	72,964	0.72	1,536	0.78
2019	74,399	1.97	1,560	1.56

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 Pandal 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 2018 amounted to \$2,665,076 (2017: loss of \$2,363,617). This loss included a loss recognised on the fair value of financial assets of \$2,433,763 due to the return of more volatile conditions in global equity markets during the quarter ended 31 December 2018.

The long service leave liability as at 31 December 2018 (\$31.422m) is estimated to be approximately 0.2% less than was calculated in the prior year (\$31.473m). This change reflects a number of matters, including:

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**For the year ended 31 December 2018****Long Service Leave Fund Board report (continued)****Operating and financial review (continued)**

Item	Financial Impact over the year to 31 December 2018
<ul style="list-style-type: none"> a change in the level of "forward rate" yield curve assumed in the valuation of the liability which resulted in an increase in the LSL liability as at 31 December 2018; the accrual of further LSL benefit entitlements for participants during the year which resulted in an increase in the LSL liability as at 31 December 2018; the time effect of the valuation methodology – i.e. generally participants are one (1) year older as at 31 December 2018, and so one (1) year closer to the time when a benefit may be paid – i.e. there is less of a discount applicable to such future benefits. This resulted in an increase in the LSL liability as at 31 December 2018. a refinement of the valuation model adopting a slightly less conservative approach to the timing of future expected increases in Notional Stipend which resulted in a reduction in the LSL liability as at 31 December 2018. 	approx. +\$4.4 million
<ul style="list-style-type: none"> payment of LSL benefits to participants during the year (including the Sabbatical Allowance where appropriate) which resulted in a reduction in the LSL liability as at 31 December 2018. 	approx. -\$4.4 million

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 2018
<ul style="list-style-type: none"> The increase in the Notional Stipend (2.0% per annum) which was less than assumed previously (3.0% per annum) resulted in a decrease in the LSL liability as at 31 December 2018. 	approx. +\$0.05 million

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**For the year ended 31 December 2018****Long Service Leave Fund Board report (continued)****Operating and financial review (continued)****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. The 3 months to March 2019 has seen an improvement in the global equity markets since its low in December 2018. As at 31 March 2019 the valuation of the Fund's investments since 31 December 2018 has increased from \$38,471,593 to \$42,032,995, effectively offsetting the loss recognised on the fair value of financial assets for 2018.

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 2018

Long Service Leave Fund Board report (continued)

Indemnification and insurance of officers

Indemnification

During the financial year the Fund paid \$Nil (2017: \$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 *7th* day of *May* 2019.



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 2018, 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* (as amended in 2017).

The **Financial Report** comprises:

- Statement of financial position as at 31 December 2018
- 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 amended in 2017).

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 (as amended in 2017)*.
- 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/ar4.pdf. This description forms part of our Auditor's Report.

A handwritten signature in black ink that reads 'KPMG'.

KPMG

A handwritten signature in black ink that reads 'Cameron Roan'.

Cameron Roan
Partner

Sydney

07 May 2019

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**For the year ended 31 December 2018****Long Service Leave Fund Board declaration**

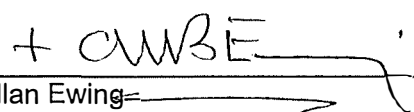
In the opinion of the Board of the Anglican Church of Australia Long Service Leave Fund

- (a) the Long Service Leave Fund is a reporting entity;
- (b) the financial statements and notes thereto, set out on pages 12 to 38, 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 2018 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 11 day of May 2019.

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 2018

	Notes	2018 \$	2017 \$
Revenue			
Contribution revenue	11	2,614,249	2,556,988
Income from investments	9	1,683,543	2,224,293
Gain on sale of investments		394,682	525,806
Net change in fair value of financial assets		(2,433,763)	656,360
Expenses			
Administrative expenses	10	(497,287)	(466,182)
Increase in value of long service leave liability	8	<u>(4,426,500)</u>	<u>(7,860,882)</u>
Loss for the period		<u>(2,665,076)</u>	<u>(2,363,617)</u>
Other comprehensive income		<u>-</u>	<u>-</u>
Total comprehensive loss for the period		<u><u>(2,665,076)</u></u>	<u><u>(2,363,617)</u></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 16 to 38.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Statement of financial position

As at 31 December 2018

	Notes	2018 \$	2017 \$
Assets			
Current Assets			
Cash and cash equivalents	4	74,222	243,471
Financial assets at fair value	6	38,471,593	40,974,532
Trade and other receivables	5	1,261,259	1,380,403
Total current assets		<u>39,807,074</u>	<u>42,598,406</u>
Total assets		<u>39,807,074</u>	<u>42,598,406</u>
Liabilities			
Current liabilities			
Trade and other payables	7	72,417	65,352
Financial liabilities at fair value	6	474,423	556,742
Long service leave benefits	8	4,209,000	4,318,000
Total current liabilities		<u>4,755,840</u>	<u>4,940,094</u>
Non-current liabilities			
Long service leave benefits	8	27,213,070	27,155,072
Total non-current liabilities		<u>27,213,070</u>	<u>27,155,072</u>
Total liabilities		<u>31,968,910</u>	<u>32,095,166</u>
Net assets		<u>7,838,164</u>	<u>10,503,240</u>
Accumulated funds		<u>7,838,164</u>	<u>10,503,240</u>
Total accumulated funds		<u>7,838,164</u>	<u>10,503,240</u>

The statement of financial position is to be read in conjunction with the notes to the financial statements set out on pages 16 to 38.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Statement of changes in equity

	Accumulated Funds	Total
	\$	\$
Balance at 1 January 2017	12,866,857	13,291,956
Total comprehensive income for the period		
Net loss for the period	(2,363,617)	(425,099)
Balance at 31 December 2017	<u>10,503,240</u>	<u>12,866,857</u>
Balance at 1 January 2018	10,503,240	12,866,857
Total comprehensive income for the period		
Net loss for the period	(2,665,076)	(2,363,617)
Balance at 31 December 2018	<u>7,838,164</u>	<u>10,503,240</u>

The statement of changes in equity is to be read in conjunction with the notes to the financial statements set out on pages 16 to 38.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**Statement of cash flows****For the year ended 31 December 2018**

	Notes	2018	2017
		\$	\$
Cash flows from operating activities			
Cash receipts in the course of operations		3,294,580	3,493,568
Cash payments in the course of operations		<u>(4,966,557)</u>	<u>(4,442,980)</u>
Cash used in operations		<u>(1,671,977)</u>	<u>(949,412)</u>
Distributions from investments		<u>1,068,131</u>	<u>1,601,253</u>
Net cash from operating activities	13	<u>(603,846)</u>	<u>651,841</u>
Cash flows from investing activities			
Payments for purchase of investments		(5,687,531)	(7,757,815)
Proceeds from sale of investments		<u>6,292,612</u>	<u>7,111,977</u>
Net cash from investing activities		<u>605,081</u>	<u>(645,838)</u>
Net increase/(decrease) in cash held		(169,249)	6,003
Cash at the beginning of the financial year		<u>243,471</u>	<u>237,468</u>
Cash at the end of the financial year	4	<u>74,222</u>	<u>243,471</u>

The statement of cash flows is to be read in conjunction with the notes to the financial statements set out on pages 16 to 38.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements

For the year ended 31 December 2018

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 2017.

The financial report was authorised for issue by the Board on *7th May* 2019.

(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 2018

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 2018

3 Significant accounting policies (continued)

(b) Financial instruments

A financial instrument is any contract that gives rise to a financial asset of one entity and a financial liability or equity instrument of another entity.

Policy applicable for 1 January 2017 to 31 December 2017

Initial recognition and measurement

Financial assets and financial liabilities are recognised when the entity becomes a party to the contractual provisions to the instrument. For financial assets, this is equivalent to the date that the Company commits itself to either the purchase or sale of the asset (i.e. trade date accounting is adopted).

Financial instruments are initially measured at fair value plus transaction costs, except where the instrument is classified "at fair value through profit or loss", in which case transaction costs are expensed to profit or loss immediately.

Classification and subsequent measurement

Financial instruments are subsequently measured at fair value, amortised cost using the effective interest method, or cost.

Amortised cost is calculated as the amount at which the financial asset or financial liability is measured at initial recognition less principal repayments and any reduction for impairment and adjusted for any cumulative amortisation of the difference between that initial amount and the maturity amount calculated using the effective interest method.

The effective interest method is used to allocate interest income or interest expense over the relevant period and is equivalent to the rate that discounts estimated future cash payments or receipts (including fees, transaction costs and other premiums or discounts) over the expected life (or when this cannot be reliably predicted, the contractual term) of the financial instrument to the net carrying amount of the financial asset or financial liability.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2018

3 Significant accounting policies (continued)

(b) Financial instruments (continued)

Revisions to expected future net cash flows will necessitate an adjustment to the carrying amount with a consequential recognition of an income or expense item in profit or loss.

The company does not designate any interests in subsidiaries, associates or joint ventures as being subject to the requirements of accounting standards specifically applicable to financial instruments.

Financial assets at fair value through profit or loss

Financial assets are classified as "fair value through profit or loss" when they are held for trading for the purpose of short-term profit taking, derivatives not held for hedging purposes, or when they are designated as such to avoid an accounting mismatch or to enable performance evaluation where a group of financial assets is managed by key management personnel on a fair value basis in accordance with a documented risk management or investment strategy. Such assets are subsequently measured at fair value with changes in carrying amount being included in profit or loss.

Loans and receivables

Loans and receivables are non-derivative financial assets with fixed or determinable payments that are not quoted in an active market and are subsequently measured at amortised cost. Gains or losses are recognised in profit or loss through the amortisation process and when the financial asset is derecognised.

Financial liabilities

Non-derivative financial liabilities other than financial guarantees are subsequently measured at amortised cost. Gains or losses are recognised in profit or loss through the amortisation process and when the financial liability is derecognised.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2018

3 Significant accounting policies (continued)

(b) Financial instruments (continued)

Policy applicable for 1 January 2018 to 31 December 2018

AASB 9: Financial Instruments

AASB 9 *Financial Instruments* became effective for periods beginning on 1 January 2018, replacing the existing accounting requirements for financial instruments under AASB 139 *Financial Instruments: Recognition and Measurement*.

Classification

AASB 9 contains a new classification and measurement approach for financial assets that reflects the business model in which assets are managed and their cash flow characteristics.

AASB 9 contains three principal classification categories for financial assets: measured at amortised cost, fair value through other comprehensive income (FVOCI) and fair value through profit or loss (FVTPL). The standard eliminates the existing categories of held to maturity, loans and receivables and available for sale.

The new standard retains the existing requirements for the classification of financial liabilities. Generally, all fair value changes of liabilities designated as at FVTPL are recognised in profit or loss. However, the new standard requires that the amount of change in the fair value that is attributable to changes in the credit risk of the liability is presented in OCI, while the remaining amount of change in the fair value is presented in profit or loss.

Impairment

AASB 9 applies a forward-looking 'expected credit loss' (ECL) model. This will require considerable judgement about how changes in economic factors affect ECLs, which will be determined on a probability-weighted basis.

The new impairment model will apply to financial assets measured at amortised cost or FVOCI, except for investments in equity instruments, and to contract assets.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2018

3 Significant accounting policies (continued)

(b) Financial instruments (continued)

Under AASB 9, loss allowances will be measured on either of the following issues:

- 12-month ECLs: these are ECLs that result from possible default events within the 12 months after the reporting date; and
- lifetime ECLs: these are ECLs that result from all possible default events over the expected life of a financial instrument.

Lifetime ECL measurement applies if the credit risk of a financial asset at the reporting date has increased significantly since initial recognition and 12-month ECL measurement applies if it has not. Any entity may determine that a financial asset's credit risk has not increased significantly if the asset has low credit risk at the reporting period. However, lifetime ECL measurement always applies for trade receivables and contract assets without a significant financing component.

The entity has applied AASB 9 retrospectively, with no material change to the carrying amount of its financial instruments when measured under the requirements of AASB 9. From a classification perspective, there was no impact to the entity's financial instruments as reflected in the table below.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2018

3 Significant accounting policies (continued)

(b) Financial instruments (continued)

The measurement bases of the entity's financial assets and liabilities under AASB 139 and AASB 9 are as follows:

1 January 2018 Asset/Liability	Measurement Category under	Measurement Category under	Carrying amount of
Cash & cash equivalents	Loans & receivables	Financial assets at amortised cost	74,222
Trade & other receivables	Loans & receivables	Financial assets at amortised cost	1,261,259
Trade & other payables	Financial liabilities at amortised cost	Financial liabilities at amortised cost	72,417
Financial assets at fair value	Financial assets recognised through profit or loss	Financial assets recognised through profit or loss	38,471,593

(i) Impairment of Financial Assets

A financial asset (or a group of financial assets) is deemed to be impaired if, and only if, there is objective evidence of impairment as a result of one or more events (a "loss event") having occurred, which has an impact on the estimated future cash flows of the financial asset(s).

In the case of financial assets carried at amortised cost, loss events may include: indications that the debtors or a group of debtors are experiencing significant financial difficulty, default or delinquency in interest or principal payments; indications that they will enter bankruptcy or other financial reorganisation; and changes in arrears or economic conditions that correlate with defaults.

For financial assets carried at amortised cost (including loans and receivables), a separate allowance account is used to reduce the carrying amount of financial assets impaired by credit losses. After having taken all possible measures of recovery, if management establishes that the carrying amount cannot be recovered by any means, at that point the written-off amounts are charged to the allowance account or the carrying amount of impaired financial assets is reduced directly if no impairment amount was previously recognised in the allowance account.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2018

3 Significant accounting policies (continued)

When the terms of financial assets that would otherwise have been past due or impaired have been renegotiated, the entity recognises the impairment for such financial assets by taking into account the original terms as if the terms have not been renegotiated so that the loss events that have occurred are duly considered.

(ii) Derecognition

Financial assets are derecognised when the contractual rights to receipt of cash flows expire or the asset is transferred to another party whereby the entity no longer has any significant continuing involvement in the risks and benefits associated with the asset. Financial liabilities are derecognised when the related obligations are discharged, cancelled or have expired. The difference between the carrying amount of the financial liability extinguished or transferred to another party and the fair value of consideration paid, including the transfer of non-cash assets or liabilities assumed, is recognised in profit or loss.

(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 2018

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) 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.

(i) 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 2018

3 Significant accounting policies (continued)

(j) Income tax

Under the provisions of the Income Tax Assessment Act 1997, the Fund is exempt from income tax.

(k) 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 2019, 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 Fund.

(l) Accounting Standards and Interpretations issued but not yet effective

Australian Accounting Standards and Interpretations that have recently been issued or amended but are not yet adopted by the entity for the annual reporting period ended 31 December 2018 are outlined in the table below:

Reference	Title	Nature of change	Application date of standard
AASB 15	Revenue from Contracts with Customers	The standard contains a single model that applies to contracts with customers and two approaches to recognising revenue: at a point in time or over time. The model features a contract-based five-step analysis of transactions to determine whether, how much and when revenue is recognised. The application of this standard to NFPs has been deferred by the AASB, to align with the application of AASB 1058 Income of Not-for-Profit Entities.	1 Jan 2019

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2018

3 Significant accounting policies (continued)

Reference	Title	Nature of change	Application date of standard
AASB 1058	Income of Not-for-Profit Entities	This Standard is applicable to transactions that do not arise from enforceable contracts with customers involving performance obligations.	1 Jan 2019
AASB 16	Leases	<p><i>Lessee:</i> Operating leases currently held by the company will need to be brought onto the statement of financial position, and the associated assets and liabilities will be recorded.</p> <p><i>Lessor:</i> AASB 16 substantially carries forward the lessor accounting requirements in AAB 117. Accordingly, a lessor continues to classify its leases as operating leases or finance leases, and to account for those two types of leases differently.</p>	1 Jan 2019

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2018

	2018	2017
	\$	\$
4 Cash and cash equivalents		
Cash at bank	74,222	243,471
	<u>74,222</u>	<u>243,471</u>

	2018	2017
	\$	\$
5 Trade and other receivables		
Current		
Accrued income	392,620	459,526
Contributions due	613,838	620,759
Recoverable GST receivable	4,166	893
Franking credit refunds due	61,274	95,263
Prepaid expense	(3,341)	(2,174)
Pendal liquid assets	192,702	206,136
	<u>1,261,259</u>	<u>1,380,403</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 Pendal in either direct equities or in unit trust and are designated as financial assets or liabilities at fair value through profit or loss.

	2018	2017
	\$	\$
Financial assets		
Current		
Units in cash trust	2,963,436	3,933,349
Australian fixed interest	9,880,740	8,598,888
International fixed interest	3,000,847	2,556,978
Australian real estate	3,733,736	3,990,041
Australian shares	13,104,793	14,603,782
International shares	5,788,041	7,291,494
	<u>38,471,593</u>	<u>40,974,532</u>
Financial liabilities		
Current		
Foreign exchange forward contracts	474,423	556,742

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2018

	2018	2017
	\$	\$
7 Trade and other payables		
Actuarial fees	18,060	14,820
Audit fee	49,955	48,500
Sundry creditors	4,402	2,032
	<u>72,417</u>	<u>65,352</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 2018 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:	2018	2017
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 2018 (% per annum)

Year	<i>Forward Discount Rate (per annum)</i>
1	1.7%
5	2.5%
10	2.4%
15	3.4%
20	3.6%

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2018

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 2018 the salary growth rate was determined to be 3.0% per annum.

Demographic Assumptions:

All participants are expected to retire on or before their 80th birthday.

A sample of the rates of exit from the Fund used for active participants are as follows:

Rates of exit from the Fund assumed (%)

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	5.9	2.9	5.9
61 to 65	6.3	15.1	6.3	15.1
66 to 70+	19.7	39.3	19.7	39.3

Leave taken in service

The following rates of the taking of leave whilst remaining in service (weeks per annum) were used.

Rates of leave taken in service assumed (weeks per annum)

<i>Age</i>	<i>Male</i>	<i>Female</i>
Under 40	0.43	0.50
40-44	1.17	1.08
45-49	0.81	1.44
50-54	0.90	1.17
55-59	0.99	1.26
60-64	1.53	1.53
65-69	2.52	1.71
70 and over	2.80	3.50

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2018

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 2018 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 2018, are set out below:

Sensitivity results

	<i>Change</i> <i>\$'000</i>	<i>Change</i> <i>%</i>
Total LSL liability as at 31 December 2018	31,422	
<i>Sensitivity analysis - change in the net liability due to:</i>		
Notional Stipend increase - 0.5% higher	994	3.2%
Notional Stipend increase - 0.5% lower	(941)	(3.0%)
Discount rate - 0.5% higher	(1,018)	(3.2%)
Discount rate - 0.5% lower	1,086	3.5%
Rates of exit - 15% higher	(1,279)	(4.1%)
Rates of exit - 15% lower	1,432	4.6%
Rate of leave taken - 10% higher	904	2.9%
Rate of leave taken - 10% lower	(1,307)	(4.2%)

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2018

8 Liability for long service leave benefits payable (continued)

	Notes	2018 \$	2017 \$
Liability for past service as at 1 January		31,473,072	27,592,071
Less: Leave paid	12	(2,723,393)	(2,505,262)
Less: sabbatical allowance paid	12	(1,754,108)	(1,474,619)
Increase in value of past service liability		4,426,501	7,860,882
Liability for past service at 31 December		<u>31,422,072</u>	<u>31,473,072</u>
Liability is split between amounts expected to be settled:			
No more than twelve months after the reporting period		4,209,000	4,318,000
More than twelve months after the reporting period		27,213,072	27,155,072
Liability for past service at 31 December		<u>31,422,072</u>	<u>31,473,072</u>

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2018

	2018	2017
	\$	\$
9 Income from investments		
Interest income from operating bank account	1,574	2,280
Franking credit income	156,188	228,328
Dividends	80,121	86,866
Australian fixed interest	175,251	103,975
International fixed interest	7,366	30,948
Australian real estate	154,530	215,845
Australian shares	682,200	1,337,486
International shares	478,791	204,082
Derivatives – FEC Gains/(Losses)	(52,478)	14,483
	<u>1,683,543</u>	<u>2,224,293</u>

	2018	2017
	\$	\$
10 Administrative expenses		
Administration expenses	48	316
Audit Fees	54,985	48,500
Actuarial valuation	34,777	27,306
Bank charges	168	129
Computer Software	-	2,120
Consultants Fees	32,170	14,630
Legal Expenses	-	-
Management fee – General Synod Office	359,040	359,040
Pendal Group fees	(8,503)	(405)
Printing and Stationary	95	-
Storage costs	6,041	5,585
Board and committee expenses	2,582	346
Traveling expenses - Board Members	15,884	8,615
	<u>497,287</u>	<u>466,182</u>

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2018

11 Contributions from participating organisations

	2018	2017
	\$	\$
Adelaide	101,001	99,687
Armidale	66,481	61,400
Ballarat	29,275	30,185
Bathurst	27,875	29,535
Bendigo	37,769	37,569
Brisbane	201,303	215,552
Bunbury	39,588	38,443
Canberra & Goulburn	106,782	106,445
Gippsland	39,261	44,614
Grafton	45,243	45,538
Melbourne	372,840	371,643
The Murray	26,282	17,454
Newcastle	100,849	106,209
North Queensland	30,288	29,639
Northern Territory	15,310	12,062
North West Australia	41,480	32,669
Perth	156,355	158,569
Riverina	11,741	16,390
Rockhampton	19,252	17,007
Sydney	922,091	909,403
Tasmania	71,784	57,986
Wangaratta	24,278	25,480
Willochra	13,744	15,291
Sub Total – Dioceses	<u>2,500,872</u>	<u>2,474,917</u>
ABM Missionaries	1,536	3,048
Anglican Community Services-Anglicare	44,461	-
Bush Church Aid	11,460	13,060
CMS NSW	21,626	28,535
CMS WA	1,536	1,040
Ridley College	15,381	17,602
Trinity Network of Churches	17,377	18,786
	<u>2,614,249</u>	<u>2,556,988</u>

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2018

12 Entitlements paid through participating organisations

	Leave		Sabbatical Allowance	
	2018	2017	2018	2017
	\$	\$	\$	\$
Adelaide	127,908	29,778	64,029	14,587
Armidale	75,820	14,689	58,648	9,634
Ballarat	76,680	60,820	52,790	35,981
Bathurst	57,976	13,158	23,508	-
Bendigo	32,412	43,608	17,911	26,404
Brisbane	266,827	293,381	185,106	163,229
Bunbury	11,340	67,506	3,358	39,256
Canberra & Goulburn	108,552	181,209	70,604	128,038
Gippsland	22,915	37,404	16,968	17,547
Grafton	40,103	30,647	23,729	21,394
Melbourne	356,858	323,782	200,853	200,469
The Murray	23,371	-	16,792	-
Newcastle	179,464	113,047	81,974	48,312
North Queensland	77,281	85,272	57,551	51,835
Northern Territory	15,525	-	12,386	-
North West Australia	9,101	70,588	5,692	46,203
Perth	131,370	214,641	63,662	87,858
Riverina	33,842	48,178	24,628	31,119
Rockhampton	25,728	6,965	17,911	4,862
Sydney	757,382	677,685	546,033	435,538
Tasmania	88,610	51,960	68,761	29,174
Wangaratta	24,676	72,906	16,792	36,388
Willochra	35,047	11,616	25,747	6,807
Sub Total – Dioceses	<u>2,578,788</u>	<u>2,448,840</u>	<u>1,655,433</u>	<u>1,434,635</u>
ABM Missionaries	20,922	-	-	-
Anglican Community Services- Anglicare	26,660	-	21,270	-
Bush Church Aid	21,047	9,751	16,792	6,807
CMS NSW	4,292	12,538	3,424	8,753
CMS WA	-	8,917	-	4,862
Ridley College	49,110	-	39,181	-
Trinity Network of Churches	22,573	25,216	18,009	19,562
	<u>2,723,392</u>	<u>2,505,262</u>	<u>1,754,109</u>	<u>1,474,619</u>

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2018

	2018 \$	2017 \$
13 Reconciliation of cash flows from operating activities		
Cash flows from operating activities		
Net deficit for the period	(2,665,076)	(2,363,617)
Gain on sale of investments	(394,682)	(525,806)
Change in fair value of financial assets	2,433,763	(656,360)
Change in fair value of financial liabilities	86,788	(500,305)
Change in value of defined benefit liabilities	4,426,500	7,860,882
Net cash provided by operating activities before changes in assets and liabilities	<u>3,887,293</u>	<u>3,814,794</u>
Change in trade and other receivables	63,752	308,962
Change in other assets	1,167	4,579
Change in trade and other payables	(78,556)	503,387
Change in provisions and employee benefits	<u>(4,477,502)</u>	<u>(3,979,881)</u>
Net cash used in operating activities	<u>(603,846)</u>	<u>651,841</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:

Bishop A.B. Ewing
 Mr J.W. Flavin
 The Rev'd A. Ford
 Mr D.S. Marr
 Mr C.H. Nelson
 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 2018

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 2018 quarter contributions were not due until 14 January 2019. 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.

16 Commitments

No material commitments to disclose as at 31st December 2018.

17 Financial risk management**Overview**

The Fund's activities expose it to various financial risks: credit risk, liquidity risk and market risk.

This note provides disclosure on the Fund's exposure to financial risks, and the risk management approach applied to manage these risks.

(a) Risk management framework

The Long Service Leave Board has overall responsibility for the establishment and oversight of the Fund's risk management framework. The Fund does not have any direct investments. The Fund's investments are managed by Pandal Group (previously BT Investment Management) in accordance with the Investment Policy and directions of the Board. The Board seek to manage risk within acceptable limits, and investments re diversified by asset class to achieve the desired balance of risk and timing exposure. The Board reviews risk parameters regularly. The Board are assisted in its risk management and review of investment performance by the

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2018

Fund's Asset Consultant.

(b) Credit risk

The Fund held cash and cash equivalents at 31 December 2018 of \$74,222 (2017: \$243,471). The cash and cash equivalents are held with an authorised deposit taking institution.

(c) Liquidity risk

Liquidity risk is the risk that the Fund will encounter difficulty in meeting the obligations associated with its financial liabilities that are settled by delivering cash. The Fund's approach in managing its liquidity is to ensure, as far as possible, that it will have sufficient liquidity to meet its liabilities when they are due, under both normal and stressed conditions, without incurring unacceptable losses or risking damage to the Fund's reputation. The Fund manages liquidity risk by monitoring net cash balances, actual and forecast operating cash flows.

(d) Market Risk

(i) Price Risk

The Fund is exposed to changes in market prices that affect the Fund's income or value of its holdings of financial instruments.

(ii) Interest rate risk

The Fund is exposed to variable interest rate risks at the reporting date on the cash and short deposits. The Fund's investments are diversified by asset class which includes an allocation to interest related investments.

(iii) Currency risk

The Fund is not exposed to any significant currency risk. Currency risk is the risk that the fair value of future cash flows of a financial instrument will fluctuate because of changes in foreign exchange rates. The Fund's investments are diversified by asset class which includes an allocation to international equities.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2018

The totals for each category of financial instrument is as follows:

	2018	2017
<u>Financial assets</u>		
Cash and cash equivalents	74,222	243,471
Trade and other receivables	1,261,259	1,380,403
<u>Financial assets at fair value</u>		
Units in cash trust	2,963,436	3,933,349
Australian fixed interest	9,880,740	8,598,888
International fixed interest	3,000,847	2,556,978
Australian real estate	3,733,736	3,990,041
Australian shares	13,104,793	14,603,782
International shares	5,788,041	7,291,494
	38,471,593	40,974,532
Total Financial Assets	39,807,074	42,598,406
<u>Financial liabilities</u>		
Trade and other payables	72,417	65,352
Total Financial liabilities	72,417	65,352



The Anglican
Church of
Australia

LONG SERVICE LEAVE FUND

ABN 53 579 792 912

ESTABLISHED BY CANON OF GENERAL SYNOD

ANNUAL REPORT 31 December 2019

LONG SERVICE LEAVE FUND BOARD AND DIRECTORS OF TRUSTEE:

Bishop A.B. Ewing
Mr J.W. Flavin
The Rev'd A. Ford
Mr D.S. Marr
Mr C.P. Nelson
Mr A.A.L. Thomson
The Rev'd R.J.C. Weekes
Mrs L.M. Zamagias (appointed 29/11/2019)

ADMINISTRATION MANAGER:

Ms S. Mayers

FUND ADMINISTRATION MANAGER:

General Synod of the Anglican Church of Australia

AUDIT AND RISK COMMITTEE:

Bishop A.B. Ewing
Mr J.W. Flavin
Mr D.S. Marr

INVESTMENT MANAGER:

Pendal Group Limited
(Formerly known as BT Investment Management Limited)
Level 15, 2 Chifley Square
Sydney NSW 2000

AUDITOR:

KPMG
Level 38, Tower Three
International Towers Sydney
300 Barangaroo Avenue
Sydney NSW 2000

ACTUARY:

Mr David O'Keefe
Alea Actuarial Consulting Pty Ltd
Level 10, 50 Clarence Street
Sydney NSW 2000

ASSET CONSULTANT:

Mr Sean McGing
McGing Advisory and Actuarial
Level 13, 160 Queen Street
Melbourne VIC 3000

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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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 2019****Directors report****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 2019 and the independent auditor's report thereon.

Key Concerns

During the year the Fund received \$2.574m from contributing members and paid \$4.544m to fund long service leave. The Fund is able to provide this benefit by utilising investment income and a real increase in the value of investments.

The results for the year ended 31 December 2019 show a net gain for the year of \$1.536m. This follows a net loss of \$2.665m in the year ended 31 December 2018.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**Long Service Leave Fund Board report (continued)****For the year ended 31 December 2019****Investments**

The Fund's investments continued to be managed by Pandal Group Limited (formerly known as BT Investment Management 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
2018	72,964	0.72	1,536	0.78
2019	74,399	1.97	1,560	1.56
2020	75,822	1.90	1,596	2.30

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 Pandal 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 2019 amounted to \$1,536,505 (2018: loss of \$2,665,076). This gain included a gain recognised on the fair value of financial assets of \$4,169,679 for the year ended 31 December 2019 (2018: loss 2,433,763).

The long service leave liability as at 31 December 2019 (\$34.107m) is estimated to be approximately 8.5% more than was calculated in the prior year (\$31.422m). This change reflects a number of matters, including:

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**For the year ended 31 December 2019****Long Service Leave Fund Board report (continued)****Operating and financial review (continued)**

Item	Financial Impact over the year to 31 December 2019
<ul style="list-style-type: none"> a change in the level of “forward rate” yield curve assumed in the valuation of the liability which resulted in an increase in the LSL liability as at 31 December 2019; a change in the demographic assumptions used in the valuation of the liability which resulted in an increase in the LSL liability as at 31 December 2019; a change in the participants “in limbo” assumptions used in the valuation of the liability which resulted in a slight increase in the LSL liability as at 31 December 2019; the accrual of further LSL benefit entitlements for participants through the year which resulted in an increase in the LSL liability as at 31 December 2019; 	approx. +\$7.2 million
<ul style="list-style-type: none"> payment of LSL benefits to participants during the year (including the Sabbatical Allowance where appropriate) which resulted in a reduction in the LSL liability as at 31 December 2019. 	approx. -\$4.5 million

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 2019
<ul style="list-style-type: none"> The increase in the Notional Stipend (1.9% in 2019) which was less than assumed previously (3.0% per annum) resulted in a decrease in the LSL liability as at 31 December 2019. 	approx. +\$0.05 million

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**For the year ended 31 December 2019****Long Service Leave Fund Board report (continued)****Operating and financial review (continued)****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

The spread of the COVID-19 in early 2020 has had a material impact on the value of the Fund's investments, with an unrealised decline in value of 9.8 % noted as at the date of the Directors' Report.

Similarly, there is likely to be an impact on the long service leave liability as a result of economic impacts and changes in the pattern of use of long service leave benefits as a result of COVID-19.

In addition, there is also likely to be an impact on the Fund's operations as a result of COVID-19. At the date of signing the Directors' Report, the financial impact could not be quantified accurately, but Directors do not believe it will affect the entity's capacity to remain a going concern for the foreseeable future.

Other than the above development, no other item, transaction or event of a material and unusual nature is likely, in the opinion of the Directors, to affect significantly the operations of the Fund, the results of those 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 2019****Long Service Leave Fund Board report (continued)****Indemnification and insurance of officers*****Indemnification***

During the financial year the Fund paid \$Nil (2018: \$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.

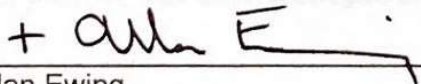
Since the end of the previous financial year, the Fund has not indemnified or made a relevant agreement for indemnifying against a liability any person who is or has been an auditor of the Fund.

Signed in accordance with a resolution of the directors at a duly constituted meeting:

Dated at Sydney this 5th day of May 2020.



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 the financial position of The *Anglican Church of Australia Long Service Leave Fund* as at 31 December 2019, 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* (as amended in 2017).

The **Financial Report** comprises:

- Statement of financial position as at 31 December 2019
- 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 amended in 2017).

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 Leave 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 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 Trustee is 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 an audit opinion or 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 for the Financial Report

The Trustee is 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* (as amended in 2017).
- implementing necessary internal control to enable the preparation of a Financial Report that gives a true and fair view and 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_responsibilities/ar4.pdf. This description forms part of our Auditor's Report.

The KPMG logo, consisting of the letters 'KPMG' in a bold, blue, sans-serif font, with a stylized graphic of four vertical bars of increasing height to the left of the letters.

KPMG

A handwritten signature in black ink, appearing to read 'Cameron Roan'.

Cameron Roan

Partner

Sydney

5 May 2020

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**For the year ended 31 December 2019****Long Service Leave Fund Board declaration**

In the opinion of the Board of the Anglican Church of Australia Long Service Leave Fund

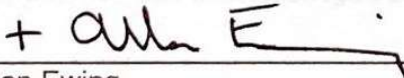
- (a) the Long Service Leave Fund is a reporting entity;
- (b) the financial statements and notes thereto, set out on pages 12 to 38, are drawn up, in accordance with the basis of accounting described in Notes 2 and 3, so as to present fairly the financial position of the Long Service Leave Fund as at 31 December 2019 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 5th day of May 2020.

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 2019**

	Notes	2019 \$	2018 \$
Revenue			
Contribution revenue	11	2,573,406	2,614,249
Income from investments	9	1,718,635	1,683,543
Gain on sale of investments		828,924	394,682
Net change in fair value of financial assets		4,169,679	(2,433,763)
Expenses			
Administrative expenses	10	(524,819)	(497,287)
Increase in value of long service leave liability	8	<u>(7,229,320)</u>	<u>(4,426,500)</u>
Gain/(loss) for the period		<u>1,536,505</u>	<u>(2,665,076)</u>
Other comprehensive income		<u>-</u>	<u>-</u>
Total comprehensive gain/(loss) for the period		<u>1,536,505</u>	<u>(2,665,076)</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 16 to 38.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Statement of financial position

As at 31 December 2019

	Notes	2019 \$	2018 \$
Assets			
Current Assets			
Cash and cash equivalents	4	261,065	74,222
Financial assets at fair value	6	42,655,707	38,471,593
Trade and other receivables	5	1,314,023	1,261,259
Total current assets		<u>44,230,795</u>	<u>39,807,074</u>
Total assets		<u>44,230,795</u>	<u>39,807,074</u>
Liabilities			
Current liabilities			
Trade and other payables	7	77,697	72,417
Financial liabilities at fair value	6	671,359	474,423
Long service leave benefits	8	4,154,000	4,209,000
Total current liabilities		<u>4,903,056</u>	<u>4,755,840</u>
Non-current liabilities			
Long service leave benefits	8	29,953,070	27,213,070
Total non-current liabilities		<u>29,953,070</u>	<u>27,213,070</u>
Total liabilities		<u>34,856,126</u>	<u>31,968,910</u>
Net assets		<u>9,374,669</u>	<u>7,838,164</u>
Accumulated funds		<u>9,374,669</u>	<u>7,838,164</u>
Total accumulated funds		<u>9,374,669</u>	<u>7,838,164</u>

The statement of financial position is to be read in conjunction with the notes to the financial statements set out on pages 16 to 38.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Statement of changes in equity

For the year ended 31 December 2019

	Accumulated Funds \$
Balance at 1 January 2018	10,503,240
Total comprehensive income for the period	
Net loss for the period	(2,665,076)
Balance at 31 December 2018	<u>7,838,164</u>
Balance at 1 January 2019	7,838,164
Total comprehensive income for the period	
Net gain for the period	1,536,505
Balance at 31 December 2019	<u><u>9,374,669</u></u>

The statement of changes in equity is to be read in conjunction with the notes to the financial statements set out on pages 16 to 38.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Statement of cash flows

For the year ended 31 December 2019

	Notes	2019 \$	2018 \$
Cash flows from operating activities			
Cash receipts in the course of operations		3,188,238	3,294,580
Cash payments in the course of operations		(5,067,199)	(4,966,557)
Cash used in operations		(1,878,961)	(1,671,977)
Distributions from investments		1,048,662	1,068,131
Net cash from operating activities	13	(830,299)	(603,846)
Cash flows from investing activities			
Payments for purchase of investments		(5,396,279)	(5,687,531)
Proceeds from sale of investments		6,292,612	6,292,612
Net cash from investing activities		896,333	605,081
Net increase/(decrease) in cash held		186,843	(169,249)
Cash at the beginning of the financial year		74,222	243,471
Cash at the end of the financial year	4	261,065	74,222

The statement of cash flows is to be read in conjunction with the notes to the financial statements set out on pages 16 to 38.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements

For the year ended 31 December 2019

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 2017.

The financial report was authorised for issue by the Board on 5th May 2020.

(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.

(e) Comparative information

Comparatives are reclassified where necessary to conform to the current year presentation.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**Notes to the financial statements****For the year ended 31 December 2019****Changes in Accounting Policies**

Except for the changes below, the Fund has consistently applied the accounting policies to all periods presented in these consolidated financial statements.

The Fund applied AASB 16 with a date of initial application of 1 January 2019. As a result, the Fund has changed its accounting policy for lease contracts as detailed below.

The Fund applied AASB 16 using the modified retrospective approach, under which the cumulative effect of initial application is recognised in retained earnings at 1 January 2019. The details of the changes in accounting policies are disclosed below.

(a) Definition of a lease

Previously, the Fund determined at contract inception whether an arrangement is or contains a lease under IFRIC 4. Under AASB 16, the Fund assesses whether a contract is or contains a lease based on the definition of a lease, as explained in Note 5(j).

On transition to AASB 16, the Fund elected to apply the practical expedient to grandfather the assessment of which transactions are leased. It applied AASB 16 only to contracts that were previously identified as leases. Contracts that were not identified as leases under AASB 117 and IFRIC 4 were not reassessed for whether there is a lease.

Therefore, the definition of a lease under AASB 16 was applied only to contracts entered into or changed on or after 1 January 2019.

(b) As a lessee

As a lessee, the Fund previously classified leases as operating or finance leases based on its assessment of whether the lease transferred significantly all of the risks and rewards incidental to ownership of the underlying asset to the Fund. Under AASB 16, the Fund recognises right-of-use assets and lease liabilities for most leases – i.e. these leases are on-balance sheet.

Leases classified as operating leases under AASB 117

At transition, lease liabilities were measured at the present value of the remaining lease payments, discounted at the Fund's incremental borrowing rate as at 1 January 2019. Right-of-use assets are measured at their carrying amount as if AASB 16 had been applied since the commencement date, discounted using the lessee's incremental borrowing rate at the date of initial application – the Fund applied this approach to its property leases.

The Fund used the following practical expedients when applying AASB 16 to leases previously classified as operating leases under AASB 117.

- Applied a single discount rate to a portfolio of leases with similar characteristics.
- Applied the exemption not to recognise right-of-use assets and liabilities for leases with less than 12 months of lease term.
- Excluded initial direct costs from measuring the right-of-use asset at the date of initial application.
- Used hindsight when determining the lease term if the contract contains options to extend or terminate.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**Notes to the financial statements (continued)**

For the year ended 31 December 2019

Changes in Accounting Policies (continued)**Leases previously classified as finance leases.**

For leases that were classified as finance leases under AASB 117, the carrying amount of the right-of-use asset and the lease liability at 1 January 2019 are determined at the carrying amount of the lease asset and lease liability under AASB 117 immediately before that date.

Impact on financial statements

On transition to AASB 16, the Fund recognised \$0 right-of-use assets and lease liabilities.

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 accrual 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 are 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 2019****3. Significant accounting policies (continued)****(b) Financial instruments****(i) Recognition and initial measurement**

Trade receivables and debt securities issued are initially recognised when they are originated. All other financial assets and financial liabilities are initially recognised when the Fund becomes a party to the contractual provisions of the instrument.

A financial asset (unless it is a trade receivable without a significant financing component) or financial liability is initially measured at fair value plus, for an item not at FVTPL transaction costs that are directly attributable to its acquisition or issue. A trade receivable without a significant financing component is initially measured at the transaction price.

(ii) Classification and subsequent measurement*Financial assets*

On initial recognition, a financial asset is classified as measured at: amortised cost; FVOCI debt investment; FVOCI - equity investment; or FVTPL.

Financial assets are not reclassified subsequent to their initial recognition unless the Fund changes its business model for managing financial assets, in which case all affected financial assets are reclassified on the first day of the first reporting period following the change in the business model.

A financial asset is measured at amortised cost if it meets both of the following conditions and is not designated as at FVTPL:

- it is held within a business model whose objective is to hold assets to collect contractual cash flows; and
- its contractual terms give rise on specified dates to cash flows that are solely payments of principal and interest on the principal amount outstanding.

A debt investment is measured at FVOCI if it meets both of the following conditions and is not designated as at FVTPL:

- it is held within a business model whose objective is achieved by both collecting contractual cash flows and selling financial assets; and
- its contractual terms give rise on specified dates to cash flows that are solely payments of principal and interest on the principal amount outstanding.

On initial recognition of an equity investment that is not held for trading, the Fund may irrevocably elect to present subsequent changes in the investment's fair value in OCI. This election is made on an investment-by investment basis.

All financial assets not classified as measured at amortised cost or FVOCI as described above are measured at FVTPL. This includes all derivative financial assets. On initial recognition, the Fund may irrevocably designate a financial asset that otherwise meets the requirements to be measured at amortised cost or at FVOCI as at FVTPL if doing so eliminates or significantly reduces an accounting mismatch that would otherwise arise.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**Notes to the financial statements (continued)****For the year ended 31 December 2019****3. Significant accounting policies (continued)****Financial assets — Subsequent measurement and gains and losses***Financial assets at FVTPL*

These assets are subsequently measured at fair value. Net gains and losses, including any interest or dividend income, are recognised in profit or loss.

Financial assets at amortised cost

These assets are subsequently measured at amortised cost using the effective interest method. The amortised cost is reduced by impairment losses. Interest income, foreign exchange gains and losses and impairment are recognised in profit or loss. Any gain or loss on derecognition is recognised in profit or loss.

Debt investments at FVOCI

These assets are subsequently measured at fair value. Interest income calculated using the effective interest method, foreign exchange gains and losses and impairment are recognised in profit or loss. Other net gains and losses are recognised in OCI. On derecognition, gains and losses accumulated in OCI are reclassified to profit or loss.

Equity investments at FVOCI

These assets are subsequently measured at fair value. Dividends are recognised as income in profit or loss unless the dividend clearly represents a recovery of part of the cost of the investment. Other net gains and losses are recognised in OCI and are never reclassified to profit or loss.

Financial liabilities — Classification, subsequent measurement and gains and losses

Financial liabilities are classified as measured at amortised cost or FVTPL. A financial liability is classified as at FVTPL if it is classified as held-for-trading, it is a derivative or it is designated as such on initial recognition. Financial liabilities at FVTPL are measured at fair value and net gains and losses, including any interest expense, are recognised in profit or loss. Other financial liabilities are subsequently measured at amortised cost using the effective interest method.

Interest expense and foreign exchange gains and losses are recognised in profit or loss. Any gain or loss on derecognition is also recognised in profit or loss.

(iii) Derecognition**Financial assets**

The Fund derecognises a financial asset when the contractual rights to the cash flows from the financial asset expire, or it transfers the rights to receive the contractual cash flows in a transaction in which substantially all of the risks and rewards of ownership of the financial asset are transferred or in which the General Synod neither transfers nor retains substantially all of the risks and rewards of ownership and it does not retain control of the financial asset.

The Fund enters into transactions whereby it transfers assets recognised in its statement of financial position but retains either all or substantially all of the risks and rewards of the transferred assets. In these cases, the transferred assets are not derecognised. Financial assets at fair value through profit or loss.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**Notes to the financial statements (continued)****For the year ended 31 December 2019****3. Significant accounting policies (continued)***Financial liabilities*

The Fund derecognises a financial liability when its contractual obligations are discharged or cancelled or expire. The Fund also derecognises a financial liability when its terms are modified and the cash flows of the modified liability are substantially different, in which case a new financial liability based on the modified terms is recognised at fair value.

On derecognition of a financial liability, the difference between the carrying amount extinguished and the consideration.

Impairment*Non-derivative financial assets*

A financial asset is assessed at each reporting date to determine whether there is objective evidence that it is impaired. A financial asset is impaired if objective evidence indicates that a loss event has occurred after the initial recognition of the asset, and that the loss event had a negative effect on the estimated future cash flows of that asset that can be estimated reliably.

Objective evidence that financial assets (including equity securities) are impaired can include default or delinquency by a debtor, restructuring of an amount due to the Fund on terms that the Fund would not consider otherwise, indications that a debtor or issuer will enter bankruptcy, adverse changes in the payment status of borrowers or issuers in the Fund, economic conditions that correlate with defaults.

The Fund considers evidence of impairment for receivables at both a specific asset and collective level. All individually significant receivables are assessed for specific impairment. All individually significant receivables found not to be specifically impaired are then collectively assessed for any impairment that has been incurred but not yet identified. Receivables that are not individually significant are collectively assessed for impairment by grouping together receivables with similar risk characteristics.

In assessing collective impairment the Fund uses historical trends of the probability of default, timing of recoveries and the amount of loss incurred, adjusted for management's judgement as to whether current economic and credit conditions are such that the actual losses are likely to be greater or less than suggested by historical trends.

An impairment loss is calculated as the difference between its carrying amount and the present value of the estimated future cash flows discounted at the asset's original effective interest rate. Losses are recognised in profit or loss and reflected in an allowance account against loans and receivables. Interest on the impaired asset continues to be recognised. When a subsequent event (e.g. repayment by a debtor) causes the amount of impairment loss to decrease, the decrease in impairment loss is reversed through profit or loss.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2019

3. Significant accounting policies (continued)

(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.

(g) Leases

Policy applicable from 1 January 2019

- At inception of a contract, the Fund assesses whether a contract is, or contains, a lease. A contract is, or contains, a lease if the contract conveys the right to control the use of an identified asset for a period of time in exchange for consideration. To assess whether a contract conveys the right to control the use of an identified asset, the Fund assesses whether:
the contract involves the use of an identified asset – this may be specified explicitly or implicitly and should be physically distinct or represent substantially all of the capacity of a physically distinct asset. If the supplier has a substantive substitution right, then the asset is not identified;
- the Fund has the right to obtain substantially all of the economic benefits from use of the asset throughout the period of use; and

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**Notes to the financial statements (continued)****For the year ended 31 December 2019****3. Significant accounting policies (continued)****(g) Leases (continued)****▪ Policy applicable from 1 January 2019**

- The Fund has the right to direct the use of the asset. The Fund has this right when it has the decision-making rights that are most relevant to changing how and for what purpose the asset is used. In rare cases where the decision about how and for what purpose the asset is used is predetermined the Fund has the right to direct the use of the asset if either:
 - the Fund has the right to operate the asset; or
 - the Fund designed the asset in a way that predetermines how and for what purpose it will be used

This policy is applied to contracts entered into or changed on or after 1 January 2019.

At inception or on reassessment of a contract that contains a lease component, the Fund allocates the consideration in the contract to each lease component on the basis of their relative stand-alone prices. However, for the leases of land and buildings in which it is a lessee, the Fund has elected not to separate non-lease components and account for the lease and non-lease components as a single lease component.

Policy applicable before 1 January 2019

For contracts entered into before 1 January 2019, the Fund determined whether the arrangement was or contained a:

- fulfilment of the arrangement was dependent on the use of a specific asset or assets; and
- the arrangement had conveyed a right to use the asset. An arrangement conveyed the right to use the asset if one of the following was met:
 - the purchaser had the ability or right to operate the asset while obtaining or controlling more than an insignificant amount of the output;
 - the purchaser had the ability or right to control physical access to the asset while obtaining or controlling more than an insignificant amount of the output; or
 - facts and circumstances indicated that it was remote that other parties would take more than an insignificant amount of the output, and the price per unit was neither fixed per unit of output nor equal to the current market price per unit of output.

As a lessee

- The Fund recognises a right-of-use asset and a lease liability at the lease commencement date. The right-of-use asset is initially measured at cost, which comprises the initial amount of the lease liability adjusted for any lease payments made at or before the commencement date, plus any initial direct costs incurred and an estimate of costs to dismantle and remove the underlying asset or to restore the underlying asset or the site on which it is located, less any lease incentives received.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**Notes to the financial statements (continued)****For the year ended 31 December 2019****3. Significant accounting policies (continued)****(g) Leases (continued)**

- The right-of-use asset is subsequently depreciated using the straight-line method from the commencement date to the earlier of the end of the useful life of the right-of-use asset or the end of the lease term. The estimated useful lives of right-of-use assets are determined on the same basis as those of property and equipment. In addition, the right-of-use asset is periodically reduced by impairment losses, if any, and adjusted for certain remeasurements of the lease liability.
- The lease liability is initially measured at the present value of the lease payments that are not paid at the commencement date, discounted using the interest rate implicit in the lease or, if that rate cannot be readily determined, the Fund's incremental borrowing rate. Generally, the Fund uses its incremental borrowing rate as 3.1%.

Lease payments included in the measurement of the lease liability comprise the following:

- fixed payments, including in-substance fixed payments;
- variable lease payments that depend on an index or a rate, initially measured using the index or rate as at the commencement date;
- amounts expected to be payable under a residual value guarantee; and
- the exercise price under a purchase option that the Fund is reasonably certain to exercise, lease payments in an optional renewal period if the Fund is reasonably certain to exercise an extension option, and penalties for early termination of a lease unless the Fund is reasonably certain not to terminate early.

The lease liability is measured at amortised cost using the effective interest method. It is remeasured when there is a change in future lease payments arising from a change in an index or rate, if there is a change in the Fund's estimate of the amount expected to be payable under a residual value guarantee, or if the Fund changes its assessment of whether it will exercise a purchase, extension or termination option.

When the lease liability is remeasured in this way, a corresponding adjustment is made to the carrying amount of the right-of-use asset or is recorded in profit or loss if the carrying amount of the right-of-use asset has been reduced to nil.

Short-term leases and leases of low-value assets

The Fund has elected not to recognise right-of-use assets and lease liabilities for short-term leases of office equipment that have a lease term of 12 months or less and leases of low-value assets. The Fund recognises the lease payments associated with these leases as an expense on a straight-line basis over the lease term.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**Notes to the financial statements (continued)****For the year ended 31 December 2019****3. Significant accounting policies (continued)****(h) 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.

(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.

(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 2019 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 Fund.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND

Notes to the financial statements (continued)

For the year ended 31 December 2019

3. Significant accounting policies (continued)

(m) Accounting Standards and Interpretations issued but not yet effective

Australian Accounting Standards and Interpretations that have recently been issued or amended but are not yet adopted by the entity for the annual reporting period ended 31 December 2019 are outlined in the table below:

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**Notes to the financial statements (continued)****For the year ended 31 December 2019**

	2019	2018
	\$	\$
4 Cash and cash equivalents		
Cash at bank	261,065	74,222
	<u>261,065</u>	<u>74,222</u>

	2019	2018
	\$	\$
5 Trade and other receivables		
Current		
Accrued income	368,168	392,620
Contributions due	667,697	613,838
Recoverable GST receivable	6,075	4,166
Prepaid Expense	(6,005)	(3,341)
Franking credit refunds due	63,311	61,274
Pendal liquid assets	214,778	192,702
	<u>1,314,023</u>	<u>1,261,259</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 Pendal in either direct equities or in unit trust and are designated as financial assets or liabilities at fair value through profit or loss.

	2019	2018
	\$	\$
Financial assets		
Current		
Units in cash trust – Pendal Investments	5,843,366	2,963,436
Australian fixed interest	7,417,278	9,880,740
International fixed interest	2,908,958	3,000,847
Australian real estate	2,456,696	3,733,736
Australian shares	15,859,808	13,104,793
International shares	8,169,601	5,788,041
	<u>42,655,707</u>	<u>38,471,593</u>
Financial liabilities		
Current		
Foreign exchange forward contracts	<u>671,359</u>	<u>474,423</u>

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**Notes to the financial statements (continued)****For the year ended 31 December 2019**

	2019	2018
	\$	\$
7 Trade and other payables		
Actuarial fees	18,689	18,060
Audit fee	53,069	49,955
Sundry creditors	5,939	4,402
	<u>77,697</u>	<u>72,417</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 2019 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:	2019	2018
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 2019 (% per annum)

Year	Forward Discount Rate (per annum)
1	0.8%
5	1.4%
10	1.5%
15	2.7%
20	2.9%

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**Notes to the financial statements (continued)****For the year ended 31 December 2019****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 2019 the salary growth rate was determined to be 3.0% per annum.

Demographic Assumptions:

All participants are expected to retire on or before their 80th birthday.

A sample of the rates of exit from the Fund used for active participants are as follows:

Rates of exit from the Fund assumed (%)

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	4.9	2.9	5.3
61 to 65	5.1	12.3	5.2	12.2
66 to 70+	15.7	35.6	15.3	33.7

Leave taken in service

The following rates of the taking of leave whilst remaining in service (weeks per annum) were used.

Rates of leave taken in service assumed (weeks per annum)

<i>Age</i>	<i>Male</i>	<i>Female</i>
Under 40	0.43	0.39
40-44	1.17	0.94
45-49	0.81	1.20
50-54	0.90	0.95
55-59	0.99	1.08
60-64	1.53	1.39
65-69	2.52	1.63
70 and over	2.80	2.88

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**Notes to the financial statements (continued)****For the year ended 31 December 2019****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 2019 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 2019, are set out below:

Sensitivity results

	<i>Change \$'000</i>	<i>Change %</i>
Total LSL liability as at 31 December 2019	34,107	
<i>Sensitivity analysis - change in the net liability due to:</i>		
Notional Stipend increase - 0.5% higher	1,172	3.4%
Notional Stipend increase - 0.5% lower	(1,106)	(3.2%)
Discount rate - 0.5% higher	(1,199)	(3.5%)
Discount rate - 0.5% lower	1,284	3.8%
Rates of exit - 15% higher	(1,410)	(4.1%)
Rates of exit - 15% lower	1,578	4.6%
Rate of leave taken - 10% higher	817	2.4%
Rate of leave taken - 10% lower	(1,255)	(3.7%)

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**Notes to the financial statements (continued)****For the year ended 31 December 2019****8 Liability for long service leave benefits payable (continued)**

	Notes	2019 \$	2018 \$
Liability for past service as at 1 January		31,422,070	31,473,070
Less: Leave paid	12	(2,812,647)	(2,723,393)
Less: sabbatical allowance paid	12	(1,731,673)	(1,754,108)
Increase in value of past service liability		7,229,320	4,426,501
Liability for past service at 31 December		<u>34,107,070</u>	<u>31,422,070</u>
Liability is split between amounts expected to be settled:			
No more than twelve months after the reporting period		4,154,000	4,209,000
More than twelve months after the reporting period		29,953,070	27,213,070
Liability for past service at 31 December		<u>34,107,070</u>	<u>31,422,070</u>

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**Notes to the financial statements (continued)****For the year ended 31 December 2019**

	2019	2018
	\$	\$
9 Income from investments		
Interest income from operating bank account	2,276	1,574
Franking credit income	252,910	156,188
Dividends	60,187	80,121
Australian fixed interest	391,522	175,251
International fixed interest	-	7,366
Australian real estate	118,298	154,530
Australian shares	780,966	682,200
International shares	349,278	478,791
Derivatives – FEC Gains/(Losses)	(236,803)	(52,478)
	<u>1,718,634</u>	<u>1,683,543</u>
	2019	2018
	\$	\$
10 Administrative expenses		
Annual Report expenses	195	48
Audit Fees	52,585	54,985
Actuarial fees	26,572	34,777
Bank charges	47	168
Computer Software	2,450	-
Consultants Fees	72,468	32,170
Management fee – General Synod Office	359,040	359,040
Pendal Group rebate	(15,551)	(8,503)
Printing and Stationary	-	95
Storage costs	6,326	6,041
Board and committee expenses	3,168	2,582
Traveling expenses - Board Members	17,519	15,884
	<u>524,819</u>	<u>497,287</u>

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**Notes to the financial statements (continued)****For the year ended 31 December 2019****11 Contributions from participating organisations**

	2019	2018
	\$	\$
Adelaide	121,819	101,001
Armidale	60,806	66,481
Ballarat	24,737	29,275
Bathurst	24,149	27,875
Bendigo	42,690	37,769
Brisbane	202,465	201,303
Bunbury	40,417	39,588
Canberra & Goulburn	101,867	106,445
Gippsland	45,654	39,261
Grafton	45,151	45,243
Melbourne	374,542	372,840
The Murray	24,936	26,282
Newcastle	100,153	100,849
North Queensland	25,962	30,288
Northern Territory	10,684	15,310
North West Australia	28,857	41,480
Perth	154,010	156,355
Riverina	14,173	11,741
Rockhampton	19,172	19,252
Sydney	886,056	922,091
Tasmania	70,188	71,784
Wangaratta	21,827	24,278
Willochra	14,977	13,744
Sub Total – Dioceses	<u>2,455,292</u>	<u>2,500,872</u>
ABM Missionaries	1,560	1,536
Anglican Community Services-Anglicare	51,617	44,461
Bush Church Aid	10,146	11,460
CMS NSW	21,285	21,626
CMS WA	1,560	1,536
Ridley College	16,142	15,381
Trinity Network of Churches	15,804	17,377
	<u>2,573,406</u>	<u>2,614,249</u>

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**Notes to the financial statements (continued)****For the year ended 31 December 2019****12 Entitlements paid through participating organisations**

	Leave		Sabbatical Allowance	
	2019	2018	2019	2018
	\$	\$	\$	\$
Adelaide	132,927	127,908	84,643	64,029
Armidale	30,394	75,820	24,248	58,648
Ballarat	35,983	76,680	13,698	52,790
Bathurst	29,288	57,976	10,273	23,508
Bendigo	22,892	32,412	18,263	17,911
Brisbane	246,962	266,827	170,212	185,106
Bunbury	65,367	11,340	32,201	3,358
Canberra & Goulburn	32,881	108,552	21,863	70,604
Gippsland	78,171	22,915	58,470	16,968
Grafton	65,226	40,103	41,267	23,729
Melbourne	357,612	356,858	175,003	200,853
The Murray	31,001	23,371	1,141	16,792
Newcastle	109,723	179,464	67,434	81,974
North Queensland	24,761	77,281	4,594	57,551
Northern Territory	49,045	15,525	37,690	12,386
North West Australia	39,783	9,101	30,071	5,692
Perth	242,566	131,370	82,185	63,662
Riverina	-	33,842	-	24,628
Rockhampton	21,661	25,728	17,281	17,911
Sydney	927,988	757,382	683,263	546,033
Tasmania	92,892	88,610	45,659	68,761
Wangaratta	24,323	24,676	19,405	16,792
Willochra	11,643	35,047	-	25,747
Sub Total – Dioceses	<u>2,673,089</u>	<u>2,578,788</u>	<u>1,638,864</u>	<u>1,655,433</u>
ABM Missionaries	-	20,922	-	-
Anglican Community Services- Anglicare	61,785	26,660	33,102	21,270
Bush Church Aid	14,383	21,047	9,132	16,792
CMS NSW	40,444	4,292	32,267	3,424
CMS WA	-	-	-	-
Ridley College	12,932	49,110	10,317	39,181
Trinity Network of Churches	10,015	22,573	7,990	18,009
	<u>2,812,647</u>	<u>2,723,393</u>	<u>1,731,673</u>	<u>1,754,108</u>

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**Notes to the financial statements (continued)****For the year ended 31 December 2019**

	2019	2018
	\$	\$
13 Reconciliation of cash flows from operating activities		
Cash flows from operating activities		
Net profit/(loss) for the period	1,536,505	(2,665,076)
Gain on sale of investments	(828,924)	(394,682)
Change in fair value of financial assets	(4,169,679)	2,433,763
Change in fair value of financial liabilities	(204,464)	86,788
Change in value of defined benefit liabilities	7,229,320	4,426,500
Net cash provided by operating activities before changes in assets and liabilities	3,562,758	3,887,293
Change in trade and other receivables	(57,805)	63,752
Change in other assets	2,664	1,167
Change in trade and other payables	206,403	(78,556)
Change in provisions and employee benefits	(4,544,320)	(4,477,502)
Net cash used in operating activities	(830,300)	(603,846)

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:

Bishop A.B. Ewing
 Mr J.W. Flavin
 The Rev'd A. Ford
 Mr D.S. Marr
 Mr C.P. Nelson
 Mr A.A.L. Thomson
 The Rev'd R.J.C. Weekes
 Mrs L. Zamagias (appointed 29/11/2019)

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 2019****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 2019 quarter contributions were not due until 14 January 2020. For details of amounts receivable refer to note 5.

15 Events subsequent to balance date

The spread of the COVID-19 in early 2020 has had a material impact on the value of the Fund's investments, with an unrealised decline in value of 9.8 % noted as at the date of the Directors' Report.

Similarly, there is likely to be an impact on the long service leave liability as a result of economic impacts and changes in the pattern of use of long service leave benefits as a result of COVID-19.

In addition, there is also likely to be an impact on the Fund's operations as a result of COVID-19. At the date of signing the Directors' Report, the financial impact could not be quantified accurately, but Directors do not believe it will affect the entity's capacity to remain a going concern for the foreseeable future.

Other than the above development, no other item, transaction or event of a material and unusual nature is likely, in the opinion of the Directors, to affect significantly the operations of the Fund, the results of those operations, or the state of affairs of the Fund in future financial years.

16 Commitments

No material commitments to disclose as at 31st December 2019.

17 Financial risk management**Overview**

The Fund's activities expose it to various financial risks: credit risk, liquidity risk and market risk.

This note provides disclosure on the Fund's exposure to financial risks, and the risk management approach applied to manage these risks.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**Notes to the financial statements (continued)****For the year ended 31 December 2019****(a) Risk management framework**

The Long Service Leave Board has overall responsibility for the establishment and oversight of the Fund's risk management framework. The Fund does not have any direct investments. The Fund's investments are managed by Pandal Group (previously BT Investment Management) in accordance with the Investment Policy and directions of the Board. The Board seek to manage risk within acceptable limits, and investments are diversified by asset class to achieve the desired balance of risk and timing exposure. The Board reviews risk parameters regularly. The Board are assisted in its risk management and review of investment performance by the Fund's Asset Consultant.

The strategic asset allocation currently adopted by the Fund is as follows:

Asset Class	Min %	Benchmark %	Max %
Australian Shares	27.5	37	42.5
Overseas Shares	7.5	17	22.5
Australian Listed Property	2.5	6	17.5
Total Growth Assets		60	
Australian Fixed Interest	14	19	34
International Fixed Interest	0	6	16
Cash	5	15	20
Total Defensive Assets		40	

(b) Credit risk

The Fund held cash and cash equivalents at 31 December 2019 of \$261,065 (2018: \$74,222). The cash and cash equivalents are held with an authorised deposit taking institution.

(c) Liquidity risk

Liquidity risk is the risk that the Fund will encounter difficulty in meeting the obligations associated with its financial liabilities that are settled by delivering cash. The Fund's approach in managing its liquidity is to ensure, as far as possible, that it will have sufficient liquidity to meet its liabilities when they are due, under both normal and stressed conditions, without incurring unacceptable losses or risking damage to the Fund's reputation. The Fund manages liquidity risk by monitoring net cash balances, actual and forecast operating cash flows.

(d) Market Risk**(i) Price Risk**

The Fund is exposed to changes in market prices that affect the Fund's income or value of its holdings of financial instruments.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**Notes to the financial statements (continued)****For the year ended 31 December 2019****(ii) Interest rate risk**

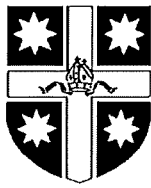
The Fund is exposed to variable interest rate risks at the reporting date on the cash and short deposits. The Fund's investments are diversified by asset class which includes an allocation to interest related investments.

(iii) Currency risk

The Fund is not exposed to any significant currency risk. Currency risk is the risk that the fair value of future cash flows of a financial instrument will fluctuate because of changes in foreign exchange rates. The Fund's investments are diversified by asset class which includes an allocation to international equities.

The totals for each category of financial instrument is as follows:

	2019	2018
<u>Financial assets</u>		
Cash and cash equivalents	261,065	74,222
Trade and other receivables	1,314,023	1,261,259
<u>Financial assets at fair value</u>		
Units in cash trust	5,843,366	2,963,436
Australian fixed interest	7,417,278	9,880,740
International fixed interest	2,908,958	3,000,847
Australian real estate	2,456,696	3,733,736
Australian shares	15,859,808	13,104,793
International shares	8,169,601	5,788,041
	<u>42,655,707</u>	<u>38,471,593</u>
Total Financial Assets	44,230,795	39,807,074
<u>Financial liabilities</u>		
Trade and other payables	77,697	72,417
Total Financial liabilities	77,697	72,417



The Anglican
Church of
Australia

LONG SERVICE LEAVE FUND

ABN 53 579 792 912

ESTABLISHED BY CANON OF GENERAL SYNOD

ANNUAL REPORT **31 December 2020**

LONG SERVICE LEAVE FUND BOARD AND DIRECTORS OF TRUSTEE:

Bishop A.B. Ewing
Mr J.W. Flavin
The Rev'd A. Ford
Mr D.S. Marr
Mr C.P. Nelson
Mr A.A.L. Thomson
The Rev'd R.J.C. Weekes
Mrs L.M. Zamagias

ADMINISTRATION MANAGER:

Ms S. Mayers

FUND ADMINISTRATION MANAGER:

General Synod of the Anglican Church of Australia

AUDIT AND RISK COMMITTEE:

Bishop A.B. Ewing
Mr D.S. Marr
Mrs L.M. Zamagias

INVESTMENT MANAGER:

Pendal Group Limited
(Formerly known as BT Investment Management Limited)
Level 15, 2 Chifley Square
Sydney NSW 2000

AUDITOR:

KPMG
Level 38, Tower Three
International Towers Sydney
300 Barangaroo Avenue
Sydney NSW 2000

ACTUARY:

Mr David O'Keefe
Alea Actuarial Consulting Pty Ltd
Level 10, 50 Clarence Street
Sydney NSW 2000

ASSET CONSULTANT:

Mr Sean McGing
McGing Advisory and Actuarial
Level 13, 160 Queen Street
Melbourne VIC 3000

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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Registered office and principal place of business is:
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ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**For the year ended 31 December 2020****Directors report****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 2020 and the independent auditor's report thereon.

Key Concerns

During the year the Fund received \$2.558m from contributing members and paid \$2.372m to fund long service leave.

The COVID-19 pandemic is continuing to have a major impact on the life and activities of Australians. Marked changes in investment values, people movement and patterns of leave taken began in March 2020 and monitoring and responding to changing investment values and leave activities were the principle focus of Board meetings during 2020. After significant value reductions in investment values in March and April 2020 the Board prepared contingency measures to ensure that the Fund was financially sound throughout the period. Fortunately, these measures proved unnecessary as investment values recovered well and the reduction in leave taken helped to maintain a strong position.

The value of long service leave taken in 2020 was significantly lower than prior year leave taken of \$4.544m. Given the present uncertainties, the Fund is forecasting lower leave rates until the second half of 2021 and is confident that cash reserves will be available for leave, including an increase in leave requests which is anticipated when travel opportunities resume.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND

Directors report (continued)

For the year ended 31 December 2020

Investments

The Fund's investments continued to be managed by Pandal Group Limited (Pandal) throughout the year, under the supervision of the Board and in accordance with approved guidelines and strategies.

During the year Pandal was able to offer Sustainable Funds which met the Board's desire for investments to be negatively screened to eliminate all prohibited investments (alcohol, firearms, weapons, gambling, etc) and positively screened to invest in well-governed, responsibly managed, ethical entities. After careful consideration the Board decided to place all investment funds in either the Pandal Sustainable Balanced Fund or the Pandal Sustainable Conservative Fund.

As a consequence the purchase and sale of investments reported in the Statement of cash flows (page 16 of this Report) shows very high investment payments and proceeds. However, the vast bulk of these transactions relates to the transfer into the Sustained Funds, which was achieved without cost.

The Pandal Sustainable Funds continue to meet the investment strategy objectives of the Board, both in the mix between Growth and Defensive Assets, and in the mix between different asset classes. The Asset Allocation as at 31 December 2020 is presented in note 6 of the Accounts (Page 26 of this Report).

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	-
2009	55,581	19.46	1,044	5.00
2010	56,502	1.60	1,044	-
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
2018	72,964	0.72	1,536	0.78
2019	74,399	1.97	1,560	1.56
2020	75,822	1.90	1,596	2.30
2021	76,134	0.40	1,596	-

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**Directors report (continued)****For the year ended 31 December 2020****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 Pandal 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 2020 amounted to \$260,065 (2019: gain of \$1,536,505). This loss included a loss recognised on the fair value of financial assets of \$853,252 for the year ended 31 December 2020 (2019: gain \$4,169,679).

The long service leave liability as at the 31 December 2020 (\$36.156m) is estimated to be approximately 6.0% more than was calculated in the prior year (\$34.107m). This change reflects a number of matters, including:

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**For the year ended 31 December 2020****Directors report (continued)****Operating and financial review (continued)**

Item	Financial Impact over the year to 31 December 2020
<ul style="list-style-type: none"> the accrual of further LSL benefit entitlements for participants through the year which resulted in an increase in the LSL liability as at 31 December 2020; the LSL payments were considerably less compared to previous years due to the Covid-19 pandemic, resulting in a less than expected reduction in the liability. 	approx. +\$3.4 million
<ul style="list-style-type: none"> payment of LSL benefits to participants during the year (including the Sabbatical Allowance where appropriate) which resulted in an increase in the LSL liability as at 31 December 2020. 	approx. -\$2.4 million

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 2020
<ul style="list-style-type: none"> a change in the level of "forward rate" yield curve assumed in the valuation of the liability which resulted in an increase in the LSL liability as at 31 December 2020; 	approx. +\$1 million

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND

For the year ended 31 December 2020

Directors report (continued)

Operating and financial review (continued)

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

No other item, transaction or event of a material and unusual nature is likely, in the opinion of the Directors, to affect significantly the operations of the Fund, the results of those operations, or the state of affairs of the Fund in future financial years.

Impact of COVID-19

The COVID-19 pandemic has significantly impacted global economies, resulting in workforce and travel restrictions, supply chain and production disruptions and reduced demand and spending across many sectors. In the opinion of the Directors, whilst the risks associated with COVID-19 have been largely mitigated, these risks and the required mitigating actions will continue to be vigilantly monitored and evaluated by management.

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 2020****Directors report (continued)****Indemnification and insurance of officers*****Indemnification***

During the financial year the Fund paid \$Nil (2019: \$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.

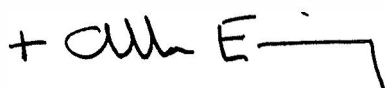
Since the end of the previous financial year, the Fund has not indemnified or made a relevant agreement for indemnifying against a liability any person who is or has been an auditor of the Fund.

Signed in accordance with a resolution of the directors at a duly constituted meeting:

Dated at Sydney this 11th day of May 2021.



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 2020, 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 (as amended in 2017).

The **Financial Report** comprises:

- Statement of financial position as at 31 December 2020;
- 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 amended in 2017).

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 Leave 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 or for any other purpose than that for which it was prepared.

Other Information

Other Information is financial and non-financial information in 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 Trustee is responsible for the Other Information.

The Other Information we obtained prior to the date of this Auditor's Report was the Trustee 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 an audit opinion or 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 Management for the Financial Report

Management 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 (as amended in 2017).
- implementing necessary internal control to enable the preparation of a Financial Report that gives a true and fair view and 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 the 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_responsibilities/ar4.pdf. This description forms part of our Auditor's Report.



KPMG

A handwritten signature in blue ink, appearing to read 'Richard Drinnan'.

Richard Drinnan

Partner

Sydney

11 May 2021

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**For the year ended 31 December 2020****Long Service Leave Fund Board declaration**

In the opinion of the Board of the Anglican Church of Australia Long Service Leave Fund

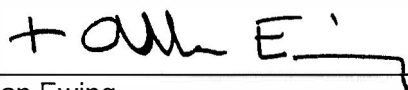
- (a) the Long Service Leave Fund is a reporting entity;
- (b) the financial statements and notes thereto, set out on pages 13 to 37, are drawn up, in accordance with the basis of accounting described in Notes 2 and 3, so as to present fairly the financial position of the Long Service Leave Fund as at 31 December 2020; 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 11th day of May 2021.

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 2020

	Notes	2020 \$	2019 \$
Revenue			
Contribution revenue	11	2,557,742	2,573,406
Income from investments	9	1,602,114	1,718,635
Gain on sale of investments		1,232,911	828,924
Net change in fair value of financial assets		(853,252)	4,169,679
Expenses			
Administrative expenses	10	(378,332)	(524,819)
Increase in value of long service leave liability	8	<u>(4,421,248)</u>	<u>(7,229,320)</u>
(Loss)/gain for the year		<u>(260,065)</u>	<u>1,536,505</u>
Other comprehensive income		<u>-</u>	<u>-</u>
Total comprehensive (loss)/income for the year		<u>(260,065)</u>	<u>1,536,505</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 17 to 37.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Statement of financial position

As at 31 December 2020

	Notes	2020 \$	2019 \$
Assets			
Current Assets			
Cash and cash equivalents	4	314,015	261,065
Financial assets at fair value	6	44,258,471	42,655,707
Trade and other receivables	5	765,211	1,314,023
Total current assets		<u>45,337,697</u>	<u>44,230,795</u>
Total assets		<u>45,337,697</u>	<u>44,230,795</u>
Liabilities			
Current liabilities			
Trade and other payables	7	67,023	77,697
Financial liabilities at fair value	6	-	671,359
Long service leave benefits	8	4,266,000	4,154,000
Total current liabilities		<u>4,333,023</u>	<u>4,903,056</u>
Non-current liabilities			
Long service leave benefits	8	31,890,070	29,953,070
Total non-current liabilities		<u>31,890,070</u>	<u>29,953,070</u>
Total liabilities		<u>36,223,093</u>	<u>34,856,126</u>
Net assets		<u>9,114,604</u>	<u>9,374,669</u>
Accumulated funds		<u>9,114,604</u>	<u>9,374,669</u>
Total accumulated funds		<u>9,114,604</u>	<u>9,374,669</u>

The statement of financial position is to be read in conjunction with the notes to the financial statements set out on pages 17 to 37.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Statement of changes in equity

For the year ended 31 December 2020

	Accumulated Funds
	\$
Balance at 1 January 2019	7,838,164
Total comprehensive income for the year	
Net gain for the year	1,536,505
Balance at 31 December 2019	<u>9,374,669</u>
Balance at 1 January 2020	9,374,669
Total comprehensive income for the year	
Net loss for the year	(260,065)
Balance at 31 December 2020	<u>9,114,604</u>

The statement of changes in equity is to be read in conjunction with the notes to the financial statements set out on pages 17 to 37.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Statement of cash flows

For the year ended 31 December 2020

	Notes	2020 \$	2019 \$
Cash flows from operating activities			
Cash receipts in the course of operations		3,270,063	3,188,238
Cash payments in the course of operations		<u>(2,728,098)</u>	<u>(5,067,199)</u>
Cash used in operations		541,965	(1,878,961)
Distributions from investments		<u>1,009,372</u>	<u>1,048,662</u>
Net cash (used in) / from operating activities	13	<u>1,551,337</u>	<u>(830,299)</u>
Cash flows from investing activities			
Payments for purchase of investments		(52,561,507)	(5,396,279)
Proceeds from sale of investments		<u>51,063,120</u>	<u>6,292,612</u>
Net cash (used in) / from investing activities		<u>(1,498,387)</u>	<u>896,333</u>
Net increase in cash held		52,950	186,843
Cash at the beginning of the financial year		<u>261,065</u>	<u>74,222</u>
Cash at the end of the financial year	4	<u>314,015</u>	<u>261,065</u>

The statement of cash flows is to be read in conjunction with the notes to the financial statements set out on pages 17 to 37.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**Notes to the financial statements****For the year ended 31 December 2020****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 2017.

The financial report was authorised for issue by the Board on 11th May 2021.

(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.

For information about estimates and judgments made, refer to Note 3(b) Impairment and Note 3(i) for Long Service Leave liability accounting policy used.

(e) Comparative information

Comparatives are reclassified where necessary to conform to the current year presentation.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**Notes to the financial statements (continued)****For the year ended 31 December 2020****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 accrual 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 and distribution income

Dividend and distribution income are 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 2020****3. Significant accounting policies (continued)****(b) Financial instruments****(i) Recognition and initial measurement**

Trade receivables and debt securities issued are initially recognised when they are originated. All other financial assets and financial liabilities are initially recognised when the Fund becomes a party to the contractual provisions of the instrument.

A financial asset (unless it is a trade receivable without a significant financing component) or financial liability is initially measured at fair value plus, for an item not at Fair value through profit or loss (FVTPL) transaction costs that are directly attributable to its acquisition or issue. A trade receivable without a significant financing component is initially measured at the transaction price.

(ii) Classification and subsequent measurement*Financial assets*

On initial recognition, a financial asset is classified as measured at: amortised cost; Fair value through other comprehensive income (FVOCI) debt investment; FVOCI - equity investment; or FVTPL.

Financial assets are not reclassified subsequent to their initial recognition unless the Fund changes its business model for managing financial assets, in which case all affected financial assets are reclassified on the first day of the first reporting period following the change in the business model.

A financial asset is measured at amortised cost if it meets both of the following conditions and is not designated as at FVTPL:

- it is held within a business model whose objective is to hold assets to collect contractual cash flows; and
- its contractual terms give rise on specified dates to cash flows that are solely payments of principal and interest on the principal amount outstanding.

A debt investment is measured at FVOCI if it meets both of the following conditions and is not designated as at FVTPL:

- it is held within a business model whose objective is achieved by both collecting contractual cash flows and selling financial assets; and
- its contractual terms give rise on specified dates to cash flows that are solely payments of principal and interest on the principal amount outstanding.

On initial recognition of an equity investment that is not held for trading, the Fund may irrevocably elect to present subsequent changes in the investment's fair value in OCI. This election is made on an investment-by investment basis.

All financial assets not classified as measured at amortised cost or FVOCI as described above are measured at FVTPL. This includes all derivative financial assets. On initial recognition, the Fund may irrevocably designate a financial asset that otherwise meets the requirements to be measured at amortised cost or at FVOCI as at FVTPL if doing so eliminates or significantly reduces an accounting mismatch that would otherwise arise.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND

Notes to the financial statements (continued)

For the year ended 31 December 2020

3. Significant accounting policies (continued)

Financial assets — Subsequent measurement and gains and losses*Financial assets at FVTPL*

These assets are subsequently measured at fair value. Net gains and losses, including any interest or dividend or distribution income are recognised in profit or loss.

Financial assets at amortised cost

These assets are subsequently measured at amortised cost using the effective interest method. The amortised cost is reduced by impairment losses. Interest income, foreign exchange gains and losses and impairment are recognised in profit or loss. Any gain or loss on derecognition is recognised in profit or loss.

Debt investments at FVOCI

These assets are subsequently measured at fair value. Interest income calculated using the effective interest method, foreign exchange gains and losses and impairment are recognised in profit or loss. Other net gains and losses are recognised in OCI. On derecognition, gains and losses accumulated in OCI are reclassified to profit or loss.

Equity investments at FVOCI

These assets are subsequently measured at fair value. Dividends are recognised as income in profit or loss unless the dividend clearly represents a recovery of part of the cost of the investment. Other net gains and losses are recognised in OCI and are never reclassified to profit or loss.

Financial liabilities — Classification, subsequent measurement and gains and losses

Financial liabilities are classified as measured at amortised cost or FVTPL. A financial liability is classified as at FVTPL if it is classified as held-for-trading, it is a derivative or it is designated as such on initial recognition. Financial liabilities at FVTPL are measured at fair value and net gains and losses, including any interest expense, are recognised in profit or loss. Other financial liabilities are subsequently measured at amortised cost using the effective interest method.

Interest expense and foreign exchange gains and losses are recognised in profit or loss. Any gain or loss on derecognition is also recognised in profit or loss.

(iii) Derecognition**Financial assets**

The Fund derecognises a financial asset when the contractual rights to the cash flows from the financial asset expire, or it transfers the rights to receive the contractual cash flows in a transaction in which substantially all of the risks and rewards of ownership of the financial asset are transferred or in which the Fund neither transfers nor retains substantially all of the risks and rewards of ownership and it does not retain control of the financial asset.

Notes to the financial statements (continued)**For the year ended 31 December 2020****3. Significant accounting policies (continued)****Financial liabilities**

The Fund derecognises a financial liability when its contractual obligations are discharged or cancelled or expire. The Fund also derecognises a financial liability when its terms are modified and the cash flows of the modified liability are substantially different, in which case a new financial liability based on the modified terms is recognised at fair value.

Impairment*Financial instruments and contract assets*

The Fund recognises loss allowances for expected credit loss (ECL) on:

- financial assets measured at amortised cost;
- debt investments measured at FVOCI; and
- contract assets.

The Fund measures loss allowances at an amount equal to lifetime ECLs, except for the following, which are measured at 12-month ECLs:

- debt securities that are determined to have low credit risk at the reporting date; and
- other debt securities and bank balances for which credit risk (i.e. the risk of default occurring over the expected life of the financial instrument) has not increased significantly since initial recognition.

Loss allowances for trade receivables and contract assets are always measured at an amount equal to lifetime ECLs.

When determining whether the credit risk of a financial asset has increased significantly since initial recognition and when estimating ECLs, the Fund considers reasonable and supportable information that is relevant and available without undue cost or effort. This includes both quantitative and qualitative information and analysis, based on the Fund's historical experience and informed credit assessment and including forward-looking information.

The Fund assumes that the credit risk on a financial asset has increased significantly if it is more than 30 days past due.

The Fund considers a financial asset to be in default when:

- the borrower is unlikely to pay its credit obligations to the Fund in full, without recourse by the Fund to actions such as realising security (if any is held); or
- the financial asset is more than 90 days past due.

The Fund considers a debt security to have low credit risk when its credit risk rating is equivalent to the globally understood definition of 'investment grade'.

Lifetime ECLs are the ECLs that result from all possible default events over the expected life of a financial instrument.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND

Notes to the financial statements (continued)

For the year ended 31 December 2020

3. Significant accounting policies (continued)

Impairment (continued)

12-month ECLs are the portion of ECLs that result from default events that are possible within the 12 months after the reporting date (or a shorter period if the expected life of the instrument is less than 12 months).

The maximum period considered when estimating ECLs is the maximum contractual period over which the Fund is exposed to credit risk.

Measurement of ECLs

ECLs are a probability-weighted estimate of credit losses. Credit losses are measured as the present value of all cash shortfalls (i.e. the difference between the cash flows due to the entity in accordance with the contract and the cash flows that the Fund expects to receive).

ECLs are discounted at the effective interest rate of the financial asset.

Credit-impaired financial assets

At each reporting date, the Fund assesses whether financial assets carried at amortised cost and debt securities at FVOCI are credit-impaired. A financial asset is 'credit-impaired' when one or more events that have a detrimental impact on the estimated future cash flows of the financial asset have occurred.

Evidence that a financial asset is credit-impaired includes the following observable data:

- significant financial difficulty of the borrower or issuer;
- a breach of contract such as a default or being more than 90 days past due;
- the restructuring of a loan or advance by the Fund on terms that the Fund would not consider otherwise;
- it is probable that the borrower will enter bankruptcy or other financial reorganisation; or
- the disappearance of an active market for a security because of financial difficulties.

Presentation of allowance for ECL in the statement of financial position

Loss allowances for financial assets measured at amortised cost are deducted from the gross carrying amount of the assets.

For debt securities at FVOCI, the loss allowance is charged to profit or loss and is recognised in OCI.

Write-off

The gross carrying amount of a financial asset is written off when the Fund has no reasonable expectations of recovering a financial asset in its entirety or a portion thereof. For individual customers, the Fund has a policy of writing off the gross carrying amount when the financial asset is 180 days past due based on historical experience of recoveries of similar assets. For corporate customers, the Fund individually makes an assessment with respect to the timing and amount of write-off based on whether there is a reasonable expectation of recovery. The Fund expects no significant recovery from the amount written off. However, financial assets that are written off could still be subject to enforcement activities in order to comply with the Fund's procedures for recovery of amounts due.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**Notes to the financial statements (continued)****For the year ended 31 December 2020****3. Significant accounting policies (continued)****(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.

(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) 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

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)

For the year ended 31 December 2020

3. Significant accounting policies (continued)

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.

(i) 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.

(j) Income tax

Under the provisions of the Income Tax Assessment Act 1997, the Fund is exempt from income tax.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)
For the year ended 31 December 2020

	2020	2019
	\$	\$
4 Cash and cash equivalents		
Cash at bank	314,015	261,065
	<u>314,015</u>	<u>261,065</u>

	2020	2019
	\$	\$
5 Trade and other receivables		
Current		
Accrued income	181,607	368,168
Contributions due	592,527	667,697
Recoverable GST	3,363	6,075
Prepaid expense	(39,159)	(6,005)
Franking credit refunds due	21,613	63,311
Pendal liquid assets	5,261	214,778
	<u>765,212</u>	<u>1,314,023</u>

None of the above receivables is interest bearing.

6 Financial assets and liabilities at fair value through profit or loss

All investments are managed by Pendal in either direct equities or in unit trust and are designated as financial assets or liabilities at fair value through profit or loss.

	2020	2019
	\$	\$
Financial assets		
Current		
Balanced Unit Trusts	44,258,471	-
Units in cash trust – Pendal Investments	-	5,843,366
Australian fixed interest	-	7,417,278
International fixed interest	-	2,908,958
Australian real estate	-	2,456,696
Australian shares	-	15,859,808
International shares	-	8,169,601
	<u>44,258,471</u>	<u>42,655,707</u>
Financial liabilities		
Current		
Foreign exchange forward contracts	<u>-</u>	<u>671,359</u>

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)
For the year ended 31 December 2020
6 Financial assets and liabilities at fair value through profit or loss (continued)

In September 2020, the Long Service Leave Fund investment portfolio, previously a combination of several asset classes, was transitioned to a mix of two investment funds, being the Pandal Sustainable Balanced Fund and the Pandal Sustainable Conservative Funds, consistent with the Board's approved solution of a 60% growth and 40% defensive (60/40) balance.

The following table notes the asset allocation as at the 31 December 2020 as reported by Pandal.

Asset Class	Previous year ended 31 December 2019 Asset Allocation	Current year ended 31 December 2020 Asset Allocation	Benchmark	Allocation vs. Benchmark
	%	%	%	%
Australian Equities	37.26	19.48	-	-
Overseas Equities	19.19	27.10	-	-
Australian Listed Property	5.77	5.84	-	-
International Property	-	2.88	-	-
Australian Fixed Interest	17.43	7.73	-	-
International Fixed Interest	6.83	9.58	-	-
Net Cash	13.52	10.17	-	-
Alternatives	-	17.22	-	-
TOTAL	100.00	100.00	-	-
Total Growth Assets	62.22	63.91	60.00	3.91
Total Defensive Assets	37.78	36.09	40.00	-3.91
Percentage invested in Approved Funds	100.00	100.00	100.00	
Pandal Sustainable Balanced Fund	-	71.69	68.75	2.94
Pandal Sustainable Conservative Fund	-	28.24	31.25	-3.01

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND

Notes to the financial statements (continued)

For the year ended 31 December 2020

	2020	2019
	\$	\$
7 Trade and other payables		
Actuarial fees	6,721	18,689
Audit fee	52,494	53,069
Sundry creditors	7,808	5,939
	<u>67,023</u>	<u>77,697</u>

8 Liability for long service leave benefits payable

An actuarial review to assess the adequacy of the 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 2020 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 rates of interest based on Commonwealth Government bond rates consistent with the requirements of the AASB.

The key assumptions applied by the Actuary are:

Financial Assumptions:	2020	2019
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.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)
For the year ended 31 December 2020
8 Liability for long service leave benefits payable (continued)
Annual Forward Discount Rates as at 31 December 2020 (% per annum)

Year	<i>Forward Discount Rate (per annum)</i>
1	0.1%
5	1.0%
10	2.1%
15	2.5%
20	3.2%

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 2020 the Notional Stipend growth rate was determined to be 3.0% per annum.

Demographic Assumptions:

All participants are expected to retire on or before their 80th birthday.

A sample of the rates of exit from the Fund used for active participants are as follows:

Rates of exit from the Fund assumed (%)

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	4.9	2.9	5.3
61 to 65	5.1	12.3	5.2	12.2
66 to 70+	15.7	35.6	15.3	33.7

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND

Notes to the financial statements (continued)

For the year ended 31 December 2020

8 Liability for long service leave benefits payable (continued)

Leave taken in service

The following rates of the taking of leave whilst remaining in service (weeks per annum) were used.

Rates of leave taken in service assumed (weeks per annum)

<i>Age</i>	<i>Male</i>	<i>Female</i>
Under 40	0.43	0.39
40-44	1.17	0.94
45-49	0.81	1.20
50-54	0.90	0.95
55-59	0.99	1.08
60-64	1.53	1.39
65-69	2.52	1.63
70 and over	2.80	2.88

Sensitivity Analysis:

We have considered the sensitivity of our calculation of the LSL liability as at 31 December 2020 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 2020, are set out below:

Sensitivity results

	<i>Change \$'000</i>	<i>Change %</i>
Total LSL liability as at 31 December 2020	36,156	
<i>Sensitivity analysis - change in the net liability due to:</i>		
Notional Stipend increase - 0.5% higher	1,240	3.4%
Notional Stipend increase - 0.5% lower	(1,171)	(3.2%)
Discount rate - 0.5% higher	(1,274)	(3.5%)
Discount rate - 0.5% lower	1,364	3.8%
Rates of exit - 15% higher	(1,506)	(4.2%)
Rates of exit - 15% lower	1,686	4.7%
Rate of leave taken - 10% higher	896	2.5%
Rate of leave taken - 10% lower	(1,347)	(3.7%)

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)
For the year ended 31 December 2020
8 Liability for long service leave benefits payable (continued)

	Notes	2020 \$	2019 \$
Liability for past service as at 1 January		34,107,070	31,422,070
Less: Leave paid	12	(1,511,844)	(2,812,647)
Less: sabbatical allowance paid	12	(860,404)	(1,731,673)
Increase in value of past service liability		4,421,248	7,229,320
Liability for past service at 31 December		<u>36,156,070</u>	<u>34,107,070</u>
Liability is split between amounts expected to be settled:			
No more than twelve months after the reporting period		4,266,000	4,154,000
More than twelve months after the reporting period		31,890,070	29,953,070
Liability for past service at 31 December		<u>36,156,070</u>	<u>34,107,070</u>

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND

Notes to the financial statements (continued)

For the year ended 31 December 2020

	2020	2019
	\$	\$
9 Income from investments		
Interest income from operating bank account	215	2,276
Franking credit income	157,730	252,910
Balanced Unit Trusts	191,655	-
Dividends	28,236	60,187
Australian fixed interest	370,713	391,522
Australian real estate	203,804	118,298
Australian shares	248,516	780,966
International shares	273,675	349,278
Derivatives – FEC Gains/(Losses)	127,570	(236,803)
	<u>1,602,114</u>	<u>1,718,634</u>
	2020	2019
	\$	\$
10 Administrative expenses		
Annual Report expenses	160	195
Audit Fees	52,563	52,585
Actuarial fees	9,510	26,572
Bank charges	39	47
Computer Software	-	2,450
Consultants Fees	25,100	72,468
Management fee – General Synod Office	303,100	359,040
Pendal Group rebate	(19,450)	(15,551)
Printing and Stationary	320	-
Storage costs	1,219	6,326
Board and committee expenses	1,230	3,168
Traveling expenses - Board Members	4,541	17,519
	<u>378,332</u>	<u>524,819</u>

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)
For the year ended 31 December 2020
11 Contributions from participating organisations

	2020	2019
	\$	\$
Adelaide	101,918	121,819
Armidale	55,718	60,806
Ballarat	25,616	24,737
Bathurst	20,030	24,149
Bendigo	44,828	42,690
Brisbane	208,196	202,465
Bunbury	40,115	40,417
Canberra & Goulburn	95,977	101,867
Gippsland	41,701	45,654
Grafton	45,196	45,151
Melbourne	382,269	374,542
The Murray	25,242	24,936
Newcastle	98,337	100,153
North Queensland	26,266	25,962
Northern Territory	17,536	10,684
North West Australia	28,056	28,857
Perth	151,371	154,010
Riverina	15,112	14,173
Rockhampton	20,674	19,172
Sydney	886,579	886,056
Tasmania	67,753	70,188
Wangaratta	23,917	21,827
Willochra	19,336	14,977
Sub Total – Dioceses	<u>2,441,743</u>	<u>2,455,292</u>
ABM Missionaries	1,596	1,560
Anglican Community Services-Anglicare	46,768	51,617
Bush Church Aid	10,309	10,146
CMS NSW	22,191	21,285
CMS VIC	1,197	-
CMS WA	1,596	1,560
Ridley College	15,176	16,142
Trinity Network of Churches	17,166	15,804
	<u>2,557,742</u>	<u>2,573,406</u>

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND

Notes to the financial statements (continued)

For the year ended 31 December 2020

12 Entitlements paid through participating organisations

	Leave		Sabbatical Allowance	
	2020	2019	2020	2019
	\$	\$	\$	\$
Adelaide	21,795	132,927	16,315	84,643
Armidale	24,485	30,394	10,501	24,248
Ballarat	5,832	35,983	4,653	13,698
Bathurst	14,581	29,288	11,633	10,273
Bendigo	26,998	22,892	2,327	18,263
Brisbane	214,036	246,962	160,661	170,212
Bunbury	20,486	65,367	16,344	32,201
Canberra & Goulburn	88,849	32,881	67,631	21,863
Gippsland	57,384	78,171	24,429	58,470
Grafton	9,266	65,226	6,980	41,267
Melbourne	199,105	357,612	103,586	175,003
The Murray	14,641	31,001	11,681	1,141
Newcastle	87,458	109,723	30,308	67,434
North Queensland	18,613	24,761	9,306	4,594
Northern Territory	1,347	49,045	-	37,690
North West Australia	6,552	39,783	-	30,071
Perth	124,784	242,566	38,437	82,185
Riverina	15,995	-	-	-
Rockhampton	19,579	21,661	4,653	17,281
Sydney	380,047	927,988	255,996	683,263
Tasmania	32,186	92,892	15,123	45,659
Wangaratta	1,295	24,323	-	19,405
Willochra	20,427	11,643	16,296	-
Sub Total – Dioceses	<u>1,405,741</u>	<u>2,673,089</u>	<u>806,860</u>	<u>1,638,864</u>
ABM Missionaries	-	-	-	-
Anglican Community Services - Anglicare	44,573	61,785	12,762	33,102
Bush Church Aid	17,128	14,383	12,796	9,132
CMS NSW	15,985	40,444	11,633	32,267
CMS WA	-	-	-	-
Ridley College	21,263	12,932	16,353	10,317
Trinity Network of Churches	7,154	10,015	-	7,990
	<u>1,511,844</u>	<u>2,812,647</u>	<u>860,404</u>	<u>1,731,673</u>

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**Notes to the financial statements (continued)****For the year ended 31 December 2020****13 Reconciliation of cash flows from operating activities**

	2020	2019
	\$	\$
Cash flows from operating activities		
Net profit/(loss) for the period	(260,065)	1,536,505
Gain on sale of investments	(1,232,911)	(828,924)
Change in fair value of financial assets	853,252	(4,169,679)
Change in fair value of financial liabilities	-	(204,464)
Change in value of defined benefit liabilities	4,421,248	7,229,320
Net cash provided by operating activities before changes in assets and liabilities	3,781,524	3,562,758
Change in trade and other receivables	119,580	(57,805)
Change in other assets	33,155	2,664
Change in trade and other payables	(683,535)	206,403
Change in provisions and employee benefits	(2,372,248)	(4,544,320)
Change in Other Current Liabilities	672,861	-
Net cash used in operating activities	1,551,337	(830,300)

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:

Bishop A.B. Ewing
 Mr J.W. Flavin
 The Rev'd A. Ford
 Mr D.S. Marr
 Mr C.P. Nelson
 Mr A.A.L. Thomson
 The Rev'd R.J.C. Weekes
 Mrs L.M. Zamagias

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 2020****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 2020 quarter contributions were not due until 14 January 2021. For details of amounts receivable refer to Note 5.

15 Events subsequent to balance date

No other item, transaction or event of a material and unusual nature is likely, in the opinion of the Directors, to affect significantly the operations of the Fund, the results of those operations, or the state of affairs of the Fund in future financial years.

16 Commitments

No material commitments to disclose as at 31st December 2020.

17 Financial risk management**Overview**

The Fund's activities expose it to various financial risks: credit risk, liquidity risk and market risk.

This note provides disclosure on the Fund's exposure to financial risks, and the risk management approach applied to manage these risks.

(a) Risk management framework

The Long Service Leave Board has overall responsibility for the establishment and oversight of the Fund's risk management framework. The Fund does not have any direct investments. The Fund's monies are invested in an investment portfolio managed by Pandal Group Limited with oversight provided by the Fund's Asset Consultant in accordance with the Investment Policy and directions of the Board. The Board seeks to manage risk within acceptable limits, and ensure the underlying investments are diversified by asset class to achieve the desired balance of risk and timing exposure. The Board reviews risk parameters regularly.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**Notes to the financial statements (continued)****For the year ended 31 December 2020****17 Financial risk management (continued)**

The Fund's investment portfolio, previously a combination of several asset classes, has been transitioned to a mix of two investment funds, being the Pental Sustainable Balanced Fund and the Pental Sustainable Conservative Funds, consistent with the Board's approved solution of a 60% growth and 40% defensive (60/40) balance.

As at 31 December 2020, the mix held to achieve the 60/40 balance is 69% in the Sustainable Balanced Fund and 31% in the Sustainable Conservative Fund.

The asset allocation of the Fund's investments in Pental's Sustainable Funds at 31 December 2020 was as follows:

	Actual (%)	Benchmark (%)	Actual vs Benchmark (%)
Percentage Invested in Approved Funds			
Pental Sustainable Balanced Fund	71.7	68.7	3.0
Pental Sustainable Growth Fund	28.3	31.3	-3.0
Growth Assets Weighted Contribution in Approved Funds			
Pental Sustainable Balanced Fund	52.0	-	-
Pental Sustainable Growth Fund	9.2	-	-
Total Growth Assets in ALSF	61.2	60.0	1.2

(b) Credit risk

The Fund held cash and cash equivalents at 31 December 2020 of \$314,015 (2019: \$261,065). The cash and cash equivalents are held with an authorised deposit taking institution.

(c) Liquidity risk

Liquidity risk is the risk that the Fund will encounter difficulty in meeting the obligations associated with its financial liabilities that are settled by delivering cash. The Fund's approach in managing its liquidity is to ensure, as far as possible, that it will have sufficient liquidity to meet its liabilities when they are due, under both normal and stressed conditions, without incurring unacceptable losses or risking damage to the Fund's reputation. The Fund manages liquidity risk by monitoring net cash balances, actual and forecast operating cash flows.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND

Notes to the financial statements (continued)

For the year ended 31 December 2020

17 Financial risk management (continued)

(d) Market Risk

(i) Price Risk

The Fund is exposed to changes in market prices that affect the Fund's income or value of its holdings of financial instruments.

(ii) Interest rate risk

The Fund is exposed to variable interest rate risks at the reporting date on the cash and short deposits. The Fund's investments are diversified by asset class which includes an allocation to interest related investments.

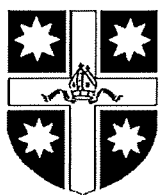
(iii) Currency risk

The Fund is not exposed to any significant currency risk. Currency risk is the risk that the fair value of future cash flows of a financial instrument will fluctuate because of changes in foreign exchange rates. The Fund's investments are diversified by asset class which includes an allocation to international equities.

(iv) Financial Instruments

The following table shows the carrying amounts per category of financial assets and financial liabilities:

	2020	2019
	\$	\$
<u>Financial assets</u>		
Cash and cash equivalents	314,015	261,065
Trade and other receivables	765,212	1,314,023
<u>Financial assets at fair value</u>		
Units in cash trust	-	5,843,366
Australian fixed interest	-	7,417,278
International fixed interest	-	2,908,958
Australian real estate	-	2,456,696
Australian shares	-	15,859,808
International shares	-	8,169,601
Balanced Unit Trusts	44,258,471	-
	<u>44,258,471</u>	<u>42,655,707</u>
 Total Financial Assets	 45,337,698	 44,230,795
<u>Financial liabilities</u>		
Trade and other payables	67,023	77,697
Total Financial liabilities	67,023	77,697



The Anglican
Church of
Australia

LONG SERVICE LEAVE FUND

ABN 53 579 792 912

ESTABLISHED BY CANON OF GENERAL SYNOD

ANNUAL REPORT **31 December 2021**

LONG SERVICE LEAVE FUND BOARD AND DIRECTORS OF TRUSTEE:

Bishop A.B. Ewing
Mr J.W. Flavin (Ceased 11 May 2021)
The Rev'd A. Ford
Mr D.S. Marr
Mr C.P. Nelson
Mr A.A.L. Thomson
The Rev'd R.J.C. Weekes
Mrs L.M. Zamagias

ADMINISTRATION MANAGER:

Ms S. Mayers

FUND ADMINISTRATION MANAGER:

General Synod of the Anglican Church of Australia

AUDIT AND RISK COMMITTEE:

Bishop A.B. Ewing
Mr D.S. Marr
Mrs L.M. Zamagias

INVESTMENT MANAGER:

Pendal Group Limited
(Formerly known as BT Investment Management Limited)
Level 15, 2 Chifley Square
Sydney NSW 2000

AUDITOR:

KPMG
Level 38, Tower Three
International Towers Sydney
300 Barangaroo Avenue
Sydney NSW 2000

ACTUARY:

Mr David O'Keefe
Alea Actuarial Consulting Pty Ltd
Level 10, 50 Clarence Street
Sydney NSW 2000

ASSET CONSULTANT:

Mr Sean McGing
McGing Advisory and Actuarial
Level 13, 160 Queen Street
Melbourne VIC 3000

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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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 2021****Directors report****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 2021 and the independent auditor's report thereon.

Key Concerns

During the year the Fund received \$2.675m from contributing members and paid \$3.064m to fund long service leave.

The COVID-19 pandemic is continuing to have a major impact on the life and activities of Australians. Marked changes in investment values, people movement and patterns of leave taken began in March 2020 and monitoring and responding to changing investment values and leave activities were the principal focus of Board meetings during 2021.

The results for the year ended 31 December 2021 show a net gain for the year of \$5.298m. This follows a net loss of \$0.260m in the year ended 31 December 2020.

During 2021 the value of long service leave (\$3.1m) shows a slight increase in the leave taken from the 2020 year (\$2.3m). The value of long service leave for prior years was an average of \$4.5m. Given the present uncertainties, the Fund is forecasting lower leave rates until the second half of 2022 and is confident that cash reserves will be available for leave, including an increase in leave requests which is anticipated when travel opportunities resume in full.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND

Directors report (continued)

For the year ended 31 December 2021

Investments

The Fund's investments continued to be managed by Pandal Group Limited (Pandal) throughout the year, under the supervision of the Board and in accordance with approved guidelines and strategies.

The Pandal Sustainable Funds continue to meet the investment strategy objectives of the Board, both in the mix between Growth and Defensive Assets, and in the mix between different asset classes. The Asset Allocation as at 31 December 2021 is presented in note 6 of the Accounts (Page 26 of this Report).

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	-
2009	55,581	19.46	1,044	5.00
2010	56,502	1.60	1,044	-
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
2018	72,964	0.72	1,536	0.78
2019	74,399	1.97	1,560	1.56
2020	75,822	1.90	1,596	2.30
2021	76,134	0.40	1,596	-

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**Directors report (continued)****For the year ended 31 December 2021****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 Pandal 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 2021 amounted to \$5,298,079 (2020: loss of \$260,065). This included a recognised gain on the fair value of financial assets of \$1,967,125 for the year ended 31 December 2021 (2020: loss \$853,252).

The long service leave liability as at the 31 December 2021 (\$36.615m) is 1.3% more than was calculated in the prior year (\$36.156m). This increase reflects a number of matters, including:

Item	Financial Impact over the year to 31 December 2021
<ul style="list-style-type: none"> the accrual of further LSL benefit entitlements for participants through the year which resulted in an increase in the LSL liability as at 31 December 2021; a change in demographic assumptions used in the valuation of the liability which resulted in an increase in the LSL liability as at 31 December 2021. 	approx. +\$5.2 million
<ul style="list-style-type: none"> payment of LSL benefits to participants during the year (including the Sabbatical Allowance where appropriate) which resulted in a reduction in the LSL liability as at 31 December 2021. 	approx. -\$3.1 million

It 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 2021
<ul style="list-style-type: none"> a change in the level of "forward rate" yield curve assumed in the valuation of the liability which resulted in a decrease in the LSL liability as at 31 December 2021; 	approx. -\$1.7 million

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND

For the year ended 31 December 2021

Directors report (continued)

Operating and financial review (continued)

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

No other item, transaction or event of a material and unusual nature is likely, in the opinion of the Directors, to affect significantly the operations of the Fund, the results of those operations, or the state of affairs of the Fund in future financial years.

Impact of COVID-19

The COVID-19 pandemic has significantly impacted global economies, resulting in workforce and travel restrictions, supply chain and production disruptions and reduced demand and spending across many sectors. In the opinion of the Directors, whilst the risks associated with COVID-19 have been largely mitigated, these risks and the required mitigating actions will continue to be vigilantly monitored and evaluated by management.

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 2021

Directors report (continued)

Indemnification and insurance of officers

Indemnification

During the financial year the Fund paid \$Nil (2020: \$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 1st day of March 2022.



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 2021, 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 (as amended in 2017).

The **Financial Report** comprises:

- Statement of financial position as at 31 December 2021;
- 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; and
- 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 (including Independence Standards)* (the Code) that are relevant to our audit of the *Financial Report* in Australia. We have fulfilled our other ethical responsibilities in accordance with these requirements.

Restriction on use and distribution

The Financial Report has been prepared to assist the Board of The Anglican Church of Australia Long Service Leave Fund in complying with the financial reporting requirements of the Long Service Leave Fund Canon 2010 (as amended in 2017).

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 Board of The Anglican Church of Australia Long Service Lead Fund and its members and should not be used by or distributed to parties other than the Board of The Anglican Church of Australia Long Service Lead 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 Board of The Anglican Church of Australia Long Service Lead Fund 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 Lead Fund's annual reporting which is provided in addition to the Financial Report and the Auditor's Report. The Board is responsible for the Other Information.

The Other Information we obtained prior to the date of this Auditor's Report was the Directors Report.

Our opinion on the Financial Report does not cover the Other Information and, accordingly, we do not express an audit opinion or 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 Management for the Financial Report

Management of the Fund are responsible for:

- The preparation and fair presentation of the Financial Report in accordance with the financial Australian Accounting Standards – Reduced Disclosure Requirements and the Long Service Leave Canon 2010 (as amended in 2017);
- Implementing necessary internal control to enable the preparation of a Financial Report that gives a true and fair view and that is free from material misstatement, whether due to fraud or error; and
- Assessing the Fund's ability to continue as a going concern and whether the use of the going concern basis of accounting is appropriate. 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 the 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_responsibilities/ar4.pdf

This description forms part of our Auditor's Report.

A handwritten signature in blue ink, appearing to read 'KPMG'.

KPMG

A handwritten signature in blue ink, appearing to read 'Richard Drinnan'.

Richard Drinnan

Partner

Sydney

1 March 2022

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND

For the year ended 31 December 2021

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 13 to 36, 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 2021; 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 1st March 2022.

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 2021

	Notes	2021 \$	2020 \$
Revenue			
Contribution revenue	11	2,675,159	2,557,742
Income from investments	9	4,340,894	1,602,114
Gain on sale of investments		54,717	1,232,911
Other Income		150,923	19,450
Net change in fair value of financial assets		1,967,125	(853,252)
Expenses			
Administrative expenses	10	(368,123)	(397,782)
Increase in value of long service leave liability	8	<u>(3,522,616)</u>	<u>(4,421,248)</u>
Gain/(Loss) for the year		<u>5,298,079</u>	<u>(260,065)</u>
Other comprehensive income		<u>-</u>	<u>-</u>
Total comprehensive income/(loss) for the year		<u>5,298,079</u>	<u>(260,065)</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 16 to 36.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND

Statement of financial position

As at 31 December 2021

	Notes	2021 \$	2020 \$
Assets			
Current Assets			
Cash and cash equivalents	4	245,226	314,015
Financial assets at fair value	6	50,029,656	44,258,471
Trade and other receivables	5	862,674	765,211
Total current assets		<u>51,137,556</u>	<u>45,337,697</u>
Total assets		<u>51,137,556</u>	<u>45,337,697</u>
Liabilities			
Current liabilities			
Trade and other payables	7	109,803	67,023
Long service leave benefits	8	4,280,000	4,266,000
Total current liabilities		<u>4,389,803</u>	<u>4,333,023</u>
Non-current liabilities			
Long service leave benefits	8	32,335,070	31,890,070
Total non-current liabilities		<u>32,335,070</u>	<u>31,890,070</u>
Total liabilities		<u>36,724,873</u>	<u>36,223,093</u>
Net assets		<u>14,412,683</u>	<u>9,114,604</u>
Accumulated funds		<u>14,412,683</u>	<u>9,114,604</u>
Total accumulated funds		<u>14,412,683</u>	<u>9,114,604</u>

The statement of financial position is to be read in conjunction with the notes to the financial statements set out on pages 16 to 36.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Statement of changes in equity

For the year ended 31 December 2021

	Accumulated Funds
	\$
Balance at 1 January 2020	9,374,669
Total comprehensive income for the year	
Net loss for the year	(260,065)
Balance at 31 December 2020	<u>9,114,604</u>
Balance at 1 January 2021	9,114,604
Total comprehensive income for the year	
Net gain for the year	5,298,079
Balance at 31 December 2021	<u>14,412,683</u>

The statement of changes in equity is to be read in conjunction with the notes to the financial statements set out on pages 16 to 36.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND

Statement of cash flows

For the year ended 31 December 2021

	Notes	2021 \$	2020 \$
Cash flows from operating activities			
Cash receipts in the course of operations		3,288,915	3,270,063
Cash payments in the course of operations		(3,278,068)	(2,728,098)
Cash used in operations		10,847	541,965
Distributions from investments		3,748,293	1,009,372
Net cash from operating activities	13	<u>3,759,140</u>	<u>1,551,337</u>
Cash flows from investing activities			
Payments for purchase of investments		(4,295,348)	(52,561,507)
Proceeds from sale of investments		467,419	51,063,120
Net cash used in investing activities		<u>(3,827,929)</u>	<u>(1,498,387)</u>
Net (decrease)/Increase in cash held		(68,789)	52,950
Cash at the beginning of the financial year		314,015	261,065
Cash at the end of the financial year	4	<u>245,226</u>	<u>314,015</u>

The statement of cash flows is to be read in conjunction with the notes to the financial statements set out on pages 16 to 36.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**Notes to the financial statements****For the year ended 31 December 2021****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 2017.

The financial report was authorised for issue by the Board on 1st March 2022.

(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.

For information about significant estimates and judgments made, refer to Note 3(b) Impairment and Note 3(i) Long Service Leave liability.

(e) Comparative information

Comparatives are reclassified where necessary to conform to the current year presentation.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**Notes to the financial statements (continued)****For the year ended 31 December 2021****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 accrual 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 and distribution income

Dividend and distribution income are 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 2021

3. Significant accounting policies (continued)

(b) Financial instruments

(i) Recognition and initial measurement

Trade receivables and debt securities issued are initially recognised when they are originated. All other financial assets and financial liabilities are initially recognised when the Fund becomes a party to the contractual provisions of the instrument.

A financial asset (unless it is a trade receivable without a significant financing component) or financial liability is initially measured at fair value plus, for an item not at Fair value through profit or loss (FVTPL) transaction costs that are directly attributable to its acquisition or issue. A trade receivable without a significant financing component is initially measured at the transaction price.

(ii) Classification and subsequent measurement

Financial assets

On initial recognition, a financial asset is classified as measured at: amortised cost; Fair value through other comprehensive income (FVOCI) debt investment; FVOCI - equity investment; or FVTPL.

Financial assets are not reclassified subsequent to their initial recognition unless the Fund changes its business model for managing financial assets, in which case all affected financial assets are reclassified on the first day of the first reporting period following the change in the business model.

A financial asset is measured at amortised cost if it meets both of the following conditions and is not designated as at FVTPL:

- it is held within a business model whose objective is to hold assets to collect contractual cash flows; and
- its contractual terms give rise on specified dates to cash flows that are solely payments of principal and interest on the principal amount outstanding.

A debt investment is measured at FVOCI if it meets both of the following conditions and is not designated as at FVTPL:

- it is held within a business model whose objective is achieved by both collecting contractual cash flows and selling financial assets; and
- its contractual terms give rise on specified dates to cash flows that are solely payments of principal and interest on the principal amount outstanding.

On initial recognition of an equity investment that is not held for trading, the Fund may irrevocably elect to present subsequent changes in the investment's fair value in OCI. This election is made on an investment-by investment basis.

All financial assets not classified as measured at amortised cost or FVOCI as described above are measured at FVTPL. This includes all derivative financial assets. On initial recognition, the Fund may irrevocably designate a financial asset that otherwise meets the requirements to be measured at amortised cost or at FVOCI as at FVTPL if doing so eliminates or significantly reduces an accounting mismatch that would otherwise arise.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND

Notes to the financial statements (continued)

For the year ended 31 December 2021

3. Significant accounting policies (continued)

Financial assets — Subsequent measurement and gains and losses*Financial assets at FVTPL*

These assets are subsequently measured at fair value. Net gains and losses, including any interest or dividend or distribution income are recognised in profit or loss.

Financial assets at amortised cost

These assets are subsequently measured at amortised cost using the effective interest method. The amortised cost is reduced by impairment losses. Interest income, foreign exchange gains and losses and impairment are recognised in profit or loss. Any gain or loss on derecognition is recognised in profit or loss.

Debt investments at FVOCI

These assets are subsequently measured at fair value. Interest income calculated using the effective interest method, foreign exchange gains and losses and impairment are recognised in profit or loss. Other net gains and losses are recognised in OCI. On derecognition, gains and losses accumulated in OCI are reclassified to profit or loss.

Equity investments at FVOCI

These assets are subsequently measured at fair value. Dividends are recognised as income in profit or loss unless the dividend clearly represents a recovery of part of the cost of the investment. Other net gains and losses are recognised in OCI and are never reclassified to profit or loss.

Financial liabilities — Classification, subsequent measurement and gains and losses

Financial liabilities are classified as measured at amortised cost or FVTPL. A financial liability is classified as at FVTPL if it is classified as held-for-trading, it is a derivative or it is designated as such on initial recognition. Financial liabilities at FVTPL are measured at fair value and net gains and losses, including any interest expense, are recognised in profit or loss. Other financial liabilities are subsequently measured at amortised cost using the effective interest method.

Interest expense and foreign exchange gains and losses are recognised in profit or loss. Any gain or loss on derecognition is also recognised in profit or loss.

(iii) Derecognition**Financial assets**

The Fund derecognises a financial asset when the contractual rights to the cash flows from the financial asset expire, or it transfers the rights to receive the contractual cash flows in a transaction in which substantially all of the risks and rewards of ownership of the financial asset are transferred or in which the Fund neither transfers nor retains substantially all of the risks and rewards of ownership and it does not retain control of the financial asset.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND

Notes to the financial statements (continued)**For the year ended 31 December 2021****3. Significant accounting policies (continued)****Financial liabilities**

The Fund derecognises a financial liability when its contractual obligations are discharged or cancelled or expire. The Fund also derecognises a financial liability when its terms are modified and the cash flows of the modified liability are substantially different, in which case a new financial liability based on the modified terms is recognised at fair value.

Impairment*Financial instruments and contract assets*

The Fund recognises loss allowances for expected credit loss (ECL) on:

- financial assets measured at amortised cost;
- debt investments measured at FVOCI; and
- contract assets.

The Fund measures loss allowances at an amount equal to lifetime ECLs, except for the following, which are measured at 12-month ECLs:

- debt securities that are determined to have low credit risk at the reporting date; and
- other debt securities and bank balances for which credit risk (i.e. the risk of default occurring over the expected life of the financial instrument) has not increased significantly since initial recognition.

Loss allowances for trade receivables and contract assets are always measured at an amount equal to lifetime ECLs.

When determining whether the credit risk of a financial asset has increased significantly since initial recognition and when estimating ECLs, the Fund considers reasonable and supportable information that is relevant and available without undue cost or effort. This includes both quantitative and qualitative information and analysis, based on the Fund's historical experience and informed credit assessment and including forward-looking information.

The Fund assumes that the credit risk on a financial asset has increased significantly if it is more than 30 days past due.

The Fund considers a financial asset to be in default when:

- the borrower is unlikely to pay its credit obligations to the Fund in full, without recourse by the Fund to actions such as realising security (if any is held); or
- the financial asset is more than 90 days past due.

The Fund considers a debt security to have low credit risk when its credit risk rating is equivalent to the globally understood definition of 'investment grade'.

Lifetime ECLs are the ECLs that result from all possible default events over the expected life of a financial instrument.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND

Notes to the financial statements (continued)

For the year ended 31 December 2021

3. Significant accounting policies (continued)

Impairment (continued)

12-month ECLs are the portion of ECLs that result from default events that are possible within the 12 months after the reporting date (or a shorter period if the expected life of the instrument is less than 12 months).

The maximum period considered when estimating ECLs is the maximum contractual period over which the Fund is exposed to credit risk.

Measurement of ECLs

ECLs are a probability-weighted estimate of credit losses. Credit losses are measured as the present value of all cash shortfalls (i.e. the difference between the cash flows due to the entity in accordance with the contract and the cash flows that the Fund expects to receive).

ECLs are discounted at the effective interest rate of the financial asset.

Credit-impaired financial assets

At each reporting date, the Fund assesses whether financial assets carried at amortised cost and debt securities at FVOCI are credit-impaired. A financial asset is 'credit-impaired' when one or more events that have a detrimental impact on the estimated future cash flows of the financial asset have occurred.

Evidence that a financial asset is credit-impaired includes the following observable data:

- significant financial difficulty of the borrower or issuer;
- a breach of contract such as a default or being more than 90 days past due;
- the restructuring of a loan or advance by the Fund on terms that the Fund would not consider otherwise;
- it is probable that the borrower will enter bankruptcy or other financial reorganisation; or
- the disappearance of an active market for a security because of financial difficulties.

Presentation of allowance for ECL in the statement of financial position

Loss allowances for financial assets measured at amortised cost are deducted from the gross carrying amount of the assets.

For debt securities at FVOCI, the loss allowance is charged to profit or loss and is recognised in OCI.

Write-off

The gross carrying amount of a financial asset is written off when the Fund has no reasonable expectations of recovering a financial asset in its entirety or a portion thereof. For individual customers, the Fund has a policy of writing off the gross carrying amount when the financial asset is 180 days past due based on historical experience of recoveries of similar assets. For corporate customers, the Fund individually makes an assessment with respect to the timing and amount of write-off based on whether there is a reasonable expectation of recovery. The Fund expects no significant recovery from the amount written off. However, financial assets that are written off could still be subject to enforcement activities in order to comply with the Fund's procedures for recovery of amounts due.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**Notes to the financial statements (continued)****For the year ended 31 December 2021****3. Significant accounting policies (continued)****(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.

(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) Investments

A financial instrument is classified as at fair value through profit or loss if it is held for trading or is designated as such upon initial recognition.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**Notes to the financial statements (continued)****For the year ended 31 December 2021****3. Significant accounting policies (continued)**

Financial instruments are designated at fair value through 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 profit or loss are measured at fair value, and changes therein are recognised in the statement of profit or loss and other comprehensive income.

(i) 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.

(j) Income tax

Under the provisions of the Income Tax Assessment Act 1997, the Fund is exempt from income tax.

(k) Reclassification

During 2021 certain income, expenses, payables and receivables were reclassified between financial statement line items within the statement of profit and loss and statement of financial position for enhanced understandability of the financial statements. The respective comparatives were updated accordingly. The net impact on the profit and loss is nil (2020: nil).

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**Notes to the financial statements (continued)****For the year ended 31 December 2021**

	2021	2020
	\$	\$
4 Cash and cash equivalents		
Cash at bank	245,226	314,015
	<u>245,226</u>	<u>314,015</u>

	2021	2020
	\$	\$
5 Trade and other receivables		
Current		
Accrued income	152,223	181,607
Contributions due	592,601	592,527
Recoverable GST	-	3,363
Franking credit refunds due	4,619	21,613
Pendal liquid assets	113,231	5,261
	<u>862,674</u>	<u>804,371</u>

None of the above receivables are interest bearing.

6 Financial assets and liabilities at fair value through profit or loss

All investments are managed by Pendal in either direct equities or in unit trusts and are designated as financial assets or liabilities at fair value through profit or loss.

	2021	2020
	\$	\$
Financial assets		
Current		
Balanced Unit Trusts	50,029,656	44,258,471
	<u>50,029,656</u>	<u>44,258,471</u>

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND

Notes to the financial statements (continued)

For the year ended 31 December 2021

6 Financial assets and liabilities at fair value through profit or loss (continued)

Long Service Leave Fund investment portfolio being the Pandal Sustainable Balanced Fund and the Pandal Sustainable Conservative Funds, consistent with the Board's approved solution of a 60% growth and 40% defensive (60/40) balance.

The following table notes the asset allocation as at the 31 December 2021 as reported by Pandal.

Asset Class	Previous year ended 31 December 2020 Asset allocation	Current year ended 31 December 2021 Asset allocation	Sustainable Balanced Fund Asset allocation Benchmark	Conservative Balanced Fund asset allocation Benchmark
	%	%	%	%
Australian Shares	19.48	21.50	20-40	0-20
International Shares	27.10	25.17	20-40	0-20
Australian Property	5.84	3.39	0-10	0-10
International Property	2.88	2.07	0-10	0-10
Australian Fixed Interest	7.73	9.49	0-25	10-40
International Fixed Interest	9.58	7.92	0-25	10-40
Cash	10.17	14.74	0-20	0-40
Alternative Investments	17.22	15.71	0-20	0-20
TOTAL	100.00	100.00		

Asset Class	Previous year ended 31 December 2020 Asset Allocation	Current year ended 31 December 2021 Asset Allocation	Benchmark
	%	%	%
Total Growth Assets	63.91	59.99	60.00
Total Defensive Assets	36.09	40.01	40.00
Pandal Sustainable Balanced Fund	71.7	73.33	68.75
Pandal Sustainable Conservative Fund	28.3	26.44	31.25
Balance (Net Liquids)	-	0.23	

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND**Notes to the financial statements (continued)****For the year ended 31 December 2021**

	2021	2020
	\$	\$
7 Trade and other payables		
Actuarial fees	6,061	6,721
Accrued expenses (Prepaid)	44,531	39,159
Audit fee	52,400	52,494
GST payable	872	-
Sundry creditors	5,939	7,808
	<u>109,803</u>	<u>106,182</u>

8 Liability for long service leave benefits payable

An actuarial review to assess the adequacy of the 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 2021 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 rates of interest based on Commonwealth Government bond rates consistent with the requirements of Australian Accounting Standards.

The key assumptions applied by the Actuary are:

Financial Assumptions:	2021	2020
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.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)
For the year ended 31 December 2021
8 Liability for long service leave benefits payable (continued)
Annual Forward Discount Rates as at 31 December 2021 (% per annum)

Year	<i>Forward Discount Rate (per annum)</i>
1	0.4%
5	1.8%
10	2.0%
15	3.3%
20	2.9%

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 2021 the Notional Stipend growth rate was determined to be 3.0% per annum.

Demographic Assumptions:

All participants are expected to retire on or before their 80th birthday.

A sample of the rates of exit from the Fund used for active participants are as follows:

Rates of exit from the Fund assumed (%)

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	2.5	2.5
31 to 35	3.7	3.3	2.5	2.5
36 to 40	3.3	2.9	2.5	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	4.2	2.9	4.7
61 to 65	4.1	10.2	4.5	10.0
66 to 70+	12.8	33.0	12.0	30.3

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)
For the year ended 31 December 2021
8 Liability for long service leave benefits payable (continued)
Leave taken in service

The following rates of the taking of leave whilst remaining in service (weeks per annum) were used.

Rates of leave taken in service assumed (weeks per annum)

<i>Age</i>	<i>Male</i>	<i>Female</i>
Under 40	0.43	0.31
40-44	1.17	0.83
45-49	0.81	1.00
50-54	0.90	0.78
55-59	0.99	0.93
60-64	1.53	1.25
65-69	2.52	1.57
70 and over	2.80	2.29

Sensitivity Analysis:

We have considered the sensitivity of our calculation of the LSL liability as at 31 December 2021 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 2021, are set out below:

Sensitivity results

	<i>Change \$'000</i>	<i>Change %</i>
Total LSL liability as at 31 December 2021	36,615	
<i>Sensitivity analysis - change in the net liability due to:</i>		
Notional Stipend increase - 0.5% higher	1,245	3.4%
Notional Stipend increase - 0.5% lower	(1,177)	(3.2%)
Discount rate - 0.5% higher	(1,273)	(3.5%)
Discount rate - 0.5% lower	1,362	3.7%
Rates of exit - 15% higher	(1,433)	(3.9%)
Rates of exit - 15% lower	1,603	4.4%
Rate of leave taken - 10% higher	873	2.4%
Rate of leave taken - 10% lower	(1,336)	(3.6%)

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND

Notes to the financial statements (continued)

For the year ended 31 December 2021

8 Liability for long service leave benefits payable (continued)

	Notes	2021 \$	2020 \$
Liability for past service as at 1 January		36,156,070	34,107,070
Less: Leave paid	12	(1,949,952)	(1,511,844)
Less: sabbatical allowance paid	12	(1,113,664)	(860,404)
Increase in value of past service liability		3,522,616	4,421,248
Liability for past service at 31 December		<u>36,615,070</u>	<u>36,156,070</u>
Liability is split between amounts expected to be settled:			
No more than twelve months after the reporting period		4,280,000	4,266,000
More than twelve months after the reporting period		32,335,070	31,890,070
Liability for past service at 31 December		<u>36,615,070</u>	<u>36,156,070</u>

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)
For the year ended 31 December 2021

	2021	2020
	\$	\$
9 Income from investments		
Interest income from operating bank account	-	215
Franking credit income	80,303	157,730
Balanced Unit Trusts	4,260,591	191,655
Dividends	-	28,236
Australian fixed interest	-	370,713
Australian real estate	-	203,804
Australian shares	-	248,516
International shares	-	273,675
Derivatives – FEC Gains/(Losses)	-	127,570
	<u>4,340,894</u>	<u>1,602,114</u>

In September 2020 the ALSLF Investments changed from a portfolio of individual securities to being held in the Pandal Sustainable Balanced Fund and the Pandal Sustainable Conservative Fund.

	2021	2020
	\$	\$
10 Administrative expenses		
Annual Report expenses	523	160
Audit Fees	52,476	52,563
Actuarial fees	18,919	9,510
Bank charges	50	39
Computer Software	1,010	-
Consultants Fees	14,200	25,100
Legal costs	1,098	-
Management fee – General Synod Office	277,100	303,100
Printing and Stationery	-	320
Storage costs	600	1,219
Board and committee expenses	-	1,230
Traveling expenses - Board Members	2,147	4,541
	<u>368,123</u>	<u>397,782</u>

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND

Notes to the financial statements (continued)

For the year ended 31 December 2021

11 Contributions from participating organisations

	2021	2020
	\$	\$
Adelaide	98,757	101,918
Armidale	55,670	55,718
Ballarat	25,522	25,616
Bathurst	28,406	20,030
Bendigo	53,038	44,828
Brisbane	206,434	208,196
Bunbury	37,962	40,115
Canberra & Goulburn	88,718	95,977
Gippsland	36,248	41,701
Grafton	53,771	45,196
Melbourne	370,248	382,269
The Murray	25,312	25,242
Newcastle	97,001	98,337
North Queensland	29,768	26,266
Northern Territory	15,282	17,536
North West Australia	29,472	28,056
Perth	144,487	151,371
Riverina	23,761	15,112
Rockhampton	19,311	20,674
Sydney	977,512	886,579
Tasmania	87,679	67,753
Wangaratta	20,885	23,917
Willochra	16,321	19,336
Sub Total – Dioceses	<u>2,541,565</u>	<u>2,441,743</u>
ABM Missionaries	1,596	1,596
Anglican Community Services-Anglicare	54,993	46,768
Bush Church Aid	11,194	10,309
CMS NSW	26,161	22,191
CMS VIC	4,788	1,197
CMS WA	1,596	1,596
Ridley College	14,257	15,176
Trinity Network of Churches	19,009	17,166
	<u>2,675,159</u>	<u>2,557,742</u>

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND

Notes to the financial statements (continued)

For the year ended 31 December 2021

12 Entitlements paid through participating organisations

	Leave		Sabbatical Allowance	
	2021	2020	2021	2020
	\$	\$	\$	\$
Adelaide	90,697	21,795	61,312	16,315
Armidale	70,459	24,485	56,213	10,501
Ballarat	26,157	5,832	10,760	4,653
Bathurst	13,383	14,581	10,677	11,633
Bendigo	21,962	26,998	17,521	2,327
Brisbane	226,305	214,036	135,435	160,661
Bunbury	41,937	20,486	23,644	16,344
Canberra & Goulburn	136,116	88,849	38,813	67,631
Gippsland	39,097	57,384	18,689	24,429
Grafton	69,594	9,266	48,566	6,980
Melbourne	250,863	199,105	155,951	103,586
The Murray	2,928	14,641	2,336	11,681
Newcastle	126,294	87,458	53,112	30,308
North Queensland	40,792	18,613	15,185	9,306
Northern Territory	-	1,347	-	-
North West Australia	14,985	6,552	11,955	-
Perth	144,988	124,784	44,387	38,437
Riverina	16,105	15,995	12,849	-
Rockhampton	14,641	19,579	11,681	4,653
Sydney	464,772	380,047	290,821	255,996
Tasmania	13,177	32,186	10,513	15,123
Wangaratta	46,999	1,295	37,496	-
Willochra	14,547	20,427	9,454	16,296
Sub Total – Dioceses	<u>1,886,798</u>	<u>1,405,741</u>	<u>1,077,370</u>	<u>806,860</u>
Anglican Community Services - Anglicare	24,329	44,573	12,849	12,762
Bush Church Aid	-	17,128	-	12,796
CMS NSW	10,483	15,985	3,587	11,633
Ridley College	15,703	21,263	11,681	16,353
Trinity Network of Churches	12,639	7,154	8,177	-
	<u>1,949,952</u>	<u>1,511,844</u>	<u>1,113,664</u>	<u>860,404</u>

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)
For the year ended 31 December 2021
13 Reconciliation of cash flows from operating activities

	2021 \$	2020 \$
Cash flows from operating activities		
Net profit/(loss) for the period	5,298,079	(260,065)
Gain on sale of investments	(54,717)	(1,232,911)
Change in fair value of financial assets	(1,967,125)	853,252
Change in value of defined benefit liabilities	3,522,616	4,421,248
Net cash provided by operating activities before changes in assets and liabilities	6,798,853	3,781,524
Change in trade and other receivables	21,155	119,580
Change in other assets	5,372	33,155
Change in trade and other payables	(2,624)	(683,535)
Change in provisions and employee benefits	(3,063,616)	(2,372,248)
Change in Other Current Liabilities	-	672,861
Net cash used in operating activities	3,759,140	1,551,337

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:

Bishop A.B. Ewing
 Mr J.W. Flavin (Ceased 11 May 2021)
 The Rev'd A. Ford
 Mr D.S. Marr
 Mr C.P. Nelson
 Mr A.A.L. Thomson
 The Rev'd R.J.C. Weekes
 Mrs L.M. Zamagias

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 2021****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 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 2021 quarter contributions were not due until 14 January 2021. For details of amounts receivable refer to Note 5.

15 Events subsequent to balance date

No other item, transaction or event of a material and unusual nature is likely, in the opinion of the Directors, to affect significantly the operations of the Fund, the results of those operations, or the state of affairs of the Fund in future financial years.

16 Commitments

No material commitments to disclose as at 31st December 2021.

17 Financial risk management**Overview**

The Fund's activities expose it to various financial risks: credit risk, liquidity risk and market risk.

This note provides disclosure on the Fund's exposure to financial risks, and the risk management approach applied to manage these risks.

(a) Risk management framework

The Long Service Leave Board has overall responsibility for the establishment and oversight of the Fund's risk management framework. The Fund does not have any direct investments. The Fund's monies are invested in an investment portfolio managed by Pandal Group Limited with oversight provided by the Fund's Asset Consultant in accordance with the Investment Policy and directions of the Board. The Board seeks to manage risk within acceptable limits, and ensure the underlying investments are diversified by asset class to achieve the desired balance of risk and timing exposure. The Board reviews risk parameters regularly.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)
For the year ended 31 December 2021
17 Financial risk management (continued)

The Fund's investment portfolio, previously a combination of several asset classes, has been transitioned to a mix of two investment funds, being the Pandal Sustainable Balanced Fund and the Pandal Sustainable Conservative Funds, consistent with the Board's approved solution of a 60% growth and 40% defensive (60/40) balance.

As at 31 December 2021, the mix held to achieve the 60/40 balance is 69% in the Sustainable Balanced Fund and 31% in the Sustainable Conservative Fund.

The asset allocation of the Fund's investments in Pandal's Sustainable Funds at 31 December 2021 was as follows:

	Actual (%)	Benchmark (%)	Actual vs Benchmark (%)
Percentage Invested in Approved Funds			
Pandal Sustainable Balanced Fund	73.33	68.75	4.6
Pandal Sustainable Growth Fund	26.44	31.25	-4.9
Balance (Net Liquids)	0.23	-	-
Growth Assets Weighted Contribution in Approved Funds			
Pandal Sustainable Balanced Fund	53.17	-	-
Pandal Sustainable Growth Fund	8.59	-	-
Total Growth Assets in ALSF	61.76	60.0	1.7

(b) Credit risk

The Fund held cash and cash equivalents at 31 December 2021 of \$245,226 (2020: \$314,015). The cash and cash equivalents are held with an authorised deposit taking institution.

(c) Liquidity risk

Liquidity risk is the risk that the Fund will encounter difficulty in meeting the obligations associated with its financial liabilities that are settled by delivering cash. The Fund's approach in managing its liquidity is to ensure, as far as possible, that it will have sufficient liquidity to meet its liabilities when they are due, under both normal and stressed conditions, without incurring unacceptable losses or risking damage to the Fund's reputation. The Fund manages liquidity risk by monitoring net cash balances, actual and forecast operating cash flows.

ANGLICAN CHURCH OF AUSTRALIA LONG SERVICE LEAVE FUND
Notes to the financial statements (continued)
For the year ended 31 December 2021
17 Financial risk management (continued)
(d) Market Risk
(i) Price Risk

The Fund is exposed to changes in market prices that affect the Fund's income or value of its holdings of financial instruments.

(ii) Interest rate risk

The Fund is exposed to variable interest rate risks at the reporting date on the cash and short deposits. The Fund's investments are diversified by asset class which includes an allocation to interest related investments.

(iii) Currency risk

The Fund is not exposed to any significant currency risk. Currency risk is the risk that the fair value of future cash flows of a financial instrument will fluctuate because of changes in foreign exchange rates. The Fund's investments are diversified by asset class which includes an allocation to international equities.

(iv) Financial Instruments

The following table shows the carrying amounts per category of financial assets and financial liabilities:

	2021	2020
	\$	\$
<u>Financial assets</u>		
Cash and cash equivalents	245,226	314,015
Trade and other receivables	862,674	765,212
<u>Financial assets at fair value</u>		
Balanced Unit Trusts	50,029,656	44,258,471
	50,029,656	44,258,471
 Total Financial Assets	 51,137,556	 45,337,698
<u>Financial liabilities</u>		
Trade and other payables	109,803	67,023
Total Financial liabilities	109,803	67,023

NATIONAL ABORIGINAL AND TORRES STRAIT ISLANDER ANGLICAN COUNCIL – (NATSIAC)



PURPOSE

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.

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 we may walk together with God and the wider church.

MEMBERS

Mrs Pauline Ah Wang
The Rev'd Phyllis Andy
Mrs Salu Blanco
The Rev'd Victor Blanco
The Rev'd Canon Bruce Boase
Mrs Ivy Bon
Mr Cameron Burr
The Rev'd Robyn Davis
The Rev'd Dr Garry Deverell
Dr Rose Elu
Mrs Elizabeth Hayden
Miss Jaqueline Hill
Mr Jojo Huddleston
Mrs Beverley Jacob
Mr Michael Jacob
The Ven Gael Johannsen
The Rev'd Canon Victor Joseph
The Ven Karen Kime
Mr Edward King
The Ven Brian Kirk

Mr Moses Kudub
The Rev'd Di Langham
The Rev'd Glenn Loughrey
The Rt Rev'd Arthur Malcolm
The Rev'd Colleen Mamarika
The Rev'd Daryl McCullough
The Rt Rev'd Chris McLeod
Mr Lindsay Murgha
The Rev'd Neville Naden
Ms Alice Namoj
The Rev'd Yulki Nunggumajbarr
Mr William Oates
Pastor Michael Paduch-Duckett
The Rev'd Lenore Parker
Ms Belinda Roberts
Mrs Mandy Sammy
The Rev'd Gloria Shipp
Mrs Dixie Skuthorpe
The Rev'd Graeme Weaver
Mr Milton Walit

OFFICE BEARERS

National Aboriginal Bishop
Chairperson
Vice Chair
Treasurer/Secretary
Executive members

The Rt Rev'd Chris McLeod
The Ven Brian Kirk – resigned 7/11/20
The Rev'd Victor Blanco – Acting Chair
The Rev'd Gloria Shipp
Mr Cameron Burr
Dr Rose Elu
Mr Jojo Huddleston
The Rev'd Canon Victor Joseph
Mr Milton Walit
The Rev'd Daryl McCullough

Non-Executive Minute Secretary

ACTIVITIES SINCE THE LAST GENERAL SYNOD

Members supported the Uluru Statement from the Heart and have expressed their great disappointment in the Federal Government's decision to ignore the voices of Aboriginal and Torres Strait Islander peoples.

At the 2019 Gathering members passed the following motion:

'That this NATSIAC re-affirms the Statement from the Heart and calls on the Australian Government for constitutional recognition and a treaty between the First Nations Peoples of Australia and the Federal Government. This agreement will recognise the First Nation People's history and prior occupation of this land, as well as the injustices many have endured and enshrine an Aboriginal and Torres Strait Islander Voice to Parliament in the constitution. Further, the contents of this motion be forwarded to the Prime Minister of Australia and the Federal Minister for Aboriginal Affairs by the NATSIAC Secretary.'

Conversations were held with the Public Affairs Commission about the Constitution and asked for advice on recognition in the Australian Constitution:

NATSIAC gave thanks for the Anglican Alliance and supports moving toward a closer relationship with them by sharing information and resources on common issues.

A letter was sent to The Hon Scott Morrison MP, Prime Minister of Australia in 2018 regarding Aboriginal deaths in custody. Members expressed their dismay that 339 recommendations of the Royal Commission into Aboriginal Deaths in Custody almost three decades ago lay largely unimplemented while people are still dying at a rate of one per month.

At the 2019 Gathering members shared stories about suicides in their communities and the Indigenous population. The following motion was passed:

'NATSIAC is continually mourning as we see the deaths of our people caused through drug use and suicide. We call on Health Departments to adequately fund and resource programs designed by Aboriginal and Torres Strait Islander people to address mental health issues in our communities through wholistic family approaches to these issues. The contents of this motion to be sent to state Ministers for Health the Commonwealth Minister of Indigenous Affairs.'

As a result of this motion letters were sent to all Ministers and NATSIAC received responses from all except for South Australia and Victoria.

Discussions at the 2019 Gathering about incarceration rates resulted in the following motion being passed:

‘NATSIAC is appalled at the incarceration rates of our people and the over representation of our young people in the justice system. We call on state governments to investigate pathways than include non-custodial and pre-judgement options for our people. NATSIAC notes that the vast sums of money spent on incarcerating our people could be re-directed into preventative programs that both heal and rehabilitate our people. The contents of this motion are to be sent to the Premiers and Justice Ministers of each state and territory.’

Letters were sent to all Premiers and Justice Ministers and responses were received from all States and Territories detailing current and proposed initiatives to address the matter.

The Anglican Board of Mission – Australia (ABM) launched a funding program for Aboriginal and Torres Strait Islander Mission Grants. The grants are designed to assist mission activities which benefit Aboriginal and Torres Strait Islander people. ABM raises the funds and administers the grant scheme, and the successful applications are chosen by NATSIAC. To date NATSIAC has endorsed 17 grant applications. Of these 14 applications totalling more than \$100,000 were selected at the 2019 Gathering. NATSIAC gives thanks to God for the work of ABM and especially for its ongoing support of NATSIAC.

NATSIAC wrote a letter of congratulations to The Most Rev’d Mark MacDonald and all Indigenous Anglicans in Canada on the forming of a self-determining Indigenous Church within the Anglican Church of Canada and on Bishop Mark’s elevation to the role of Archbishop. This is a momentous occasion, not only in the lives of faithful Indigenous Anglicans in Canada, but for Indigenous Anglicans around the world.

After reading through material and discussions, the Executive endorsed ABM’s Statement of the Heart study guide. NATSIAC endorses this study as a fantastic tool to focus on the issues facing Aboriginal and Torres Strait Islander communities around Australia. It is a powerful document which is engaging and thought provoking. We encourage all Christians to engage with the material with an open heart and an open mind.

Discussions were held with The Rev’d Neville Naden from Bush Church Aid, with NATSIAC endorsing its Reconciliation Action Plan as the outcome of these discussions.

In March 2018 NATSIAC employed Jen Powe as the Secretariat on a part time basis, to assist with the administration side of NATSIAC.

Bishop Chris McLeod, National Aboriginal Bishop issued a statement about smoking ceremonies which is available at <https://www.natsiac.com/news.html>. Bishop Chris was asked by Eternity News if he wished to respond to Pastor Mark Powell’s article which suggested Christian Churches should not use Welcome or Acknowledgement of Country. Both Bishop Chris McLeod and the Rev’d Daryl McCullough wrote separate responses to the article. Bishop Chris has been asked to comment on the one word change in the national anthem, he is still formulating his response in consultation with NATSIAC members. Bishop Chris continues to be continually active in his own community and across the nation.

NATSIAC held discussions at the 2019 Gathering on the same-sex marriage debate. The motion passed about this is further down.

Bishop Chris McLeod, the Rev'd Daryl McCullough and Dr Rose Elu were NATSIAC representatives at the Anglican Indigenous Network (AIN) conference in Hawaii in 2019 and engaged in many workshops and discussions during the conference. NATSIAC gives thanks to God for AIN and rejoices in the news that the AIN had been invited to attend the Lambeth Conference in 2020 to lead a seminar and resources booth. NATSIAC endorsed AIN's decision to nominate Rose and Daryl to attend the Lambeth conference as representatives of both NATSIAC and the AIN. Another NATSIAC member Mr Lindsay Murgha informed the 2019 Gathering he had been chosen to represent Australia at Lambeth as a steward.

The Executive and members have held discussions with Southern Cross Ministries about A National Act of Recognition. This will continue to be an ongoing conversation.

Beside the day to day involvement in ministry, NATSIAC members have:

- held conversations that have led to the establishment of the Aboriginal Council of the Anglican Province of Victoria
- participated at the Abundant Justice Conference in Brisbane
- attended Diocesan Indigenous Ministry Training Weekends and been involved in working parties to establish Reconciliation Action Plans at Diocesan levels, to encourage Indigenous ministry and the incorporation of Indigenous culture in the life of the church
- assisted and supported Bamaga Youth Group on a cultural trip to Dubbo NSW, where they shared their culture and faith with a broad cross section of the community at church, school and community events
- assisted with the establishment of new churches (Pondee Church)
- attended ecumenical services and participated in community events and conferences as participants and guest speakers
- held discussions on climate change, which continues to be an ongoing concern particularly for the Torres Strait Islands
- been involved with the repatriation of Indigenous bones from overseas
- continued translating the second edition of the Kriol Bible and prayer book
- travelled to Hawaii to represent NATSIAC at the funeral of former Secretary General of AIN Malcolm Nāeu Chun.

The Gathering set for 2020 was cancelled due to COVID-19 and travel restrictions. Some of our members live and work in remote communities which were subject to extensive lockdowns to prevent the spread of the virus into the communities. The year proved to be challenging to all with restrictions and finding new ways of connecting with congregations/ communities.

NATSIAC Chair Archdeacon Brian Kirk resigned from the position of Chairperson and full-time ministry. Brian was a member of NATSIAC for almost 20 years and was instrumental in guiding NATSIAC through the process of adopting a new NATSIAC Canon and served in the national review of Aboriginal and Torres Strait Islander ministry in the Anglican Church of Australia. Bishop Chris gave thanks Brian for his wisdom, care for detail, and strong Biblically grounded faith and leadership.

NATSIAC also congratulates Dr Rose Elu on being named as the QLD Senior Australian of the Year 2021 for her advocacy for Torres Strait communities and climate change.

NATSIAC's goal is to continue with its vision but to also promote growth and leadership, particularly amongst the younger generations of Aboriginal and Torres Strait Islander people. NATSIAC has been fortunate to have some younger members join in the last year. Many of the members agreed with the words of the Rev'd Yulki Nunggumajbarr at the 2019 Gathering 'Before I retire, I want to see my people in a strong church.'

MOTIONS

The following resolutions were made at the 2019 NATSIAC Gathering:

Motion 2 – NATSIAC calls on the church to work with us in the establishment pre-amble and a formal covenant relationship in the constitution of the ACA between the Anglican Church of Australia and the Aboriginal and Torres Strait Islander Anglicans of this nation. Further that NATSIAC accepts the offer of Rev Dr Garry Deverell to draft a covenant document for consideration and discussion.

Moved Fr Daryl, Second Fr Victor.

Carried.

Motion 3 – That the content of Motion 2 be submitted to the next GSSC meeting by the secretary.

Moved from the chair.

Carried.

Motion 18 – That NATSIAC ask General Synod to increase the General Synod grant to NATSIAC in accordance with the CPI over the next triennium and the Secretary of NATSIAC inform the General Secretary of this request.

Motion 22 – That NATSIAC ask the executive to submit a motion to General Synod that General Synod Fully fund and resource a National Aboriginal Bishop and a National Torres Strait Islander Bishop, both of whom would be licensed by the Primate.

Motion 23 – That NATSIAC writes to General Synod Standing Committee and the Principals of the two Anglican Theological Colleges in Melbourne to encourage them to support the Indigenous Theological programmes offered through the University of Divinity in Melbourne.

Motion 27 – That this NATSIAC:

- a. acknowledges that the current doctrine of the Anglican Church of Australia is that marriage is a life-long union between one man and one woman
- b. welcomes the efforts of General Synod to facilitate an informed discussion on the doctrine of marriage
- c. encourages all parties in the discussion on the doctrine of marriage to engage in a manner of mutual respect and genuine listening
- d. requests that the Anglican Church of Australia and commits NATSIAC to fostering churches and fellowships where compassion and grace abound and where the love of God is expressed to all, so that our churches and ministries are welcoming, safe and respectful of all people, including those who identify as LGBTQI+ and
- e. requests the NATSIAC Secretary to send this motion to the meeting of the General Synod Standing Committee in November 2019.

Motion 30 – That NATSIAC ask General Synod for a change in the NATSIAC Canon 2014 to reduce the quorum of a meeting of the council to 20 or 1/3 of current members, excluding life members.

Moved Fr Victor, Seconded Rev Graeme.

Carried.

Motion 31 – That NATSIAC writes to General Synod Standing Committee acknowledging that the Diocese of Adelaide did *not* ask for funding from the Indigenous Endowment Fund, but from General Synod. While NATSIAC is prepared to endorse the provision of funding from the endowment fund to support our bishop, we do so with the expectation that General Synod will fund any short fall in recognition that Bishop Chris is a National Bishop, and serves communities in every diocese of this church.

Moved Fr Daryl, Seconded Rev Dr Garry.

Carried.

NATIONAL HOME MISSION FUND OF THE ANGLICAN CHURCH OF AUSTRALIA

PURPOSE

The National Home Mission Fund (the Fund) 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.

ACTIVITIES

The Fund is not actively promoted and has experienced declining support over the years, with a continuing reduction in donations from dioceses, parishes and individuals year on year.

In 2015, the Standing Committee resolved to transfer responsibility for managing and disbursing grants from the National Home Mission Fund Committee to the Executive Committee of Standing Committee.

While the Fund continues to receive the generous gifts of dioceses, parishes and individuals, it is intended that grants would be disbursed annually by Executive Committee resolution, in accordance with the objectives of the Canon.

The General Synod Office maintains the Fund’s financial records, supported by the Diocese of Melbourne which has continued to manage the receipt and banking of donations.

FINANCIAL SUMMARY 2017 - 2021

Year ended:	Donations Received	Grants Disbursed
31 December 2017	\$29,500	\$58,800
31 December 2018	\$28,200	\$21,450
31 December 2019	\$13,700	\$22,000
31 December 2020	\$11,600	\$17,088
31 December 2021	\$ 5,700	\$9,358

BENEFICIARIES OF THE FUND

Since 2014, the Fund has distributed grants equally between the following dioceses:

- North West Australia
- Riverina
- The Northern Territory
- Willochra

ADVISORY COUNCIL ON ANGLICAN RELIGIOUS LIFE IN AUSTRALIA (ACARLA)

Composition

ACARLA is an annual gathering of the leaders of each of the recognised Religious Communities within the Anglican Church of Australia and two bishops and two others nominated by the House of Bishops. At present the bishops are Bishop Kate Wilmot, assistant bishop in the Diocese of Perth and Bishop Garry Weatherill, Bishop of Ballarat. The other two appointed members are Mrs Joy Freier, and The Rev'd Marilyn Hope.

Until 2021, the bishop overseeing Religious Communities and a representative from a New Zealand/Aotearoa/Polynesia Religious Community have attended. The Community of the Transfiguration, a Baptist based Religious Community based at Teesdale, just west of Geelong, is also invited to send a member of their leadership group.

Meetings

ACARLA gathers once a year for a two part meeting.

On the first day the leaders (or nominated delegates) from each recognised religious community in Australia gather for an *in camera* meeting.

On the second day all members of ACARLA meet to offer oversight, to respond to issues raised by the leaders group, to review each community, to review the growth of new communities and the register of Consecrated Single People.

We have met at the Community of the Holy Name, Cheltenham in 2018, 2019 and 2020 for face to face meetings. In 2021 and 2022 ACARLA met by ZOOM.

Significant Changes

The Community of Christ the King (CCK)

The last vowed Sister died in 2020 and the Community House was closed and the property transferred to another religious organisation. The Oblates of that former Community have continued to meet in two groups, one based in Melbourne and the other in Adelaide. They are discerning a path forward that would enable them to continue something of the life and ethos of CCK. This discernment is ongoing.

The Society of the Sacred Mission (SSM)

There are 4 remaining Life Professed brethren in Australia. After more than a decade of exploration, SSM has now restructured to ensure that the remaining brethren have the resources to continue their vocational lives. The new structural arrangement means that the current Provincial (not a vowed member) and Board have oversight of the financial resources and are able to make funds available that meet the evangelistic and missional charism of the Society.

The Society of the Sacred Advent (SSA)

The death of Mother Eunice in the second half of 2021, means that there are now only two Sisters remaining. Some time ago the Sisters made arrangements with their Schools to enable the charism of SSA to be preserved, but relinquishing governance responsibilities. They left the Community House at Albion and joined a retirement community, where the remaining Sisters continue a life of prayer. The Sisters have planned and established a "Transitional

Chapter” including lay and clerical members who are committed to discerning how the ministry and mission of SSA might continue in a new shape.

The Little brothers of St Francis

Three Franciscan Brothers who live by Francis’ Rule for Hermits continue to live in simplicity in the bush in the Diocese of Grafton. In spite of fire and flood, they continue their lives with joy and simplicity, however they have decided to withdraw from the annual ACARLA meetings, but will continue to correspond with ACARLA.

New Initiatives

At St Francis College, Brisbane, an experiment in limited time Religious Community, modelled on the Archbishop of Canterbury’s Community of St Anselm, has been living and exploring an annually based religious commitment for younger people. Structural and vocational discernment continues.

A small group of Melanesian Brothers came to Shepparton (Diocese of Wangaratta) 4 years ago. They found the cultural and especially the climatic differences from their homelands very difficult, but have recently moved to the Diocese of North Queensland, where they are offering evangelistic ministry under their limited tenure Rule. They bring the great openness and enthusiasm of the Melanesian Brothers and Sisters to the life of our Church.

The interest in Single Consecrated Life continues to grow slowly. At present there are 8 recognised SCL persons under ACARLA’s care and under the oversight of bishops.

The Right Reverend Lindsay Urwin, Vicar of Brunswick Parish in the Diocese of Melbourne has been elected as Superior of the Oratory of the Good Shepherd, a small worldwide dispersed community of Anglican men, lay and ordained who live a quite strict Rule of regular prayer, celibacy, and accountability of life.

A small group of ACARLA members, under the leadership of Brother Christopher John SSF, Minister General of the Society of St Francis, will be present as a chaplaincy team to the General Synod this year. They will be a prayerful presence, helping with the liturgical life of the Synod and offering gentle and compassionate chaplaincy services to members of the Synod. ACARLA hopes that this will be a visible way for the wider Anglican community to experience the prayerful concern of the Religious in our Church for our ongoing life, mission and ministry.

Membership

In the last few years membership of ACARLA has remained stable, however new communities or communities in formation sometimes ask if they can formally receive “recognition” by ACARLA. Each application is treated seriously, usually over the course of several meetings.

The Rt Rev’d Garry Weatherill
Chair of ACARLA



REPORT TO GENERAL SYNOD MAY 2022

PURPOSE OF THE NETWORK

Anglican Schools Australia (ASA) is a Network of General Synod and membership is open to all Australian Anglican schools. 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 the provision of bursaries and scholarships, Indigenous education initiatives, community service and extension of the offering of each school's activities into local communities and parishes. Each school is governed by a School Council 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 the 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 (and affiliated schools) located in 19 Dioceses across Australia. Our schools educate more than 160,000 pupils. Anglican schools are the third largest schooling sector in Australia, after the government and Catholic schools.

GOVERNANCE

The work of the Network is managed by an elected Management Committee comprising school Principals, educational administrators and school Chaplains. Generally the Committee meets four times per year, with additional meetings held by teleconference as required. Due to continued health and travel restrictions associated with the COVID-19 global pandemic, all meetings in 2021, including the Annual General Meeting, were held via ZOOM. The increase from two to three-year terms for members of ASA's Management Committee has provided ongoing stability during these testing times.

October 2021 witnessed the departure of three Committee members: Ms Kerry Robertson, State Representative for Western Australia, who retired as Principal of Frederick Irwin Anglican School (2011-2021) and Chaplains, The Reverend Matthew Shorten and The Reverend Helen Creed. We thank them for their service to the Management Committee and for their commitment to Anglican schooling. The Committee welcomed Mr Benjamin Lomas (WA) and Chaplains The Reverend Hans Christiansen (VIC) and The Reverend Gillian Moses (QLD) as new members. Membership of the current Committee is noted below:

Management Committee 2022

President	Mrs Judith Tudball
President Elect	Mrs Debbie Dunwoody
Immediate Past President	Dr Mark Sly
Chief Executive Officer	The Reverend Peter Laurence OAM

State Representatives

Canberra & Goulburn	Mrs Fiona Godfrey
New South Wales	Dr David Nockles
Queensland	Ms Sherril Butterworth
South Australia	Mr Tim Browning
Tasmania	Dr Rob McEwan
Victoria	Mr Adrian Farrer
Western Australia	Mr Benjamin Lomas
Chaplain	The Reverend Hans Christiansen
Chaplain	The Reverend Gillian Moses

NATIONAL OFFICE

The ASA office is located at the Anglican Schools Commission (ASC) in Perth. It is led by the Chief Executive Officer, The Reverend Peter Laurence OAM. He oversees a team of dedicated staff who serve the needs of both ASA and the Perth-based ASC. ASA staff include: Chief Financial Officer Irene Clarke, Director of Communications Aila Dann, Executive Assistant Hazel Cole and Finance Officers Asher Dukic (to August 2021) and Kerry Campbell.

ASA's work is facilitated through subscriptions paid by member schools, as well as surpluses generated through the annual conference and general revenue. The ASC continues to underwrite some of the costs associated with running the national Network, for which we are most grateful.

ACHIEVEMENTS

The Management Committee continues to act within the current ASA Strategic Plan (developed in 2016), which affirms our core purpose as being to support and serve Anglican schools in fulfilling their Christian Mission. The Strategic Plan is delivered through three core activities which contribute to the Christian life of Anglican schools:

- Collegiality and Collaboration
- Research and Development Initiatives
- Advocacy and Alliances

Management Committee's scheduled Strategic Planning Workshop for developing the next iteration of the Network's Strategic Plan was initially postponed for 12 months from June 2020 to June 2021 because of ongoing disruption and lockdowns triggered by the global pandemic. Continued disruptions and uncertainty throughout 2021 caused the workshop to be rescheduled to November 2021 and then to June 2022. Once developed the plan will guide ASA's growth over the next five years. Feedback from a survey distributed to member schools will inform the Committee's discussions and decisions.

The 2021 Conference (12-13 August), our first ever Virtual Conference, was an organisational triumph for the Melbourne Conference Organising Committee. They chose 'Intersection' as their theme. Delegates were informed and inspired by a number of keynote speakers. The closing Service of Worship was deeply moving, an act of celebration of our Anglican schools, albeit in a virtual way. The Conference provided collegiality and fellowship at a time of need, especially with NSW, Victoria and the ACT in lockdown during the Conference.

In 2021 The Archbishop of Canterbury, The Most Reverend & Right Honourable Justin Welby, bestowed the Lambeth Lanfranc Award for Education & Scholarship upon our CEO, The Reverend Peter Laurence OAM. Reverend Laurence received the award for his achievements in making an Anglican education accessible for thousands of Australian families, through establishing and expanding a national network of low-fee Anglican schools; and for his dedication in representing Anglican schools nationally, including his leadership in the development of work on Anglican Identity in schools.

The Management Committee carefully considered the financial impact of the global pandemic on schools in setting its membership levies for 2021 and 2022. Accordingly, it was decided to freeze membership levies at the 2020 rate for both years. Schools experiencing greater financial hardship were able to receive levy waivers as well as financial support to attend the annual conference.

NATIONAL CONFERENCE

ASA's National Conference is our key annual event. Held each August in a different state or territory, the three-day Conference is a gathering of Principals, Chaplains, senior staff, Chairs of School Council and other governors who come together to listen to guest speakers and discuss issues of common interest.

Perth Conference

Our 2022 Conference is being organised by the Western Australian members of ASA. They have chosen 'Lifted in Spirit' as the theme, which could not be more appropriate for the times. We are privileged to have secured the Archbishop of York, The Most Reverend and Right Honourable Stephen Cottrell, as one of the Keynote Speakers at the Conference.

ASA continues to offer financial support for conference attendance for schools who may not have the financial ability to register delegates. ASA offers some limited bursary assistance for conference attendance.

ADVOCACY

The President and CEO continue to advocate for and on behalf of Anglican schools. Implementing the recommendations of the Royal Commission into Institutional Responses to Child Sexual Abuse has continued to be an important focus.

The President and CEO continue to liaise with the Federal Government to advocate on behalf of Anglican schools. While ASA is regularly consulted by Government and approached by Senate Committees for comment as a key peak body within education, ASA is careful to express views in areas where there is broad agreement across Member schools.

On other matters, the CEO meets regularly with key Anglican agencies and Church leaders. The President and CEO also meet a number of times a year with colleagues involved in independent schooling across Australia, as members of Independent Schools Australia's (ISA) National Consultative Group.

COMMUNICATION

The main forms of communication continue to be ASA's website, the online magazine ASA News and ASA's Facebook page. ASA News is distributed to all Anglican schools, dioceses and related Anglican entities and continues to experience a broad readership. Key contacts in Anglican schools receive ASA News directly. It is available on the ASA website, and each story is released individually via the ASA Facebook page.

The ASC's Director of Teaching & Learning has continued to review and develop the Religious Studies Curriculum (Pre-Primary to Year 12). Sample units are available to all ASA schools from the ASC website (password protected). The focus of unit development over the last 12 months has been on Aboriginal Spirituality and Climate Change.

FUTURE ACTIVITIES

A key focus for 2022 is the development of ASA's Strategic Plan for the next five years. In addition, the Management Committee and Chaplains' Consultative Committee will

- Continue to run the ASA Student Celebration, to enable ASA to celebrate and involve our students in the annual conference. The Student Celebration was developed to provide schools with an opportunity to showcase their community service, mission and service-learning projects to the wider Anglican schools community;
- Continue the development of new online units of work for use by Religious Studies teachers in Anglican schools across Australia; and
- Foster partnerships with other Anglican schooling entities beyond Australia.

PLANNED 2022 MEETING DATES

The Management Committee plan to meet at least four times in 2022. The Annual General Meeting is held within the annual Conference to ensure the maximum number of delegates can attend.

Meeting Type	Date	Location
Management Committee Meeting	4 March 2022	ZOOM
Management Committee Meeting and Strategic Planning Workshop	2 - 3 June 2022	Melbourne
Management Committee Meeting	14 August 2022	ZOOM
Annual General Meeting	16 August 2022	ZOOM
Management Committee Meeting	7 October 2022	Melbourne

The Chaplains' Consultative Committee traditionally meets in Melbourne in late May or early June prior to ASA's Management Committee meeting. The date and location of this meeting in 2022 are to be confirmed.

CONCLUSION

The start of 2021 heralded great hope that the worst of the global pandemic was behind us; however, this past year has presented ongoing disruption with continued lockdowns and a great deal of uncertainty. While it has been an intense year in many ways, I am reminded that intensity is not such a bad thing. It can help us to do things efficiently and effectively and ultimately we are stronger and wiser for the lived experience. On a positive note we have learned to put the needs of others before our own, knowing that serving others brings intrinsic joy, happiness and hope.

Mrs Judith Tudball
PRESIDENT

ANGLICAN THEOLOGICAL EDUCATORS

INAUGURAL MEETING

The network was established following a nation-wide meeting of those involved in the discernment and selection process, and in the vocational training and formation of, candidates for ordination within the Anglican Church of Australia, convened in Melbourne (at Trinity College Theological school) from 2-4 July 2017. The purpose of the inaugural meeting was to discuss matters of mutual concern and interest, to establish and renew relationships with one another, and to share information and resources. Many present desired to meet again the following year, and application was made, and subsequently granted, for network status with the General Synod Standing Committee.

PURPOSE

The network serves the following functions and purposes:

- A data base with contact details, enabling members to be added and removed easily at their own request, and to facilitate contact with one another;
- The sharing of resources, with a view to commending best practice;
- An annual meeting to be hosted in turn by a different Province of the Anglican Church of Australia, with representatives of dioceses within that Province working together to arrange the venue and generate an agenda.

PERSONNEL

The network is intended to be open-ended and inclusive of all working broadly in the ministry formation and development of candidates for ordination and clergy. It encompasses those working in areas such as the discernment, training and formation of prospective and new clergy, and those involved in all aspects of the ordination pathway and process.

Those attending and presenting have included:

- Diocesan directors of theological education and equivalent positions;
- Those involved in the formation, training and development of lay ministers and ministries;
- Faculty of theological colleges;
- Examining Chaplains;
- Consulting psychologists and others involved in the selection process for new clergy;
- Diocesan bishops and assistant bishops who perform these, and related, roles;
- Representatives of 17 dioceses have attended one or more meetings since 2017.

ACTIVITIES

The network has convened on three occasions.

2017 - The inaugural meeting was held in Melbourne. Presentations were made on 'Screening of candidates and related issues in light of the Royal Commission'; 'Fostering vocations'; 'An online data base for reporting'; 'Reporting and Interview techniques'; 'The academic requirements for ordination'; 'The formational requirements for ordination'; and 'Context based learning (Insights from the St Milletus model in the Church of England)'.

2018 - The network convened in Brisbane. Presentations were made by Archbishop Philip Aspinall – 'Some possibilities for the future of theological education'; Robyn Murray –

'Psychological assessments in the Diocese of Brisbane', and The Rev'd Penelope Jones – 'Ministry formation in the Diocese of Brisbane'.

Three groups were formed to further discuss the following areas:

- The minimum requirements for ordination
- Pioneer ministry
- Rural issues

A recommendation was made for a policy position to be drafted on a national approach to the selection, screening and training of candidates for ordination, drawing on the plenary discussion concerning the minimum requirements for screening and the group discussion regarding the minimum requirements for ordination.

2019 - The network convened in Sydney. A presentation was made on 'the Discernment process in the Diocese of Sydney' by The Revd Gary O'Brien. Two sessions were then facilitated by guest presenter, The Revd Dr Canon Stephen Spencer, Director for Theological Education at the Anglican Communion Office, on 'Clergy Formation' and Education for Discipleship'.

KEY WORK AREA

The network was asked by memorandum of the Standing Committee to consider a response to Recommendation 16.4 of the Royal Commission into Institutional Responses to Child Sexual Abuse, that the Anglican Church develop a national approach to the selection, screening and training of candidates for ordination. The Network did so in both a plenary and group session at its 2018 meeting. The working draft was subsequently refined following distribution after the meeting. In considering this response, the Network referred to the prior work of a number of other bodies, in particular documents produced by the Safe Ministry Commission and the Ministry Commission, as well as the relevant Canons.

FURTHER MEETINGS

It was envisaged that the network would convene for a meeting in Perth in 2020, to consider matters arising from the June 2020 session of General Synod in relation to Recommendation 16.4 of the Royal Commission into Institutional Responses to Child Sexual Abuse. This meeting was postponed and a further attempt to convene the meeting in 2021 was not able to proceed.

It is hoped the Network can be convened following the 2022 meeting of the General Synod for later in the year, for a meeting either in person or online, to consider matters relevant to theological education arising out of the Synod.

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 a charitable company limited by guarantee, 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.

Its 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 serving in every Diocese of Australia, 4 associate member agencies located in New Zealand, 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 \$1.94 billion in 2020/21, the 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 1.37 million 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 (not in 2020 or 2021). In 2021 CEOs took part in a number of online meetings about various topics. 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 organisation is governed by a board made up of six elected directors of member agencies. There is also capacity to add up to three board appointed directors to achieve balance and diversity. All directors are representatives of members.

The national activity is facilitated by the Canberra-based national office funded by its members and currently under the strategic guidance of the Anglicare Australia Board of which Bishop Dr Chris Jones (Anglicare Tasmania) is the Chair; Jeremy Halcrow (Anglicare NSW South, NSW West and ACT) Vice-Chair, board members Grant Millard, Shane Maddocks, Karen Crouch, Sandra Hills, Stephanie Buckland and David Pugh. Kasy Chambers has been appointed by the Board as the Executive Director of Anglicare Australia and attends all Board meetings ex-officio.

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 Since 2017

Anglicare Australia's strategic plan is approved by the membership and has three strategic goals, which draw from the network's Constitutional aims and purpose, which are preceded by an introductory Identity Statement.

Anglicare Australia is a peak, membership organisation which represents and brings together over 35 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 better serve the needs of all people through building partnerships, creating member networks with purpose, and enabling collaboration for all members to innovate, learn and be challenged.*
- To celebrate and build upon our Anglican foundation and our common values as the 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; and onto producing our own in house research.

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. In 2020 this was produced twice to assist in understanding the difference in the market before and after the main effects of covid-19.

Each year Anglicare Australia publishes its flagship publication called *State of the Family* until 2020 when it was changed to *Australia Fair*. Anglicare Australia has also become an annual sponsor of Anti-poverty Week held each year in October. In addition to this sponsorship the *Jobs Availability Snapshot* each year continues to be warmly and seriously received by the media and by policy makers.

This is a useful complement to the *Rental Affordability Snapshot*, and identifies the issues behind the simple job numbers, in particular by 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. Since 2020 it received national and international attention, telling the story of people with barriers to entering the workforce in times of recession and provided more evidence for the need to increase the level of government income support.

There is currently a huge amount of social policy reform. Reform in the areas of Aged care, Disability services including Royal Commissions in both areas and the Not for Profit and charitable sector has required major input, as has consultation on 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.

The pandemic has focused attention on many areas of life including insecure work, adequate income, affordable housing, equity and public health. Anglicare Australia has worked to lead the discussion about these issues in a way which best reflects the twin areas of loving service and challenging of unjust structures.

The pandemic has also changed the environment for our members and we have assisted as they have seen increased service demand, increased costs of delivering these services and decreased income through areas like Op Shops and fundraising activities.

Anglicare Australia had a number of publications over the period since 2017 including:

- A monthly newsletter, *Aspect*, which has an open subscription from the Anglicare Australia webpage (www.anglicare.asn.au).
- Annual reports have been published in 2021, 2020, 2019, 2018.
- Publication of *Our Better Selves*, a report on five pieces of action research and forming the 2019 State of the Family Report.
- Publication of *Paying the Price of Welfare Reform*, a collaborative research project from the Anglicare Australia Network exploring the impact of welfare automation on our staff and clients.
- Publication of the *Student Housing Survey*, a survey and report prepared with the National Union of Students exploring housing security and affordability among young people.
- Publication of *The Real Story*, a report on Australian attitudes towards poverty and language most likely to shift attitudes and forming the 2018 *State of the Family* report.
- Publication of the *Anglicare Australia Emergency Relief and Financial Counselling Client Survey*, which looks at client outcomes across the Anglicare Australia Network's emergency relief clients. This piece was the first in Anglicare Australia's new *Australia Fair* report series in 2020.
- Publication of *Asking Those Who Know*, research on a survey of income support recipients and their experiences of the social security system.
- Publication of *The Cost of Privilege*, a report exploring the tax and transfer systems.
- Publication of the *Jobs Availability Snapshot* each year, a research report into the number and nature of vacancies for disadvantaged job seekers.
- Publication of *The Review* in 2018 and 2019. 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*.
- In 2020 *The Review* was moved to a more forward-looking publication *Prospect* which is designed to achieve the same outcomes as *The Review* and features flagship programmes from every member.
- Production of various pieces of national research, including the *Rental Affordability Snapshot*, and work across the network furthering the advocacy and the working together.
- National work on evaluation for clients.
- Work with our partner HESTA to research and publish data on community care workers, published as *Quality Jobs and Best Practice in Home Care*.
- Submissions to numerous government enquiries including aged care, not for profit sector issues, out of home care, taxation, homelessness, disability, income adequacy, etc.
- All submissions, publications and media statements are available on the Anglicare Australia website.

- Partnership on national research into poverty and inequality with the Australian Council of Social Service and UNSW. Two *Poverty and Inequality* reports are published each year.
- Annual publication of *Budget Fast Facts* – a review and explanation of the Federal budget including details of each relevant measure produced on Budget Night each year.
- Website www.anglicare.asn.au

GOAL TWO *To better serve the needs of all people through building partnerships, creating member networks with purpose, and enabling collaboration for all members to innovate, learn and be challenged.*

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 has been held each year (in Adelaide 2018, Perth 2019), however the face-to-face event in 2020 was cancelled and instead a number of virtual sessions were held with speakers from outside and inside the network. The conference in 2021 was held as an entirely virtual event and was able to utilise international speakers to great effect. 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 220 and 250 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.

Disaster response and recovery has always been a focus of the member agencies responding to need in their local areas. The 2019/20 bushfires elevated the public and government interest in this area and Anglicare Australia has been a part of the National Bushfire Response Agency major charities taskforce. As well as advocating and advising “upwards” into government, Anglicare Australia has also taken a role assisting members to learn from their experiences and from each other with an evaluation and seminar to share the results.

The Federal Government’s response to the pandemic led to increased Emergency Relief funding and the Minister responsible has formed a group of national organisations including Anglicare Australia which meets fortnightly to advise on the distribution of that funding as well as the future design of the programme.

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.

GOAL THREE *To celebrate and build upon our Anglican foundation and our common values as the 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 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.

All Anglicare Australia material is provided to the Anglican press for use.

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 9421 5333 www.anglicare.org.au
Anglicare North Coast	PO Box 401 Grafton NSW 2460	02 6643 4844 www.anglicarenorthcoast.org.au
Anglicare Western NSW	3 Church Street Bathurst NSW 2795	02 6331 1722 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 7109 www.samaritans.org.au
WorkVentures Ltd	146 O'Riordan Street Mascot NSW 2020	02 8907 3300 www.workventures.com.au

Anglican Care	87 Toronto Road Booragul NSW 2284	02 4087 9549 www.anglicancare.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.org.au
Anglicare Southern Queensland	PO Box 10556 Adelaide Street Brisbane QLD 4000	07 3028 4600 www.anglicaresq.org.au
EPIC Assist	PO Box 2052 Windsor QLD 4030	07 3857 5085 www.epicassist.org
South Australia		
ac.care	PO Box 1842 Mt Gambier SA 5290	08 8724 5404 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
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	1800 243 232 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 Glenferrie 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	33 Jones Street Thornbury VIC 3071	03 9480 0007 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	3 Cohuna Street Brunswick West VIC 3055	03 9412 6133 www.melbourneanglican.org.au/ ServingCommunity/src/Pages/src
Western Australia		
Amana Living	PO Box 933 Subiaco WA 6904	08 9424 6300 www.amanaliving.com.au
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
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 Bart's	7 Lime Street East Perth WA 6004	08 9323 5100 www.stbarts.org.au
National & International		
Anglicare PNG	PO Box 6491 Boroko NCD 111 Papua New Guinea	+ 675 325 1855 www.anglicarepngincblog.wordpress.com
Mothers Union of Australia	29 Abercromby Road Blackburn South VIC 3130	03 9877 7107 www.muaustralia.org.au
The Anglican Care Network	PO Box 7477 Newtown Wellington 6242 New Zealand	+ 644 245 0900 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	+649 846 0119 www.selwyncare.org.nz
Auckland City Mission	PO Box 5352 Victoria Street West Auckland 1142 New Zealand	+649 303 9200

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 an Australian diocese. These offer opportunities for professional development and perhaps, most importantly, networking with other deacons from dioceses across Australia.

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 27 members listed.

OFFICE BEARERS

President:	Venerable Mandy Herriman
Membership Secretary:	Reverend Christine Barren
Website Administrator:	Reverend Claire Morgan- Brooker

ACTIVITIES

1. We have been unable to gather at our biennial conference since Adelaide 2018 due to COVID restrictions and border closures. The scheduled conference in Perth for 2020 was cancelled for these reasons and the situation since has not permitted the serious consideration of organizing a face-to-face conference. We are considering a 'hybrid conference' for 2022 – diocesan deacons gather face-to-face for a range of network and support opportunities and guest speakers, Q and A sessions and discussions are held via a digital conferencing platform across the dioceses.
2. Several of our members participated in the 2020 Church of England online Deacon's conference which was an inspiring event and helped us to make connections with deacons in England. We shared ministry stories, heard speakers on advocacy for the Diaconate and its role as a full and equal order in the future Anglican Church.
3. Deacons gather regularly on Sunday evenings via Zoom to share Evening Prayer together. This is variously attended by 4-8 deacons every week although there are 30 deacons who subscribe to the opportunity. This has become a wonderful vehicle through which we support one another, pray for one another and our congregations and dioceses but also offer prayers for the world.
4. Once a month on Fridays, many of us gather – again, via Zoom – for a longer, more formal discussion about all things diaconal. These meetings have been instrumental in giving us all a broad perspective and understanding of how the Diaconate lives out its

ministry in the Anglican Church across Australia. We have discussed a range of topics, including, but not limited to, pathways to ordination to the Diaconate, the liturgical role of the deacon including sacramental ministry, the range of ministry roles deacons exercise – in the community, the churches and the academic lives of formation students. The central premise of our discussions is the distinctive call we have to be Deacons. Concerns are raised regularly regarding the desire to encourage all those who share that distinctive call to respond, but there are many barriers that exist which deter prospective deacons from that journey. There is a strong sense among us that the Diaconate is slipping further into a transitional order rather than standing as a full and equal order with its own distinctive roles and ministry directions. Being strong advocates for the Diaconate in our places of ministry is an imperative for each of us.

5. The World Diakonia Federation conference that was due to be held in 2021 was cancelled due to COVID Considerations. Mandy Herriman sits on a subcommittee for the WDF and was assisting in the organization of the cancelled conference. It is hoped to run an online conference in the near future for our worldwide deacons across many religious traditions to attend.

FUTURE DIRECTIONS

The website - <http://www.aussiedeacons.org.au/> - is continuing to be updated. Our sincere thanks to The Rev'd Claire Morgan-Brooker for her expertise and ongoing work on this.

I wrote the following in the last report and this still holds true for us as the ongoing work of the AADA.

'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

AUSTRALIAN CATHEDRAL DEAN'S NETWORK

Purpose

To provide mutual support, pastoral, liturgical and personal between Deans of Australian Cathedrals in the particular and special roles they fulfil in their Dioceses and Cities

MEMBERSHIP

Open to all Deans of Australian Anglican Cathedrals. On occasions Deans conference has been combined with a New Zealand conference. Other Deans have attended by invitation, ie The Dean of Hong Kong in 2017.

OFFICE BEARERS

The group has no particular office bearers with decisions needing to be made done by consensus.

The Very Rev'd Dr Peter Catt (Brisbane) and The Very Rev'd Phillips Saunders (Canberra/Goulburn) are the Senior Deans. The Very Rev'd Richard Humphrey (Hobart) is the honorary Treasurer.

ACTIVITIES 2017-2020

Conferences have been held in Bendigo (2017), Sydney (2018), Brisbane (2019) and by zoom (2020 & 2021).

Deans also seek where possible to attend the Installations of fellow Deans when possible, from Rockhampton to Perth.

There is a facebook group where matters of mutual interest can be shared and questions asked. A zoom session have been held during the period of pandemic to check how the Deans were faring.

ACHIEVEMENTS 2017-2020

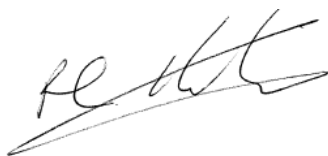
The number of Dean's attending particularly from rural Dioceses has been noticeable and pleasing. There has also been greater level of pastoral connections between conferences with Deans asking for and receiving pastoral and practical support.

FUTURE PLANS

The 2022 Dean's Conference will be in Bunbury in August, as was planned in 2020 and 2021, travel restrictions permitting. Conferences usually alternate between rural and metropolitan locations.

Name: The Very Rev'd Richard Humphrey - Convener, Cathedral Deans Network

Signature:



Date: 28/1/2022

CHILDREN'S AND YOUTH MINISTRY NETWORK (C-NET/Y-NET)**PURPOSE**

The Children's and Youth Ministry Network (known to its members as 'C-Net/Y-Net') exists to provide a means of mutual support and encouragement for the key leaders of these ministry areas in as many dioceses as possible. It enables members to share information and resources reflecting and enabling the best practices in Australian Youth and Children's Ministry.

CHANGES IN GOVERNANCE AND/OR MEMBERSHIP SINCE LAST REPORT

The network welcomes those new members able to attend in the last year and looks forward to more being able to attend in the future.

ACTIVITIES DURING THE PERIOD

The Network, like many other organisations, continued with online meetings during 2020-21, using Zoom to hold meetings and create opportunities for interpersonal contact between members. Much of the time was spent around adapting and resourcing youth and children's ministry in light of the environment created by the COVID 19 pandemic.

FUTURE ACTIVITIES

The Network will continue to hold regular online Zoom meetings and look to create a face-to-face gathering, should it be possible.

The network is discussing the benefit of a survey into the current status of mission and ministry to under 18's across the national church.

SIGNIFICANT ISSUES TO REPORT

The challenges of leading youth ministry and children's ministry in a diocesan context tend to feature similar themes from year to year. It is noteworthy that many dioceses continue to seek 'growth' as a specific, high-priority, strategic goal without allocating corresponding resources to youth and children's ministry. We respectfully submit that targeting growth in these departments is highly likely to lead to growth to the entire community.

It is worthy of note that COVID has continued to have a significant and lasting impact on children and young people.

We as a network encourage investment in the care and support of leaders within the church in the children and youth areas.

FINANCIAL REPORTS 2019

Not applicable for this year, in light of the decision to not hold a conference.

INVITATION

Any prospective C-Net/Y-Net members, diocesan leaders or other interested parties who may read this report are warmly invited to contact the Network convenor, Brian Holden (Melbourne), via email at bholden@melbourneanglican.org.au for further details of how to join us.

DEFENCE FORCE ANGLICAN CHAPLAINCY INC. (DFACI)



INTRODUCTION

DFACI was established by Anglican Defence Force Chaplains as their collective representative and professional organisation. DFACI is funded by compulsory personal contributions from Australian Defence Force Anglican Chaplains.

DFACI was pleased to welcome The Right Reverend Grant Dibden as the Bishop to the Defence Force (BDF) and Chair of DFACI in early 2020. Bishop Dibden's consecration was impacted by COVID 19, reducing attendees due to it aligning with the implementation of the first nationwide restrictions. Like the remainder of the Church, COVID – 19 has continued to impact the working of DFACI over the past three years.

PURPOSE

DFACI was established to support Anglican Ministry in the Australian Defence Force. Anglican ministry is provided by Chaplains spread across Australia working in ecumenical and multi-faith teams. The core role of Australian Defence Force Chaplains is to bring honour to the dead, support to the sick and hope to those in distress. Alongside their core military role Chaplains provide religious, spiritual and pastoral care and support to members of the ADF and their families at home and on operations. In 2020 this included providing assistance through the Bushfires and COVID 19 responses.

The BDF leads and supports this ministry by providing, on behalf of the Primate, episcopal oversight of 40 full-time Anglican Chaplains, 46 part-time Anglican Chaplains and 6 Defence funded Anglican ordination candidates/in service trainees. In turn the BDF is supported by DFACI in the provision of approximately 40% of the Bishop's remuneration package. DFACI members support the BDF and other DFACI operations including professional standards financially through their subscription fees.

The detailed purpose of DFACI can be found in the objects of the association as contained in Rules and Regulations of DFACI (attached below).

MISSION AND VISION

DFACI and DFB form Defence Anglicans and together have this mission and vision:

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.*

STRATEGIC GOALS AND INITIATIVES

In order to fulfil this mission and vision, in 2020 the Bishop to the Defence Force instigated a review of the strategic planning via two Defence Anglican Strategic Planning Meetings between the Defence Force Anglican Chaplains Incorporated Committee and the Defence Force Board. These meetings determined these five common goals for Defence Anglicans¹:

- Engage and build partnerships with the broader Anglican Church of Australia.
- Support Defence as Anglicans ministering inside Defence.
- Provide strong and appropriate advocacy in Defence.
- Support and enhance the role of the Bishop to the Defence Force.
- Provide episcopal, governance and other support to chaplains.

DFACI will make their unique contributions to these goals, as will Defence Force Board, as *together* we seek to pursue our mission and vision.

FUTURE ACTIVITIES

To this end DFACI has the following goals for 2022:

- To examine how to better meet the needs of the future, including examining how we can better support Chaplains working in often difficult or remote settings.
- To optimise our partnerships with local Diocese' and other like organisations to clearly be seen as an outreach and mission arm of the Church.
- To build up our support of the care of Australian Defence Force members and veterans through our partnership(informal) with SPAHS.
- To examine, in conjunction with the Defence Force Board, how to provide further administrative support to the BDF to enable the ongoing pastoral and ministry support for Anglican Chaplains.
- To begin working with partner organisations to develop Christian programs for use by or to support the work of Defence Force chaplains.

MEMBERSHIP AND GOVERNANCE

Membership is currently 97. The DFACI Committee for 2022 is:

- The Right Rev'd Grant Dibden (Chair)
- Principal Chaplain The Ven Andrew Lewis (Archdeacon Navy)
- Chaplain The Ven Glenn Buijs (Archdeacon Army)
- Principal Air Chaplain The Ven Kevin Russell – (Archdeacon Air Force)
- Chaplain Phil Riley (Secretary)
- Chaplain John Raike (A/Sec)

¹ Defence Anglicans is the pulling together of the Defence Force Board and the Defence Force Anglican Chaplaincy Incorporated to assist with alignment, focus and energy of the two organisations. It has no formal status or authority.

BOOK 4: REPORTS DEFENCE FORCE ANGLICAN CHAPLAINCY INC (DFACI)

- TBA (Treasurer)
- Colonel Mark Francis (Rtd) (Registrar)
- Chaplain Andrew Taylor (Public Officer)
- Chaplain Colin Tett (Navy Rep)
- Chaplain Jessica Grant (Army Rep)
- Chaplain Stuart Asquith (RAAF Rep)
- Chaplain Armen Nalbandian (Reserve Rep)
- Mr Alan Gallimore (Defence Force Board Lay Rep)
- Chaplain Andrew Nixon (Defence Force Board Clergy Rep)

A condition of endorsement as an Anglican Defence Force Chaplain is financial membership of DFACI.

ACTIVITIES DURING THE PERIOD

- Farewelled The Right Reverend Ian Lambert as BDF Oct 19
- Welcomed The Right Reverend Grant Dibden as BDF and Chair of DFACI
- Meetings
2017 (5), 2018 (4), 2019 (5: 2 + 3 teleconference), 2020 (6: 2 + 4 combination teleconference and in person); 2021 (5: 1 + 4 teleconference) and 2022 (1 prior to this report).
 - 26 DFACI committee meetings
 - 1 Special General Meeting to change the regulations such that the AGM could be held by electronic means.
 - 2 Joint Defence Anglican Strategic Planning Meetings with the DFB
 - 5 AGM (3 in person and 2 electronically)
- Annual Retreats primarily for full-time Chaplains. Held collectively in 2017-2019 and individual retreats, held locally to allow for COVID-19 regulations in 2020 and 2021
- Collation of ADs Andrew Lewis (Navy) and Rob Sutherland (Army) (Dec 18)
- Collation of AD Glenn Buijs (Feb 22)
- Pastoral care and support of Chaplains
- Joined National Redress Scheme and completed on boarding requirements

MATTERS FOR NOTING DURING THE PERIOD

- To underwrite the BDF remuneration (as requested by the Primate) and to provide administrative support to the BDF (covered in detail in the DFB Report) DFACI member personal contributions from salary have substantially increased. This is having an impact upon some chaplain families and on chaplains giving to other Anglican organisations including local churches.
- DFACI financially supported professional standards investigations into Anglican Defence Chaplains when matters were referred by BDF.
- The BDF commenced as Chair to the Religious Advisory Committee to the Services on 1 Jan 22.

Chaplain Philip Riley

Secretary
Defence Force Anglican Chaplaincy Inc

25 February 2022

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 has aimed to meet face-to-face each quarter for 2 days at a time. Over the last 2 years or so this has not been able to occur because of the impact of Covid and therefore shorter more regular Zoom meetings have been scheduled.

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.
- To discuss the challenges commonly faced by Directors in their roles.

A particular function of the network is to enable appropriate and confidential communication between network members about allegations of child sexual abuse, adult sexual misconduct and other professional standards concerns they have received.

MEMBERSHIP OF THE GROUP

The group comprises the following 13 persons, representing all 23 dioceses.

Ruth Bailey, DPS for the Diocese of Riverina

Peter Barnett, from Safe Ministry Resources, DPS for the Dioceses of Canberra-Goulburn, Bathurst and North West Australia

Phillip Bonser, DPS for the Diocese of Grafton

Lachlan Bryant, DPS for the Diocese of Sydney

Tracie Chambers-Clark, DPS for the Dioceses of Perth, Bunbury

Paula Davies, DPS for Dioceses of Adelaide, Willochra and The Murray

Philip Gerber, DPS for the Diocese of Armidale

Greg Milles, DPS for the Dioceses of Brisbane, North Queensland, Northern Territory and Rockhampton

Cathy Rose, DPS for the Diocese of Newcastle

Cheryl Russell, DPS for the Diocese of Gippsland

Claire Sargent, DPS for the Dioceses of Ballarat and Wangaratta

Annette Sims, DPS for the Diocese of Tasmania

Katrina Thomas from Kooyoorra, DPS for the Dioceses of Melbourne and Bendigo

PURPOSE OF THE REPORT

The purpose of this Report is to update the General Synod about developments since the last meeting of General Synod, and in particular to advise the General Synod about some of the challenges commonly faced by Directors in their roles that may not be well known or acknowledged. The report also recommends a course of action to the General Synod in response to these issues.

HISTORY OF THE NETWORK

The Professional Standards Directors Network was formally convened by General Synod Standing Committee motion (SC2005/1/046):

Moved Garth Blake, Anne Hywood seconding, and RESOLVED

That Standing Committee:

- i. approves the setting up of a General Synod Network of Professional Standards Directors under the *Strategic Issues, Commissions, Task Forces and Networks Canon 1998*;
- ii. approves the role of the network to be to provide mutual assistance, encouragement and support to each other, to facilitate inter-diocesan co-operation, assist with implementation of the National Register; to ensure as far as possible a consistent national implementation of misconduct and abuse protocols, and to communicate with the Professional Standards Commission and the Standing Committee on operational issues; and
- iii. asks the network to elect a convenor.

A number of Directors were already in DPS roles before 2005 and have advised that the network has actually been meeting informally since before that time, perhaps as early as 2002. It is possible therefore that the network will pass its 20th year in operation this year.

REVIEW AND PLANNING DAY FOR THE NETWORK

The network recently took the opportunity to engage Tim Dyer, from the Johnmark Extension, to assist in a Review and Planning Day for the network.

This was a worthwhile exercise and provided an opportunity to consider how the network has been functioning in the face of particular challenges over the last 2 years or so (particularly due to isolation and inability to meet in person due to Covid) and also to consider future directions for the network in fulfilling its functions and conducting its meetings and business over the coming years.

ISSUES THE NETWORK FACES

The network identified a number of issues at the Review and Planning Day which are listed below.

- **Recruitment** – The challenges of finding individuals with the right skill set.

- **Longevity and Wellbeing** – The challenges of navigating the burnout inherent in the position contrasted with the importance of knowledge and skills related to the role which takes years to acquire. Retaining a DPS is important for consistency and saves money in the long term. High turnover is expensive and is a systemic loss.
- **Isolation** – Many DPSs are isolated. This is partly an occupational requirement (for independence from the power structures and potential interference of Dioceses) and also a financial and human resourcing issue (some Dioceses are less willing or less able to resource their Professional Standards office) but can also be for geographical reasons.
- **Maintaining trust** – Changes within the network in terms of personnel or as a result of external pressures can create instability. As the network changes, relationships change and members transition, so maintaining a high trust environment through regular face to face contact is critical.
- **Maintaining systemic independence** – Working in a DPS role presents a challenging environment where it is critical for DPSs to undertake their work with integrity and impartially. The network enables DPSs to strengthen their resolve for good process and systemic independence.
- **Frustration and discouragement** – A number DPSs acknowledged feeling undervalued, unsupported or unappreciated in their roles. There is a disconnect between the treatment of some DPSs and the fundamental importance of their work to the safety and welfare of the church. There is a correlation between these factors and the ability of a DPS to remain in their role for a sustained period of time.

FURTHER ISSUES CONSIDERED

Further matters arising at the Review and Planning Day are listed below.

- Trust and co-operation are foundational to the value of the network for members. This can only be developed as members get to know one another. Face to face meetings and time together is important to enable the network to function well.
- Developing a clear rationale for the network may be needed to encourage Dioceses to value it, support it and resource each DPS to participate in the network.
 - The network is a significant repository of knowledge, skills and experience not available elsewhere.
 - The abuse crisis which gave rise to Professional Standards offices is not over and the issues have not gone away.
 - There is a solid business case for resourcing Professional Standards offices. It will cost more in the long run to neglect this area.
 - An organisational health indicator is how well the 'shadow' or darker parts of organisational life is handled. A commitment to health is a commitment to Professional Standards.
 - A network charter may assist to formalise this rationale.
- Creating and maintaining an environment in which the sharing of information and processes is enabled. For example, changes and developments in national and state legislation, the National Redress Scheme (particularly working with protected information), the National Register and threats of defamation.

- Consider more extensive reporting of learning from the network to the Safe Ministry Commission indicating areas that might need further exploration or work.
- Professional supervision is recommended for all of those in DPS roles.
- Consideration given to how the network provides pastoral care for members who may be in tension in their roles and potentially within their Dioceses due to workload, process issues, resourcing and institutional pressures.
- Creating a mentoring system for a newly appointed DPS to be matched with a more experienced DPS for the first 12 months.
- Whether the Network should consider appointing a chaplain for Network members.
- Whether the Network should seek financial support or resources from General Synod to help it to achieve its functions should that become necessary.

RESPONDING TO THE CHALLENGES

In order to better response to the issues identified above, the network resolved as follows.

- Face to face meetings 3 times a year for 2 days in duration would be a suitable rhythm for the network (February, June, October).
- Face to face meetings to be co-ordinated or convened by a member with an agreed agenda published prior to the meeting.
- All DPSs are encouraged to attend, and Dioceses should make participation in the network a priority for directors, in order to make the network meetings worthwhile.
- Face to face meetings to be complemented by opt-in monthly Zoom meetings which would be less formal and allow for greater support and mutual engagement.
- A motion should be promoted to General Synod to endorse all Dioceses having their Director of Professional Standards fully participating in the network and to be properly resourced to undertake their role. This includes provision for skilled professional supervision to be provided to their Director of Professional Standards.
- The network will undertake further work on a charter and the development of a mentoring system.

GENERAL SYNOD RESPONSE

The following motion will be promoted at the 18th Session of the General Synod by the Network of Professional Standards Directors.

This General Synod:

- i. Affirm the importance of all Dioceses in the national church having robust child protection and professional standards systems in place for the safety and wellbeing of church members.
- ii. Encourage all Dioceses to have or appoint a Director of Professional Standards who is able to fully participate in the Network of Directors of Professional Standards and to be properly resourced to undertake their role, including the provision of skilled professional supervision.

- 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.

Lachlan Bryant

On behalf of the Network of Professional Standards Directors

4 March 2022

RURAL MINISTRY NETWORK



THE ESTABLISHMENT OF A NEW NETWORK

A recent iteration of Rural Ministry Conference (RMC), hosted by the Diocese of Bendigo the delegates (representing 18 dioceses and BCA), desired that there be a Network established under General Synod to progress the relationships, sharing of resource and discussions that had begun at the conference.

This was thought desirable for three reasons:

1. Relational – The 47 attendees at the conference universally noted how refreshing it was to gather with those engaged in like ministries, but in diverse contexts. There was a clearly stated desire that conversations begun, and encouragement given should continue and that it would be a loss if this did not occur. Many of the attendees do not have other networks within which to debrief, share resources and receive encouragement. A Facebook group was established, and the conference has resolved to gather again in 2021.

The Network will help to provide for continuity and coordination in these initiatives as individuals move to other situations or face waning energy. It will also help to give clarity and minimize misunderstandings facilitating fellowship across the whole of Australia.

2. Systemic – The Rural Ministry Conference was designed specifically to engage with those who have some hand in organizing for ministry to occur within dioceses (e.g. Archdeacons, MDOs, Bishops). The task of maintaining and growing effective ministry and ministers across large areas was the explicit aim of the gathering. While coal-face practitioners will gain benefit from general training and retreat processes there is a dearth of opportunity to consider the systemic challenges posed by sparse (and changing) demographics, and distance. These issues loomed large as part of the Viability and Structures Report.

The Network will continue to work on the issues raised by General Synod over the past decade to preserve viability and vitality in the greater part of Australia.

3. Developmental – Like many Australian ministry initiatives, work done in the rural context is often beset by amnesia and a poor evidence base. Distance, turnover of personnel and the independence of dioceses combine to militate against a robust testing of ministry practice and indeed the focus on strategies for periods long enough to assess their usefulness. By working together in a disciplined way our collective memory and capacity to track the reasons giving rise to certain practices, and their fruitfulness (or otherwise) will be enhanced.

The Network will help to underpin plans to begin to develop an Australian corpus of literature reflecting on the theological, contextual and practical aspects of ministry in rural, regional and remote Australia.

The General Synod Standing Committee established the Rural Ministry Network in response to a request from the attendees of the conference at the 8-9 November 2019 meeting.

RURAL MINISTRY CONFERENCE 2019

The RMC took place over three days, 12-15 September, and was held at Rutherford Park Conference Centre at Blampied, between Daylesford and Creswick in Central Victoria, in a near perfect rural environment. The conference was attended by 47 people with 18 dioceses represented along with two BCA staff. The dioceses of Sydney, North West Australia, Armidale, Willochra and the Northern Territory were not represented. While the presence of 5 dioceses was missed (4 of which have great insight to share in rural ministry) the attendance and the range of dioceses that made a commitment to the conference was pleasing as it was the first gathering for many years at a national level to look at rural ministry.

Presentations were largely drawn from people attending the conference and included:

1. A statement from the heart – Indigenous Ministry
2. A survey of Anglican Ministry in rural Australia
3. A theology of rural ministry
4. Local ordained ministry in the Diocese of Bendigo – case study
5. Safe ministry in rural settings
6. Supervision in rural ministry
7. Enabling a culture of development
8. Sharing our stories - every diocese presented
9. Rural ministry around Australia - The Primate

A final session titled, “What Next...Where to From Here” was held. Some outcomes of this session were:

1. Establishing a Rural Ministry Network through General Synod
2. Setting up a closed Facebook group on rural ministry
3. Holding another conference in two years’ time
4. Investigating city – rural parish partnerships
5. Looking at the possibility of a publication on rural ministry in Australia

Much of the benefit of the conference came from the opportunity for informal interaction and conversation over meals and during free time. The energy in the conference was palpable and participants commented that while there are “big issues and challenges, the morale at the conference was a great plus”.

Some common themes that emerged during the conference were:

1. Rural ministry in Australia has always been a challenge. From the beginning of white settlement to the present time there have been reoccurring challenges of resourcing rural ministry in terms of clergy, leadership and finances. The tyranny of distance has always been there!

2. Population decline is now a major issue especially for inland dioceses. With 90% of Australia's population now living within 150kms of the coast, the decline of many towns and regions is a problem. Where stations in Western Queensland once had a village gathered around the station homestead employing over fifty people, now there might be five or six. While some inland cities are maintaining their population, it is always at the cost of the hinterland around it.
3. The issues of water, drought and corporate farming all have a huge role in the current situation facing many rural communities. The chronic impact of drought and lack of water is biting big time across inland eastern Australia. Even the water supply of large centres such as Dubbo are threatened.
4. The financial sustainability of ministry is concerning with the average cost of maintaining a full-time stipendiary ministry position being \$100,000. Fewer and fewer rural parishes can meet this cost with the outcome being that the number of parishes is reducing rapidly. Many parishes are still listed but are either part time or rely upon locum ministry for regular Eucharistic worship. The other impact is that many rural parishes have not had permanent long-term ordained ministry for many years. The impact on parish life in terms of raising up local leadership and delivering ministry into local communities is severely compromised. In some dioceses, lay people have been trained to undertake pastoral ministry but sustaining it over time becomes a challenge.
5. There was a very strong feeling at the Conference, that while on the one hand there must be a commitment to a safe church, much of the implementation of policy in rural parishes is very difficult. Stresses surrounding the scarcity of people available to fulfil requirements is high. Everyone present could see the dilemma but fixing it or finding practical solutions was left unanswered. A presentation was made to the conference from the General Synod Safe Ministry Commission.
6. Rural ministry for clergy is a "special calling". For generations large numbers of clergy have passed through rural parishes. They have come and gone, often rapidly, seeing rural ministry as a steppingstone to a more substantial parish or ministry. However, there is now a realisation that over time this has not been helpful in undergirding rural ministry and rural ministry must now be approached as a calling. This recognition has a long way to go especially in the recruitment, training and development of a cadre of clergy across rural Australia. While some theological colleges are using a unit on rural ministry as a church we lack a special place of training to service our rural ministry needs.

While there are these challenges, its needs to be boldly stated that there are some good things happening or being tried out in rural ministry across our Church. Some examples from the conference included:

1. The Goldfields/wheatbelt ministry from the Diocese of Perth. Perth has been able to appoint a full time Archdeacon for Rural Ministry which focuses on this area of the diocese. There are over 15 small parishes or points of ministry over which the Archdeacon has oversight. She has been in the position for a number of years and concentrates on providing a monthly Eucharist to each church, training of lay people for worship and pastoral ministry, holding two conferences a year for the churches

involved, and an annual rural ministry gathering before Synod. She also organises a roster for the Eucharistic services which is achieved by using a combination of retired clergy and clergy from larger parishes in Perth offering to do a weekend supply. The Archdeacon, being full time, is also available for any of the parishes/churches to call her in regard to pastoral emergencies, funerals and other pastoral needs.

2. Ordained Local Ministry Programmes (OLM) happening in a number of dioceses, but the level of training varies, as well post ordination supervision and development. The conference heard about the Bendigo model which includes five years of training - two before ordination where candidates undertake the Australis Certificate of Ministry and a three-year post ordination programme called Training in Ministry (TIM). All OLM programmes across Australia have struggled with succession in terms of enabling the second generation of OLM clergy, although Bendigo reported it is up to the third generation. The strength of the OLM model is dioceses working on resourcing their own supply of clergy. It can probably be best described as an Apprenticeship Model.
3. The Diocese of Bunbury reported on two initiatives: One was to allow small, multi-centre parishes to relinquish being a formal parish and instead be recognised as community churches, or places of ministry. This initiative was done partly to relieve the burden of administration and concentrate on sustaining the small worshipping communities. The diocese is fortunate to have a full time Ministry Development Officer and part of her role is to have oversight of these worshipping communities. Another initiative is to establish a network of "lone Anglicans". Increasingly in the wheat growing areas of the diocese people are very scattered and there are just not the numbers to form a worshipping community, but faithful Anglicans still want to feel some sense of belonging or connection. The facilitation of this network is online, and the problem at present is finding someone to take responsibility for it.
4. Other initiatives were reported on, such as online training for ministry and pastoral care, but again there are challenges in their sustainability and quality. Some Theological Colleges, particularly Ridley, have partnered with the Diocese of Riverina to introduce some online learning modules, but the uptake has as yet been small.

The conference was a beginning, connecting people in rural ministry across Australia so that they know they are not alone, to establish a conversation about rural ministry, and to share ideas. There was the realisation that even with all the advances of communication, distance and the sheer size of Australia, makes ministry in regional, rural and remote Australia a formidable task. For technology can enable relationships, but in the end, there is nothing that can match face to face communication in terms of building relationships.

A survey of participants following the conference showed that 96% rated the conference overall as highly rated and chose as one word to describe the experience as "encouraged". (This section of the report was prepared by Bishop Andrew Curnow AM, Officer for the Province of Victoria, October 2019)

RURAL MINISTRY NETWORK

The Purpose of the Rural Ministry Network is to:

1. Provide collegial support for those tasked with enabling ministry in regional, rural and remote Australia,

2. Enable the sharing of resources to more efficiently utilize the resources available in supplying ministry,
3. Capture, test and evaluate approaches to ministry in regional, rural and remote Australia so that what is learned is not forgotten, and
4. Develop a corpus of Australian reflection on the theology and practice of ministry in regional, rural and remote Australia.

The Governance of the Rural Ministry Network is being drawn together at this point. A Working Group of 6-9 rural ministry leaders is being established. The Convenor is Bishop Matt Brain.

The expected activities of the Network are to:

1. Run a bi-annual Rural Ministry Conference to examine the issues and practices of ministry in the rural Australian Anglican context;
2. Look to publish a corpus of material reflecting on the theology and practice of rural ministry in Australia;
3. Curate an on-line resource sharing hub; and
4. Meet quarterly (as the working group) to prepare the conference, consider rural ministry needs that should be brought to the attention of the National Church, find common approaches to practicing and evaluating ministry in the rural context.

Effects of COVID-19 – 2020 and 2021

Sadly the stretched nature of rural life and ministry has meant that plans to progress the Network have not progressed as had been hoped. That said the formation of a governance group is a priority and the next RMC is due. The intersection with General Synod in 2022 will probably militate against a gathering this year with 2023 being the aim.

Report prepared by Rt Rev'd Dr Matt Brain, February 2021, updated January 2022.

ANGLICAN CURSILLO MOVEMENT OF AUSTRALIA



Anglican Cursillo Movement of Australia
National Secretariat

1. PURPOSE

The Anglican Cursillo Movement in Australia is part of a world-wide lay-led movement of the Christian Church which aims to evangelise environments through small Christian communities committed to living and spreading the Gospel of our Lord Jesus Christ.

The Spanish word 'cursillo' means 'a short course' such as is used in a sprint race. While the 'short course' (cursillo) within the Cursillo terminology refers to the Three Day Programme, it is really 'Short courses in Christian living'. However, the word 'Cursillo' is used also in a general sense to cover all phases of the movement.

We understand that it -

- a) is a **movement** of the Church - NOT a sect or organisation
- b) has a method for achieving its ends
- c) reinforces what is fundamental for being a Christian
- d) creates groups of Christians who meet and who witness in community in their 'environments'

Cursillo Three Day (or sometimes two day) Programmes are held to prepare people for meeting in Christian groups to love, share with, support and challenge each other as they witness Christian living in their environments. This ongoing activity is called The Fourth Day.

2. MEMBERSHIP

Since the inception of the Cursillo Movement in Australia (1979) more than 24,000 people have completed a Three-Day Weekend Course throughout Australia. Cursillo has active Secretariats in the Dioceses of Bathurst, Brisbane, Bunbury, Grafton, Newcastle, North Queensland, Perth, Sydney & Tasmania. Several other Dioceses or Provinces do not currently have active Secretariats, but they still have Cursillo groups functioning within them. These include South Australia, Armidale, Bendigo, Canberra/Goulburn, Gippsland, Melbourne, Northern Territory & Wangaratta.

3. PRESENT EXECUTIVE

1. The Right Reverend Ian Palmer, National Episcopal Advisor – Melbourne
2. The Reverend Jane Lamont, National Spiritual Director – Diocese of Tasmania
3. Mr Lew Hitchick, National Lay Director – Diocese of Bathurst
4. Mrs Leanne Doyle, National Secretary – Diocese of Perth
5. Mrs Marea Niland National Treasurer – Diocese of Newcastle
6. Mr Alan Gray, National Webmaster – Diocese of Brisbane (*While strictly not part of the Executive he plays an integral role in communication within Cursillo*).

4. ACTIVITIES SINCE 2017

1. The national Secretariat normally conducts meetings once each year hosted by various Dioceses around Australia; but this has been interrupted by the onset of the pandemic during 2020.
2. Since the last report to General Synod in 2017, three National meetings have been conducted at Adelaide (Sep. 2017), Cairns (North Queensland - August 2018) and Sydney (Sep. 2019). The 2020 meeting was scheduled for Newcastle but had to be cancelled due to COVID 19 restrictions, as was the 2021 meeting which was to have been held in Brisbane Diocese. The 2020 and 2021 national meetings were held via Zoom.
3. Since 2020 National Executive has continued to meet via Zoom and we believe this should be an ongoing practice into the future.
4. Each year (with the exception of 2020) numerous workshops, training and information days have been held in most participating Dioceses. They have covered such diverse subjects as team training for Cursillo weekends, follow up information days for weekend participants, 'Regenerate' & 'Fire Days' to encourage & re-invigorate members.
5. Various Dioceses have experimented with "side-by-side" Cursillos (*men & women at same venue at same time, but separately run programmes*), also combined 'mixed' weekends and shortened versions of Cursillo to encompass a wider community. During COVID several "Virtual Ultreyas" have been held in a number of Dioceses and have proved reasonably successful. (*An 'Ultreya' is a gathering which seeks to encourage one another in the Faith by worship, witness talk and songs of praise. It is derived from the Spanish word meaning 'onward' or 'upward'.*)
6. All of these meetings and experimental innovations are vital to the overall operation of the Cursillo Movement in Australia by providing: -
 - a. Encouragement and support for each Diocesan Lay Director, Spiritual Advisor and Team member
 - b. A forum that can hopefully offer assistance when required
 - c. Discussion forums together with ongoing training and regular review of the Movement
 - d. Dissemination of resource materials
 - e. Communication and connection to all Dioceses particularly those in recess. In this regard a Protocol has been developed which is now being forwarded to all Diocesan Cursillo groups.

5. ACHIEVEMENTS 2017 – 2021

1. Setting up of a new National website www.cursillo-australia.org
2. Researching the design of an APP to bring the Website to the Smart Phone which is still in progress.
3. The setting up of Digital Conference facilities for groups over long distance and during COVID through a programme called 'Zoom'. This is a most important area that the restrictions of the corona virus have actually inspired and enabled.
4. Experimentation with 1st QR Card - At an instant, people can obtain dates, contact info, education & more. They can easily SHARE with others who do not have it – also it should help to keep the database more current – still in planning stage.
5. Planting of Cursillo in Hong Kong in 2018 (at Archbishop Paul Kwong's request) – two successful Cursillo weekends have since taken place there.
6. Using electronic tools such as 'Zoom' to conduct diocesan 'gatherings' and encouragement days. Several dioceses have experimented with this approach and feedback has been quite positive.
7. New initiative in setting up a voluntary list of members who will be prepared to visit various Dioceses to renew & re-invigorate Cursillo. The Diocese of North Queensland

was looking at taking up this initiative to promote Cursillo and activities such as Ultreya, Group Reunions, Three Day Weekends, Welcome and Training Days until the pandemic intervened. However, in 2021 the Diocese was able to conduct a successful three-day Cursillo without the need of outside assistance, and for this we give thanks to God.

8. Files and ACMA (*Anglican Cursillo Movement of Australia*) information can now be readily accessed in Google Drive by each Diocese.
9. Contact has been made with New Zealand Cursillo and this connection has already facilitated sharing of ideas and encouragement between us.
10. Review of Cursillo in connection with the National Redress Scheme.

6. PLANS FOR THE FUTURE

1. The major challenge for the Movement (and indeed for the whole Church) is to present the Gospel of Christ in a meaningful way to the current generations of Australians. To quote Eduardo Bonnin (one of the founders of the Cursillo Movement) from an interview he gave: *"The Movement of Cursillo, by the Grace of God and the prayers of a lot of people, was born of an intense preoccupation with real people in the ordinariness of daily life; ordinary people whose main preoccupation is with simply living, (who) rarely have time to ask themselves why, and even less to find time to be preoccupied with the meaning of their own existence. What we wanted at the beginning and have always desired, is that the liberty of man encounters the Spirit of God"*.
2. Many Dioceses are presently struggling with numbers for Secretariats & Servant Communities as well as difficulty finding candidates for Three Day Weekends. This has prompted Affirmative action that was taken at the October 2020 National Secretariat Meeting which was held via 'Zoom'; some of which is set out in "Achievements" above. This item will also continue to be on our agenda for future National meetings.

Future steps continue to include: -

1. The provision of Cursillo support to Dioceses in recess
2. Supporting new "mission fields" (such as Hong Kong & Highveld in South Africa).
3. Making more use of the National Cursillo website
4. Continuing to creatively investigate a variety of Digital Conference options for scattered Cursillo Groups as well as developing more Digital Apps for "Smart Phones".
5. Overcoming the communication barrier within the church & establishing a more effective national database.
6. Continuing to liaise with other related Groups in Australia & overseas.
7. Evangelising God's people through the Cursillo method with the support and participation of the local clergy. We believe Cursillo can assist Parishes and Dioceses in empowering Christians for their role in the Church.

Ultreya! (Onwards & Upwards!)

Lew Hitchick
National Lay Director
Anglican Cursillo



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ANGLICAN MOTHERS UNION AUSTRALIA



Our Vision is of a world where God's love is shown through loving, respectful, and flourishing relationships.

Our Mission is to share Christ's love by encouraging, strengthening and supporting marriage and family life.

The Purpose of Mothers' Union is to be especially concerned with all that strengthens and preserves marriage and Christian family life.

Its **Aim** is the advancement of the Christian religion in the sphere of marriage and family life.

Its **Five Objects** are:

1. to uphold Christ's teaching on the nature of marriage and to promote its wider understanding;
2. to encourage parents to bring up their children in the faith and life of the church;
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 and
5. to help those whose family life has met with adversity.

WORLDWIDE MOTHERS' UNION

Mrs Sheran Harper from Guyana, became the Worldwide President in 2019 and was recently elected for a second three-year term. The Trustee on the Board of Mothers Union, for Zone C (which includes Aotearoa New Zealand, Australia, Papua New Guinea and the Solomon Islands, a total of over 40,000 members), Rev'd Canon Libbie Crossman, completed her six-year term, and the new Trustee is Mrs Pamela Abana from the Solomon Islands.

Staff numbers at Mary Sumner House in London, our worldwide headquarters, have been reduced by one-third due to the Covid-19 Pandemic, and all remaining staff have accepted furlough for varying times over the last two years. The Executive have also accepted significant pay reductions, all displaying loyalty and confidence in our movement's ability to survive and recover to fulfil the vision and mission of Mothers' Union Worldwide. Members globally contributed to a Special Appeal and raised over £800,000 to support staff as they continued to implement and oversee humanitarian projects internationally.

ANGLICAN MOTHERS UNION AUSTRALIA

AMUA is voluntarily led by the Provincial President, Revd. Anne Kennedy (Melbourne) and the AMUA Executive Committee: Mrs Christine Jensen OAM (Senior Vice President, Sydney); Mrs Elaine Longford (Junior Vice President, Melbourne); Mrs Lyn Middleton (Secretary, Riverina); Mrs Marilyn Robey (Treasurer, Bathurst); Dr Robin Ray (Overseas and

Northern Outreach Convenor, Brisbane); Mrs Susan Skowronski (Social Issues and Action Convenor, Brisbane); Revd. Dr. Lesley McLean (Prayer and Spirituality Convenor, Willochra); Mrs Christine Brain (Mia Mia Editor, Perth); Mr Rob Kennedy (Publication Manager, Melbourne); and Ms Denise Lay (Promotion and Development Convenor, Ballarat). The Australian Council is made up of the Executive Committee and Diocesan Presidents from all 23 Dioceses.

We have around 4,000 members who have, despite the Pandemic, continued to meet in a variety of ways – as groups in church halls, at coffee shops, member's homes, through Zoom meetings, through correspondence if they are Lone Members, or confined to their homes – all praying, worshipping and working together. Many members learned new technologies to help them keep in touch, and national, diocesan and branch meetings have been streamed online for the benefit of members and others. MU Sydney's annual Seminar has been streamed for the past two years, and has had over 1,000 people on each occasion participating. Annual Lady Day Services, Festival Services and Mary Sumner Day Services have also been streamed, and it has been great to be able to open up these times of worship to those who were unable to attend in person.

Reflecting the age demographic of most Australian Churches, our membership is aging. Some AMUA branches have closed or merged with others, but new groups have also emerged, and AMUA welcomes new members each year who have caught the MU vision of Christian care for families.

We value our relationship with Clergy whose support for our branches, groups and individuals is vital. Prayer is our main focus, and AMUA members are committed to prayer, Bible Study and attending Church wherever possible. In our Midday Prayers we pray for MU work and, in our Wave of Prayer, we remember dioceses around the world. We encourage clergy to ask for prayer, either personal or for particular situations, and clergy can be assured that they are being prayed for regularly. We are grateful for the support of Archbishops, Bishops and Cathedral Deans and their staff for their willingness to assist AMUA to provide Services recognising special events in the life of MU. We have been particularly grateful for the assistance with online streaming in the past couple of years. We give thanks to God for local Rectors and Vicars who encourage our members in their work.

ACTIVITIES AND ACHIEVEMENTS SINCE LAST GENERAL SYNOD

AMUA has raised \$30,000 in support of the MU Parenting Course to be held in Papua New Guinea over a period of three years, to help mothers and families combat child abuse and family neglect and to help bring peace and safety to families in dangerous situations. Unfortunately, the Course has yet to start, because of Covid-19 restrictions, but the money has been set aside to cover expenses when it can be conducted. The MU Parenting Course, specifically designed for local use in many countries has been very successful in giving parents resources to help them raise their families, through practical education for parenting, based on Christian principles. This is available in some dioceses in Australia.

We continue to support the Overseas Fund, which supports MU Community Development Workers in countries where financial assistance is needed. With self-sustainability the goal for MU based projects, it was good to hear that members in Rwanda had informed MU that they no longer needed such assistance, as they were now able to pay the CDC's from their own funds. In this country alone, over 26,000 women have participated in the MU Savings and Loans initiative. Self-sustainability is the goal for projects in all MU Dioceses.

In Australia, MU members in some dioceses have supported through our MU Disaster Relief Fund 'Away From It All' holidays for families in need (recommended by clergy and/or Church agencies) recovering from the effects of bushfires. This year grants, to be overseen by the Bishops of the dioceses involved, will be offered to areas devastated by floods as well.

Through our Northern Outreach Grants, AMUA members raise funds to support the three northern-most dioceses. These grants have helped clergy and their families to gather at a conference in North West Australia and enabled the Pilbara Women's Conference to fly their key-note speaker into the area, as well as being able to subsidise fuel costs for those who drove from Onslow and Exmouth to attend (round trips of over 500/1,000kms respectively).

MU was able to provide funding to support diocesan trainers travelling to remote areas for Safe Church training in the Northern Territory. Members' contributions also gave funding for MU leaders to travel widely to support and train Indigenous and Torres Strait Island MU groups at Yarning Workshops. These sessions, held in North Queensland, Mer (Murray Island), Thursday Island and Yarrabah, included Bible teaching and program development.

In the dioceses where our 'Coffee & Care Stations' presence in Children's Courts has been stopped due to the Pandemic, we are hopeful that as the country begins to open up again, these will soon be back in operation, along with Hospital visits to new mothers. But even though our practical work has been somewhat curtailed, our prayer for the people who we serve in so many ways has not ceased. In fact, in some instances, our work has increased – being forced to stay at home has given our knitters and crochet workers extra time to produce grieving clothes for babies who die before there are born, beanies and scarves for the Mission to Seafarers, rugs for Aged Care facilities, and for the homeless, and of course, masks for wearing during Covid-19, among many other beautiful things.

AMUA members, along with members from all over the world, have been challenging domestic violence through the 16 Days of Activism against Gender-based Violence. Many branches and dioceses have campaigned in their local communities in a variety of ways. Church bells have been rung, special Services conducted, prayers have been said and care packages given to Women's Shelters. In November, 2021, in a global action undertaken by members all over the world, photos were posted to social media of groups of three women, one obscured by a purple scarf, to remind the world that one in three women in the world have experienced sexual abuse during their lifetime. We will continue supporting this campaign to encourage greater respect in our communities.

GOALS FOR THE FUTURE

Our Worldwide Mothers' Union continues to grow in many countries and members are helping to provide resources and training to meet the need for women's education in literacy, health, microfinance, spirituality and well-being of the family is increasing. Self-sufficiency of MU around the world is vital for it to survive and this is very challenging in places where women's rights are negligible and poverty is the way of life. AMUA continues to generate funds to enable MU members globally and locally, to initiate projects where they are needed and to provide support for communities until they can eventually adopt the projects as their own responsibility.

The biennial Provincial President's Global Gatherings have not been held in person since 2019 when we met in Rwanda. But we gathered on Zoom weekly as the Pandemic took hold, sharing our concerns, our 'Covid-19 numbers', and the difficulties facing some countries such as water shortages, health system collapses, and vaccine-hesitancy. As the Pandemic continued to spread, we met fortnightly, and now monthly, as we listen to stories of encouragement and inspiration, pray together and share our hopes for the future. The

commitment of members of this group is truly extraordinary – our sisters in South America are up before 5am, and our New Zealand sisters come online at 11pm in order to participate.

As we in the Eastern States are released from our ‘Covid-19 Cocoon’, we are slowly rebuilding our branches. The challenge for us is to inspire younger women to catch the vision of the Worldwide Mothers’ Union and its passion for Christian family life. Without fresh input this movement, which celebrates 130 years of prayer and service in Australia this year, will struggle to remain relevant in today’s world.

Each year we choose a theme on which to base our work. The theme for 2022 is **“Transformation – Now!”** This applies to us as individuals, as members of a branch or group of AMUA, as members of the local Church, and as members of the local community. We are *Praying Globally – Serving Locally*.

So how can AMUA support you in your work? I encourage you to visit our websites, both local and international, to find out more about Mothers’ Union. But also, talk to members and find out what it is that gives them the passion and vision to serve God through AMUA, sharing God’s love through the encouragement, strengthening and support of marriage and family life.

Rev’d Anne Kennedy
Provincial President
Anglican Mothers Union Australia

Email: ppmuaustralia@telstra.com
Websites: www.muaustralia.org.au
www.mothersunion.org
Facebook: MU Australia

We are an international Christian membership movement supporting families and communities in need of support in Australia since 1887 and worldwide since 1876. Our members are active in 84 countries and work tirelessly to serve their communities whilst offering Christian care for families, regardless of faith or background.

Ending violence, ending poverty, ending injustice.

We are a truly worldwide Christian movement.

THE BUSH CHURCH AID SOCIETY OF AUSTRALIA**HISTORY AND PURPOSE**

The Bush Church Aid Society (BCA) is a voluntary association working primarily 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 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 through 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, church planters, 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 or institution.

CENTENARY CELEBRATIONS AND LEADERSHIP CHANGE

Two significant events have occurred within the BCA community since the last General Synod. Firstly, it was with great thanks that BCA celebrated its centenary in 2019. Numerous celebrations and services of thanksgiving took place across the nation, from small country churches to metropolitan cathedrals. Many celebrations were held on Sunday May 26 2019, 100 years to the day when, on a cold and wet night, a group of 19 men and women met at St Andrew's Cathedral Sydney to discuss and pray about bringing the gospel to the isolated areas of Australia. Could they have ever imagined what would eventuate from that meeting?

Secondly, in our centenary year, BCA said farewell to National Director The Right Reverend Dr Mark Short who was consecrated and installed as the eleventh Bishop of Canberra and Goulburn on April 6, 2019. On the evening of August 12 2019, BCA welcomed and commissioned its twelfth National Director, The Reverend Canon Greg Harris who joined BCA from the Diocese of Bendigo.

MINISTRY LOCATIONS AND FOCUS

At the time of writing BCA is committed to supporting ministry in 45 locations in 16 dioceses across all states and territories. In conjunction with the National Team based in Sydney, there are 7 Senior Officers with some support staff to facilitate this work at the state and territory level.

A new initiative for BCA in recent years is a focus on Indigenous ministry and a priority to raise up Indigenous Christian leaders and support them in theological training. This is so that Indigenous Christians are not just a mission focus but may become a mission force. Key to this was the appointment of an Indigenous Ministry Officer, The Reverend Neville Naden, who is a member of the senior leadership of BCA. A biblically and culturally sensitive Acknowledgement of Country, a Reconciliation Action Plan and a Strategic Plan are other products of this focus.

A further example of the commitment to Indigenous Ministry is BCA's partnership with the Aboriginal Evangelical Fellowship (AEF). This partnership allows for the equipping and raising up of Indigenous Christian leaders through the AEF's First Nations Ministry Training Initiative.

BCA's focus in the immediate future is to continue to explore new opportunities. One such example occurred in 2021 when BCA and the Diocese of The Murray agreed to initiate a partnership. This partnership and similar other new commitments with the Dioceses of Bathurst and Central Queensland were made possible by generous supporters in the current climate.

SUPPORTER BASE

The Society continues to publicise its ministry through its quarterly Real Australian magazine, in print and online, which reaches tens of thousands of supporters. BCA's online and social media presence continues to grow, as do the speaking engagements at churches and other gatherings.

A cornerstone of the Society is the network of prayer support undertaken by faithful supporters. The quarterly Prayer Notes, in print and various electronic forms, are used daily across Australia to uphold BCA Staff in prayer as they seek to 'go the distance' in sharing the Gospel across regional, rural and remote Australia.

STRUCTURE

BCA is a company limited by guarantee and the governing body is the National Council.

The 2021 office bearers are as follows:

The Rt Revd Dr Glenn Davies	President
The Revd David Crain	Vice President
The Revd Tom Morgan	Vice President Emeritus
Mr Fred Chilton	Chairman
The Revd Canon Greg Harris	National Director
Mr Richard Host	Honorary Treasurer

The 2021 National Council Members are as follows:

Dr Bill Anscombe
Mrs Mellita Bate
Mrs Leonie Burgess
Mrs Jodi Chapman
Mr Martin Drevikovsky
Ms Shemira Jeevaratnam

Mr Terry Keith
 Mrs Gemma Kleywegt
 Mrs Jane (Eleanor) Lamont
 Mr Michael Maude
 The Revd Stephen May
 The Revd Tom Melbourne
 Mr Peter Michalke
 The Revd Richard Minol
 The Revd Rod Morris
 The Revd Peter Palmer
 Mr Henry Schafing
 The Revd Michael Stuart
 Dr Roslyn Symons
 Mr Geoff Williams

The 2021 Patrons of the Society are as follows:

The Most Revd Geoff Smith
 The Most Revd Dr Philip Freier
 The Most Revd Kanishka Raffel

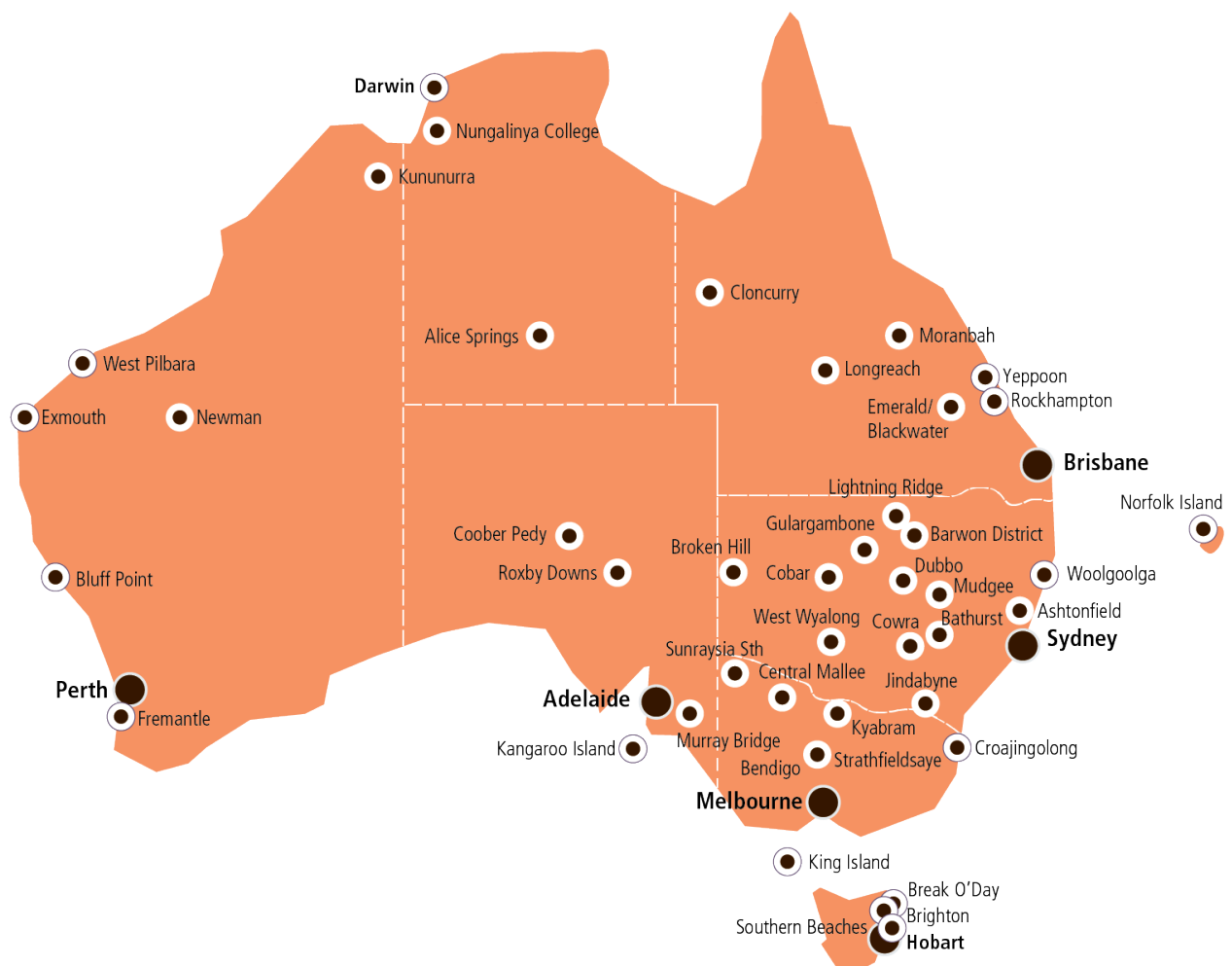


FIGURE: CURRENT BCA FIELD LOCATIONS

MISSION TO SEAFARERS

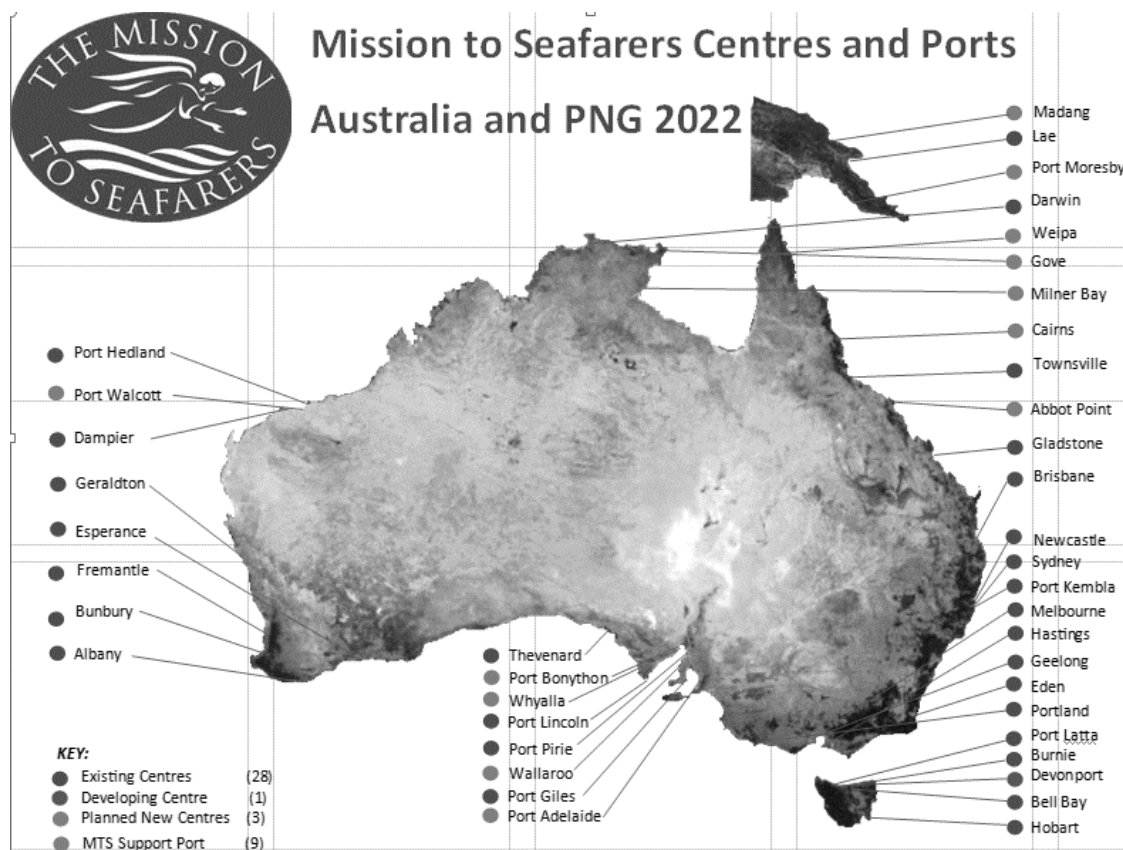


PURPOSE:

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 37 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.



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: The Very Reverend Darryl Cotton (Tres.), Mrs Sue Dight, Mrs Ranjani Sundar, The Reverend Un Tay, 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.

COVID:

International Seafarers were the very first group to be refused entry into Australia when COVID first struck. At the time of writing this report, International Air crew have free access into Australia but Seafarers do not.

This has had a devastating impact on the MTS. Financially the Mission is struggling to stay afloat and have reached out to the federal Government to assist us in caring for the spiritual, mental, emotional and practical needs of Seafarers. We are asking the Department of Infrastructure, Transport, Regional Development and Communications to assist us because Diocesan support is at its lowest, centers are surviving off reserves and the threat of Missions closing is real.

SOLUTION:

The Department of Infrastructure, Transport, Regional Development and Communications (DITRDC) fulfil its international commitment to Seafarer welfare, under the Maritime Labour

Convention (2006) and fund shore-based welfare centers. That is – fund MTS centers.

The Maritime Labour Convention (MLC) is a set of basic human rights for Seafarers. It ensures they have minimum standards of work/rest, food, living conditions, medical care and the free access to welfare centers like ours. The MTS injects over \$10M of support to the poorest people entering our country each year, but this has been severely impacted by COVID.

GENERAL SYNOD RESPONSE:

We call on every Diocese of Australia to contact their local Federal and State member to strongly urge them to support a national levy to fund all MTS centers.

Not only does this empower MTS centers to continue functioning, it afford MTS to grow its mission and evangelize to the least, lost, lonely and last in our communities.

Land locked Diocese need to do this as well. Despite not having a port in your Diocese, Seafarers still bring you everything you need. If you are reading this report on your computer, iPad, Tablet or phone – a Seafarer was involved. 'if you import or export anything from Australia' – a Seafarer was involved.

ACCOUNTABILITY:

All Diocese are encouraged to write to the Australian Council, affirming they have made contact with their Federal and State members, asking them to support a national levy to fund the MTS in its Shore-Based Seafarers Welfare (SBSW).

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 37 locations with love and conviction.

We bring HOPE, we share the GOSPEL, we are GENUINE.

Please make a commitment to write, speak and continue to facilitate dialogue with your Federal and State Politician's.

More importantly, please actively support the MTS nationally. Bishops, please tell your clergy to celebrate Sea Sunday and pray for our Seafarers - even donate funds to the MTS either locally or nationally.

The Mission has 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, religious 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.

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 and State Governments to take seriously its responsibility under the Maritime Labour Convention 2006 and fully fund shore-based Seafarer welfare centers.*
- d) *Respectfully request the Primate to convey the above terms of this resolution to the Prime Minister and Federal Transport Minister and Shadow counterparts.*

SparkLit**SparkLit nurtures emerging Christian publishers in difficult places**

There has never been a Christian publisher in Laos or Timor Leste. SparkLit is supporting publishing initiatives in Vientiane and Dili and has helped local Christians publish their first books. SparkLit currently nurtures emerging Christian publishers in Argentina, Cambodia, Central Asia, China, Egypt, Kenya, Laos, Mongolia, Nepal, Pakistan, Peru, South Sudan, Timor Leste and Turkey. We direct funds, expertise and energy where Christian writing is needed most. We encourage local initiatives and promote sustainable enterprises.

SparkLit equips 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 has delivered online training and encouragement to Christian publishing professionals in Latin America, Africa, Asia and the Middle East.

2020 Australian Christian Book of the Year puts Christianity on trial

For the Love of God: How the Church is Better and Worse than You Ever Thought by Natasha Moore and published by the Centre for Public Christianity is the 2020 Australian Christian Book of the Year. The award was accepted by Natasha during the SparkLit online awards event on Thursday evening 13 August 2020.

Daniel Li from Melbourne won the 2020 Young Australian Christian Writer Award with his gentle but confronting manuscript exploring the loneliness of leadership, *Being Mulaney*.

Phoebe Worseldine from Gippsland won the 2020 Australian Christian Teen Writer Award for her story of fear, trust and hope in a devastating bushfire, *Through Smoke and Flames*.

With these awards SparkLit celebrates and encourages the creativity and enterprise of Australian Christian writers and publishers.

SparkLit supplies 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, DR Congo, Ethiopia, Indonesia, Kenya, Myanmar, Nigeria, Papua New Guinea, the Philippines and Tanzania. During the pandemic, digital theological libraries are being used by students confined to their homes or unable to visit a college library.

Find out more

Where the gospel is preached, books are needed. SparkLit advances God's kingdom by empowering Christian writers and publishers around the world. 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, visit: www.sparklit.org.

Leadership

John Harrower (President)
Paul Barker (Vice President)
Simon Woodley (Secretary)
Roslyn Schnerring (Treasurer)
Michael Collie (National Director)
Paul Douglas
Elspeth Kernebone
Emma Payne
Chris Porter

Contact

PO Box 198, Forest Hill, Victoria 3131

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The Society for Promoting Christian Knowledge Australia Incorporated trading as SparkLit

ANGLICAN CONSULTATIVE COUNCIL (ACC17) MEETING

The seventeenth Anglican Consultative Council (ACC17) meeting was held in Hong Kong from 28 April to 5 May 2019. The ACC consists of elected representatives from the forty two Anglican provinces (Australia counts as one province for this purpose), along with representatives of the Primates' Meeting and the Archbishop of Canterbury. A number of ecumenical representatives are also invited to be present. Most of the Anglican Communion Office staff also attend to present on their work. Representatives of the Anglican Communion Networks also attend part of the meeting to present on work their network is undertaking. The staff preparing for the Lambeth Conference were also present on this occasion. This council meeting was aligned with a meeting of Provincial Secretaries, who joined the ACC for the last three days and then stayed on for their own meeting.

Representatives from three provinces, Nigeria, Uganda and Rwanda, chose not to attend the meeting. The representatives from all other provinces were present, including for the first time, representatives from the new Province of Chile.

The Australian representatives were Archbishop Kay Goldsworthy (first ACC meeting as a Bishop), The Ven Arthur Copeman (second ACC meeting) and Mr Garth Blake (third ACC meeting). The Australian Primate at the time, Archbishop Philip Freier, was also present, representing the Primates' Meeting. The Rev'd Heidin Kunoo, from the Diocese of Melbourne, was present as a full member, representing youth. Marilyn Redlich, as a consultant to the Anglican Communion's Safe Church Commission, came to the meeting to present, with Garth Blake, on Safe Church procedures and policies for the Communion. Anne Hywood was present for the last three days as the Australian Provincial Secretary.

The Revd Desmond Cox, an Australian Anglican Priest who has been in Hong Kong for nineteen years, was a member of the chaplaincy team.

For the plenary sessions members of the ACC, along with ecumenical representatives, are placed at designated tables and remain at the same table for the entire week. Each plenary presentation is discussed within the table groups and that discussion reported back to the entire ACC.

The major theme for this ACC was Intentional Discipleship. That theme had been launched at ACC16. Since ACC16 a significant amount of work has been undertaken on this theme around the Anglican Communion. The major thrust of this work has been to encourage Anglican Churches throughout the Communion to see themselves as places where people are formed to become disciples of Jesus. There were many encouraging stories from around the Communion of Anglicans taking disciple making more seriously. Further information and resources on this theme may be found at:

<https://www.anglicancommunion.org/mission/intentional-discipleship.aspx>.

One outcome of the focus on Intentional Discipleship has been the development of 'Thy Kingdom Come'. This is a season of prayer between Ascension and Pentecost to pray that God's Holy Spirit would bring people to know and love the Lord Jesus Christ. Further information and resources for this can be found at <https://www.thykingdomcome.global>.

There was a presentation on the ongoing work that the Anglican Communion Office is leading in terms of combatting gender violence and gender inequality across the globe.

A presentation was given on the current status of a number of ecumenical conversations, such as ARCIC, with the adoption of a procedure to endorse agreed statements from these conversations in the future.

Garth Blake and Marilyn Redlich led a major presentation in a plenary session on 'Guidelines to enhance the safety of all persons – especially children, young people and vulnerable adults – within the provinces of the Anglican Communion'. These guidelines had been developed by the Anglican Communion Safe Church Commission at the request of ACC-16. The Council approved the guidelines, requested each province to take a number of steps including the implementation of the guidelines, and requested the Secretary General to reconstitute the commission with revised terms of reference, focusing on developing resources and providing training. It was encouraging to see that the conversation about safe churches had moved forward around the Communion in the previous three years.

There were presentations by Anglican networks focused on women, the environment, liturgy, family, youth, indigenous, peace and justice, colleges and universities, French speaking Anglicans and Portuguese speaking Anglicans. New networks were launched on health and church planting.

Resolutions of the ACC are largely dealt with at the end of the meeting. There was a Resolutions Committee, which was chaired by our Primate, which received resolutions from members during the week. This Committee endeavoured to put the resolutions in a format which would most assist the ACC. The reformatted resolutions were then made available to members, who then may submit amendments. The resolutions passed by the ACC are available at:

<https://www.anglicancommunion.org/structures/instruments-of-communion/acc/acc-17/resolutions.aspx>.

The resolution which caused most discussion was one which, in its preamble, called for the full inclusion in the life of the Communion of those marginalised for their sexuality (with words coming from Lambeth 98 1.10). This resolution called for an enhanced listening process across the Communion for those marginalised in this way and for a report back on this to the next ACC meeting. After much discussion, there was an amendment which removed the entire text of the original resolution and changed it to a resolution requesting the Archbishop of Canterbury to commence a listening process for those marginalised for their sexuality, to gather information from this listening process and to present the information so gathered to the next ACC.

In presenting the revised resolution the Archbishop of Canterbury issued two apologies. He apologised to those associated with GAFCON that invitations to them to the Lambeth Conference had been given in a manner which had caused them offence. He then apologised that the manner in which spouses of bishops had been invited and uninvited had caused great offence. He took personal responsibility for these mistakes.

One major issue which came to the forefront at this ACC was the diversity of languages spoken by ACC members. Some members had been invited to bring translators with them. Others struggled when presenters spoke quickly in English or found it very tiring when they were spending an entire day translating in their heads. Arthur Copeman was the only person at his table whose first language was English. This diversity led to some misunderstandings of process and outcomes.

The province of Hong Kong were very generous hosts of the ACC meeting. The time in Hong Kong included occasions to see the work of the Province. Although Anglicans make up only one percent of the population of Hong Kong, the Anglican churches there have regular contact through their programmes with one million of the seven million citizens.

The next meeting of the ACC was originally scheduled to be in Ghana in January 2022. This has been deferred for at least twelve months as a result of the Covid pandemic, which may also result in the meeting not taking place in Ghana. The Standing Committee in 2021 elected

Justice Debra Mullins as the Australian Provincial lay representative to replace Garth Blake at the next three Consultative Council Meetings.



General Synod Report The Diocese of Adelaide

Protection of the Environment Canon 2007

Introduction:

Item 2(1) of the “Protection of the Environment Canon 2007” states:

“Every diocese which adopts this Canon undertakes to reduce its environmental footprint by increasing the water and energy efficiency of its current facilities and operations and by ensuring that environmental sustainability is an essential consideration in the development of any new facilities and operations, with a view to ensuring that the diocese minimalizes its contribution to the mean global surface temperature rise.”

Considerations by the Diocese of Adelaide prior to the Adoption of the Canon

In August 2008, the Diocesan Council endorsed the Climate Change & Sustainability Sector Agreement with the State Government pursuant to the Climate Change and Greenhouse Emissions Reduction Act 2007 with initial focus on The Green Cathedral Project and Energy Efficiency. The Diocese participated in this project for several years, however, the initiative foundered due to changes in government priorities.

Adoption of the Canon:

The Diocese of Adelaide adopted the “Protection of the Environment Canon 2007” at its Synod held on 26 October 2008. The measure came into effect immediately.

Action Arising from the Adoption of the Canon:

Following the adoption of the “Protection of the Environment Canon 2007” the Diocesan Council concurred with the Archbishop’s Allocation of funds from the O’Leary Bakewell Fund to provide parishes a \$500 grant towards the cost of water capture and connection to plumbing up to the end of 2010 and grants were made available.

Diocesan Properties: Approach to environmental concerns; solar panels etc, trees:

Guidelines under the Clergy Housing Policy include requirements that there should be “insulation beneath the roof, a low-cost space heater and “Environmental considerations need to be taken into account in the construction or purchase of a residence. These factors should include: orientation, insulation, efficient hot water heating and storm-water capture.”

In 2013 the Cathedral installed fifty (50) 12.5 kW solar panels.

Energy Application for Electrical Equipment:

Lights in the Synod office and adjacent College have been replaced with LED.

**Care for the Environment:
Synod 2017**

At the Synod held on 28 October 2017 the following resolution was passed:

CREATION CARE

That this Synod:

1. Recognises and affirms that the earth is the Lord's, and everything in it (Psalm 24:1) and that God has given human beings the mandate to lovingly care for the whole creation (Gen. 1:28, 2:15);
2. Laments that abuse of creation has brought lasting damage to God's world and God's people;
3. Affirms a commitment to bring healing to God's creation by honouring all God's creatures and protecting them from abuse and extinction, as we await God's restoration of creation to wholeness;
4. Supports the establishment of an Anglican Creation Care Network, to encourage and promote actions towards the care of God's creation as a local response to the Mark of Mission: *to strive to safeguard the integrity of creation, and sustain and renew the life of the earth.*

Cathedral 2019

As part of the Cathedral 150 Festival, which celebrated the laying of the foundation stone of St Peter's Cathedral by Bishop Augustus Short on 29 June 1869, a Creation Care Seminar exploring the theme "for the beauty of the earth" was held at the Cathedral on Saturday 21 September 2019. The event was sponsored by the Anglican Creation Care Network.

Synod 2021

At the Synod held on 16 October 2021 the following resolution was passed:

CREATION CARE

This Synod welcomes the Report of the Anglican Creation Care Network as it reflects on its work since 2017, and its development as a network across the Anglican Province of South Australia, and commends the following actions to the parishes and organisations of the Diocese of Adelaide:

- to encourage a more intentional liturgical focus on the beauty and wonder of God's creation, and our stewardship in creation care as an essential response to the Mission of God in Christ, including the use of liturgical resources such as the 'Seasons of Creation', 'Eco Church Resources' and others;
- to encourage parishes to include creation care in the development of Mission Action Plans, through prayerful study and imaginative action, including the use of the Anglican Board of Mission resource 'A Climate for Change' and other resources, to give due honour to God's Creation and connecting it with the faith we confess and to include progress updates in their reports to Synod;
- to encourage parishes to voluntarily undertake an Environmental Audit of their property and grounds with a view to reducing our carbon footprint, enhancing the development of green spaces, engaging in improved recycling practices, and reducing energy costs; and
- to encourage the people of the Diocese to participate in creation care learning opportunities, such as the Eco Spirituality Program in the Diocese of Willochra, the

work of A Rocha, visits to community gardens and other environmental projects, and the Anglican Creation Care Network.

- “to encourage participation in the annual SA Nature Festival (naturefestival.org.au).”
- “to encourage the Synod office to avoid the use of plastic and to require this of contractors.”

Reduce Waste & Recycle wherever possible:

Over a number of years, Synod representatives have been encouraged to view their Synod papers online in the interests of saving paper and on-line completion of surveys has been encouraged.

Following the feedback received from members of Synod regarding care for the environment, a number of improvements were introduced for the 2018 Synod that acknowledges the Diocese of Adelaide’s commitment to a cleaner and greener planet. In the interests of avoiding waste, Synod members were urged to re-use the disposable bio cups that were provided and, in addition, were given an opportunity to purchase an AnglicareSA re-usable insulated mug for use throughout Synod and beyond.

Joe Thorp
Registrar & Secretary of Synod
Anglican Diocese of Adelaide

2022 01 31



The Anglican Church of Australia
THE DIOCESE OF BALLARAT

Protection of the Environment Canon 2007

The Diocese of Ballarat supports the principles of the Protection of the Environment Canon but does not have a commission to provide leadership in how we improve our water and energy efficiency. Initiatives to encourage the use of solar energy have had limited impact in part due to the inability to deal with energy providers on a group basis.

The level of use of rural churches and halls can limit the viability of solar energy although rectories can and have benefited from the installation of solar panels. The construction (slate and bluestone) of churches and halls can also make it difficult to reduce reliance on gas heating or grid electricity because of heritage or financial considerations.

We have however offered low-cost loans to encourage energy efficiency projects and one parish has been authorised to use the proceeds of a property sale to fund a range of initiatives to improve energy efficiency. We are also currently investigating ways to reduce the environment footprint of our Diocesan Registry.

Peter Jarvis

Registrar

21 March 2022



Anglican Church of Australia Diocese of Bathurst

The Bishop's Registry
11 Church Street (PO Box 23)
Bathurst NSW 2795
Phone: (02) 6331 1722
Email: registrar@bathurstanglican.org.au

21 March 2022

Anne Hywood
General Secretary
Anglican Church of Australia General Synod
Suite 4 Level 5
189 Kent Street
Sydney NSW 2000

RE: Report to the Eighteenth Session of the General Synod – Protection of the Environment Canon 2007

Dear Ms Hywood

In response to your request for a report on the progress the Diocese of Bathurst has made since GS17 in reducing its environmental footprint in order to reach the undertaking made in accordance with subsection (1) of section 2, I can report that no documented action has been taken and no reportable progress has been made.

Best regards

A handwritten signature in black ink, appearing to read 'W Baines'.

Dr Warwick Baines
Registrar



REPORT TO THE EIGHTEENTH SESSION OF THE GENERAL SYNOD – PROTECTION OF THE ENVIRONMENT CANON 2007 COMPLIANCE

1.0 PURPOSE OF THIS REPORT

- 1.1 The purpose of this report is to detail the steps undertaken by the Anglican Church Southern Queensland (ACSQ) to ensure compliance with the Protection of the Environment Canon 2007.
- 1.2 In line with this Canon, ACSQ has undertaken to reduce its environmental footprint by
- a. increasing the water and energy efficiency of its current facilities and operations.
 - b. ensuring that environmental sustainability is an essential consideration in the development of any new facilities and operations.
- with a view to ensuring that the Diocese minimises its contribution to the mean global surface temperature rise.

2.0 WORK CURRENTLY UNDERWAY

- 2.1 Since the implementation of the Protection of the Environment Canon 2007, Synod passed motion (at the 2021 meeting) which in part stated:
- a. Affirming that along with other marks of mission, our faith demands we safeguard the integrity of creation and sustain and renew the life of the earth; transform unjust structures of society, challenge violence of every kind and pursue peace and reconciliation.
 - b. Recognising and giving thanks for individual members, Parishes, schools, commissions, and agencies of the Diocese who are active and ambitious in reducing their environmental footprint.
- 2.2 The Angligrreen Committee, which was established in 2006, has also progressively moved from an informal group with its own constitution to a formal committee of the Diocese with its own Charter established in 2020. The Committee has the following objectives:
- a. In fulfilling the fourth mark of mission of the Diocese, “to strive to safeguard the integrity of creation and sustain and renew the life of the Earth”.
 - b. In responding to and complying with the Protection of the Environment Canon 2007; and
 - c. In its interaction and partnerships with other Diocesan, Anglican, Ecumenical, Interfaith, and secular bodies working for their protection of the environment.
- 2.3 Further to the Angligrreen Committee, which works primarily with parishes and clergy, ACSQ has established a cross Diocesan Sustainability Committee, which has the objective of establishing environmental synergies across the Diocese, including Anglicare Southern Queensland, Diocesan schools, parishes, and other related entities.

- 2.4 Despite COVID-19 restrictions, Angligreen, often in conjunction with Social Responsibilities Committee (SRC), Diocesan Justice Unit, the Cathedral and Australian Religious Response to Climate Change (ARRCC), endorsed, promoted, and encouraged participation in a range of activities drawing attention to the impact we all have on the environment and how we can reduce that impact.
- 2.5 Whilst COVID-19 caused the suspension of the Angligreen Newsletter for much of 2020 and start of 2021, the Angligreen Facebook page and email lists continued to function as the media for sharing and promoting actions, and for sharing informative articles and news.
- 2.6 The Angligreen Newsletter recommenced in Q2 2021, and other promotional, campaigning, and online events were facilitated over the period including:
- a. Facebook online Australian Christian Environmental Group.
 - b. Submission on 19 April 2020 to Commonwealth 2019-2020 Independent Review of the EPBC Act.
 - c. Stop Adani campaigning to stop new steaming coal mines.
 - d. Promoting Living the Change to encourage people to adopt changes in their own lives to reduce their impact on the planet.
 - e. Promoting Student Strike participation in Climate Election Kickstart and other events.
 - f. Climate Election Campaign which aimed to identify the policy and views of state election candidates on climate change and publish the results.
 - g. Co-hosting with the SRC and the Justice Unit 'Christian Conversations on Climate'.
 - h. Co-hosting with the SRC 'Climate Justice & Christian Non-violent Direct-Action' workshop.
 - i. the Rev'd Peter Moore met the Rt Rev'd Dr Keith Joseph, Bishop of NQ (July 2020), Queensland Churches Environmental Network (QCEN) and Australian Religious Response to Climate Change (ARRCC) re: Angligreen, working to support environmental actions together.
 - j. Earth Overshoot Day Zoom workshop, 'Faith, Science and Climate Change – A Christian View' on 22 August 2020 sponsored by Goodna Parish, QCEN, Climate Reality Project and Angligreen.
 - k. the Rev'd Peter Moore preached at St John's Cathedral on 1 September 2020 for the launch of Season of Creation 2020.
 - l. On the 11th March 2021 the Diocese participated in the biggest-ever multi-faith Day of Action on the climate crisis called Sacred People, Sacred Earth. This action called on national and international leaders for a compassionate, just response to COVID-19 and the climate emergency. It also called for faith groups and individuals to lead by example.
 - m. The Chair of Angligreen was also invited through the Climate Reality Project to participate in 1st National Conference 2020 'Environmental Crisis and Our Obligations to Act: Teachings from Islam and Abrahamic Faith Traditions' on 14 March 2020, at the Centre for Interfaith and Cultural Dialogue, Griffith University; and presented a session 'A Christian view of Creation and the Human Responsibilities'.
- 2.7 Work is currently underway to return the Angligreen Newsletter back to monthly editions.

2.8 As anticipated by the Angligreen Committee, environmental issues are playing an important part in the recovery from COVID-19 and the next federal election. The Diocese is continuing to develop its response to the obligations under the Environment Canon and opportunities are strengthening to work with other faith groups to coordinate programs, share resources and speak on environmental issues from a faith perspective.

2.9 In addition to establishing of the above Committees, 3.0 to 7.0 below detail other steps that have been taken to comply with the Canon at ACSQ.

3 DIOCESAN OPERATIONS

3.1 The car fleet of the Diocese and Anglicare are being gradually transferred over, at the point of new purchase/lease, to hybrid vehicles. With the current fleet turnover of circa 120 cars per year it is forecast that the fleet will be fully transitioned by 2026.

3.2 Angligreen continues to promote information, events, and resources about environmental protection in the 'Wednesday Weekly' newsletter distributed to all Parishes and Diocesan staff. Messages in 2021 included:

- a. An invitation to mark the event, 'Sacred People, Sacred Earth' on 11 March 2021 – a multi-faith day of action for the climate.
- b. A call to support a letter-writing campaign, organised by the Australian Religious Response to Climate Change, calling upon the Prime Minister to take bolder climate action.

3.3 *anglican focus* has continued to support environmental protection activities. In 2021, the news site published 10 items about climate, 12 items on sustainability, four items on broader environment themes (such as pollinating insects), and many items on key international, national, and local events and initiatives (e.g., UNCOP26, Earth Overshoot Day and On Earth Fest). *anglican focus* Event page listings, banner ads, videos and features also promoted Diocesan events related to environmental protection.

3.4 Sustainability featured heavily at On Earth Fest, a mini festival held at St Francis College on 16 October 2021, and attended by over 400 people throughout the day. By collaborating with like-minded individuals and organisations both in and outside the Church, the Justice Unit, in conjunction with St Francis College, co-hosted the following sustainability-related activities:

- a. Baroona Farm workshops on sustainable gardening and composting, with vegetable seedling give-aways.
- b. Tesla Test Ride with Angligreen member and St Andrew's, South Brisbane parishioner Robert Farago (a fun and informative way to encourage people to consider zero-emission vehicles).
- c. Blackstar Coffee Roasters' sustainably sourced and locally roasted coffee beans with the profit from each kilogram sold enabling three new trees to be planted.
- d. Engaging attendees around the need for a more sustainable lifestyle under the climate festival bunting, which visually depicted rising global average temperatures over the past 100 years, alongside Common Grace (inspired by their nationally embraced climate scarf), TEAR

Australia, the Queensland Conservation Council, and Australian Parents for Climate Action.

- e. Queensland Christian Environmental Network workshop on Christianity and climate change
- f. Spirituality and Sustainability forum featuring First Nation Artist and Anglicare SQ Cultural Support Worker, Lalan Tusa, and Dom Fay from St John's Cathedral's *On The Way* podcast.

On Earth Fest encouraged the use of public and active transport and reusable water bottles. Proceeds from ticket sales were donated to the Anglican Board of Mission whose partner organisations fund environmental sustainability projects in the Pacific.

3.5 In 2021, Resource Church St John's Cathedral, the Justice Unit and a PMC Resource Church specialist co-facilitated four online workshops based on the ground-breaking '[Climate and creation care communications](#)' messaging principles resource they developed over a six-month period. Workshops were facilitated to resource Christian clergy, advocates, and communications professionals in Australasia. Approximately 100 people attended the workshops, including a National Council of Churches in Australia invite-only workshop; an ACSQ workshop; an Australasian Religious Press Association workshop; and a whole-of-Anglican-Church workshop (co-hosted by Christ Church Cathedral in Grafton). Workshop feedback has been very positive across the theological spectrum, with other denominations expressing interest in the workshops.

3.6 Each year, every parish is requested to provide the Diocese with details of its carbon footprint/water usage and to detail any measures being undertaken to reduce such usage through the Diocesan annual return. 2020's annual return details that 59 of the Diocese's Parishes either have solar panels or are investigating the installation of solar panels, while 35 Parishes reported the installation of water tanks.

3.7 The Diocese has an ethical investment policy which endeavours to ensure environmentally sustainable investments. This includes not investing in companies whose major business activity is the extraction of fossil fuels.

3.8 The Property Asset Design Policy (the Design Policy) has also been updated to incorporate best practice in ecologically sustainable development (ESD). The Design Policy is issued to the principal design consultant as part of the brief for a capital project to ensure all design disciplines aim for optimal sustainable outcomes for Diocesan building projects.

4 SCHOOLS AND EARLY EDUCATION AND CHILD CARE SERVICES

4.1 Examples of environmental sustainability activities in ACSQ schools are set out below, noting that all Diocesan schools have a focus on environmental sustainability.

4.2 St Paul's School, Bald Hills has performed the following:

- a. In conjunction with local environmental groups and with funding from Brisbane City Council, the School has implemented a koala corridor. The School has also established a Community Garden, open for residents in the local area. Plots can be leased, education programs accessed, and sustainable practices learned.
- b. The School uses bore water for watering and has installed 20 water tanks for supplying toilets, etc. A bottle recycling scheme and composting of waste scheme has been implemented.

- c. The School has installed a 627.64 kW solar system and a building maintenance system which ensures that no power gets used after hours and during holidays. All air-conditioning is on a three-hour timing control, with LED lighting installed in many areas across school grounds.

4.3 St Andrew's Anglican College, Peregrine Springs has performed the following:

- a. Implemented a policy of 'Keep Cups' for all staff and parents. Removed plastic water bottles from the campus and ensured all available food is sold in either cardboard or recyclable packaging and implemented the composting of food scraps on-site, with produce from the St Andrew's Garden used in the school canteen.
- b. All large open space turf and garden areas, including two College ovals, are sustained with water obtained from two on-site bores. Most College amenities are supplied with water collected in rainwater tanks fed from the roofs of College buildings.
- c. Each of the last two major facility developments has included:
 - i. modest solar power generating facilities and capacity for significant future expansion.
 - ii. energy efficient LED lighting with occupant movement sensor activation.
 - iii. smart air conditioning with 'relaxed operation mode' that reduces power consumption by sensing and adjusting operation in accordance with room occupancy; and
 - iv. carbon neutral carpet floor coverings.
- d. Commenced a program to convert existing internal streetlights to LED and converted lighting in the College multipurpose hall to LED.
- e. Recycle coffee pods, printer cartridges and batteries in use and implemented a containers-for-change initiative where students, staff, parents can deposit containers at the College. In addition to established paper and cardboard recycling practices, further reduced College waste by initiating 'war-on-waste' Wednesdays and initiated soft plastic waste collections across the College.
- f. Established a sustainability/environmental committee to initiate and review sustainability initiatives. Introduced smaller rubbish bins across the campus, saving 3 cubic metres of landfill weekly.

4.4 Fraser Coast Anglican College has performed the following:

- a. The College has partnered with Planet Ark and invested in both a 1 x 98.01 kW and a 1 x 91.74 kW solar generation system. These are currently supplying 46% of the College's average energy demand and offsetting 172.6 tonnes of carbon emissions per year. The school is hoping to expand these systems in coming years. The College is in the process of transitioning to energy efficient lights as well as installing systems in rooms to conserve power when not in use. Refrigerated water fountains have also been installed with electronic timer systems to limit power use to school hours on school days.
- b. The College's water drainage system is designed to flow into a dam at the back of the College's property. The water is then used to service the College's main oval and some of the gardens. During the extended dry period, the College took the opportunity to deepen and desilt the dam to increase its capacity while minimising water loss from evaporation.
- c. Junior School students at the College have championed an initiative to expand the College's waste recycling capacity. This initiative is being supported by the College's P&F who have donated funds for the College to buy the appropriate bins. The student body is collecting bottles and cans as a fundraising initiative.

- d. Microbat nesting boxes have been installed on site to help Microbats Hervey Bay conduct research into the local species. Two native bee boxes have been installed in the Junior School. Students have also created a 'Bee Hotel' for solitary species of native bees. Additionally, the College campus is a safe haven for a local mob of kangaroos, travelling koalas and many other native species of birds, reptiles, mammals, and marsupials.

4.5 St Hilda's School, Gold Coast has performed the following:

- a. Approximately 90% of the school ground watering is being achieved through a combination of onsite water storage and bore water. With the implementation of a new pool filtration and water treatment plant, the School is saving approximately one million litres of water per annum.
- b. Implementation of solar panels on existing roof structures produces 286 kw of power, equivalent to approximately 23% of the school's power consumption.
- c. Implemented a Senior Prefect Portfolio of Sustainability which is mentored each year, with specific actions discussed, designed, and delivered by the prefects. Since 2019, the prefects have implemented regular meetings with Middle and Junior School Environmental Committee representatives to create a vertically integrated view of sustainability across the school.
- d. As a boarding School, St Hilda's has used plastic cutlery, plates, and bowls. The plastic is currently being replaced by sustainable products such as biodegradable or compostable materials.
- e. Refill stations have been placed around the School to encourage water usage by reusable bottles.
- f. Generally building design and establishment considers environmental factors such as orientation and use of recyclable or reusable material where possible. Air conditioning timing controls have been implemented to mitigate air conditioners being left on for extended periods when not needed.
- g. In relation to flora and fauna:
 - i. The school has a significant green space footprint through the extensive plantings and natural growth on site. New plantings are considered not only for aesthetics but also for their environmental factors such as water use and attractiveness to native animals, habitat trees are also protected. The school enjoys, for example, nesting kookaburras, cockatoos, plovers, and lorikeets each season.
 - ii. The school has commenced the establishment of an educational garden where various native plants have been planted and native bees introduced. The school intends to include bush tucker and signage with an integrated walking path for access and information.

4.6 Anglican Church Grammar School has performed the following:

- a. Integrated sustainability into teaching, learning and professional development through:
 - i. Integrating sustainability themes into the School; and
 - ii. Developing sustainability into curricula, co-curricular and professional development activities.
- b. Reduced its environmental footprint and contributed to improving the environment through:
 - i. Monitoring and reducing energy use.
 - ii. Investing in energy efficient technology.
 - iii. Minimising waste through recycling and efficient use of resources; and
 - iv. Monitoring and reducing water use.

- c. Planned and developed sustainable buildings and infrastructure through:
 - i. Including sustainable requirements in School Built Master Plan.
 - ii. Designing infrastructure that is flexible to accommodate change; and
 - iii. Undertaking sustainable refurbishments and fit outs of existing buildings.
- d. Integrated financial sustainability into developing and implementing responsible sustainable behaviour through:
 - i. Developing long-term goals and identifying resources required to achieve them.
 - ii. Controlling costs without threatening the teaching environment for students and staff.
 - iii. Prioritising funds to shift away from poor practices and aging infrastructure towards best practice performance.
- e. Paper and cardboard recycling, soft plastics recycling, a can and bottle collection scheme, a habitat rejuvenation scheme for the Bridgewater Creek, offcuts from the design technology area used to make toys for children in developing countries, the gardens at St Benedict's and St Paul's Churches East Brisbane maintained by students and Norman Creek is cleaned of rubbish at least twice a term by different houses of the school.

4.7 Coomera Anglican College has performed the following:

- a. Installation of 362kW of solar panels and a Tesla Power Wall, moving all classrooms to having energy efficient LED lighting. External lighting is gradually being upgraded as required with the aim of having all lighting at the most efficient level. Moving core IT infrastructure to the cloud, reducing the need for expensive air-conditioned server rooms. Introduction of a student recycling program.
- b. Installation of 7 in-ground water storage tanks with a full capacity of 30KL, making a full capacity of 210KL and working with cleaners to use only environmentally friendly products.
- c. Committing the College to:
 - i. Increasing solar capacity as new buildings come online and increasing battery capacity as they become more affordable.
 - ii. Introducing a water recycling irrigation system with the in-ground tank capacity and provisioning for rainwater harvesting with current planned projects, especially in relation to the sports precinct.
 - iii. Introducing a building management system, especially around the control of air-conditioning; and
 - iv. Including sustainable design principles in new building works to reduce negative impacts on the environment and improve the health and comfort of building occupants, thereby improving building performance and reducing consumption of non-renewable resources, while minimising waste.

4.8 The Southport School has invested in energy efficient technology such as movement sensor lights in all new buildings, minimising waste through recycling and efficient use of resources (including linking with the Scout Centre for bottle recycling) and monitoring and reducing water use via the use of grey water tanks and irrigation systems.

4.9 Hillbrook School has performed the following:

- a. Installed a 4-rubbish bin system set up in hubs. Rubbish is separated into soft plastics, compostable, recycling and landfill. Estimations are that this has led to a reduction in landfill by 40,000 L in 2019. Using only compostable packaging at the Tuckshop and with all catering events and with disposal in compostable bins.

- b. Ensure by the end of 2021, Hillbrook is carbon neutral, with over 400KW solar panels in use. Installed a building management system to lower energy use and manage peak demand, monitor lighting, air conditioning and natural ventilation by the automation of opening commercial louvres to large open areas. LED lights have been installed in the recreation centre, undercover courts and in building security lighting.
- c. Hillbrook is in discussions with Planet Ark to become a 'circular economy' school. The 'circular economy' has three principals, to design out waste and pollution, keep products and materials in use for as long as possible and regenerate natural systems. Planet Ark have provided a Solar battery trial at the School to reduce peak demand electricity usage.
- d. Instituted a teacher led creek regeneration group which has produced "land for wildlife". Instituted a sustainability committee of teachers and students leading initiatives. Initiated an environment club for students. Installed native beehives in various locations around the school.
- e. The sustainable design of School buildings through the installation of 50KL water tanks, the design of roof structures to fit solar panels, the use of energy efficient fittings, the use of water efficient fixtures, use of low maintenance landscape solutions, installation of an electric car charging bay and use of low VOC materials in projects.

4.10 St John's Anglican College has performed the following:

- a. Converted lights to LED bulbs and individual air conditioning controls locked to avoid temperatures being changed. Reduced paper usage and colour copying through not printing or double-sided printing where necessary. Established the collection and recycling of paper and cardboard and of plastic bottles from the Tuckshop. Installed worm farms for food scraps and vegetable gardens.
- b. Installed a water logger and a water meter to monitor water usage and review of oval irrigation.
- c. Included in the curriculum a transdisciplinary theme in the Primary Years Program of "Sharing the Planet" and there is a focus every year in all year levels. Instituted a Primary Campus Environmental Club.

4.11 West Moreton Anglican College has performed the following:

- a. On-site College dam used to maintain the gardens, ovals, and grounds throughout the entire College. Two buildings are fitted with underground water storage units, which are used in toilet cisterns. Toilets have also been changed to the water saver system that uses less water when flushing. Water and energy efficient washing machines installed in Home Economics rooms & Health Centre.
- b. LED Lighting systems are installed in all new buildings and renovations. All existing lights that require replacement throughout the college are updated with LED lighting. Power efficient air conditioning systems installed throughout college when replacement is required and during new builds and refurbishments and set to 24 degrees Celsius.
- c. Staff Handbook converted to an electronic copy, which has reduced the need to print a one-hundred-page document for each new staff. Administration paper forms being reviewed to convert to an electronic version. All old ICT equipment is sold to equipment recyclers for reuse or responsible disposal.
- d. Painting Contractor uses low VOC paint, which reduces contaminants released into the environment. Cleaning Contractor now uses a natural cleaning solution product

that is 99.99% sanitiser and neutral PH cleaner all in one. This product will be used to help reduce allergy reactions.

- e. The student environmental committee organised to plant 200 Koala friendly trees in the designated Koala habitat to help offset the environmental impact of photocopy paper usage throughout the college.

4.12 Cannon Hill Anglican College has performed the following:

- a. Purchasing of branded merchandise made from recycled materials, reducing landfill (i.e., notepads and coffee keep cups). Printing College Event signage onto re-usable posters (using micro dot technology). Reduction of printed material quantities (i.e., Annual Report, Student Diary and Yearly Magazine). Use of online and electronic publications over printed publications. Ensuring event hosts use recycled materials. Instituted a container recycling scheme. Biodegradable food packaging used in the Canteen and Café. Removal of plastic straws. Recycling of paper and other consumables including print cartridges and coffee pods. Communication of the containers for change message to the CHAC community.
- b. Requiring contractors to outline their recycling policies as part of College tenders including for campus signage.
- c. Sustainability considered in all new building design and Master Plan to minimise energy consumption through minimising the need for heating and cooling and maximising natural ventilation.
- d. Habitat rejuvenation and weed mitigation throughout the Wetlands and Perrin Creek.
- e. No longer use photographic screen printing in visual art curriculum as it requires hosing screens, reducing water usage.
- f. Solar – installation of 65Kwh of solar panels bringing the current capacity to 95Kwh. Plans underway for a further 100Kwh to be installed which will significantly reduce the College's reliance upon grid supplied electricity.
- g. Air conditioning control system – Energy monitoring software installed that controls A/C settings to reduce peak load on the system. The software restricts setpoints and governs on and off times so systems cannot be left on overnight. Occupancy sensors also ensure the systems cannot run in empty rooms.
- h. Cannon Hill Anglican College has numerous environment sustainability infrastructures connected to the operations of the Older Science Building. These include electricity generation by solar panels, a wind turbine and rainwater collection into an underground water bladder that is used to maintain gardens.
- i. The environmentally sustainable activities currently conducted by students in the Science Building include paper recycling. This year the College is implementing three water efficient, self-watering wicking garden beds to grow crops for the school canteen, raising seedlings in the greenhouse for community sales to encourage home gardening and creating composting stations for student's lunch wastes that can be recycled into the garden beds.

4.13 As a function of being an approved provider of childcare services, ACSQ's 19 early learning and childcare services are required to have Quality Improvement Plans. In 2019, these plans have a focus around sustainability, broken into four overarching components:

- a. Staff training, which consists of training around sustainability practices.

- b. Eco efficiency audits of water usage, electricity usage, waste and toxic substances being performed at the Sunnybank Early Learning Centre and Rainbow Town Early Learning Centre.
- c. Data collection around environmental impacts/factors, including electricity and water usage.
- d. Online community interactions through regular group reflections across the participating Centres.

5 ANGLICARE SOUTHERN QUEENSLAND

- 5.1 Anglicare facilities in general have implemented the following to reduce overall environmental impacts:
 - a. Both the separation of recycling waste and the sharing of desk bins where possible and appropriate, with the use of bio-degradable bin liners.
 - b. LED lighting is being installed in fit-outs and replacement of existing bulbs with LED bulbs where possible. Low emission paint is also being used in fit outs to reduce both environmental impacts and client respiratory effects.
 - c. Water and energy efficient washing machines being installed at residential aged care facilities, boilers being fitted with on/off timing systems and power efficient air conditioning systems being installed across all sites.
- 5.2 Anglicare is also introducing at Symes Grove Residential Aged Care Centre (Taigum) a scheme where food waste is to be pulped and turned into fertilizer at a JJ Richard and Sons facility.
- 5.3 During 2021 a sustainability consultancy firm was engaged to develop a long-term sustainability plan for Anglicare, the progress of which has been impacted by COVID-19 business disruption with target completion anticipated by mid-2022.

6 ST FRANCIS THEOLOGICAL COLLEGE

- 6.1 Over the last 2 years the St Francis Theological College (the College) has gradually replaced the majority of old light bulbs across the College and Pointro with LED bulbs or fittings. The College also participates a container recycling scheme with community composting bins onsite. Regular emails and newsletters are issued to residents, educating them about what can be recycled to ensure they are making good use of the waste management systems. QR codes directing residents to a maintenance request have also been established to ensure simplicity for staff, residents, and guests of the College and Pointro to register any issues encountered. This has been instrumental in the reporting of water leaks and minimising water wastage. When purchasing new electrical equipment focus is placed more on energy efficiency and less on price point with work underway to procure and install solar panels at both the College and Pointro with the College's Academic Dean a lecturer on Ecological Theology. As the current 2-stroke and 4 -stroke gardening equipment becomes unserviceable it is being replaced with commercial cordless equipment
- 6.2 Baroona Farm is a community-based garden at St Francis Theological College. The Farm grows organic food for the nutritionally vulnerable. It also seeks to build local community and has established close links with asylum seekers from the local Romero Centre. 'Wicking bed' technology, designed by Queensland engineer Colin Austin, is used. This type of garden bed is built inside recycled IBC tanks which hold a reservoir of water at the bottom that is then 'wicked' upwards through the soil profile to the plant. This greatly reduces evaporation and water loss

through surface watering and is therefore a highly sustainable way of growing crops. Currently Baroona Farm has 20 large, raised beds in place on an old unused tennis court.

7 FUTURE OVERALL ACSQ ACTIVITIES

7.1 The following activities are underway or in planning to reduce ACSQ's environmental impacts into the future:

7.1.1 At the Request of Synod:

- a. Diocesan Council has been tasked to explore options to:
 - i. consider how a comprehensive and credible baseline assessment of greenhouse gas emissions associated with all ACSQ entities inclusive of Parishes, schools and other associated agencies might be undertaken.
 - ii. devise a Sustainability Charter that embodies a realistic yet courageous 2030 greenhouse gas emissions reduction target (Scope 1 and Scope 2 emissions).
 - iii. establish an emissions reduction roadmap to achieve the initial 2030 target and a pathway beyond this to achieving net-zero.
 - iv. develop guidance, support, and financing frameworks to assist Parishes, schools, and other agencies toward the achievement of emissions reduction targets.
 - v. report on progress to each ordinary session of this Synod, and where appropriate, the General Synod.

Tim Reid
General Manager
25 February 2022



THE ANGLICAN CHURCH OF AUSTRALIA

THE DIOCESE OF BUNBURY

**REPORT TO THE EIGHTEENTH SESSION OF THE GENERAL SYNOD
PROTECTION OF THE ENVIRONMENT CANON 2007****PREAMBLE**

The Diocese of Bunbury adopted The Protection of the Environment Canon 2007 at its Synod in 2008. Its report to the 18th Session of The General Synod is provided in compliance with this Canon.

REPORT

In 2018, Bishop-in-Council established a Sustainable Living Working Party to report on a regular basis to Bishop-in-Council on the work being done in parishes and on the leadership provided by this group on behalf of the Diocese, to support the objectives of this Canon. This Working Party commenced in January 2019.

The Working Party is supported in its work and communications by the Diocesan Secretary as a formal resource to enable matters to be progressed.

The Diocesan Website www.bunburyanglican.org has information and audit material for parishes. The Sustainable Living Working Party regularly publishes articles in Diocesan communications such as the Bishop's monthly newsletter to parishes.

The Working Party's purpose is to provide practical assistance and advice to the Diocese of Bunbury and its parishes by:

- supporting the reduction of environmental impacts on global warming
- meeting the expectations of the GS Canon Protection of the Environment 2017
- providing assistance and advice for parishes and the Diocese in energy conservation activities
- giving guidance on the use of resources for God's creation
- promoting a Christian theology of the environment

Strategies currently include:

- a) Raising awareness in the Parishes and across the Diocese
- b) Changing behaviours in parishes and by individuals to support the objective by:
 - Providing resources for parishes which are now being developed for broader use by schools, businesses, community groups and in homes.
 - Creating a community of practice across the Diocese
 - Providing resources through the website
 - Ensuring a theological foundation for the work at all times
 - Speaking and engaging with the younger generation
 - Establishing link people in each parish to share resources, ideas and contacts

- Engaging with a Regional Climate Change Working Group formed by five shires in the Bunbury Diocese and also the Regional Waste and Recycling Working Group.

ACTIONS UNDERWAY

In 2019, the Sustainable Living Working Party developed an 'audit' document for use by parishes and for individuals to help them focus on saving water and energy as a community and individually. This was disseminated to all parishes in the diocese and was made available to attendees at the Diocesan Synod in October 2019. The take up was not high and in reviewing the activity it was felt the lack of use of the audit did not reflect the actual practices of many of the parishes. It may have had more to do with the length and layout of the publication. Anecdotal feedback from parishes suggests that awareness of and concern for environmental matters is increasing, and Parish Councils are actively responding.

The approval process for new building developments in the Diocese considers appropriate site-specific environmental strategies to limit the impact of excess water and energy.

The Chair of the Sustainable Living Working Party has also visited some churches to discuss matters relating to sustainable living.

Liturgies are also being explored and particular Sundays are being offered to provide parishes with days, liturgies and prayers to encourage a focus on the issues. A Lenten Study from the Church of England was also one of the options for parishes to use during the 2020 Lent period. Film nights have been looked at to support discussion groups and assistance. The diocesan prayer diary also includes prompts to pray for environmental issues.

Churches are encouraged to relate to sustainable living during annual events such as World Environment Day, Plastic Free July, National Recycling Week etc. In 2021 many churches rang bells on the eve of COP26 Climate Conference.

Many parishes and Anglican Communities have limited resources to respond, and parishioners have a range of opinions on these issues. The Diocese covers both metropolitan, regional, rural and remote communities and the strategies need to reflect this geographic and demographic diversity.

Through this group, the Diocese is seeking to promote actions that can be done by individuals and Parishes which will help raise awareness.

These include among a range of actions:

- Removing plastic bags from Op Shops and not using plastic bottled water
- Using native vegetation in church property grounds
- Movement sensor lights in parish buildings
- Locating new buildings make best use of the sun
- Installation of solar panels in a number of parishes church properties, halls, rectories and Op Shops and such installations being approved by the Diocese. The Anglican Community Fund used by the Diocese also has a number of eco-loans which parishes are accessing for such building projects.
- Supporting recycling initiatives such as "Containers for Change"

The Revd. Nick Freeland
Diocesan Secretary and Registrar

Protection of the Environment Canon: Canberra-Goulburn Report to General Synod 2022

1. Introduction

The requirements of the Protection of the Environment Canon 2007 (GS17) were initially met by the Diocese of the Canberra and Goulburn through the Diocese adopting its Environment Protection Canon in 2007 which established its Environment Commission. In 2015, Bishop-in-Council determined that the functions of the Environment Commission were to be incorporated into the Diocese's new Public Issues Commission. The public issues of interest to the Commission include those associated with the environment, such as global warming.

2. Charter of the Public Issues Commission

The Public Issues Commission (PIC) has, as its purpose, to address the fourth and fifth marks of mission of the Anglican Communion, namely:

- To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation.
- To strive to safeguard the integrity of creation, and sustain and renew the life of the earth.

The PIC was formally established as a committee of Bishop-in-Council on 16 April 2016 by the passing of the Public Issues Commission Ordinance 2016.

2.1 *'The functions of the Public Issues Commission are:*

- to facilitate awareness within the Diocese and the community of Public Issues and to stimulate informed debate and discussion of Public Issues amongst the members of this Church;
- to provide advice to the Synod and Bishop-in-Council on Public Issues and to assist in the preparation of submissions that the Bishop or Diocesan agencies may wish to make about Public Issues;
- to assist the Diocese to engage in public advocacy about Public Issues;
- to prepare codes of practice and any amendments to the codes that the Commission may from time to time consider appropriate; and
- to provide such advice or carry out such other functions in relation to Public Issues as may be requested by Bishop-in-Council from time to time.

In the discharge of its functions, the Commission may

- prepare and publish such discussion papers or reports about Public Issues as may be requested by the Bishop, Bishop-in-Council or otherwise considered appropriate by the Commission; and
- conduct and facilitate such lectures, seminars, workshops or conferences about Public Issues as the Commission considers appropriate'.

2.2 The Codes of Practice

The Commission may prepare codes of practice which shall be designed to achieve the following purposes:

- to set out good practice in relation to the environment; and
- to assist agencies of the Diocese, including ministry units, to care better for the environment, use the resources of God's creation properly and to act responsibly about the effect the agencies and its members have on God's creation.

3. Members and Structure

Rt Rev'd Prof Stephen Pickard (Chair), Mr Brad Braithwaite, Venerable Dr Wayne Brighton, Ven Paul Cohen, Dr Ian Dalziel (Secretary), Rev'd Dr John Harris, , Dr Beth Heyde, Ms Gillian King, Ms Katy Nicholls, Rev'd Pamela Phillips, Ms Helen Rainger, Dr Greg Rippon, Rev'd Peta Thorpe.

4. Environmental Activities**4.1 Education**

A major initiative of the Public Issues Commission in 2020-21 was to prepare *God of Compassion: a Lenten Journey* for churches to use during Lent in 2021. This six-week series of studies includes care for the environment as part of our compassionate response. This resource is an offering by the Canberra-Goulburn Diocese to the wider Anglican Church.

4.2 Decisions of the Diocesan Synod

Due to Covid, the Diocesan Synod did not meet in 2020. Whilst a one-day session of Synod was able to be held in April 2021, the full session of Synod due to be held in September 2021 also had to be postponed. However, in recent years the Diocesan Synod has passed the following motions:

2018 BC/8 (PIC) – Changing Climate:

Motion: That this Synod:

1. notes that the changing climate, with the disrupted weather patterns and rising sea levels, is impacting the frequency and intensity of problems, including extreme weather, drought, bushfires, storms and floods, economic difficulties, and increasing problems with mental and physical health; and that the most vulnerable are at most risk;
2. mourns the changes we observe and expect in our natural world and life as we know it
3. acknowledges the sorrow, distress, suffering, losses, and hardship that these changes are causing;
4. celebrates that, during times of great challenge or transformation, our religious tradition and faith communities have been and continue to be important sources of inspiration and support;
5. encourages parishes and ministry units to draw on courage, hope, wisdom and spiritual reflection and demonstrate the love of God and care for creation by working with their communities to: a. prepare for and deal with the impacts from our changing climate and associated grief and emergencies; and b. build greater resilience to these impacts;

6. asks the Public Issues Commission to publicise resources to Diocesan ministry units that may help with this work.

Mover: Rt Rev'd Professor Stephen Pickard (Ex-officio/ACCC) Seconded: Ms Katy Nicholls (Charnwood) (CARRIED)

2019 BC/6 (PIC) – Transition for a safer climate

Motion: We believe that God created us to be faithful stewards of His creation and are called to love Him and our neighbours as ourselves. There is overwhelming scientific evidence that our reliance on fossil fuels and other greenhouse gas emitting technologies run contrary to this, we therefore urge governments at each level in Australia to:

1. work towards bipartisan involvement in the formulation of policies and programs directed at reducing such emissions;
2. acknowledge the urgency of such reductions;
3. reduce Australia's reliance on fossil fuel industries;
4. increase support for renewable energy industries and energy storage technologies; and
5. provide effective, strategic and compassionate transition assistance to workers and communities currently dependent on fossil fuel industries.

The above motion to be sent to the leaders of all major parties represented in the Commonwealth, NSW and ACT Parliaments.

Mover: Ms Katy Nicholls (Charnwood) Seconded: Dr Beth Heyde (Jamison)
CARRIED by formal count, results 172 FOR; 20 AGAINST; 23 ABSTAIN

4.3 Environment Code replacement

In accordance with the Public Issues Commission Ordinance 2016, a priority for the Public Issues Commission was to prepare codes of practice on the environment to substitute for the repeal of the Diocesan Environment Code 2007 and the decommissioning of the superseded Diocesan Environment Commission.

The Commission has prepared Environmental Guidelines that reflect recent experience and developments in the Diocese and emerging scientific knowledge. \

These Guidelines are voluntary and are designed to assist diocesan agencies and ministry units. The Commission continues to consult widely in this work.

4.4 Parish investments in Solar Panels and other initiatives

In 2018, through the Parish Return process, parishes were asked to report on specific initiatives they had undertaken to reduce environmental impacts and deal with the changing climate.

36% of parishes reported that they have solar panels installed, with many other parishes continuing to actively investigate this option.

70% reported they have been actively working to improve the energy efficiency of parish buildings, for example through installing insulation, weather seals, high efficiency LED lighting, and upgrading appliances and heating/cooling systems to more energy efficient options.

Given the recent drought that has impacted much of our Diocese, and the resultant bushfires, water security has been a key concern for many rural and regional areas. 55% of parishes reported undertaking initiatives to improve water-efficiency and make gardens more water-efficient and resilient to extreme weather and 19% of parishes reported that they had installed water tanks.

47% of parishes reported that they had provided sermons and intercessions on the topic of care of creation, climate change and reducing our environmental footprint, whilst 38% reported providing practical support (including theological and/or spiritual) to those impacted by the changing climate (e.g. in rural and regional areas).

4.5 Property Developments

The Diocese continues to consider and pursue various building development opportunities. Environmental sustainability is an essential consideration in the development of any new facilities as we strive to ensure that the Diocese minimises its contribution to the mean global surface temperature rise.

4.6 Anglican Diocesan Services

Anglican Diocesan Services (ADS) remains committed reducing its environmental footprint.

Internally the premises the ADS occupies (leased) has leading environmental credentials for water and energy saving initiatives, LED lighting and 60 kilowatts solar panels installed. The ADS also has toner cartridge recycling and paper/cardboard recycling in place.

More broadly the ADS is undertaking a review of power and water usage and actively pursuing procurement strategies (i.e. solar panels, bulk energy agreements) for energy and water services to further maximise efficiencies for our parishes and agencies and enhance environmental sustainability.

4.7 ADS Fleet

The way we choose and use ADS Fleet vehicles has a direct effect on fuel consumption, greenhouse gas emissions, air quality, safety and cost. ADS Fleet has a responsibility to minimise the various negative impacts of our vehicles.

ADS Fleet has adopted six key elements to manage fleet emissions:

1. **Vehicle Selection** - Every vehicle replacement is an opportunity to reduce emissions
2. **Vehicle Maintenance** - Daily Driver Checks, professional focus on reliability and vehicle enhancement and not just cost maintenance
3. **Vehicle allocation / Deployment** - Best fit for task rather than personal preference
4. **Vehicle operation** - Safe, Smooth and attentive driving and use of bio fuels
5. **Alternatives to driving** – Public transport, walking, teleconferencing and video conferencing
6. **Additional considerations** – In vehicle monitoring, utilisation analysis and eco driving

4.7.1. Vehicle Selection. ADS Fleet aims to lease the lowest-emission vehicles that will meet the agency's business transport needs safely and efficiently. ADS Fleet treats every vehicle replacement as an opportunity to improve the fleet's environmental profile. The following is considered:

- Bearing in mind the current utilisation of the vehicle being replaced, is there a problem with moving to a smaller model?
- If the same size vehicle is necessary, is there a hybrid or electric alternative?
- Considering current needs, is there a requirement to replace the vehicle at all?
- Meet air pollution standard of Euro 5 or 6
- Tailpipe CO₂ g/KM emissions of equal to or less than 200 grams per kilometre
- Fuel lifecycle of equal to or less than 280 grams per kilometre
- Fuel consumption of equal to or less than combined figure of 8 liters per 100 kilometers

All vehicle information is sourced from the greenvehicleguide.gov.au

ADS Fleet in consultation with end users is decommissioning all legacy 4WD diesel powered vehicles due to the high emissions and fuel use.

4.7.2. Vehicle Maintenance. Keep vehicles well maintained—they will be more efficient, safer and more reliable. Vehicle maintenance, in terms of emissions management, falls into two broad categories:

- Scheduled servicing and maintenance (performed by an approved provider)
- Regular checks and basic maintenance (performed by the driver / responsible manager)
- Educating drivers about tyre pressures, vehicle weights, aerodynamic drag and the additional energy required

4.7.3. Vehicle Allocation / deployment. ADS Fleet works with end users to enable share or pool vehicles wherever possible so that the lower-emission vehicles are always available for use. Logbooks should be maintained for all vehicles and all journeys and / or the odometer readings need to be entered at each fueling. The data gathered is essential for effective fleet management, emissions management and to inform replacement decisions.

4.7.4. Vehicle Operation. Simple driving choices and techniques can have a real impact on emissions reduction. Drivers can minimise fuel consumption and emissions with little effort.

- ADS Fleet has developed “The Driver Guide” which details driving tips and techniques to reduce emissions, improve safety and reduce vehicle wear and tear.
- ADS Fleet recommends that all ADS Fleet vehicle are refueled using E10 fuels or bio diesel

4.7.5. Alternatives to Driving. Using a vehicle less frequently is an effective way to reduce exhaust emissions. Alternatives to driving an ADS Fleet vehicle, or whether transport is even necessary, should be considered for each intended journey. Alternatives include video and teleconferencing. If travel is required, public transport or walking may be viable options. ADS Fleet works with end user groups to evaluate supporting modes of transport.

- Replacing ADS Fleet vehicles with hire vehicles for specialist needs or occasional requirements’
- Recommending use of Public Transport and Communication technology

4.7.6 Additional Considerations.

- **Eco Driving** - ADS Fleet incorporates a vehicle emissions reduction component into its driver induction programs. Often referred to as 'eco-driving', such training focuses on the driver responsibilities and behaviors referred to in Key Element 4.
- **Plug in electric / hybrid vehicles** – Over 2021-2022 ADS Fleet has deployed three (3) Plug-in Hybrid Electric Vehicles (PHEV), four (4) hybrid electric vehicles and has one (1) electric vehicle on order. ADS Fleet continues to actively evaluate current generation electric vehicles for pilot in urban centers however localised charging points will need to be installed to support these vehicle types.
- **In-vehicle Monitoring Systems and Fleet Optimisation Services** - In-vehicle Monitoring Systems (IVMS), also known as 'telematics', consist of hardware installed in the vehicle to track and monitor use, and a communication device to transmit and receive information. ADS Fleet has three vehicles fitted with IMVS systems as a pilot to establish what metrics can be established and reported on.

While each key element contributes to emission reduction, they are intended to be integrated to deliver optimal environmental outcomes. ADS Fleet vehicle's emissions output depends largely on the type of fuel it uses (e.g. fossil fuel, biofuel, electricity) and the amount of fuel it consumes.

Vehicle requirements and utilisation vary widely across agencies. From large, modified four-wheel-drive vehicles operating in rural areas, to city office pool vehicles only driven locally.

To achieve optimal and sustained ADS fleet emission reductions it is necessary to gain the support and cooperation of Boards, senior management and individual drivers. The ADS Fleet policy that is in place limits procurement to motor vehicles that are under the maximum carbon dioxide (CO₂)/grams per kilometre rating. A phased implementation model has been adopted to effectively incorporate the key elements into the integrated management of ADS's fleet over the next 5 years.

4.8 Schools

Environmental considerations remain a key priority for our Diocesan and Company schools. Our schools continue to update their master plans for future growth, expansion and refurbishment.

As noted previously environmental sustainability is an essential consideration in the development of any new facilities as we strive to ensure that the Diocese minimises its contribution to the mean global surface temperature rise.

Initiatives include site review to ensure buildings are designed and situated to maximise northerly aspects, installation of solar panels and water tanks, use of LED lighting, installation of energy efficient appliances, water wise landscaping etc.

The majority of our schools have solar panels already installed. As noted the ADS is working with the schools in regard to further procurement options for solar panels and bulk energy agreements for energy and water services.

In relation to water efficiency, all schools look to capture water through the use of tanks where appropriate for use on garden beds and playing fields. Water saving devices are installed in bathrooms (i.e. dual flush toilets).

At a student level most of the schools have segregated garbage collection to maximise recycling and many schools have active programs in relation to the environment and

sustainability. For example at Canberra Girls Grammar School (CGGS) the Senior School Environment Club set out an ambitious agenda in 2018:

- To reduce waste around the school, particularly in the areas of plastic, e-waste and energy consumption
- To create a Community Garden
- To raise awareness in the school of environmental issues

To achieve these, the students firstly made an informative film, which increased awareness and increased club numbers. They then held a “clothes swap” to encourage recycling and raise funds towards the community garden. A submission was made to the P&F to purchase drink-bottle refill stations to reduce waste of plastic bottles.

The Junior School continues to be part of the Australian Sustainable Schools Initiative. With the introduction of the Green Guru class leadership position last year, each class carefully maintained the recycling through a three bin system.

A Junior School vegetable garden thrives under the care of a co-curricular gardening group, the Grammar Green Thumbs. Food scraps are composted for use in the garden and mixed recyclables and paper are collected for recycling.

The Environment Committee, under the leadership of the Environment Captain, were active in encouraging waste wise behaviours and environmental messages. Students were encouraged to be aware of the use of packaging with Wednesdays being ‘No Waste Wednesdays’ with students not using cling film or other non-recyclable materials in their lunch boxes.

4.9 *Anglican Church Property Trust Diocese of Canberra and Goulburn (ACPT) – Investment Guidelines*

The ACPT’s Investment Policy Guidelines reflect Synod’s 2015 resolution that the Diocese should not invest in companies involved in fossil fuel extraction and related downstream activities of transport and energy generation. As recommended by our Synod, the ACPT looks for opportunities in the renewable energy industry that meet the investment criteria.

The Anglican Diocese of Canberra and Goulburn remains committed to upholding its obligations under the Protection of the Environment Canon 2007 and further reducing our environmental footprint.

4.10 *Diocesan Climate Change Action Plan Steering Committee*

In December 2021, Bishop-in-Council approved the establishment of Steering Committee to progress the development of the Diocesan Climate Change Action Plan to enable a coherent Diocesan response to climate change. This will set the course for the Diocese for the next phase of its work in this area.

Rt Rev’d Prof Stephen Pickard
Chair, Public Issues Commission
February 2022



The Anglican Diocese of Gippsland

Report to Eighteenth Session of the General Synod – Protection of the Environment Canon

The Diocese of Gippsland has adopted the Protection of the Environment Canon. The Diocese affirms its commitment to the Five Marks of Mission of the Worldwide Anglican Communion, especially in reference to the fifth “mark” being: *To strive to safeguard the integrity of creation and sustain and renew the life of the earth.*

Through the adoption of the Canon the following responses have been initiated in the Diocese:

Mechanisms to assist in the protecting the environment.

(1) Reduction in environmental footprint

Since the previous General Synod, the following initiatives to reduce the carbon footprint of church operations in the Diocese:

- A) Installation of 64 energy efficient heat pump hot water services across 95 independent living units in the Diocesan Retirement Village, Clifton Waters Village
- B) Environmental initiative of The Abbey
 - a. Annual planting schedule of over 1000 plants annually since 2014
 - b. Installation of photovoltaic solar panels on residential units at The Abbey at Raymond Island
 - c. Development of a partnership with Gippsland Grammar to engage students in curriculum studies in environmental issues and engagement with environmental activities, such as plantings, biosphere site audits, etc.
 - d. Establishing partnerships with environmental and indigenous organisations to further the knowledge of indigenous land management practices, and habitat preservation works protecting endangered species.
- C) Emissions reduction programs across Diocese
 - a. Emissions reduction program for parishes involving engaging with a private firm supplying State Government funded energy reduction programs to assist with energy use audits, replacement of aged heating and cooling assets
- D) Establishment of Community Gardens in various parishes. The environmental benefits derived from these initiatives include:
 - a. The reduction in ‘food miles’ in fresh produce
 - b. Reduction of chemical toxins, both herbicides and pesticides in localised food production
 - c. Protection of pollinators in the environment

- d. Improvement in air quality through oxygen generation of increased plantings
- e. Community gardens foster a sense of community and stewardship of the land.
- E) Planter Box Community Development Project
 - a. Establishing partnerships with community organisations including men's sheds, community organisations such as Lions and Neighbourhood Houses to build and distribute wicking bed planter boxes in public spaces across the Diocese, as well as providing access to raised access planter boxes for aged and mobility restricted people.
- F) Resolutions regarding surplus funds from sale of parish property to be applied to protecting the environment.
 Bishop in Council passed the following resolution regarding the use of surplus funds from sale of Diocesan properties to reduce our environmental impact:
"Resolution 1910/11 resolved that Council endorse that proceeds from the sale of parish property be allocated in the following order:
 - a. *Discharge of any existing unpaid stipend / assessment monies due to the Diocese;*
 - b. *Carry out any upgrade / repairs to church buildings / rectory following a property inspection;*
 - c. ***Installation of energy efficiency measures (such as solar power, solar hot water and / or LED lighting); and***
 - d. *Any residue be placed in ADF funds."*
- G) Creation of ACTinG – Acting on Climate Together in Gippsland; a gathering of Gippsland Anglicans to prioritise the focus on climate awareness and action throughout the next Synod cycle of 3 years.
- H) Anglican Earthcare Gippsland
 - a. Promotion of tax deductible charity to raise funds for environmental initiatives across the Diocese
- I) Future initiatives
 - a. Energy efficiency in Retirement Villages with forward plans to door seals, fan seals, water saving shower heads and energy efficient lighting in publicly communal areas, such as street and safety lighting.
 - b. Purchase of electric cars. As the available network of re-charging stations continues to improve in rural and regional Victoria the attractiveness and suitability of electric cars is to be considered in future Diocesan vehicle purchases.
 - c. Presentation of Motions to Synod 2022 encouraging participation in environmental action for Gippsland Anglicans

(2) Establishment of procedures and policies

Responding to the Canon was placed on the agenda of the Bishop in Council to maintain its visibility before the key governance body of the Diocese. Various environmental initiatives were brought before the Council as an educative tool, raising awareness of environmental initiatives for the Diocese.

A Handbook for parish use was provided in 2018 and is available on the Diocesan website: www.gippsanglican.org.au/resources

In August 2019, Bishop in Council resolved that the Diocesan Finance Committee should identify and action further environmental initiatives and report to Bishop in Council. Since that resolution, the initiatives outlined above have been implemented.

Conclusion

The Anglican Diocese of Gippsland remains committed to caring for the environment and will actively continue to identify and adopt strategies to protect the environment into the future. This imperative particularly resonates with the Gippsland Diocese, situated in areas of increased bushfire risk due to climate change and the economic impacts of diminishing coal fired power production in the Latrobe Valley area.



Richard Connelly
Registrar
24 February 2022

DIOCESE OF GRAFTON
REPORT – PROTECTION OF THE ENVIRONMENT CANON 2007
TO THE 18TH SESSION OF GENERAL SYNOD

Background

The Diocese of Grafton adopted the Protection of the Environment Canon 2007 by Ordinance in 2008

Overview

The Diocese of Grafton strongly supports in principle and in action the principles of the Protection of the Environment Canon 2007, however is unable to produce a report in accordance with section 3 of the Canon.

The Diocese has not determined a reliable and practical manner of meaningfully measuring the environmental footprint of the Diocese's activities that would take into account fluctuations and variations of those activities.

In lieu of that form of reporting, this report will focus on activities taken to promote environmental awareness and to introduce improvements.

Awareness

The Diocese's Mission and Ministry Overview (i.e. Strategic Intent) includes "promote environmental stewardship" as an element of governance and culture improvement and includes the Five Marks of Mission as undergirding the plan.

Environmental issues are promoted and sustainability is supported in many ways. The following are the most notable recent examples.

The Diocese of Grafton hosts and curates a Facebook page Care For Creation – Anglican Diocese of Grafton <https://www.facebook.com/AnglicanCareforCreation/> to promote environmental awareness.

In December 2019, the newspaper of the Diocese of Grafton, North Coast Anglican, devoted four tabloid pages to showcase the environmental and sustainability initiatives of the Anglican schools of the Diocese.

The Earth Hour is observed annually at Grafton Cathedral and in a number of parish churches across the Diocese. Earth Overshoot Day was observed in 2019 in the Parish of Ballina.

St Columba Anglican School at Port Macquarie hosted its inaugural "Chairman's Climate Change Forum" on 26 August 2019 providing a public platform for exchange of information about climate change and advocating for more urgent action to address global warming.

Environmental awareness and practical activities are integrated into the curriculum and extra-curricula activities of each of the Anglican schools of the Diocese.

Initiatives**Central Administration**

The geography of the Diocese of Grafton means that Boards, Committees and Councils include members who travel up to 250km each way to attend a meeting. The Diocese introduced special video conference facilities in 2017 which has reduced the reliance on travel to attend meetings.

The meeting papers for meetings of Diocesan Boards, Committees and Councils are made available in pdf format reducing the environmental effect of printing and posting. This is supported by papers being available on a members' area on the Diocesan website. This practice is now well accepted and very few members use printed meeting papers.

The Diocesan newspaper the North Coast Anglican has been available on-line since 2017 and the demand for printed versions has decreased. Recently, an on-line only version has been introduced and the printed version reduced from 6 to 4 times per year.

The material provided to members of Synod were provided in paper form with a digital version available on an opt in basis. To further reduce the environmental impacts of paper consumption and postage, the digital version was made the norm and those requiring paper copies had to opt out.

Across the Diocese

There has been a significant take up of solar photovoltaic (PV) panels on church owned properties across the Diocese. On parish properties across the Diocese, 116.34 kW of solar PV capacity has been installed in 16 locations. Of this capacity, 56.35 kW has been installed or committed since July 2017. On non-parish church property, there is a further 165kW of solar PV capacity over a further 2 locations with 85kW installed since July 2017 and further solar PV capacity planned in association with future building projects.

There has been widespread replacement of incandescent light globes across the Diocese with the use of energy efficient fluorescent lighting and LED lighting being introduced in properties across the Diocese. For example, Bishop Druitt College at Coffs Harbour, 4400 lights were replaced with LED lighting. This has resulted in a significant reduction in power associated with lighting.

There are 23 parish opportunity shops across the Diocese that contribute to the reuse and repurposing of clothing and household items. The Parish of Mullumbimby also assist with the collection of unwanted x-rays and spectacles.

The management of waste streams across the Diocese is in combination with local government initiatives. All towns and urban areas in the Diocese have Councils that operate a 3 bin waste collection system with bins for recyclables and a bin for garden and food waste and a bin for landfill. Many church groups report their efforts to maximise the benefit of recycling and garden waste collection and some supplement that with composting.

Other notable efforts include:

- At Grafton Cathedral, the Community Building Partnership Program grant scheme (NSW Government) was used for preparing and planting two areas of native and bush tucker shrubs and trees. Native trees (esp. Grevilleas and nectar producing shrubs) were chosen to attract birds and the project work was used to connect with indigenous groups.
- Emmanuel Anglican College at Ballina have 194,150 litres of rainwater storage which is used for toilet flushing. Clarence Valley Anglican School in Grafton have a similar system on their Clarenza campus
- Community Gardens at various Anglican schools

Chris Nelson
Registrar/General Manager
Anglican Diocese of Grafton
Report written in February 2020

ANGLICAN DIOCESE OF MELBOURNE REPORT TO THE EIGHTEENTH SESSION OF THE GENERAL SYNOD – PROTECTION OF THE ENVIRONMENT CANON 2007

A motion was passed at the 2018 Anglican Diocese of Melbourne Synod which asked the Social Responsibilities Committee (SRC) to become the agent by which the Anglican Diocese of Melbourne would fulfil its reporting obligations under the 2007 Canon.¹

To help understand what parishes had been doing to reduce their environmental footprint, the SRC commissioned a simple survey in June 2019.²

Summary of results:

- A little under two-thirds of parishes (62.26 per cent) have undertaken some activity to reduce carbon footprint. Activities include changing lightbulbs, putting solar panels on churches and vicarages, reducing the use of paper and other consumables, and changing the heating and cooling systems of churches and vicarages to be more energy efficient.
- One-off activities mentioned were the use of a hybrid car for the vicar and the sharing of motor vehicles across parishes, a grey water system installed to use rain water collected for a toilet system, and changing the buying policy of the parish to use recycled products, if possible.
- Much work has to be done in raising the profile of both the Anglican Church of Australia's stated policy on the Environment (only one-third of parishes were aware – 32.08 per cent) and the Anglican Communion's Environment network (13.21 per cent).
- Much work can be done to raise the profile of the liturgical 'Creation Season' – 1 September to St Francis Day, 4 October – less than one-third of parishes (30.19 per cent) make use of this resource.
- While the range was from 0 per cent important to 100 per cent important – the average for our Diocese was 62 per cent – this means that reducing the environmental footprint is not a high priority for the majority of the Diocese, based on this survey.

The SRC noted the good work being done by some parishes and individuals in the Diocese but setting itself, via its Environment Sub-Committee, the task of raising awareness of the issues involved and providing resources that can be used by individuals and parishes in the Diocese to help reduce environmental footprints.

2020/2021 ACTIVITY:

Assured by a motion of support passed at the 2019 Synod, the SRC continued its work on drafting a new Diocesan Environment policy. With the arrival of COVID 19 in February/March 2020 many plans were shelved but members of the SRC were encouraged by a number of articles published in *The Melbourne Anglican* concerning care for the environment.

DECEMBER 2021 UPDATE

The Archbishop in Council passed a motion to establish a Renewable Energy Working Group to lead a project which will engage a consultant to assess the feasibility of each of the 209 ADOM sites for the inclusion of solar power and provide further analysis on a sample of 20 sites using NMI meter data, electricity bills, switchboard images and any further communications required to determine high level accurate costings of the proposed solar

power system. The deliverables will include a feasibility report with viability of solar on each of the 209 sites and a detailed analysis of 20 sites with accurate costings, return on investment, environmental impact, and extrapolated data for the entire ADOM. This analysis will include the following:

- Custom built webform for each Parish to upload their electricity bills
- Calculation of monthly and annual electricity consumption
- Calculation of each Parish's carbon footprint
- Calculation of the ADOM total power consumption and carbon footprint
- Required energy generation to become 100% carbon neutral for electricity consumption.

JANUARY 2022 UPDATE:

A successful webinar was held in May 2021, attended by 60 people from around the Diocese, and following from this several parishes have started using the 'Five-leaf Award'³ process to advance their work on reducing their carbon footprints. In late 2021, a draft Environment Diocesan Policy was forwarded on behalf of the SRC to the Archbishop for comment and review. This policy is being reviewed by the relevant bodies before it will be considered more formally by Archbishop-in-Council. An exciting development late in 2021 was the passing of a motion at the Archbishop-in-Council, which proposed sponsoring a project to examine current carbon emissions and investigate renewable energy infrastructure options for implementation with-in the diocese boundaries to contribute to the reduction of carbon emissions of Melbourne Anglican Trust Corporation-managed property used for its operations. This project will contribute to Australia's emissions reduction target while providing the Diocese and its member churches, organisations and affiliates opportunities for access to renewable energy opportunities.

In addition to the work of the SRC, the Diocese's investment body, Anglican Funds, committed in 2018 to an Environmental, Social & Governance (ESG) Policy, by which sustainable, ethical, and responsible investments are made. From an environmental standpoint, this is seen in Anglican Funds not investing in companies that generate more than 20% of total revenues from the extraction and/or production of fossil fuels, or where more than 20% of sales are from electricity derived from thermal coal power generation, or a combination thereof. Rather, Anglican Funds has committed 10% of its holdings to 'Impact Investing' – that is, making investments where a positive social and/or environmental outcome is achieved, in addition to financial returns. This has included a particular focus on investments in renewable energy, sustainable agriculture, and environmental conservation.

The Reverend Shane Hübner
Chair
Environment Sub-committee
Anglican Diocese of Melbourne Social Responsibilities Committee

¹ Environment Motion passed at 2018 Melbourne Synod

That Synod:

- a. requests Archbishop-in-Council to, through the agency of the Social Responsibilities Committee, make a report to the next meeting of General Synod to fulfil the Diocese of Melbourne's obligations, as required by s 3(1) of the General Synod Protection of the Environment Canon 2007 which will indicate progress being made in reducing our environmental impact, with particular emphasis on energy efficiency in order to minimise contributions to global warming;

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- b. encourages parishes to make use of standardised instruments such as the Parish Quick Carbon Self-Report instrument (available through the Public Affairs Commission - https://www.anglican.org.au/data/Public_Affairs_Commission/2017_Parish_Quick_Carbon_Self-report.pdf) in order to develop an internal reporting mechanism; and
- c. encourages parishes to consider the work of the Australian Religious Response to Climate Change (ARRCC) towards spiritually-inspired stewardship in reducing greenhouse gas emissions, in particular their Christian Climate Action Kit. (<https://www.arrcc.org.au/>).

² Seven questions in the survey:

- Has your parish in the last five years undertaken any activity to reduce its carbon footprint? If yes, please state what that activity(s) was/were. (Yes 62.26% No 37.74%)
- Has your parish liturgically celebrated 'Creation Season' (1 September to the Feast of St Francis 4 October)? (Yes 30.19% No 69.81%)
- Has your parish ever had in the last five years a sermon series on the topic of the environment? (Yes 41.51% No 58.49%)
- Is your parish aware of the Anglican Church of Australia's stated policy position on the environment (as outlined in the General Synod 2007 Canon on the Environment)? (Yes 32.08% No 67.92%)
- Is your parish aware of the Anglican Communion's Environment network? (Yes 13.21% No 86.79%)
- Is your parish aware of the Diocese of Melbourne's policy on the environment and climate change? (Yes 26.42% No 73.58%)
- How important is the issue of 'climate change' for your parish community? Would this change if there were appropriate resources and actions made available that could be used by members of the parish? – average of responses 62/100

³ [Five Leaf Eco-Awards | Ecumenical environmental change program for religious organisations \(fiveleafecoawards.org\)](http://fiveleafecoawards.org)



REPORT TO GENERAL SYNOD

Protection of the Environment Canon

The Anglican Diocese of Newcastle has implemented a Mission Statement to “Participate in the world as global citizens through creating a sustainable future by promoting awareness and action on environmental issues”. Significant progress has been made to live into this mission statement by reducing our environmental footprint and improving environmental sustainability across our parishes and in Diocesan agencies.

Anglican EcoCare Newcastle Diocese

EcoCare met regularly throughout 2021, in person and on zoom.

Early in the year EcoCare members who are synod members presented two questions to 2021 Synod: the first about the possibility of a broad tree planting campaign across the diocese, and the second about the diocese’s investments in fossil fuel extraction and what plan the diocese might develop to divest from Fossil Fuel Extraction.

We have engaged in the ongoing work of education on climate change and climate action through the diocese via email, diocesan memo’s and expanding social media presence.

As the year progressed a number of parishes initiated Parish EcoCare Groups, who we liaised with and encouraged in the work they could do locally. Part of this work was connecting parish groups with local Landcare groups and local councils to discover what local tree planting programs were already operating.

In May, members of EcoCare as well as other diocesan clergy attended the May 21 School Strike for Climate at Civic Park in Newcastle.

In August numerous parishes took part in the National Tree Planting Day. EcoCare has been promoting a tree planting strategy on Anglican properties in the diocese.

For the Season of Creation in September through to October 4, members of EcoCare recorded sermons for each Sunday for use across the parishes. Many parishes shared the sermons on their social media.

In October many parishes participated in the ‘Ring out the Bells’ action for the climate emergency, coinciding with the start of COP26 in Glasgow, with some parishes livestreaming their 30 mins of bell ringing. Dr Di Rayson and Canon Andrew Eaton from EcoCare also met with the Christ Church Cathedral Spirituality Group to discuss the Spirituality of Climate and Ecology, and how prayer and contemplation can move us to action. We hope to engage more parishes in this way in 2022.



We also began working on legislation asking the diocese to divest from investment in Fossil Fuels, and a motion encouraging the diocese to use Hybrid or Electric cars where possible, both to be presented at the next Synod.

NSW Government Sustainability Advantage Program

Newcastle Anglican are participants in the NSW Government Sustainability Advantage program (SA). The SA program looks to educate and coordinate industry sector development of sustainability initiatives and practices and provides financial assistance packages to promote sustainability.

Reducing our environmental footprint

Newcastle Anglican continues to integrate newer technologies with higher energy efficiency ratings to cost effectively reduce carbon emissions & enable Business Continuity. The major PV solar installations to 8 residential care facilities have resulted in significant efficiencies and cost savings.

Other initiatives include:

- Installation of LED Lighting
- HVAC Systems with high energy star ratings
- Energy efficient hot water systems
- Replacing old appliances with more energy efficient appliances (white goods and others)
- Commencing a trial of hybrid vehicles in the motor fleet
- Switching to biodegradable PPE options
- Waste reduction initiatives



Anglican Diocese
of the Northern Territory

20th February 2022

Ms A. Hywood
Anglican Church of Australia
General Synod Office
Suite 4, Level 5
189 Kent Street
Sydney NSW 2000

Dear Anne,

Re: Report to the Eighteenth Session of the General Synod – Protection of the Environment Canon 2007

Reference is made to your letter of 17th December 2021 in relation to the above Canon, as adopted by this Diocese. The purpose of this letter is to set out our report in relation to our progress in reducing our environmental footprint by increasing the water and energy efficiency of our current facilities and operations. At the outset, it is noted that the effect of climate change and La Nina weather patterns have had a significant negative impact on insurance premia in recent times, emphasising just how important it is to consider how each diocese impacts the environment.

Water Efficiency

Water sources and systems

The northern tropical region of the Northern Territory receives on median rainfall of 1729.1mm per annum.¹ Accordingly, the area of Darwin and surrounds have ample supplies of water for domestic and commercial use. Nevertheless, a trend of several poor wet seasons similar in 2019/20 could lead to unsustainable levels,² although our experience since then has been within typical range of monsoonal and wet season weather patterns.

By contrast, the southern region of the Northern Territory relies on the bores from the Amadeus Basin, drawn from Roe Creek. The future sustainability of this region is completely reliant on this supply.³

¹ http://www.bom.gov.au/climate/averages/tables/cw_014015.shtml

² <https://www.powerwater.com.au/about/what-we-do/water-supply/darwin-water-supply>

³ <http://www.alicewatersmart.com.au/why-save-water/>

Initiatives

The majority of water use in parish and rectory gardens in the dry seasons. No significant new initiatives have been implemented in 2021 in relation to water efficiency. The following initiatives are being undertaken to reduce water usage:

- Christ Church Cathedral has a rainwater capture system from its roof;
- Most parishes have water reticulation system that waters only minimal areas of church grounds with timers for night water to minimise evaporation effects;
- Most parishes “plant natives that don’t require much watering through dry season”;
- On average, parishes follow government guidelines to water gardens three (3) times a week for fifteen (15) minutes in the dry season; and
- One parish has replaced its underground irrigation system (Palmerston), which produced a saving of around 50% of its water usage.

Challenges

Building structures in the Northern Territory are subject to harsh varying conditions, particularly in the wet season, and must comply with codes relating to withstanding the effects cyclones in the northern region. Accordingly, the acquisition and maintenance of water storage and reticulation systems can be particularly costly and, particularly in the northern region, not cost effective as an investment. In particular, roof gutter systems are often unable to handle the sheer volume of water during wet season downpours, which is a significant challenge for the construction and maintenance of water retention systems.

In addition, it is necessary to water gardens so as to minimise the accumulation of dust during the dry season. Accordingly, water use is not easily spared during the dry season.

It should be noted that the harsh weather conditions and occasional vandalism in the Territory cause the need for regular repairs and maintenance of subterranean watering systems, often causing significant leakage until detected.

Energy Efficiency*Energy sources and systems*

The energy distribution network of the Northern Territory is centrally managed by Territory Generation, relying on gas-turbines with diesel back-up, with a gross theoretical production of 624MW. The benefit of gas-turbines is that the warm start-up time per turbine is relatively small compared with coal-based systems. In addition, there is some investment in photovoltaic systems, particularly domestic rooftop systems, which are able to withstand occasional cyclonic conditions in the tropics as opposed to wind-based systems.

Initiatives

In 2021, the parish of Sanderson installed a substantial rooftop solar system. In addition, the Diocese has made prior period investments in rooftop solar systems at the parishes of Nightcliff and Fred’s Pass. Whereas the investment in solar coincided with the installation of air-conditioning at Nightcliff, the parishes of Fred’s Pass and Sanderson are both designed for the tropics and do not rely on air-condition, apart from small-contained offices and meeting rooms.

In addition, the Diocese has entertained utility allowances to be used for solar conversions. Further, it is typical of parishes and the Diocesan Office to set air-conditioning at greater than or equal to 25 degrees when activated.

Challenges

Rooftop photovoltaic systems are able to defray the use of day-time power usage as well as feed-in to the local energy distribution network. However, on 8th April 2020 the feed-in tariff for such systems was reduced by 67%,⁴ discouraging further investment. The reason for such a change in policy is arguably the significant reduction in reliability of the local energy distribution network caused by unpredictability of energy available from feed-in systems.⁵

The solar exposure patterns in the Northern Territory are noteworthy. In northern regions, the difference between high/low photovoltaic production increases to a factor of 7 in the wet season, when the use of air-conditioning is most prominent, by contrast to a factor of 1.5 in the dry.⁶ In the southern regions, the solar patterns are more predictable and (4.7 in the wet, 1.5 in the dry) and the rate of solar exposure is greater than the northern region by a factor of c. 3–4.⁷ However, the use of air-conditioning is widespread in the wet season, when the solar exposure predictability is relatively lower, increasing the need for gas-turbines to constantly operate as backup. Further, air-conditioning is used prominently at night-time in the wet, when there is of course no solar exposure.

It is also noteworthy that the installation of photovoltaic systems is problematic in terms of the amount of space required to offset air-conditioning systems. The average domestic solar panel produces a theoretical maximum of 300Wh in 1.56sqm costing,⁸ which means that “solar” coverage is theoretically capable of producing 192.3Wh/sqm. This means that a centralised 10kWh air-conditioning system (or a combination of decentralized) would require solar panels cover 52sqm at their theoretical capacity.

It is foreseeable that future investment in photovoltaic systems will not be prominent, unless environmentally sustainable energy storage systems become more readily available and cost effective. Accordingly, the Diocese will need to concentrate on reducing its energy usage, rather than attempting to invest in photovoltaic systems, particularly if that coincides with the convenience and comfort of air-conditioning.

It is noteworthy that the pandemic grants policy of the NT Government specific excluded works relating to rooftop solar, as well as being geared towards organisations with decentralised governance structures *unlike* that of the diocesan structure of the Anglican Church of Australia.⁹

Concern is expressed about the plans for the proposed National Construction Codes, which effectively impose housing standards designed for moderate climates upon regions which

⁴ <https://www.abc.net.au/news/2020-04-09/nt-scraps-one-to-one-solar-power-feed-in-tariff-renewables/11928988>

⁵ <https://www.theaustralian.com.au/nation/politics/clock-ticking-in-rush-for-effective-electricity-system/news-story/7ef58489488dd1923c067d92260ef075>;
<https://www.theaustralian.com.au/nation/end-energy-wars-to-keep-the-lights-on-renewables-surge-to-kill-coal-power/news-story/60f8ee2df4ccf18dc6052b610a5dfef3>

⁶ Darwin Airport 2020 daily solar exposure <http://www.bom.gov.au/>

⁷ Alice Springs Airport 202 daily solar exposure <http://www.bom.gov.au/>

⁸ <https://www.invensun.com/solar-panels/300w-solar-panel>

⁹ <https://business.gov.au/grants-and-programs/Immediate-Work-Grant>

have desert or tropical weather patterns. A local representative of the Housing Industry Association has commented that “bringing homes up to a seven star energy rating is really just talking more and more about air-conditioning”.¹⁰ It would be reasonable to suggest that air-conditioning has a direct impact on the environment, only partially mitigated by relying on non-renewable energy sources, if at all.

Procedures and Processes

Financial Commitment

It was stated in the previous report of the Diocese that “the Diocese has incorporated into its budgeting an acknowledgment of 7% towards sustainable development and is reported to our Diocesan Council through the Registrar’s Report annually.” With the benefit of hindsight, the financial quantum of capital expenditure is not a useful guide for determining the relative success of our initiatives to reduce our environmental footprint.

Indeed, *the most important measure of our commitment to reducing our energy footprint is that most of our parishes do not have air-conditioning or heating systems.* However, it is evident that larger churches in the Territory are expected to have climate control systems. A commitment to at least defray the power consumption associated with air-conditioning by means of photovoltaic systems, let alone cost, will be encouraged by Diocesan Council.

Travel and technology

The extraordinary circumstances of the pandemic has led to some interesting initiatives in the use of video-conference over IP technology including the following:

- a) Diocesan Synod was conducted entirely by Zoom in 2020;
- b) All meetings of Diocesan Council have been conducted by Zoom since November 2020; and
- c) With the use of 4G technology, Zoom meetings can be regularly conducted with church leaders and partners-in-mission in remote areas.

In addition, the Diocese continues to maintain the Bishop’s hybrid vehicle, which was replaced in 2021. This vehicle is used to travel to urban and regional centres from Darwin to Tennant Creek as well as over the summer period for appearances at southern mission conferences, reducing fuel consumption by a factor of c. 2 if compared to equivalent unleaded fuel motor vehicles. Further, in 2020 our parish at Nightcliff installed bicycle racks to reduce reliance on motor vehicles. Another positive externality of the change in regular meeting format is the significant reduction in the travel and accommodation budget.

Conclusion

The main initiative in protecting the environment comprises the installation of a solar rooftop system at one parish and the replacement of an irrigation system at another. However, the parishes of the Northern Territory are arguably less reliant on water and energy when compared to other dioceses with the Anglican Church of Australia, given the tendency toward open-air worship services and meetings. Diocesan Council will continue in its endeavour to offset increased energy use with photovoltaic systems, where it is possible to do so.

¹⁰ <https://www.ntnews.com.au/lifestyle/national-building-code-could-see-the-end-of-elevated-houses-and-lourves-in-top-end/news-story/6be1af089972a6a4d6f006a77fe36563>

Should you require any further information in relation to this report, please do not hesitate to contact me.

Yours faithfully

A handwritten signature in black ink, appearing to read 'David C. Ray', with a stylized, cursive script.

David C. Ray BCom (Hons) BLitt MDiv GDDiv GCTh PhD CA
Registrar



Ref:

25 February 2022

Ms Anne Hywood
General Secretary

By email: generalsecretary@anglican.org.au

Dear Anne

Diocese of Perth Protection of the Environment Report – March 2020 to February 2022

The following report is provided to General Synod by the Diocese of Perth as required by the Protection of the Environment Canon 2007. This report outlines the targets that were set, the achievements and difficulties encountered, since March 2020; when the last report was presented to General Synod.

The in red italics below are extracts from the Canon and provide the framework for the report.

Every diocese which adopts this Canon undertakes to reduce its environmental footprint by increasing the water and energy efficiency of its current facilities and operations and by ensuring that environmental sustainability is an essential consideration in the development of any new facilities and operations, with a view to ensuring that the diocese minimalizes its contribution to the mean global surface temperature rise.

The focus of energy and water saving initiatives has centred on our larger and more frequently used buildings; i.e., those that consume the most energy and water.

Cloisters Complex and QBE House (863 Hay Street and 200 St George Terrace)

Photovoltaic Solar Array. Installed in February 2020 to reduce base energy usage and energy costs to the building as well as use a renewable energy source. Cloisters Management continue to report and track energy and cost savings on a monthly basis.

Capacity Charge Usage Strategy. Capacity charges currently make up 20-30% of the cost of a commercial electricity contract. As a result, there is real scope to achieve economic savings by putting in place both passive and active measures to reduce peak loads during the 12 peak trading intervals

each capacity season. Cloisters Management has worked to monitor weather conditions and issue daily alerts during the peak of Summer, being 1 December to 31 March. The daily alerts prompt the Cloisters Management team to implement a 'energy reduction plan' which entails making changes to the Building Management System (BMS) by adjusting set points during peak demand periods. The energy reduction plan does not affect the building occupant's day to day operations or comfort. Last year the plan resulted in significant financial and energy savings when compared against 2019/2020. Capacity charge monitoring for 2022 is currently underway.

Power Factor Correction Equipment. Has been installed, the power factor correction equipment is maximizing the building's current-carrying capacity, improving voltage to building equipment, reducing power losses and electricity charges. The power factor correction capacitors act as reactive current generators and help offset the non-working power used by inductive loads, thereby improving the power factor and reducing energy usage.

National Australian Built Environment Rating System (NABERS) ratings. Because of these activities, Cloisters has achieved a 5.5-Star NABERS rating, the building was originally designed to achieve a 4.5-star rating. QBE House has achieved a 4.5-Star rating and is targeting a 5-star rating for 2022. Building Energy Efficiency Certificate (BEEC)¹ is also being pursued for each tenancy.

Waterwise Office Program. Cloisters has been awarded a Gold Waterwise Office endorsement by the Water Corporation in partnerships with the City of Perth and Property Council of Australia. This award follows ongoing initiatives and extensive capital investment to improve sustainability to the Cloisters Complex. Contributing improvements include upgrades to water efficient toilets and lobby of each floor and replacement of the mechanical plant equipment including chillers, water tanks, pumps and piping. Water consumption has been reduced by 20% since 2016. QBE House has also achieved a 5-star NABERS Water Rating.

Sustainable Cleaning Materials. Cloisters has endorsed the use of recyclable hand paper towels and toilet rolls throughout the building as well as only using biodegradable cleaning solutions to minimize our environmental impact.

565 Hay Street

565 Hay Street has indicative professional month to month NABERS tracking.

NABERS Water Rating Program efficiency for 565 Hay Street has commenced 2022 to further improve sustainability to 565 Hay Street. This will look at water efficient toilets equipment the mechanical water tower controls including chillers, water tanks, pumps, and piping.

Photovoltaic Solar Array. Solar panels installed September 2020 total array size of 31.20 kW made up of 78 Tier 1 Mono 400-Watt solar panels. Total inverter size of 27.6 kW, powered by 1 premium Solar

Edge SE27.6K inverter(s)

System production 2020 = 19.01 MWh

System production 2021 = 46.6 MWh

System production Jan 2022 = 5.92 MWh

¹ A Building Energy Efficiency Certificate (BEEC) sets out the energy efficiency rating of a building or area of a building that is offered for sale, lease or sublease.

Environmental Benefits the Solar Panel install from September 2020 to January 2022:

CO2 Emission Saved 28,081 kg
Equivalent Trees Planted 838.13

Energy Reduction Strategy. Energy reduction implementation continues to occur in the areas of mechanical BMS controls fine-tuning plant mechanical heating control set points, providing reductions in Gas consumption.

Floor lighting sensors are continually monitored to minimise unnecessary activation. House lighting Consumption has remained very consistent over the past three and a half years. This has resulted in 565 Hay Street retaining a 5.5-star NABERS and 4 Green Star rating.

Recyclable Waste Management. Improving existing recycling methods to reduce environmental footprint identify further opportunities to implement improvements to existing waste management by working closely with the client to educate stakeholders including client staff, security, tenants, cleaners, and visitors.

Indoor Environment Quality. 565 Hay Street indoor environment performance efficiency is achieved from the BMS systems built into the buildings provide monitoring and maintain good air quality daily. The management of operations ensures only the most efficient air filters are used and are replaced annually to maintain indoor air quality.

Sustainable Purchasing. With the recent implementation of a new electronic work order system, has result in a significant reduction in paper usage.

In all three of the above-mentioned commercial properties (863 Hay Street, 200 St George Terrace and 565 Hay Street) the following initiatives are also being pursued:

- Comprehensive energy management tracking, monitoring, analysis and reporting;
- Indicative month to month NABERS tracking;
- Extensive building metering to accurately measure and track consumption, to target areas for energy efficiency initiatives;
- The introduction of energy efficient chillers and variable air volume controls;
- The maintenance and calibration of sensor operated and photosensitive energy-efficient lighting;
- LED energy efficient lighting upgrades to floor refurbishments;
- The introduction of heat and glare reduction window treatments;
- Green Lease provisions that ensure tenants fit out's incorporate green philosophies and initiatives;
- Engagement with like-minded consultants and contractors who are prepared to work on improving the environmental credentials of the property;
- Ongoing upgrades to the toilet and bathroom facilities with water-efficient fixtures and fittings;
- Co-mingled recycling program with output tracking and reporting;
- Introduction of battery disposal buckets for each tenancy; and,
- Introduction of recyclable paper hand towels in all bathrooms.

Shenton House

This is a relatively new building with a 4.5-star NABERS rating. Improvements to the buildings energy efficiency rating has recently been achieved with the installation of LED lights throughout the building.

3 Pier Street

This seven-level building is too small for an official NABERS rating, however, there is efficiency to be found and improved.

Water efficiency will continue to be monitored in the usage in toilets equipment the mechanical water tower controls including chillers, water tanks, pumps, and piping.

Energy Reduction Strategy. Energy reduction implementation are in place in the areas of mechanical BMS controls fine-tuning plant mechanical heating control set points, has providing small reductions power and gas consumption.

Car Park lighting sensors and controllers continually calibrated to minimise unnecessary activation. The replacement of all car park standard fluorescent light to LED Lighting has been installed to car park levels.

Electric Vehicle Charging. The concept and benefits are being investigated to installing EV Chargers, possible benefits include contributing to corporate sustainability goals and reduce Greenhouse emissions and improve local air quality.

Recyclable Waste Management. Improving existing recycling methods to reduce environmental footprint identify further opportunities to implement improvements to existing waste management by working closely with the client to educate stakeholders including client staff, security, tenants, cleaners and visitors.

Indoor Environment Quality. 3 Pier Street indoor environment performance efficiency is achieved from the BMS systems provide monitoring and maintain good air quality daily. The management of mechanical services ensures only the most efficient air filters are cleaned or replaced to maintain the highest indoor air quality.

Sustainable Purchasing. The implementation of electronic work order system has minimised paper usage.

Wollaston Theological College

The following energy and water efficiency projects have been undertaken at Wollaston College and Conference Centre:

- Implementation of new sub meters and isolation valves have been installed to the residential houses to assist with water saving and recovery.
- There is a progressive plan to upgrade all hot waters systems across at this site which will result in less energy consumed and water wasted in the heating process.
- Consideration is being given for the upgrade of the air-conditioning systems to the meeting rooms to provide energy efficiency and reduced power costs.
- Decommissioning of surplus cool room machinery to address ageing infrastructure and repurpose for additional storage.

- Future upgrades of the existing irrigation system are being considered to design a more water and energy efficient system to replace ageing infrastructure.

Swan Valley Adventure Centre

A similar energy audit to that conducted at Wollaston has also been undertaken at Swan Valley and the feasibility of introducing solar PV systems (including the potential for a solar farm) is being investigated. Hot water systems are progressively being upgraded, with the intent to replace them all with energy efficient systems in the next few years. All lights are progressively being changed to LED lights. Water saving shower heads and taps are progressively being upgraded as an efficient alternative. Given this is a facility for approximately 300 overnight guests this is a substantial investment across the many showers and taps across the facility.

Parish Property

The following energy and water efficiency projects have been undertaken in Parish Properties:

- In September 2021, All Saints Church in the Parish of Bullcreek-Leeming replaced existing lighting and ceiling fans with energy efficient halogen globes in the parish rectory to provide to reduce future electricity to the parish.
- In September 2021, St Michael and All Angels Church in the Parish of Canning to install two a 13.5kw Tesla Powerwall batteries to the existing 15kW solar panel system to provide sustainable electricity to the adjoining parish buildings with funding obtained through the Federal Government's Powering Communities Grant program.
- In September 2021, St Lawrence church in the Parish of Dalkeith installed a 24 x 450kW solar panels with a 8.25kW three phase inverter with panel optimisers on the parish hall and admin roof as a sustainable source of electricity for the parish buildings.
- In October 2021, St Luke's church in the Parish of Gingin-Chittering upgraded their existing solar power system to increase their battery storage capacity from a 5kW to a 10kW system and increased solar PV panels from 1kW to 3kW with additional solar panels and an with the addition installed an additional 24 x 450kW solar panels with a 8.25kW three phase inverter with panel optimisers on the parish hall and admin roof as a sustainable source of electricity for the parish buildings.
- In November 2021, St Mary the Virgin church in the Parish of South Perth received grant funding through the Federal Government's Powering Communities Grant program to install 16 x 400kW solar panels with a 6.4kW three phase inverter and a 5kW battery module on the parish hall or church roof to supply the parish buildings with a sustainable source of electricity.

Every diocese which adopts this Canon undertakes to establish such procedures and process such as an environment commission, or similar body as are necessary to assist the diocese and its agencies to:

a) Give leadership to the church and its people in the way in which they can care for the environment

The Diocesan Office management team has been central in driving the environmental performance of the major commercial properties as well as assisting parishes with projects that improve the environmental credentials of the churches, rectories and halls. Diocesan Office also works with parishes in identifying and applying for potential sources of grants funding that may assist parishes install solar panels, water tanks and other energy saving devices.

The Diocesan website has recently been updated with extensive environmental sustainability resources, guidance and advice.

The EcoCare Commission was established by the Anglican EcoCare Statute (2006) and serves all parishes, schools, agencies and the broader Diocese in caring for God's Creation, which shows forth the Fifth Mark of Mission. Internal and legal considerations meant the Commission has been in abeyance in formal functioning throughout the reporting period. However, the essential work of the Commission in promoting the Fifth Mark of Mission has been overseen by its sister Commission, the Social Responsibilities Commission (SRC). The SRC has a membership drawn from clergy, laity, Formation Candidates, other people with a range of important skills which during this period were applied to the Protection of the Environment.

The SRC continued the work of the Commission including education, training, theological reflection and prophetic visioning on behalf of the diocese. The SRC also used EcoCare connections throughout the diocese to encourage parishes, schools and agencies to become more conscious of their impact on Creation and to take steps to lessen this impact.

The ongoing impact of the Pandemic and the budget constraints resulting from it has required the SRC to work mostly online in the last year.

Since the last report, several parishes continue with their own environmental groups and the SRC, acting on behalf of EcoCare, has been instrumental in providing them with current information, resources and new advocacy opportunities, as well as sharing the work they have been doing via social media.

The SRC stood in for EcoCare as a member of the WA Chapter of Australian Religious Response to Climate Change (ARRCC). As a peak body for a range of faiths' concern for Creation, ARRCC helps the SRC to function as an advocate to government and civil society on behalf of God's creation. Throughout the year, the SRC maintained EcoCare's membership and presence in secular environmental groups and initiatives, such as ReNew WA, to present a faith-based perspective.

b) Use the resources of God's creation appropriately and to consider and act responsibly about the effect of human activity on God's creation.

The annual Tree Planting Day was not able to be conducted in 2021 due to the limitations of budget and the Pandemic.

c) Facilitate and encourage the education of Church members and others about the need to care for the environment, use the resources of God's creation properly and act responsibly about the effect of human activity on God's creation.

During the reporting period the SRC, acting on behalf of EcoCare, produced two annual publications providing resources, referrals, information, theological reflections, prayers and liturgy. In addition, two 'Pew Sheets' on care for God's Creation were also produced. A 'Care for Creation' sermon was preached at St George's Cathedral during the Season of Creation and printed 'Care for Creation' resources were distributed throughout the diocese.

The SRC on behalf of EcoCare supported and promoted a range of ecumenical or secular events throughout the reporting period, including Earth Hour and Earth Day.

The Pandemic and budget constraints continues to mean the popular 'Sustainable September' resource for action, prayer, worship and liturgy is only available online. As an annual publication, 'Sustainable September' is aligned with the ecumenical 'Season of Creation' and includes a range of theological reflections, practical tips, resources, eco-Sermons and other material. During the September Season of Creation in 2021, the EcoCare Project Officer (guided by the SRC) liaised with several parishes and the Cathedral sharing the electronic resource and preaching materials on care for creation arising from the recognition that creation and humanity are indivisibly linked by act of God.

The other popular and widely shared resource, 'Plastic Free July' was produced by the SRC on behalf of EcoCare and made available online.

Yours sincerely



Keith Stephens
Diocesan Secretary

Thursday, 3rd March 2022

General Secretary
General Synod Office



Report – Protection of the Environment Canon

The Diocese of Tasmania directs attention to ESG considerations in the investments made on its behalf by the Trustees of the Diocese, and to this end has adopted an ethical investments policy which states, in part:

Positive screen

We seek to invest in companies which promote human welfare, dignity and respect, and the general good. Examples include companies which produce goods or services which enhance the health and welfare of individuals and communities, and companies which produce goods or services which preserve the environment.

Negative screen

Where practical, we avoid investing in companies whose products, services or practices cause or perpetuate injustice and suffering, infringe human rights or cause unacceptable damage to the natural environment. Industries included are armaments, gambling, thermal coal, unconventional oil and gas, tobacco manufacturing and pornography. The practical threshold will be no direct investment in securities or companies deriving substantial sales revenues (more than 10%) from these areas.

In the development of new buildings and the renovation of existing buildings, attention is paid to environmental and sustainability concerns.

James Oakley

General Manager/Registrar

A church for Tasmania, making disciples of Jesus.

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The Anglican Church of Australia

DIOCESE OF WANGARATTA

PO BOX 457
Wangaratta 3676

Office Phone (03) 5721 3484

Email: registrar@wangaratta-anglican.org.au

2 March 2022

General Synod of the Anglican Church of Australia
Suite 4
Level 5, 189 Kent Street
Sydney NSW 2000

REPORT – PROTECTION OF THE ENVIRONMENT CANON

The Diocese of Wangaratta have engaged in the following to support the protection of the environment canon;

1. Implementation of Zoom meetings with paperless documentation tabled at all meetings
2. Advocacy through articles in the Wangaratta Advocate
3. Communication of Government Grants associated with solar incentives
4. Encouragement of recycling and environmental programs

Kind Regards

Mrs Julie Torpey
Registrar

2nd March 2022

