



Anglican Diocese
of Adelaide

2025

SYNOD PAPERS



FOR THE FIRST SESSION OF
THE 46TH TRIENNIAL SYNOD
171ST ANNUAL SESSION

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Synod

Almighty and everliving God,
give wisdom and understanding,
to the members of the Synod of this Diocese of Adelaide.
Teach us in all things
to seek first your honour and glory.
May we perceive what is right
have courage to pursue it
and grace to accomplish it,
through Jesus Christ our Lord. **Amen.**

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Welcome to this 171st Annual Session of Synod 2025 and First Session of the 46th triennium. A special welcome is extended to new members of Synod.

Location

The 2025 session of Synod will occur in Hewitson Theatre @ Starplex, Trinity College, Gawler, located at the centre of the Trinity College Gawler, campus. **Please find a map overleaf.**

Please note that the venue is large and located on the 'ground floor' level with no stairs to access both STARplex or the Hewitson Theatre, where there are ramps throughout for ease of access.

Parking

The **map overleaf** shows the parking areas.

Synod attendees are requested to access the rear carpark via Greening Drive (Evanston Park), and fill the rear STARplex carpark, including adjacent to the Trinity Waldeck Oval, first.

There is also the main carpark, located on the Corner of Alexander Avenue & Trinity Drive, Evanston Park. There are 5 Wheelchair/Accessible carparks located close to the main entrance.

Catering

Lunch, Morning and Afternoon Tea will be provided on Saturday. Afternoon Tea will be provided on Sunday, if necessary.

Gluten Free and Vegetarian options will be available for lunch and for the morning/afternoon tea on the day, and do not need to be pre-ordered. Please ask at the food service area located at the rear of the Hewitson Theatre @ Starplex if you require assistance relating to gluten free and vegetarian options.

Please advise any other special dietary requirements to the Secretary of Synod by 8th October 2025.

Water

In the interests of the environment, please bring your own water bottle to fill up. There will be no bottled water provided.

Information

While attending Synod, if you have any questions about the site, please speak to the Synod Office staff at the Registration Desk in the Hewitson Theatre @ Starplex.

If you have specific queries in relation to Synod 2025, please do not hesitate to contact us at synod@adelaideanglicans.com

Joe Thorp
Secretary of Synod



TRINITY COLLEGE

School Maps 2021 STARplex



STARplex Site Map

Alexander Avenue Evanston South SA 5116

Enquiries: **Phone 8523 8124**

DIRECTORY

Hewitson Theatre.....	1
Swim Centre.....	2
Change Rooms.....	3
Fitness Centre.....	4
Flow Psychology.....	5
Reception.....	6
Crèche.....	7
STARstore.....	8
Cafè.....	9
Physio.....	10
Surgery.....	11
Hair Salon.....	12

Courts.....	13
Trinity College Foundation Office.....	14
Toilets.....	♿
Bus Stop.....	B
Bike Park.....	🚲
Drop off zone.....	🚗
Evacuation Assembly Point (front car park and Waldeck Oval behind STARplex).....	E
Pedestrian Access Gates.....	🚶
Vehicle Access Gates (additional parking for special events).....	🚗
Security Access Gates.....	🔑

Optional Lunch Area - Outside / Undercover



www.trinity.sa.edu.au



Order of Business

Friday 17 October – Sunday 19 October 2025

The First Annual Session of the Forty Sixth Triennial Synod

171st Annual Session

The Synod of the Diocese of Adelaide of the Anglican Church of Australia Inc.

Please note that the order of the Notice Paper will not be varied by the President, The Most Rev'd Geoffrey Smith without good reason.

If a matter is not concluded when the President declares a break, that matter will be resumed after the break.

FRIDAY, 7:00pm Synod Eucharist, St Peter's Cathedral, North Adelaide
17 OCTOBER

SATURDAY, Hewitson Theatre @ Starplex, Trinity College, Gawler
18 OCTOBER

8:00am Registration Opens

9:00am Morning Prayer

9.20am Anglican Identity at Trinity College

9.40am President's Address

10.15am Morning Tea

10.45am Welcome and Procedural Motions

10:50am AGM The Synod of the Diocese of Adelaide of the Anglican Church of Australia Inc

11.00am VOTING BEGINS

11.00am **Conference – Aboriginal Ministry Fund**

12:30pm Lunch

1:15pm Annual General Meeting: AnglicareSA Ltd

1.45pm Conference – Faithfulness in Service

2.45pm Afternoon Tea

3.05pm VOTING CONCLUDES

3.05pm Business Session:

Call for Motions without Notice

Call Over the Notice Paper

Legislation

5.50pm Evening Prayer

6:00pm Synod adjourns



**SUNDAY,
19 OCTOBER**

Hewitson Theatre @ Starplex, Trinity College, Gawler

- 12.30pm Registration Opens
1.30pm Order of the Day: Motion Open Discussion
Business Session:
Motions
3.30 pm Afternoon Tea
4.00 pm Business Session
5.50 pm Evening Prayer
6.00 pm Synod close

1. Morning Prayer
2. Anglican Identity at Trinity College
3. Welcome and President's Address by the President, The Most Reverend Geoffrey Smith – Archbishop of Adelaide.

4. **PROCEDURAL MOTION**

Moved by Mr Joe Thorp, Secretary of Synod

Seconded by The Venerable Jo Smith

This Synod welcomes observers:

- The Observers from the Diocese of Willochra (The Rev'd Sarah Wiles and Mrs Rosemary O'Leary, Mr Gavin Tyndale) and the Diocese of The Murray (The Rev'd David Patterson, The Rev'd Rebecca Newell, Mr Richard Earley);
- The Observer from the Emmanuel Tamil Community, Parish of Lockleys;
- The Observers from MarThoma Church, Adelaide;
- Mrs Katerina Andrushenko, Diocesan Finance Manager;
- Mr Blaine Fitzgerald, Head Anglican Funds Management (AFM);
- Delegates from Kooyoora;
- Mrs Susan McLeod, Senior Chaplain;
- Ms Sharon Lockwood, Survivor Advocate;
- Ms Caralyn Lammas, Co-ordinator of Education Programs, St Barnabas College;
- Members of the Property, Finance and Resource Committee (PFRC) who are not members of Synod;
- ABM Key Relationship Manager, Ms Megan Schwarz;
- Members of the Diocesan Risk & Audit Committee who are not members of Synod;
- Members of the Drafting Committee who are not members of Synod;
- Mr Grant Reubenicht CEO, Directors of the Board of AnglicareSA Ltd & AnglicareSA Housing Ltd who are not members of Synod;
- Lay Cathedral Chapter Canons, who are not members of Synod
- Ms Angela Hazebroek AM, Conference Facilitator;
- Table Convenors who are not members of Synod;
- Mr Nick Hatley, Head of Trinity College;



- Lay Chaplains who are not members of Synod; and
 - Ordinands;
- and accords them a seat on the floor of Synod with the right to speak but not to vote or move or second motions.

5. PROCEDURAL MOTION

Moved by Mr Joe Thorp, Secretary of Synod

Seconded by The Venerable Jo Smith

That so much of Standing Orders be suspended to allow for the timetable of Synod to be as outlined on the Notice Paper and the tabling of Open Session Contributions.

6. The President announces the appointment of the Synod Minutes Secretaries and Scrutineers.
7. The President tables the register of members of the Synod, announces the procedure for recording attendance, and welcomes members new to this session.
8. The President tables the names of those members whom he has excused from attendance and tables the register of alternate lay members of Synod.
9. The Secretary of Synod explains matters of procedure, voting and personal comfort.

10. APPOINTMENT TO CHAIR OF COMMITTEES

Moved by Mr Joe Thorp, Secretary of Synod

Seconded by The Venerable Andrew Mintern

That Ms Katherine Dellit be appointed Chair of Committees for this session of Synod.

Order of the Day – The Synod of the Diocese of Adelaide of the Anglican Church of Australia Incorporated Annual General Meeting – 10:50 am Saturday 18 October 2025

11. The President tables the parochial statistics and “Reports and Accounts for Synod 2025”, containing the following Annual and Special Reports and Accounts, previously distributed.

Members of Synod	Clergy & Lay Representatives
Diocesan Reports	Diocesan Council Report to Synod
	Secretary of Synod Report
	Property Finance & Resource Committee
	Diocesan Risk and Audit Committee
	Anglican Funds Management
	St Barnabas College
	Formation & Ministry Discernment
	Chaplaincy
	Annual Financial Accounts
	ACNC – Annual Information Statement
	Assessment Acquittal Report



Parish Ministry	Adelaide Area Deanery incl St Peter's Cathedral
	Eastern Suburbs Area Deanery
	Gawler Area Deanery
	South Eastern Area Deanery
	South Western Area Deanery
	Western Suburbs Area Deanery
Anglican Societies	Girls' Friendly Society in SA Inc
	Mothers' Union Australia – Diocese of Adelaide
Anglican Entities	AnglicareSA Ltd
	Leigh Trust
Anglican Networks	Anglican Ecumenical Network
	Domestic & Family Violence Working Group
	Anglican Creation Care Network
Anglican Schools	Schools Chaplaincy
	Pedare Christian College
	Pulteney Grammar School
	St Andrew's School
	St Columba College
	Walford Anglican School for Girls
Partner Organisations	Anglican Board of Mission
	Bush Church Aid Society
	Church Missionary Society SA/NT
	Engage Work Faith
	Evangelical Fellowship in the Anglican Communion

12. FINANCE

A presentation by Mrs Katerina Andrushenko, Finance Manager & Mr Joe Thorp, Registrar and Secretary of Synod.

12.1 Moved by Mr Kevin Stracey

Seconded by Mr Joe Thorp, Secretary of Synod

That Synod receives the Financial Statement for the year ended 30 June 2025 and the Synod Operations Finance Report for the year ended 30 June 2025 as dispatched with the Notice Paper.

12.2 Moved by Mr Kevin Stracey

Seconded by Mr Joe Thorp, Secretary of Synod

That Synod adopts the Synod Operations budget for the year ending 30 June 2026 as dispatched with the Notice Paper.

ASSESSMENT

12.3 Moved by Mr Kevin Stracey

Seconded by Mr Joe Thorp, Secretary of Synod

That Synod adopts the estimate of Diocesan Expenses for the 2026 year and the rate of assessment of 14.0% of assessable income for the 2026 year.



13. **Order of the Day – Conference Aboriginal Ministry Fund – 11.00 am Saturday, 18 October 2025**

14. **Order of the Day – Conference Faithfulness In Service – 1.45 pm Saturday, 18 October 2025**

15. VOTE OF THANKS FOR THE CONFERENCES

Moved by Dr Linda Dillon

Seconded by Mr Lachlan Graham

This Synod gives thanks to God for the organisation and conduct of these Synod conferences by Angela Hazebroek OAM and the volunteer table facilitators.

BUSINESS SESSION

16. **Motions without notice, Petitions & Questions**

The President calls for any motions without notice, Petitions & Questions.

17. **The President calls over the Notice Paper.**

Any member of Synod (except the member in whose name the motion stands) may call “Object” if they wish the matter to be debated. In the absence of any such objection, the motion will be regarded as formal and will be put forthwith without amendment or debate.

LEGISLATION

18. CONSTITUTION

Moved by Mr Joe Thorp, Secretary of Synod

Seconded by Ms Emma Riggs

This Synod agrees in principle to a Measure to amend the Constitution.

19. CONTINUING MINISTRY EDUCATION ORDINANCE 2003

Moved by Mr Joe Thorp, Secretary of Synod

Seconded by Ms Kat Pugh

This Synod agrees in principle to a Measure to repeal the Continuing Ministry Education Ordinance 2003.

MOTIONS

20. FAITHFULNESS IN SERVICE

Moved by Ms Katherine Dellit

Seconded by Mr Joe Thorp, Secretary of Synod

This Synod approves the amended Diocesan Code of Conduct “Faithfulness in Service 2025” as set out in the notice Paper



21. ESTABLISHMENT OF AN ABORIGINAL MINISTRY FUND

Moved by The Rev'd Canon William Deng

Seconded by The Right Rev'd Sophie Relf-Christopher

That this Synod:

1. acknowledges the historical reality that the Anglican Church in this Diocese meets, ministers, and benefits from land originally appropriated from Aboriginal peoples, and affirms the moral and spiritual responsibility to contribute to healing and reconciliation;
2. notes the reflections of Archbishop Geoff in his 2024 Synod address, highlighting the need for meaningful action in reconciliation, particularly through land and funding;
3. commends the work of Anglicans for Makarrata, Anglicare SA, and the Reconciliation Working Group in advancing understanding, consultation, education, and leadership in reconciliation efforts;
4. notes the re-energising by Diocesan Council of the Reconciliation Action Plan (RAP) Steering Group and affirms its importance;
5. acknowledges the work of the Steering Group in developing the discussion paper for this Synod; and gives thanks to God for the constructive discussions at this Synod;
6. supports the establishment of an Aboriginal Ministry Fund, to be resourced by allocating 15% of proceeds from future sales of Synod Trust Property, alongside voluntary contributions from parishes, ministry units, and individuals;
7. notes that the shape and governance of Aboriginal ministry initiatives funded through this mechanism will be developed & determined by the Archbishop with the concurrence of Diocesan Council following appropriate consultation with relevant communities;
8. encourages all parts of the Diocese to consider how they might contribute to this Fund, financially or otherwise, as a tangible expression of commitment to reconciliation and reparation; and
9. requests Diocesan Council consider relevant changes to Ordinances and policies for consideration by Synod.

Order of the Day - 1.30pm Sunday 19 October 2025 - Open Discussion Motion 22

22. OPEN DISCUSSION

Moved by Mrs Vivien Bleby

Seconded by Mr Joe Thorp, Secretary of Synod

This Synod notes the contributions to Open Discussion as set out in the Supplementary Notice Paper

23. GAZA CONFLICT & AUSTRALIAN MILITARY SUPPLIES

Moved by Mr Stephen Bourne

Seconded by The Rev'd Ali Wurm

This Synod, noting that:

- a) the ongoing conflict in Gaza has resulted in unprecedented civilian casualties and humanitarian suffering, including the deaths of children, families, and non-combatants;
- b) Australia continues to supply critical military components, including bomb bay doors and pilot visor parts for F-35 fighter jets that are being used in current military



- operations over Gaza;
- c) there is a disconnect between Australia's diplomatic statements expressing concern about the humanitarian situation in Gaza and its continued provision of these military components; and
 - d) our Christian faith compels us to speak out against actions that cause harm to innocent civilians and to advocate for the protection of human life and dignity;
- calls on the Australian Government to:
- A. prohibit the supply of military equipment (including parts and components that may facilitate military activities) to Israel; and
 - B. continue to use its influence in international quarters through diplomatic and other means to:
 - 1. promote an immediate and permanent cessation of Israeli military operations in Gaza;
 - 2. in conjunction with the United Nations, humanitarian organisations, and the international community, support the increased deployment of humanitarian aid to Gaza;
 - 3. ensure that humanitarian aid can immediately enter Gaza without hindrance or intrusion by Israeli authorities or risk to the safety of aid workers; and
 - 4. support the prosecution of violations of international law regarding the conflict in Gaza;

Further resolves to:

- C. request the Archbishop to communicate this motion to the Prime Minister of Australia, expressing the Diocese's great concern about Australia's continued supply of military components used by Israel while civilian casualties mount in Gaza;
- D. encourage continued advocacy by our Government for the rights and dignity of people in every country; and
- E. hopes and prays that the people of Israel and the people of Palestine can live in peace, safety and freedom.

24. ANGLICAN BOARD OF MISSION – 175th ANNIVERSARY

Moved by The Rev'd Paul Davenport

Seconded by The Rev'd Tracey Gracey

That this Synod:

- 1. rejoices with the Anglican Board of Mission (ABM) as it celebrates its 175th Anniversary of serving God's mission, on the 29th of October 2025;
- 2. acknowledges with gratitude the involvement of this diocese in this service, remembering those who have worked for God's love, hope and justice as staff, and volunteers, in Australia and abroad. We particularly honour the deep commitment of the ABM Diocesan Committee and the ABM Auxiliary over many years;
- 3. encourages participation in the 175th anniversary events organised by the ABM;
- 4. gives thanks for the gifts and prayers offered by this diocese over many years; and
- 5. encourages the Diocese and its member faith communities to financially and prayerfully support the ABM in the years ahead.



25. CLIMATE CHANGE & FOSSIL FUEL DEPENDENCY

Moved by Mr Stephen Bourne

Seconded by The Rev'd Ali Wurm

This Synod, noting that:

- a) climate change represents one of the greatest moral challenges of our time, especially affecting the world's most vulnerable populations;
- b) recent extreme weather events in Australia, including unprecedented cyclones, coral bleaching, and bushfires, demonstrate the urgent reality of climate impacts for Australia as much as for the rest of the World;
- c) current Australian climate policies rely heavily on unproven carbon capture technologies and low-integrity carbon offsets while the Australian Government continues to approve new fossil fuel projects;
- d) Australia's greenhouse gas emissions continue to increase despite government claims of progress toward emission reduction targets;
- e) the scientific consensus indicates that limiting global warming to 1.5°C requires immediate and substantial reductions in fossil fuel use, not merely offsetting future emissions;
- f) the Paris Agreement commits Australia to achieving carbon neutrality by 2050, but current fossil fuel expansion plans are inconsistent with this commitment and the commitment is unlikely to be achieved;
- g) our Christian calling compels us to speak out strongly for justice and the protection of creation for future generations;

calls on the Australian Government to:

- A. immediately cease granting approval for new fossil fuel extraction projects;
- B. implement policies that rapidly transition Australia away from fossil fuel dependency;
- C. prioritise genuine emission reductions measures over reliance on unproven carbon capture technologies and unproven offset schemes;
- D. strengthen Australia's 2030 emission reduction targets to align with evidence-based climate science recommendations;
- E. recognise its moral obligation to protect Australia's unique ecosystems, including the Great Barrier Reef and other World Heritage areas, from further climate-related destruction; and
- F. implement policies that ensure a fair and compassionate transition process for workers and communities currently dependent on fossil fuel industries; and

Further resolves to:

- G. request the Archbishop to communicate this motion to the Prime Minister of Australia, expressing the Diocese's great concern about the continued expansion of fossil fuel projects and Australia's inadequate response to the climate emergency.

26. THE PRESIDENT'S ADDRESS

Moved by The Venerable Andrea McDougall

Seconded by Ms Ann Nadge

This Synod thanks the President for his address.

27. MOTIONS WITHOUT NOTICE



Anglican Diocese
of Adelaide



28. VOTE OF THANKS FOR SYNOD ARRANGEMENTS

Moved by The Rev'd Stephen Bloor

Seconded by The Rev'd Canon Jenny Wilson

29. **CLOSING WORSHIP**

NOTICE OF ANNUAL GENERAL MEETING

Notice is hereby given of the 12th Annual General Meeting of Anglicare SA Ltd. ACN 169 715 762 ("the Company")

DATE: Saturday, 18 October 2025
TIME: 1:15pm
LOCATION: Starplex Trinity College Gawler
18/20 Alexander Avenue
Evanston Park
SA 5116

Anglicare SA Ltd.
ABN 69 187 578 153
ACN 169 715 762
159 Port Road
Hindmarsh SA 5007
P: 08 8305 9200
F: 08 8305 9211
admin@anglicaresa.com.au
www.anglicaresa.com.au

At the meeting, Members will have the opportunity to:

- ask questions about operations and finances of AnglicareSA
- speak about any items on the agenda
- vote on any resolutions proposed.

At the meeting, Members will be asked to vote to:

- confirm the minutes of the Annual General Meeting held 19 October 2024
- exercise their power to appoint Board Members pursuant to clause 22 of the Constitution
- receive the Annual Report of the Board for the year ended 30 June 2025
- receive the Financial Statements for the year ended 30 June 2025
- receive the Auditor's Report for the year ended 30 June 2025
- appoint an Auditor for the next 12 months.

Agenda and papers are available now, and the Board Member Election pack, Annual Report and Audited Financial Statements will be made available on 10 October 2025 following approval by the AnglicareSA Ltd Board.

Visit our AGM website: anglicaresa.com.au/agm2025

We have set a password to restrict access to certain documents. When prompted, use the password below to open them.

Password: ASXYZ2025

On behalf of the Board



Tim Sarah

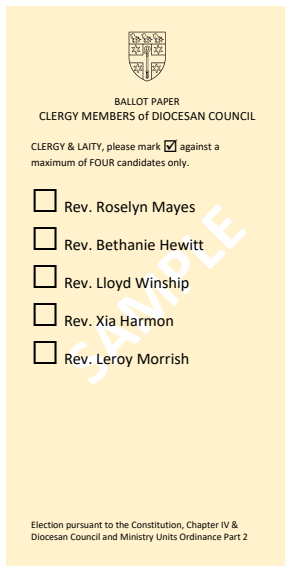
Chair of the Board
26 September 2025

How to cast a Ballot

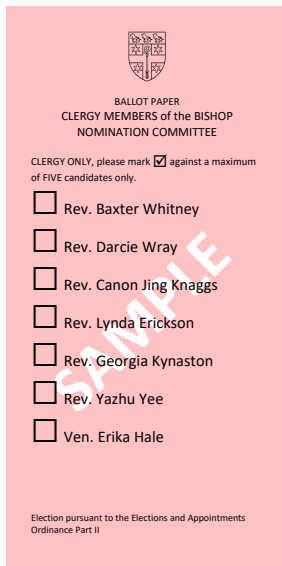
The 2025 Annual Session of Synod is an Election Synod. A secret ballot of Members of Synod will be conducted during the Saturday Business Session for various offices and positions, according to the process specified in the [Elections and Appointments Ordinance 1980](#).

Information about those standing for election will be published at <https://adelaideanglicans.com/synod-gatherings/synod-2025/> as soon as practicable following the closure of nominations and will also be provided in the Supplementary Papers provided at the Saturday Business Session.

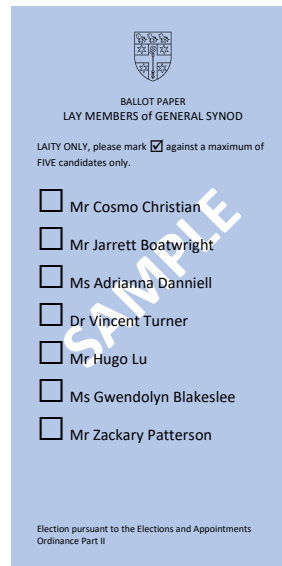
At Registration on Saturday, you will be provided with a ballot paper pack according to whether you are CLERGY or LAITY. Ballot Papers will include YELLOW where CLERGY AND LAITY may vote; RED where ONLY CLERGY may vote and BLUE where ONLY LAITY may vote.



YELLOW Ballot Paper
Both CLERGY & LAITY may vote

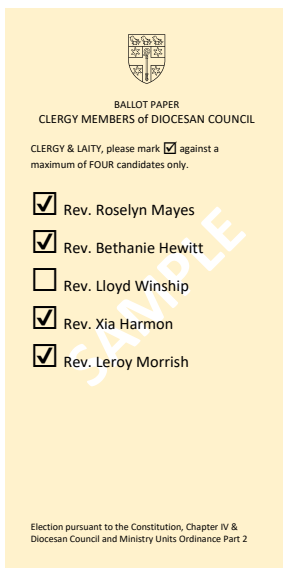


PINK Ballot Paper
ONLY CLERGY may vote

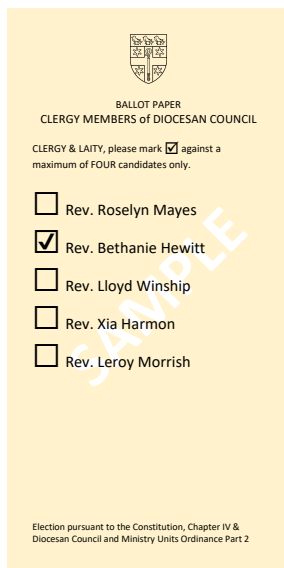


BLUE Ballot Paper
ONLY LAITY may vote

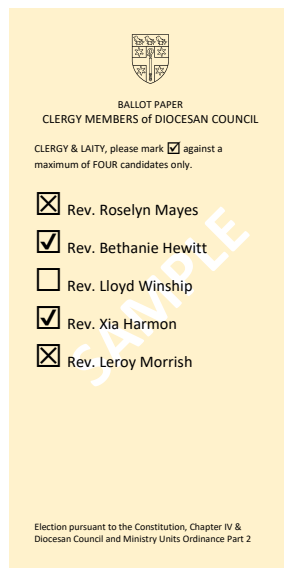
Please vote according to the instructions on each Ballot Paper. Scrutineers will determine whether the “voter’s intent is clear?” Some examples of clear intent and unclear or ambiguous voting intention are shown below:



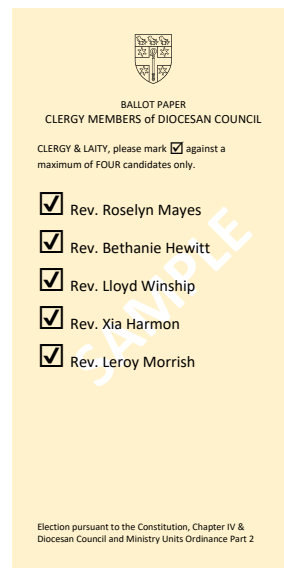
Clear marks against the maximum number of candidates.



A clear mark against a candidate. You don’t need to vote for the *maximum* number.



Two types of marks and a blank box. Unclear if this is a vote for four candidates or two.



Maximum votes exceeded (five instead of four). The entire ballot paper is invalid.

If you require assistance, please see the Administration Desk at the side of the Synod Hall or seek out Diocesan Office staff who are wearing Yellow Lanyards.

An Electronic Voting System at Synod

This year Synod will be using Vero Voting for some of the resolutions and motions placed before the Synod. To enable this, you must bring your own smart device (smart phone, Wi-Fi enabled tablet or laptop) that can access a website on the internet. You will need to have this with you each day of Synod so that you can log in to vote.

If you do not have access to a smart phone, tablet or lap top computer please advise us at synod@adelaideanglicans.com by **Monday 13 October 2025** so that an alternative arrangement can be made for you.

On the Saturday and Sunday mornings of Synod, each registered Synod delegate will receive a text message or an email with a unique voting link for each day which will log you in automatically as well as a Username and Pin if you prefer to log in manually. This link will be the avenue to participate in the voting during the sessions.

Amendments to the *Standing Orders Ordinance* came into effect in October 2022. These provide that:

“2A. (1) The President may, after consultation with the Diocesan Council, determine, in relation to a session of Synod, any of the following:

- (f) even if the session is to be conducted at a meeting held at a place with all of the participating members of the Synod being physically present – that voting on any question or motion to be determined at the session will be conducted electronically in a manner (and using such technology) determined or approved by the President after consultation with the Diocesan Council;...”

Following consultation with Diocesan Council at its meeting in September 2023 the President has determined that electronic voting would take place in the following circumstances:

On all matters involving a vote by Orders – s18(4) *Constitution* and s28 *Standing Orders Ordinance 1980*

1. On matters where a vote on voices is unclear or where a request is made for a formal count- s28 *Standing Orders Ordinance*
2. Electronic voting would not be utilised for counting votes cast under the *Elections and Appointments Ordinance*.

This is consistent with the practice since 2013.

If any technical voting issues are experienced during the Synod, there will be volunteers in the main auditorium that can assist.

We ask that all Synod delegates bring charging devices to Synod each day. Charging stations will be available to use in the main auditorium. Instructions and training will be provided to delegates following registration.



Vero Voting Guide

The Vero Voting Portal

The Vero Voting Portal operates in a web browser. It is not an APP.

Ensure your browser is compatible – Vero Voting supports the latest versions of Chrome, Safari, Firefox, and Edge; Go to whatismybrowser.com if you are unsure.

Access to the Vero Voting Portal

Each Synod member has received an email with a link to the Voting Portal and this User Guide. On opening the email you will be asked to register one time only. You will also have received an SMS link to the Voting Portal. You have the choice whether to access the Voting Portal by email on your laptop or SMS on your phone.

How to Login

Click on your unique link as supplied in either the **email or SMS** from Vero Voting and you will be taken directly to the Vero Voting portal in a new browser window. Please **DO NOT SHARE THIS LINK** as this is your unique link.

Only one vote can be registered from this link.

QUESTION FOR SYNOD

1) Diocesan Church Attendance
Submitted by: The Rev'd Mike Russell – Magill

Could the Synod please be provided with a brief summary on the changes in church attendance across the Diocese over the following periods:

1. The past 10 years
2. The past year

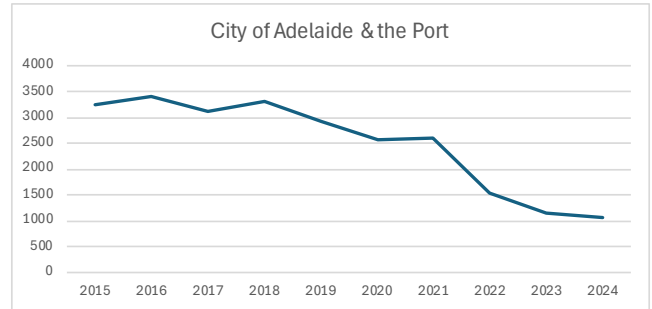
Could the summary please present aggregate data in a manner that ensures no individual parish is identifiable, but gives insight at more than just a Diocesan-wide level, perhaps including data for the different archdeaconries.

Answer:

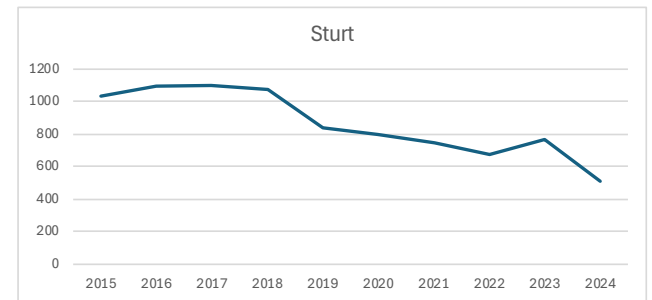
- a) See Attached report

Changes in church attendance

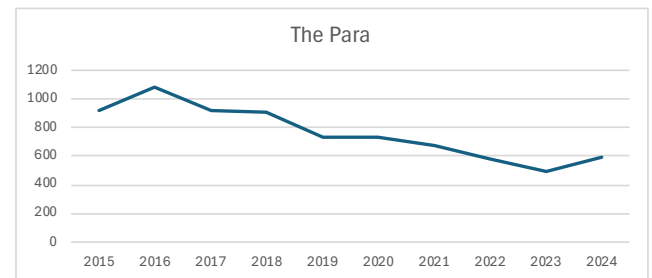
Year	Average Worshippers	Archdeacon Region
		City of Adelaide & the Port
2015	3260	
2016	3405	
2017	3116	
2018	3301	
2019	2930	
2020	2579	
2021	2591	
2022	1543	
2023	1158	
2024	1063	(Note does not include Cathedral)



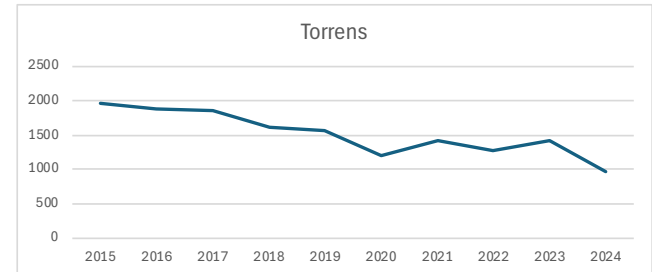
Year	Average Worshippers	Archdeacon Region
		Sturt
2015	1039	
2016	1098	
2017	1100	
2018	1071	
2019	836	
2020	798	
2021	747	
2022	680	
2023	769	
2024	511	



Year	Average Worshippers	Archdeacon Region
		The Para
2015	914	
2016	1082	
2017	915	
2018	902	
2019	736	
2020	730	
2021	673	
2022	584	
2023	493	
2024	593	



Year	Average Worshippers	Archdeacon Region
		Torrens
2015	1965	
2016	1886	
2017	1857	
2018	1617	
2019	1561	
2020	1211	
2021	1417	
2022	1270	
2023	1414	
2024	971	





Anglican Diocese
of Adelaide

Synod Operations Finance Report

The consolidated annual accounts may be found in the Reports & Accounts Book. This report details the Synod Operations component of the Synod consolidated financial statements for the year ended 30 June 2025. Transactions relating to Anglican Funds Management, Trust Funds, and The See are only included to the extent of income received and grants paid by Synod Operations.

For the year ended 30 June 2025, Synod Operations recorded an operating surplus of \$319k, a positive variance against the budgeted position. After allowing for redress settlements of \$1,366k, a net deficit of \$1,047k was recorded.

The 2026 budget was approved by Diocesan Council at its meeting in June 2025 and is provided to Synod to assist with the setting of the assessment rate for the 2026 year.

SYNOD OPERATIONS				\$'000
Description	Actual 2024	Budget 2025	Actual 2025	Budget 2026
Income				
Assessment	1,252	1,075	1,292	1,129
Investment Income	755	849	958	1,215
Anglican Funds Management	750	750	750	900
Grant Income Leigh Trust	838	827	853	934
Total Income	3,595	3,501	3,853	4,178
Less Grants Paid The SEE	(100)	(122)	(204)	(287)
Less Grants Paid Cathedral	(80)	-	-	-
Net Synod Operations Income	3,415	3,379	3,649	3,891
Finance cost	-	-	-	(151)
Bishops Office including SBC	(1,405)	(1,616)	(1,409)	(1,771)
Corporate	(1,405)	(1,342)	(1,475)	(1,574)
Safe ministry and wellbeing	(444)	(445)	(446)	(571)
Total Funding Required	(3,254)	(3,403)	(3,330)	(4,067)
Operating Surplus /(Deficit)	161	(24)	319	(176)
Less Settlements	(290)	-	(1,366)	-
Net Surplus / (Deficit)	(129)	(24)	(1,047)	(176)

2024 Actual to 2025 Actual variances:

The Operating Loss is \$1,047k after accounting for critical incidents payments, which are the highest in the last few years.

The Bishop's office, including SBC, achieved results equivalent to those of last year and remained under budget, primarily due to a \$175k savings from chaplaincy staffing vacancies and \$113k in savings from SBC operations.

Corporate spending in 2025 reflects minor increases in occupancy costs.

2026 Budget

A conservative approach has been taken for the 2025 budget, with a deficit of \$176k. This is due to the financing cost estimated at around \$151k based on an overdraft to meet the costs of redress settlements in 2025 and additional positions, offset by higher earnings from Anglican Funds Management.

Assessment

Assessment rate is budgeted to remain 14%.

Investment Income

The new distribution rate approved by AFM is 7.4c per Unit (2025: 7.7c per Unit), which is lower than last year. This reduction is intended to protect the Endowment fund's capital and will accordingly reduce the income from investments.

Grant Income

Grant income received from Anglican Funds Management is budgeted at \$900k. This increase aligns with the Business Growth Plan approved by Diocesan Council.

Following determinations of the Leigh Trust, we expect increased grant funding and have set a budget of \$934k.

Anglicare SA Support

Continues for \$30k St Barnabas and senior chaplain, 50%.

Settlements

Following the trend of previous years, no allowance has been made in the budget for critical incidents or National Redress Scheme settlements to be paid in 2025/26. The Synod will continue to encounter these settlements in the coming years.

Stipends and Salaries

Staffing costs are budgeted to increase from 3%. Superannuation Guarantee Charge increases 0.5% for salaried staff.

Additional Costs 2026

A newly created position for Families, Children, and Youth Ministry Facilitator has been created. The Synod underwrites the Kangaroo Island Minister up to FTE 0.4. This amount would be offset if the commitment at Synod to donate to the Kangaroo Island Ministry Fund were honoured.

Given the vacancy in The See, Diocesan Council has determined to retain the position Archdeacon Assisting the Archbishop for twelve months from 1 November 2025. The funding for that position was provided by the General Synod Primate Allowance which ends on 31 October 2025.

The Synod was anticipating a capital injection into its Endowment Fund of approximately \$5m in 2026 from the sale of surplus property. Diocesan Council has instead ringfenced that capital into a new Ministry Training Fund, with earnings to be deployed to support scholarships to SBC and funding support for curacies.

Chaplaincy

The net cost to the Synod is \$363k pa. We provide the State Government's health network with 4.0 FTE chaplains and receive income of only 16% of the cost of that provision.

St Barnabas College

The total cost to the Synod for the operations of St Barnabas College is \$813k. This includes the academic programs as well as the cost of the Learning Community and the Co-ordinator of Discernment and Formation.



Contemplative Dialogue Guidelines for Participants at Synod 2025

The structure of Synod 2025 will reflect the theme from last year: the people of God discerning the direction in which God is leading us. Where possible, the Synod will discuss matters in small groups to ensure everyone has an opportunity to contribute, hear and be heard. Synod members and observers will be allocated to tables.

Synod Design

- Legislation will be dealt with in the usual way.
- At the discretion of the President, substantive motions will be dealt with by the mover and seconder speaking, the President moving Synod into Conference, a brief table discussion of 10 to 15 minutes, followed by going to a vote.
- There will be two planned conference topics:
 1. Report back from the Aboriginal reparation and ministry task group, established by Synod in 2024
 2. A discussion on the proposed changes to Faithfulness in Service
- Conferences will use the Contemplative Dialogue practice focused on the suggested questions:
 - How strongly do you feel about this topic?
 - What is the level of agreement with the recommendations/ propositions?
 - What would help those participants who don't agree with the recommendations/ propositions to feel more comfortable?
- There will be no feedback from facilitators/groups during or after the Conferences.
- The purpose is to enable a sharing of views and participation by all members of Synod.

About Contemplative Dialogue

- Contemplative Dialogue is about engaging meaningful conversations that are rooted in **deep receptive listening**.
- In this type of dialogue, you do not take your own position as final, but instead relax your grip on certainty and **listen to the possibilities** that surface from being in relationship with others.
- Throughout the process you are invited **to become aware of the WE space that is created through our presence together** and make that space conscious and sacred.
- Ask: What is the meaning unfolding among us that is shared by some of us? What new possibilities are rising? **We are not seeking consensus. We are seeking to hold different views with respect.**

Guidelines for Contemplative Dialogue Practice

Speaking

- **Speak briefly**, use an economy of words, share the distilled version of your thought in no more than a few sentences, **share what matters**
- **Avoid** sharing past knowledge, quoting something you have read, giving an automatic rapid response, using long involved thought patterns/ stories/ examples, **overcontributing or under-contributing**.
- **Pay attention to what has deep meaning for you**. Speak of what matters most to you.
- Hold your own understandings lightly, tentatively; **if in a conversation you say what you already know, the new cannot come**.
- **Speak slowly** from an inner attitude of quiet contemplation
- Move slowly through the dialogue, **allowing for silence after a person speaks**

Listening

- As you listen, **look at the person who is speaking**
- **Listen without thinking about what you will say**, letting your next thoughts emerge from the silence
- Allow what another has said to stimulate your thinking to **build bridges of connection in the circle to create shared meaning**
- **Keep spacious hospitality** to explore differences.



Discussion Paper – Aboriginal Ministry Fund

Background

At the 170th annual session of Synod in 2024, Archbishop Geoff reflected on reconciliation and offered some thoughts about possible directions; Synod responded with a motion which led to this resolution:

"That this Synod directs Diocesan Council to create a strategy to set aside 15% of future sales of Synod Trust Property for Aboriginal reparation and ministry and to bring a proposal to Synod 2025."

Moved by: Bishop Chris McLeod

Seconded by: The Rev'd Canon William Deng

Following the session of Synod, Diocesan Council established a working group, convened by Kat Pugh, to consider the resolution, and bring forward a discussion paper for consideration by Diocesan Council.

Diocesan Council has endorsed this discussion paper for consideration by Synod members, and the wider diocese, ahead of what is expected to be a conference discussion at Synod.

The President's Address

In his address to the 170th Annual Session of Synod in October 2024 Archbishop Geoff said:

"Reconciliation

At the start of this address, I acknowledged that we meet on the land of the Kaurna people. I have done that in each of the addresses I have given as President of the Synod since my first in 2017. Basically, I have done a cut and paste from one year to the next. Each year my acknowledgement has included these words: 'we continue to seek and pray for reconciliation'. While that is true, in terms of action we seem to be a bit stuck at the moment.

The question is, what can we do that is meaningful?

It is important that we continue to acknowledge the historical fact that we meet and live on, use and profit from land that originally was appropriated by settlers. That's not to make anyone feel guilty. It's just reality, and should be remembered.

Over the past month or so I have been reading excerpts from a couple of very old books. The first is 47 Years of Clerical Life in South Australia by the Reverend E.K. Miller published in 1895; and the second is Augustus Short: First Bishop of Adelaide. A chapter of colonial church history, edited by Fred T. Whittington and published in 1887.

Both of these histories speak of the engagement of the Anglican church with Aboriginal people; both books are 'of their time'; both are by 'church people'; both include information about the positive attempts of church people to care for Aboriginal people in South Australia; and both make it very clear that the Aboriginal people who had been here when the settlers arrived were quite quickly alienated from their former life as the newcomers settled and took over land for housing, industry, agriculture, and administration.

Land was appropriated without payment to those who originally had use and care of it. Our buildings across the Diocese are built on that land, so maybe land is a key to us moving forward in reconciliation.

A few weeks ago I, along with the Archbishops of Melbourne, Brisbane, and Perth and a representative of the Archbishop of Sydney met with NATSIAC, the National Aboriginal and Torres Strait Islander Anglican Council at the invitation of the chair of the Council, to hear from the members of NATSIAC about the priorities they have for Aboriginal and Torres Strait islander ministry within the context of the Anglican church of Australia.

What was very clear is that their view is that funding for this ministry is lacking, and very important. They believe funding for a full-time aboriginal bishop, and funding for appropriate administrative support to enable NATSIAC to function properly is of prime importance.

The General Synod does have an endowment fund for Indigenous ministry, but it is not large enough to provide anything like what is needed. As an aside, Bishop Chris the current part-time national Aboriginal bishop has told me he does not want the role full time, so the full-time funding would be for his successor.

As we consider further steps in reconciliation, I do wonder whether the need for funding and land might go together.

I am aware that the Diocese of Melbourne as part of its Sale of Property policy includes a provision that 15% of the proceeds of property sales go to an indigenous fund, and I wonder whether we should consider something like that as a real acknowledgement in more than words, of the historical reality of our land. The money could be added to the General Synod endowment fund to build it up or be used for local indigenous ministry.

Using a percentage of property sale proceeds in this way might be a tangible acknowledgement of history and contribute to a more positive future.

It is important that if we did something like this, we didn't see that as reconciliation 'done and dusted', but rather one step on a continuing journey."

Acknowledging our past

As Archbishop Geoff points out "*...it is important that we continue to acknowledge the historical fact that we meet and live on, use and profit from land that originally was appropriated by settlers. That's not to make anyone feel guilty. It's just reality and should be remembered.*"

Reparation in the broader context of colonisation and dispossession is not about legal liability, but about a moral and spiritual responsibility to acknowledge harm and contribute to healing.

Reparation refers to actions taken to acknowledge and address historical injustices. In the context of the Anglican Church in Adelaide, reparation might meaningfully include:

- Recognition of dispossession of Aboriginal peoples from their lands.
- Support for cultural renewal and healing, by including language, ceremony, and community leadership.
- Investment in Aboriginal ministry, which may serve both spiritual and social purposes.

Whilst we as a Synod can begin to discern what this looks like, the true shape of the reparation, and of the ministry, can only be realised in consultation with the wider community and with good representation of Aboriginal leaders. To that end the reconciliation action plan is a vital and important step.

Developing a Reconciliation Action Plan

There has been some very worthwhile work by the Anglicans for Makarrata network and others over the past several years in developing understanding, consulting, learning, teaching and sharing. That work has led, amongst other things, to the development of a draft Reconciliation Action Plan (RAP).

Unfortunately, that development stalled after the first draft was referred to Reconciliation Australia. A dedicated governance group, with appropriate representation and leadership, is essential to gain their endorsement. For some time, there was not enough energy in the Diocese for people to take up such leadership responsibilities.

Happily, the Reconciliation Action Plan steering group has been reenergised by Diocesan Council under Kat Pugh's leadership.

Contributing to the future

Archbishop Geoff pointed out in his address an opportunity to make contributions to the General Synod's Aboriginal Ministry endowment fund. It is suggested that the Standing Committee of General Synod is determined to fund the National Aboriginal Bishop's office from the General Synod Budget, therefore each diocese will be expected to contribute to that in some form through the General Synod assessment. Adding to the national fund on top of this may limit our ability to fund local ministries and contribute financially to our RAP development. This may not be an amenable option for Synod.

Another opportunity might be to establish dedicated Aboriginal ministry in the diocese. The shape of that may be developed over time in consultation with stakeholders and may include, for example:

- Supporting Aboriginal clergy and lay leaders through training, stipends, and ministry resources.
- Establishing or strengthening Aboriginal congregations and culturally appropriate worship spaces.
- Community engagement and reconciliation initiatives, including partnerships with local Aboriginal organisations.
- Healing and truth-telling programs, especially those led by Elders and community leaders.

Melbourne

In his address Archbishop Geoff said *"As we consider further steps in reconciliation, I do wonder whether the need for funding and land might go together. I am aware that the Diocese of Melbourne as part of its Sale of Property policy includes a provision that 15% of the proceeds of property sales go to an indigenous fund, and I wonder whether we should consider something like that as a real acknowledgement in more than words, of the historical reality of our land. The money could be added to the General Synod endowment fund to build it up or be used for local indigenous ministry. Using a percentage of property sale proceeds in this way might be a tangible acknowledgement of history and contribute to a more positive future."*

The Diocese of Melbourne has been discussing and consulting for many years.

This is not intended to be a complete review, but an indication of the length, extent and nature of their engagement.

1. In 2018 the Aboriginal Council of the Anglican Province of Victoria extended an invitation to the diocese to walk and work together
2. In 2020 the Council of the Diocese of Melbourne resolved to set up a Reconciliation working group.
3. COVID really got substantially in the way in Melbourne. There was some progress and online meetings, but it wasn't until Feb 2022 that a reconciliation working group was established
4. In 2023 Uncle Glen Loughrey was appointed Diocesan Aboriginal Educational Officer, he provided education and information leading into the Voice Referendum
5. Following a report to Synod in 2023 by the Reconciliation Working Group, the leadership in Victoria determined to appoint Glen as Provincial Archdeacon for Reconciliation, First Nations Recognition and Treaty in April 2024.

6. The objective of that Archdeacon position is to work with the Aboriginal Council of the Province to:
 - Gather a provincial Aboriginal Church Council
 - Develop skills of Aboriginal and Torres Strait Islander clergy and lay leaders
 - Create a pathway for emerging Indigenous leaders within the church.
7. In addition, the Diocese made submissions to the Yoorook Justice Commission in March 2024, including reporting on work to create a missional property strategy to set aside 15% of property sales for Aboriginal Ministry and Reparations.
8. In July 2024 Melbourne approved the Missional Property Strategy policy which contains the following provisions:
 - Where a parish is merging, the merged parish may retain only one church, hall and house. The surplus property is to be treated as Diocesan Managed Property and is not to fund property maintenance costs or to support a parish that is otherwise unviable.
 - Proceeds of the sale of Diocesan Managed property is to be distributed as follows:

- Indigenous Fund	15%
- Redress for child sexual abuse	25%
- Diocesan Corpus	30%
- Property for growth in ministry	30%

While Melbourne is further ahead than we are—particularly in engaging key stakeholders and communities, advancing education, allocating funds, and establishing dedicated roles—the shape of reparation and ministry there is still evolving.

What is our commitment to Aboriginal Ministry?

It is clear that this synod has an appetite for reparation and reconciliation, as reflected in the work of Anglicans for Makarrata, the establishment of a working group, and this discussion. Discerning our ministry will take time and will not be free from cost - be that financial, chronological, or spiritual. The question really is, is this synod prepared to meet these costs?

Sustained long-term funding

Archbishop Geoff suggested 15% of property sales as a starting point for consideration, reflecting the Melbourne policy. This may also go some way to addressing reparation as Archbishop Geoff stated in his address *“Using a percentage of property sale proceeds in this way might be a tangible acknowledgement of history and contribute to a more positive future.”*

If we were to take that approach, each \$1m of property sales would contribute \$150,000 to the fund. Whilst this may not be the fastest way to build up a fund (to perpetually fund one ministry position would require the sale of \$21m of property; on past performance, that would take approximately five years to achieve) it does represent a commitment to using profits from aboriginal land for aboriginal ministries.

The next issue is who’s share the 15% comes from. In our Parochial Administration Ordinance, the disbursement is:

- 55% Parish
- 5% External Mission & Ministry
- 40% Synod

Melbourne has neatly dealt with this by taking the first 15% for the fund. If we were to do that the splits would be:

- 15% Aboriginal Ministry
- 47% Parish

- 4% External Mission and Ministry
- 34% Synod

This proposed approach does raise some questions of equity.

Firstly, the Synod can only meaningfully deal with Synod-owned or Synod Trust property. There does appear to be an equity issue here if the non-model trust parishes are not captured by this proposal.

Secondly, and much more importantly, it might be argued that this approach has a very uneven impact: Only parishes with property sales are compelled to contribute.

Parishes, and other ministry groups, may consider making voluntary donations to the fund to honour their moral and spiritual responsibility to recognise harm, contribute to healing, and take action to acknowledge and address historical injustices.

Legal and Trust Considerations

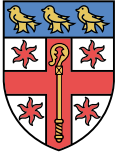
Under the Model Declaration of Trust Ordinance, Synod holds property in trust for parishes. Redirecting sale proceeds must be consistent with trust purposes. Legal advice may be required to ensure compliance with trust law and to avoid unintended consequences.

Proposals for consideration

Synod supports the establishment of a dedicated fund for Aboriginal Ministry initiatives.

The fund be built up from 15% of the proceeds of future Synod Trust Property sales alongside voluntary contributions.

The shape of such initiatives will be determined by the Archbishop with the concurrence of Diocesan Council following appropriate consultation.



Diocesan Council are releasing this information paper to give Synod members the opportunity to understand the changes to be proposed at Synod in 2025. The proposed amended Faithfulness in Service was endorsed by Diocesan Council at its meeting on 13 August 2025.

Whilst some Synod members might prefer a more wholesale change to Faithfulness In Service, Diocesan Council is mindful that the Standing Committee of General Synod have already tasked the Church Law Commission in collaboration with the Safe Ministry Commission to prepare a revised document to make it as clear, succinct and user friendly as possible. We understand that the Standing Committee hopes to have a proposal for consideration by General Synod 19 in August 2026.

The view of Diocesan Council is that considerations of any major change to Faithfulness in Service is best left until then, and in the interim Adelaide Synod should consider changes solely designed to:

1. reflect changes in legislation and regulations;
2. update some of the language in a trauma-informed manner; and
3. incorporate recommendations from Professor Wendt and Dr Clarke and adopted as the formal Diocesan response to their report.

Attached to this paper is a marked-up version of proposed changes to "Faithfulness in Service"

The Clarke & Wendt report and Diocesan Council response may be found on the Diocesan Website.

Introduction

'Faithfulness in Service' a 'national code for personal behaviour and the practice of pastoral ministry by clergy and church workers' was developed and adopted by General Synod in 2004. It was adopted in Adelaide in October 2006. It has been amended on 7 occasions since its initial adoption, and the current version was adopted by Adelaide in 2016.

Since that date, the Royal Commission into Institutional Responses to Child Sexual Abuse (2013 – 2017) and the National Anglican Family Violence Research Project (2019) have shed light on conduct within the Church.

Many Royal Commission recommendations have been adopted by the national Church. The Synod has also endorsed the Ten Commitments for Prevention and Response to Domestic and Family Violence in the Anglican Church of Australia.

In 2024, the Synod at the request of the Survivor Reference Group agreed to fund researchers to update the 2005 Morrison Report into responses by clergy to disclosures of abuse. Given emerging areas of concern we decided to also include responses to disclosures of sexual abuse of adults and of domestic and family violence. The recommendations from that report were endorsed by Diocesan Council in December 2024.

As *Faithfulness in Service* is the code of conduct that all Church workers, both clergy and lay are to uphold, any significant amendments should be made only with the consent of Synod as a whole.

Trauma informed language

Much has been learnt over the years about the tactics used by those who perpetrate abuse and the ongoing effects of abuse for survivors.

One of the Survivor Advocate's skills lies in recognising language that may trigger traumatic responses, for example by lacking clarity regarding responsibility for the abuse, which can serve to invalidate the survivor's experience, thereby causing distress. Language matter.

The suggested wording changes made in this document will better reflect the realities of sexual and other forms of misconduct, using language that more accurately reflects the realities of abuse. For example, where terms are used to describe forms of abusive conduct, the language of consensual sex has been used at times, such as the term 'fondling', which refers to inappropriate sexual touching without consent. The words 'sexually touching' and emphasising the lack of consent are a more appropriate choice of wording. In some other parts of the document language has also been amended in line with contemporary standards, such as the term 'sex work' instead of 'prostitution'.

Clarke and Wendt report

The Clarke and Wendt report accepted by Diocesan Council in 2024 made two recommendations relating to Faithfulness in Service:

4. Working towards eliminating child abuse, adult sexual assault, and domestic and family violence be of equal priority, such as defining domestic violence within the definition section of Faithfulness in Service (FIS), and FIS could benefit from making a clearer statement about domestic violence perpetrated by clergy and church workers being a misconduct issue.

5. The Diocese explore how it will recognise and respond to elder abuse as well as supporting older women wanting to share historical abuse for healing.

a. The Diocese provides training to clergy and church workers to respond well to disclosures of recent and/or historical experiences of child sexual abuse, sexual assault, domestic and family violence.

b. Elder abuse be defined in Faithfulness in Service.

Both domestic violence and elder abuse have been defined in the proposed changes to Faithfulness in Service as well as a clearer statement about domestic violence by clergy and church workers being a misconduct issue has been embedded into Faithfulness in Service in Chapter 6.

2025 drafting committee review.

The Synod's drafting committee has further reviewed Faithfulness in Service considering mooted legislative changes and have provided further insights into what might be incorporated to improve it, such as:

- Inserting a definition of coercive control, considering amendments to the *Criminal Law Consolidation Act 1935*
- Inserting a definition of a vulnerable person
- Amending clause 3.5 to give clergy and church workers clarity.



Faithfulness in Service

**A national code
for personal behaviour
and the practice of pastoral ministry
by clergy and church workers**

General Synod of the Anglican Church of Australia
Child Protection Committee

As adopted by General Synod 2004
Amended July 2005
Amended March 2006
Amended October 2006
Amended April 2011
Amended November 2011
Amended May 2016
Amended November 2016

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The General Secretary
General Synod Office
The Anglican Church of Australia
Suite 4, Level 5
189 Kent Street, Sydney NSW 2000

33/04 CHILD PROTECTION – 1

The General Synod:

- (a) receives the report of the Child Protection Committee;
- (b) adopts as the Church's *Safe Ministry Policy Statement*:
 - “*The Anglican Church of Australia is committed to the physical, emotional and spiritual welfare and safety of all people, particularly within its own community. The Church will:*
 - carefully recruit and train its clergy and church workers;
 - adopt and encourage safe ministry practices by its clergy and lay church workers;
 - respond promptly to each concern raised about the behaviour of its clergy and lay church workers;
 - offer pastoral support to any person who has suffered abuse; and
 - provide pastoral support to and supervision of any person known to have abused a child or another vulnerable person.”
- (c) adopts the *Safe Ministry Check* in the Report of the Child Protection Committee as the national applicant and referee questionnaires for the selection of ordination candidates and for the screening of clergy and church workers who have contact with children in their ministry;
- (d) authorises the revision of the *Safe Ministry Check* by the Standing Committee;
- (e) adopts *Faithfulness in Service* in the Report of the Child Protection Committee as the national code for personal behaviour and the practice of pastoral ministry by clergy and lay church workers; and
- (f) authorises the revision of *Faithfulness in Service* by the Standing Committee.

Garth Blake – 4 Oct 04

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1 ABOUT THIS CODE

Faithfulness in service

When Jesus spoke to his disciples he said they were not to be like the rulers of the day who exercised authority over others. They were to be servants of others, even as Jesus did not come to be served, but to serve.

When Peter wrote to the Christians scattered throughout Asia Minor, he reminded them of their identity in Christ as God's chosen people, sanctified by the Spirit for obedience to Jesus Christ. The call to be holy is reflected in both the Old and New Testaments as the appropriate response to God's grace. Christians live according to the knowledge that they have been created by God and redeemed by Christ.

When Paul wrote to the Philippian Christians he rejoiced in their fellowship and prayed that their love might grow in knowledge and discernment so that they might see what was significant for their Christian vocation and be enabled to live pure and blameless lives for the day of Jesus Christ. In the light of that growing knowledge of God's love they are to live in humility and faithfulness in the power of the Holy Spirit. They live out that love in their contact with others, especially those to whom they minister in Christ's name.

The Church is the fellowship that nurtures and sustains Christians as they seek to follow Christ faithfully and participate in God's mission. Its leaders especially are to be examples of Christian faith and obedience as they exercise their vocation, in dependence on the Holy Spirit.

The personal behaviour and practices of pastoral ministry required of clergy (bishops, priests and deacons) of the Anglican Church of Australia are specified in the Holy Scriptures as well as in its Constitution, canons, ordinances, the Book of Common Prayer and the Ordinal. Although not bound by the promises made by clergy, church workers (lay persons who are employed or hold a position or perform a function within the Anglican Church of Australia) are expected to conform to the same behaviour and practices as clergy—except in areas that apply only to clergy.

Purpose

This Code is intended to identify the personal behaviour and practices of pastoral ministry that will enable clergy and church workers to serve faithfully those among whom they minister. If the behaviour and practices it outlines are followed, our communities will be safer places for everyone, where integrity is honoured, accountability is practised and forgiveness encourages healing and does not conceal misconduct.

Implementation

This Code was adopted by the General Synod of the Anglican Church of Australia in 2004 as the national code for personal behaviour and the practice of pastoral ministry by clergy and church workers.

It is important that this Code be understood by clergy and church workers. Each diocese will need to ensure that its clergy and church workers are trained in the Code and its application to personal behaviour and pastoral ministry. Clergy and church workers undertaking pastoral ministry will need to apply the standards and guidelines of this Code in their specific circumstances.

Format and presentation

Each section of this Code consists of three parts:

- a *preamble* which introduces the section;
- *standards* which state the Church's expectations for personal behaviour and the practice of pastoral ministry;
- *guidelines* which explain and illustrate best practice and highlight practical ways to achieve it.

Throughout the Code, all key terms appear in **bold text** the first time they appear in a section and their definitions are contained in the section headed 'Key Terms'. Some additional educational material and advice is included in Section 5¹, Children.

¹ Amended by Standing Committee, November 2016 – SC2016/2/29

2 KEY TERMS

abuse in relation to an adult means the following conduct:

- bullying;
- emotional abuse;
- harassment;
- physical abuse;
- sexual abuse;~~or~~
- spiritual abuse;
- financial abuse;
- coercive control; or
- domestic and family violence.

bullying² means behaviour directed to a person or persons which:

- is repeated;
- is unreasonable (being behaviour that a reasonable person, having considered the circumstances, would see as unreasonable, including behaviour that is victimising, humiliating, intimidating or threatening); and
- creates a risk to their health and safety.

Bullying can include:

- making derogatory, demeaning or belittling comments or jokes about someone's appearance, lifestyle, background, or capability;
- communicating in an abusive manner;
- spreading rumours or innuendo about someone or undermining in other ways their performance or reputation;
- dismissing or minimising someone's legitimate concerns or needs;
- inappropriately ignoring, or excluding someone from information or activities;
- touching someone threateningly or inappropriately
- invading someone's personal space or interfering with their personal property;
- teasing someone, or playing pranks or practical jokes on someone;
- displaying or distributing written or visual material that degrades or offends.

Bullying does not include lawful conduct of clergy or church workers carried out in a reasonable manner, such as:

- disagreeing with or criticising someone's belief or opinions or actions in an honest and respectful way;

² Approved by Standing Committee, November 2016 – SC2016/2/29

- giving information about inappropriate behaviour in an objective way to the person or persons concerned and to any other person with a proper reason for having that information;
- setting reasonable performance goals, standards or deadlines;
- giving information about unsatisfactory performance in an honest and constructive way;
- taking legitimate disciplinary action.

Cyberbullying is a form of bullying which involves the use of information and communication technologies.

chemical abuse means the misuse of drugs, alcohol, medications and prescriptions, including taking the medication and prescription of another.

child means anyone under the age of 18.

child abuse means the following conduct in relation to a child:

- bullying;
- emotional abuse;
- harassment;
- neglect;
- physical abuse;
- sexual abuse; ~~or~~
- spiritual abuse;
- coercive control; or
- domestic and family violence.

child exploitation material means material that describes or depicts a person who is or who appears to be a child –

- engaged in sexual activity; or
- in a sexual context; or
- ~~as the subject of torture, cruelty or abuse (whether or not in a sexual context)~~
- in a way that a reasonable person would regard as being, in all the circumstances, offensive, that is of a pornographic nature.

Child exploitation material can include any film, printed matter, electronic data, computer image and any other depiction.

~~**child pornography** means sexually explicit or suggestive material depicting children. Child pornography is a form of child exploitation material.~~

Church means the Anglican Church of Australia.

church authority means the person or body having authority to ordain, license, appoint, dismiss or suspend a member of the clergy or church worker.

church body includes a parish, school, or any body corporate, organisation or association that exercises pastoral ministry within, or on behalf of, or in the name of, the Church.

church worker means a lay person:

- who is licensed or authorised by the bishop of a diocese;
- who is employed by a church body in respect of whom this Code is part of their employment contract; or
- who, for payment or not, holds a position or performs a function with the actual or apparent authority of a church authority or church body, including an office, position or function:
 - of leadership in a parish, diocese or General Synod body;
 - as a member of the General Synod or a diocesan synod;
 - as a member of a body incorporated by the General Synod, a diocese or a diocesan synod;
 - as a churchwarden, member of any parish council or member of any committee constituted by or by the authority of the General Synod, a diocesan synod or a parish council;

in respect of whom the diocesan synod, the diocesan council, the church authority or the church body has adopted this Code.

civil authorities means the police and the relevant State or Territory government child protection authority.

clergy means bishops, priests and deacons of the Church.

coercive control means a pattern of controlling behaviour used by a person to establish and maintain control over another person. Coercive control is almost always an underlying dynamic of domestic and family violence. Perpetrators often use coercive control to deprive another person of liberty, autonomy and agency.

corporal punishment means any punishment inflicted on the body.

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

domestic and family violence means violence between family members, including spouse/partners, parents and children, siblings and extended family. It can include emotional abuse, threatening, coercive or controlling behaviour and physical or sexual abuse.

elder abuse means the following conduct in relation to an older person:

- bullying;

- emotional abuse;
- harassment;
- neglect;
- physical abuse;
- sexual abuse;
- spiritual abuse;
- chemical abuse
- financial abuse
- coercive control; or
- domestic and family violence.

emotional abuse means acts or omissions that have caused, or could cause emotional harm or lead to serious behavioural or cognitive disorders. It includes:

- subjecting a person to excessive and repeated personal criticism;
- ridiculing a person, including the use of insulting or derogatory terms to refer to them;
- threatening or intimidating a person;
- ignoring a person openly and pointedly; and
- behaving in a hostile manner or in any way that could reasonably result in another person feeling isolated or rejected.

grooming³ refers to actions deliberately undertaken with the aim of engaging and influencing an adult or a child for the purpose of sexual activity.

In the case of sexual abuse of a child, an offender may groom not only the child, but also those close to the child, including the child's parents or guardians, other family members, clergy and church workers. Grooming can include providing gifts or favours to the child or their family.

In the case of sexual abuse of an adult, an offender may groom not only the adult, but also those close to them, including their children, clergy and church workers.

harassment means unwelcome conduct, whether intended or not, in relation to another person where the person feels with good reason in all the circumstances offended, belittled or threatened. Such behaviour may consist of a single incident or several incidents over a period of time. It includes:

- making unwelcome physical contact with a person;
- making gestures or using language that could reasonably give offence, including continual and unwarranted shouting;
- making unjustified or unnecessary comments about a person's capacities or attributes;

³ Approved by Standing Committee, November 2016 – SC2016/2/29

- putting on open display pictures, posters, graffiti or written materials that could reasonably give offence;
- making unwelcome communication with a person in any form (for example, phone calls, email, text messages); and
- stalking a person.

individual pastoral ministry means pastoral ministry carried out one-to-one. It includes spiritual direction, or pastoral counselling arising out of bereavement, divorce or other life crises.

neglect means the failure to provide the basic necessities of life where a child's health and development are placed at risk of harm. It includes being deprived of:

- food;
- clothing;
- shelter;
- hygiene;
- education;
- supervision and safety;
- attachment to and affection from adults; and
- medical care.

offensive language includes blasphemy, verbal harassment, racial and other forms of vilification, personal insult or comment and obscene words.

pastoral ministry means the work involved or the situation which exists when a member of the clergy or church worker has responsibility as part of their role for the wellbeing of others. This includes the provision of spiritual advice and support, education, counselling, medical care, and assistance in times of need.

pastoral relationship means a relationship between clergy or church workers and any person for the purposes of pastoral ministry.

physical abuse means any intentional or reckless act, use of force or threat to use force causing injury to, or involving unwelcome physical contact with, another person. This may take the form of slapping, punching, shaking, kicking, burning, shoving or grabbing. An injury may take the form of bruises, cuts, burns or fractures. It does not include lawful discipline by a parent or guardian.

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

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

prohibited material means:

- publications, films and computer games that have been classified by the Office of Film and Literature Classification as being unsuitable for a child to read, see or play;
- any other images or sounds not subject to classification by the Office of Film and Literature Classification that are considered with good reason within the Church to be unsuitable for a child to see or hear; and
- any substance or product whose supply to or use by children is prohibited by law, such as alcohol, tobacco products, illegal drugs and gambling products.

prohibited substance means any substance banned or prohibited by law for use or consumption by adults.

prurient purpose – a person acts for a prurient purpose if the person acts with the intention of satisfying his or her own desire for sexual arousal or gratification or of providing sexual arousal or gratification for someone else

restricted material means:

- publications, films, and computer games that have been classified as Category 1 or 2 restricted, X or RC classification by the Office of Film and Literature Classification; and
- any other images or sounds not subject to classification by the Office of Film and Literature Classification (for example, internet material) that are considered with good reason within the Church as being offensive on the grounds of violence, sex, language, drug abuse or nudity.

sexual abuse of an adult means sexual assault, sexual exploitation or sexual harassment of an adult.

sexual abuse of a child ⁴means the use of a child by another person for his or her own ~~prurient purpose sexual stimulation or gratification~~ or for that of others. It includes:

- making sexual advances to a child using any form of communication;
- exposing oneself indecently to a child;
- having or attempting to have vaginal or anal intercourse with a child;
- penetrating or attempting to penetrate a child's vagina or anus with an object or any bodily part;
- kissing, touching, holding ~~or fondling~~ or attempting to kiss, touch, hold, ~~or fondle~~ a child in a sexual manner;
- staring at or secretly watching a child for ~~the a prurient purpose of sexual stimulation or gratification;~~
- making any gesture or action of a sexual nature in a child's presence;
- making sexual references or innuendo in a child's presence using any form of communication;
- discussing or inquiring about personal matters of a sexual nature with a child;

⁴ Approved by Standing Committee, November 2016—SC2016/2/29

- possessing, creating or exposing children to child exploitation material of a sexual nature;
- exposing a child to any form of sexually explicit or suggestive material including clothing with sexually explicit images or messages;
- giving goods, money, attention or affection in exchange for sexual activities with a child;
- giving goods, money, attention or affection in exchange for images of a child for the purpose of sexual gratification of themselves or others; and
- encouraging, or forcing or attempting to encourage or force a child:
 - to sexually touch ~~or fondle~~ another person;
 - to ~~perform engage in~~ oral sex;
 - either to masturbate self or others, or to watch others masturbate; and
 - to engage in or watch any other sexual activity.

Sexual abuse of a child does not include:

- sex education with the prior consent of a parent or guardian; or
- age appropriate consensual sexual behaviour between peers who are at or above the age where legal consent can be given. (i.e. the same or a similar age).

sexual assault⁵ means any intentional or reckless act, use of force or threat to use force involving some form of sexual activity against an adult without their consent. It includes:

- having or attempting to have vaginal or anal intercourse with a person without their consent;
- penetrating or attempting to penetrate another person's vagina or anus with an object or any bodily part without that person's consent;
- sexually touching ~~and fondling~~ or attempting to sexually touch ~~or fondle~~ a person without their consent;
- kissing or attempting to kiss another person without their consent;
- holding or attempting to hold another person in a sexual manner without their consent;
- forcing or attempting to force a person to sexually touch ~~or fondle~~ another person; and
- forcing or attempting to force a person to engage in perform or receive oral sex.

sexual exploitation refers to any form of sexual contact or invitation to sexual contact with an adult, with whom there is a pastoral or supervisory relationship, whether or not there is consent and regardless of who initiated the contact or invitation. It does not include ~~such contact or invitation~~ consensual activity within a marriage.

sexual harassment⁶ means:

- an unwelcome sexual advance, or an unwelcome request for sexual favours, to the other person, or
- other unwelcome conduct of a sexual nature in relation to the other person, in circumstances in which a reasonable person, having regard to all the circumstances, would have anticipated that the other person would be offended, humiliated or intimidated.

⁵ Approved by Standing Committee, November 2016 – SC2016/2/29

⁶ Approved by Standing Committee, November 2016 – SC2016/2/29

Such behaviour may consist of a single incident or several incidents over a period of time. It includes:

- asking a person for ~~sex~~sex;
- giving a person to understand that you would like sexual favours from them;
- making any gesture, action or comment of a sexual nature to a person directly or making a comment of a sexual nature about them in their presence;
- making jokes containing sexual references or innuendo using any form of communication;
- exposing a person to any form of sexually explicit or suggestive material;
- making unwelcome physical contact ~~such as touching, pinching, or patting~~;
- making unwelcome or unnecessary inquiries about or attempts to discuss personal matters of a sexual nature;
- deliberately intruding on an individual's personal space;
- staring at or secretly watching a person for ~~the a prurient purpose of sexual stimulation or gratification~~; and
- stalking a person.

spiritual abuse means the control and/or mistreatment of a person by actions or threats when justified by appeal to God, faith or religion. It includes:

- using a position of spiritual authority to dominate or manipulate another person or group;
- using a position of spiritual authority to seek inappropriate deference from others;
- isolating a person from friends and family members; ~~and~~
- using biblical or religious terminology to justify abuse; and-
- using spiritual and/or religious beliefs as a form of coercive control.

vulnerable person means an adult who, by reason of age, health, living with disability, social isolation, dependence on others or disadvantage is vulnerable to abuse.

3 PUTTING THIS CODE INTO PRACTICE

Preamble

- 3.1 This Code will only be effective if it is widely known and available throughout the **Church**, practised consistently and implemented justly. **Clergy** and **church workers** will protect the safety of others and themselves by observing its standards and following its guidelines.
- 3.2 The absence of any reference to particular conduct in this Code does not imply that it is acceptable for clergy and church workers.
- 3.3 All clergy and church workers have a responsibility to ensure that personal behaviour and practices of pastoral ministry that are inconsistent with this Code are neither tolerated nor covered up.
- 3.4 Failure to meet the standards of this Code will indicate an area where clergy and church workers require guidance and specialised help. Such failures may result in formal disciplinary action if the conduct infringes an applicable disciplinary rule of the Church or is a breach of an employment contract.
- ~~3.5—Clergy and church workers are encouraged to follow **and consider** the guidelines of this Code **which are there to assist**. **Where this is impractical, the exercise of judgement will be required to ensure the safety of those to whom they minister and themselves. Wilful disregard of the guidelines may indicate an area where clergy and church workers require guidance and specialised help.**~~

Standards for clergy and church workers

These standards state the Church's expectations for personal behaviour and the practice of pastoral ministry.

- ~~3-6~~3.5 It is your responsibility to be aware of and meet the standards of this Code.
- ~~3-7~~3.6 If you have overall authority in a **church body**, you are to ensure that all clergy and church workers for whom you are responsible are made aware of this Code.
- ~~3-8~~3.7 You are not to penalise, discriminate or take action against other clergy or church workers because of any action taken in good faith under this Code.

Guidelines

These guidelines explain and illustrate best practice and highlight practical ways to achieve it.

~~3.9~~**3.8** If you know or have reason to believe that another member of the clergy or another church worker has failed to meet a standard of this Code, other than for **child abuse** (the reporting of child abuse is addressed in paragraphs 5.14 and 5.15) you should:

- Where you believe that a person has not suffered harm or is not at the risk of harm, approach the member of the clergy or church worker and identify the concern; or
- Where you believe that a person has suffered harm or is at the risk of harm, report this to the **church authority** having responsibility for the member of the clergy or church worker or the **Director of Professional Standards**.

If in doubt seek advice from a colleague or supervisor or the Director of Professional Standards without identifying the member of the clergy or church worker.

3.9 If you know or have reason to believe that another member of the clergy or another church worker has not followed a guideline of this Code, you should approach the member of the clergy or church worker and identify the concern. If you consider that the member of the clergy or church worker is persisting in disregarding the guideline without good reason and a person has suffered harm or is at the risk of harm, you should seriously consider reporting this to the church authority with responsibility for the member of the clergy or church worker or the Director of Professional Standards. If you know or reasonably suspect that a child is at risk of harm from child abuse, you must report this to the appropriate civil authorities (see Chapter 5 Children).

3.10 –If in doubt seek advice from a colleague or supervisor or the Director of Professional Standards without identifying the member of the clergy or church worker.

4 PASTORAL RELATIONSHIPS

Preamble

- 4.1 All people are created in the image of God and are of equal value. This is the foundation of all **pastoral relationships**.
- 4.2 Clergy have authority conferred upon them by their ordination, consecration and licensing. Church workers have authority conferred upon them by their appointment. The authority and training associated with their roles means that they have power in pastoral relationships which is always to be exercised in the service of others.
- 4.3 Trust is of primary importance in the creation and maintenance of an effective pastoral relationship. Trust grows with the maintenance of physical, sexual, emotional and psychological boundaries suitable to pastoral ministry. (The issues of Children and Sexual Conduct are addressed in Sections 3 and 5 respectively.) Clergy and church workers will enhance their ability to maintain these boundaries by attending to their own wellbeing.
- 4.4 While clergy and church workers often enjoy personal friendships with those to whom they minister, their pastoral ministry responsibilities take precedence.
- 4.5 Clergy and church workers are colleagues in **pastoral ministry**: the activity of one inevitably impacts upon the ministry of others.

Standards for clergy and church workers

These standards state the Church's expectations for personal behaviour and the practice of pastoral ministry.

- 4.6 If you have overall authority in a **church body**, you are to ensure that clergy and church workers for whom you are responsible are provided with:
- a safe working environment, including safe housing, where housing is provided;
 - opportunities to maintain and enhance their ministry skills; and
 - personal encouragement, support and regular feedback.
- 4.7 When exercising pastoral ministry you are to act in the best interests of those to whom you are ministering. You must recognise any potential conflict of interest and take steps to resolve it.
- 4.8 When exercising pastoral ministry you are not inappropriately to discriminate between people.

- 4.9 You are not to disclose confidential information received in pastoral ministry to your spouse, family, friends, colleagues or any other person without the consent of the person providing the information, except where:
- the information is known publicly;
 - as required or allowed by law; or
 - it is in the public interest (such as to avoid the risk of serious injury or harm to any person).
- 4.10 When you are on leave or unable to fulfil your responsibilities through illness or any other reason, you are to make alternative arrangements for pastoral ministry.

Guidelines

These guidelines explain and illustrate best practice and highlight practical ways to achieve it.

Boundaries

- 4.11 Make sure you are clear about the requirements of your role, including the hours to be worked and the nature of your responsibilities as well as your leave and other entitlements. You need to be sure that your legitimate personal needs can be met.
- 4.12 Recognise the limits of your skills and experience. Do not undertake any ministry (such as relationship counselling, counselling for abuse or addictions, or an exorcism) that is beyond your competence or the role for which you have been employed or trained. If in doubt seek advice. A person who requires specialised help should be referred to an appropriately qualified person or agency.
- 4.13 Where ministry responsibilities overlap, be aware of the activities, function and style of other clergy and church workers. Consult with these colleagues and co-operate wherever possible.
- 4.14 Where your ministry responsibility to one person may conflict with your responsibility to another person to whom you are ministering, or with your own needs, you should seek advice from a colleague or supervisor. Consider the possibility of transferring ministry responsibility for one or both of these to another minister.
- 4.15 If you are unable to act in the best interest of the person to whom you are ministering because of your own interests you should seek advice from a colleague or supervisor and transfer ministry responsibility for the person to another minister.
- 4.16 Avoid behaviour that could give the impression of favouritism and inappropriate special relationships, particularly with individual children.
- 4.17 Think carefully before providing pastoral ministry to a person with whom you already have a close personal relationship, such as a friend or member of your

family. Care is needed because confusion between close personal relationships and pastoral relationships can lead to a loss of objectivity, failure to act in the other's best interest and harm to both parties.

- 4.18 Pastoral relationships can legitimately develop into romantic relationships. If this begins to happen:
- acknowledge to yourself that your personal interest and the pastoral relationship are at risk of becoming confused;
 - tell the other person that your relationship is changing and becoming romantic;
 - disclose the nature of the relationship to a supervisor or colleague to ensure accountability and prevent misunderstanding; and
 - where practicable:
 - disclose to a supervisor or colleague any proposed alternative arrangements for ongoing **individual pastoral ministry**;
 - make alternative arrangements for ongoing individual pastoral ministry; and
 - cease providing individual pastoral ministry to the person.
- 4.19 If you are providing ongoing individual pastoral ministry or counselling, engage someone to provide regular professional supervision. This will help protect you and those to whom you minister.
- 4.20 When you resign or retire, you should generally terminate existing pastoral relationships. You should do this in a sensitive and timely manner to allow these responsibilities to be undertaken by your successors. Consult with your successor where the other person wishes to maintain an ongoing pastoral relationship with you.

Personal and professional development

- 4.21 Maintain a healthy lifestyle and do not overcommit yourself. Make sure you have adequate leisure time, through regularly taking time off, including your full holiday entitlement annually.
- 4.22 Try to develop interests outside your main area of ministry and continue to care for yourself and your personal and family relationships.
- 4.23 Look for, and take advantage of, opportunities to maintain and enhance ministry skills appropriate to the responsibilities of your role, through:
- regular ministry development;
 - professional supervision / consultation;
 - peer support;
 - having a mentor; and
 - regular feedback including an annual ministry review.

Confidentiality and confessions

- 4.24 When you are seeking or providing professional supervision / consultation you should not identify any person and only disclose what is necessary to obtain the supervision or advice.
- 4.25 In most cases you should tell someone who is to give you confidential information of the limits to confidentiality and the arrangements for supervision or obtaining advice. This should be done before the disclosure of the confidential information, such as at the beginning of an interview.
- 4.26 The Confessions Canon 1989 or the proviso to Canon 113 of 1603 is in force throughout the Church. These Canons make provision for the confession of sins to clergy and for the confidentiality of this confession. If you are a member of the clergy, you should be aware of the scope of, and your obligations under, the applicable Canon. For example, absolution is not automatic and may be withheld. You may require of the person making the confession of sins some appropriate action of contrition and reparation before you give them absolution.
- 4.27 There is a distinction between disclosures made in ordinary pastoral situations and disclosures made as a confession as provided in the applicable pastoral service in the Church's authorised liturgies. This service should normally be heard in a public place at advertised times or by arrangement.
- 4.28 If you are a church worker, remember that only clergy have the authority to receive a special confession of sins as provided in the applicable pastoral service in the **Church's** authorised liturgies.
- 4.29 You may have a legal obligation to report criminal offences to the applicable civil authorities (the issue of **child abuse** is addressed in Section 5). You may be subpoenaed to produce documents or to attend court to give evidence, or both. In some States or Territories, clergy may be able to claim privilege from producing documents and/or disclosing information obtained in a confession referred to in paragraphs 4.26 to 4.28.
- 4.30 You should be aware of and, when appropriate, seek advice in regard to:
- your legal obligations with regard to confidential information received during an interview or a confession, particularly in relation to criminal offences and child abuse;
 - the pastoral consequences of breaching confidentiality; and
 - the risk of physical, financial or emotional harm or hardship to another person by disclosing or not disclosing such information, particularly in writings, sermons or other public media.
- 4.31 Exercise special care that any illustrative material you use from personal experience does not involve a breach of confidentiality.

Conversations in a ministry context

- 4.32 Any communication in a ministry context, whether formal or informal, is a pastoral encounter. Communication may be face-to-face, in writing or involve some form of technology. Consider the appropriateness and impact of your words and actions.
- 4.33 Innuendoes or compliments of a sexual nature are always inappropriate. When a person asks questions or seeks advice around topics of a sexual nature, be **aware that they may have motives or needs that you do not understand**. Be realistic about your own ability to assist them.
- 4.34 ~~To minimise the risk of being accused of or engaging in misconduct, particularly~~ **W**hen conducting interviews or a one to one meeting, think carefully in advance about:
- the place of the meeting, the arrangement of furniture and lighting, ~~and your dress~~;
 - whether the physical location allows for privacy of conversation while maintaining the opportunity for supervision. (For example, doors to interview rooms, if closed, should not be locked.);
 - the physical distance between you and the other person to maintain both hospitality and respect;
 - whether the circumstances would suggest a social interaction;
 - the propriety and circumstances of the interview when you are visiting or being visited alone, especially at night;
 - the personal safety and comfort of all participants;
 - establishing at the outset the interview's purpose and the boundaries with respect to the subject matter, confidentiality and its duration;
 - the appropriateness of initiating or receiving any physical contact, such as gestures of comfort, that may be unwanted or misinterpreted; and
 - whether the presence of a child's parent, guardian or another person chosen by the child is appropriate.
- 4.35 When considering using technology for communication, you should apply the same principles as you would in any other form of communication. Minimise the risk of harming others or yourself by asking:
- is this an appropriate way to communicate about this matter?
 - should this communication be confidential? If so, do not use electronic media;
 - how will the language and images used impact upon the person receiving the communication and any other person who may access it?
 - could the circumstances of the communication, including the language and images used, suggest your relationship with the other person(s) is inappropriate?

Risks associated with using technology in communication

Clergy, church workers, and other participants in church activities – including children – may communicate using:

- text and picture messaging;
- email;
- instant messenger services and chat rooms;
- video conferencing;
- blogs and internet forums;
- websites;
- social networking sites; and
- other forms of electronic interaction.

Remember information posted online is tracked and can be retrieved.

~~Dangers~~ Risks associated with the use of communication technology are not always appreciated by clergy and church workers. These ~~dangers~~ risks include:

- losing your privacy;
- losing control of information (such as photographs or emails);
- ignoring personal security settings on social networking sites;
- being unable to determine if people are who they say they are;
- being exposed to unwanted information; and
- becoming a victim of cyberbullying when someone sends or spreads threatening or embarrassing information.

Record-keeping and privacy

- 4.36 If you are engaged in individual pastoral ministry, consider keeping a factual record of your daily pastoral activity. Record details such as the date, time, place, participants, subject, and any proposed action arising from each activity. Record personal remarks accurately.
- 4.37 You need to know the relevant principles of the applicable privacy legislation in relation to the collection, use, disclosure and management of personal information. These have implications for:
- the publication of personal information in church directories, newsletters, rosters and websites;
 - the recording and publication of voices and images of individuals; and
 - the use and security of all personal information, and especially sensitive information, held by clergy and church workers or in church offices.

5 CHILDREN

Preamble

- 5.1 **Children** are entitled to be safe and protected. They have the right to be respected, listened to and their particular needs addressed in all church activities, whether mixed aged or child specific.
- 5.2 Ministry where children are involved requires absolute trustworthiness.
- 5.3 **Clergy** and **church workers** with overall authority in a **church body** (e.g. incumbents and school principals) have a responsibility that cannot be delegated for the implementation and maintenance of proper systems for the safety and welfare of children participating in its pastoral ministry.
- 5.4 When they are exercising a pastoral ministry involving children in a church body, clergy and church workers (e.g. Sunday school teachers, youth group leaders) have responsibility for the safety and welfare of children in their care.
- 5.5 Clergy and church workers have *authority* over children because of their position and *power* because of their greater age, maturity, physical size and life experience. Abuse arises from the misuse of authority or power. Any form of **child abuse** is always wrong.
- ~~5.6 Due to the inherent imbalance of power, children are incapable of giving valid consent to abuse.~~
- ~~5.7 Appropriate physical contact is important for children's healthy development.~~

Standards for clergy and church workers

These standards state the Church's expectations for personal behaviour and the practice of pastoral ministry.

5.6 You are not to abuse children

~~5.8~~5.7 If you have overall authority in a church body, you are to ensure that:

- proper systems for the safety and welfare of children participating in the church's pastoral ministry are implemented and maintained;
- all applicable requirements of the civil authorities, the **church authority** and the church body are complied with; and
- all clergy and church workers for whom you have responsibility and who work with children:
 - comply with all civil and Church screening and selection requirements;

- receive regular training in child protection; and
- are aware of the provisions of this Code relating to children.

~~5-9~~**5.8** If you are exercising a pastoral ministry involving children in a church body you are to take reasonable steps to ensure the safety and welfare of the children in your care.

~~5-10~~ ~~You are to not abuse children.~~

~~5-11~~**5.9** When engaged in pastoral ministry you are not to administer **corporal punishment** to children in your care.

~~5-12~~**5.10** You are not to make available to children any **prohibited material**, except wine in the context of a Holy Communion service.

~~5-13~~**5.11** Before you allow a person who is currently charged with or convicted of an offence against a child to participate in activities involving children, you are to:

- consult the **Director of Professional Standards**;
- ensure that a risk assessment is undertaken; and
- be satisfied that no child will be at an increased risk of harm.

~~5-14~~**5.12** If you know or reasonably suspect that a child is at risk of harm from child abuse, as a mandated reporter of child abuse under the *Children and Young People (Safety) Act 2017, or its successors*, you are to report this to the appropriate civil authorities.

~~5-15~~**5.13** If you know or reasonably suspect that another member of the clergy or a church worker has abused a child, as a mandated reporter of child abuse under the *Children and Young People (Safety) Act 2017, or its successors*, you are to report this to the Child Abuse Report Line, to appropriate civil authorities and the Director of Professional Standards, as well as to the Police as required under the *Criminal Law Consolidation Act 1935*.

Guidelines

These guidelines explain and illustrate best practice and highlight practical ways to achieve it.

Recognising the characteristics and effects of child abuse

~~5-16~~**5.14** You need to be aware of the signs, symptoms and characteristics of child abuse and its impact on children.

Characteristics and effects of child abuse

~~Abuse of a child can be categorised as emotional, physical, sexual, or spiritual or coercive. It can also arise from neglect, bullying or harassment. There are a variety of ways that children and young people may show signs of the effects of abuse, depending upon the nature, severity and duration of the abuse, the context in which the abuse occurred, and the age and developmental stage of the child or young person. The following is not a complete list but is provided to offer some examples:~~

The signs and symptoms can include:

- **emotional abuse**—low ~~self-esteem~~self-esteem, apathy, an over readiness to relate to anyone even strangers, unduly aggressive behaviour, withdrawn behaviour;
- **physical abuse**—bruises, bites, burns and scalds, fractures;
- **sexual abuse**—a level of sexual knowledge or desire for either contact or distance inappropriate to the child's age, self-harm, social isolation, and a sudden onset of soiling, wetting or other behavioural changes;
- **spiritual abuse**—low ~~self-esteem~~self-esteem, high levels of anxiety and fear, excessive deference to a leader and isolation from former friends and family members;
- **bullying or harassment** – ~~low self-esteem, loss of trust in others, apathy, an over readiness to relate to anyone, unduly aggressive behaviour, or being withdrawn~~
- **neglect**—failure of a child to grow within the normally accepted pattern, failure of a parent or guardian to provide adequate food, clothing, shelter, medical care and supervision;

Grooming actions are designed to establish an emotional connection to lower the child's inhibitions through the development of a relationship with the child, and increased opportunity to see the child. Grooming involves psychological manipulation that is usually very subtle, drawn out, calculated, controlling and premeditated. Typically, grooming occurs incrementally: accessing the victim, initiating and maintaining the abuse, and concealing the abuse.⁷

All Australian jurisdictions have grooming offences, which vary in scope and application. Grooming offences may target online or other electronic communications, subjecting children to child exploitation material, and/or using intoxicating substances to engage children for the purpose of sexual activity.⁸

⁷ Approved by Standing Committee, November 2016 – SC2016/2/29

⁸ Approved by Standing Committee, November 2016 – SC2016/2/29

Characteristics and effects of child abuse

- ~~bullying or harassment~~—~~low self-esteem, loss of trust in others, apathy, an over readiness to relate to anyone even strangers, unduly aggressive behaviour, withdrawn behaviour.~~

Sexual abuse of a child is often preceded by **grooming**. ~~The goal of grooming is to establish a relationship of trust to facilitate the abuse and keep it a secret.~~

The sexual abuse of a child commonly has the following characteristics:

- it usually starts with ~~something minor~~subtle breaches of personal boundaries and gradually builds up to ~~more involved~~overt sexual behaviours; ~~through a process of grooming~~;
- it is secretive and generally known only to the abuser and victim making it extremely difficult to detect;
- it is perpetrated by someone known to the child and/or held in a position of trust by the child or their parents or guardians; and
- it is rarely a self-contained or one-off incident but rather part of an ongoing ~~relationship that is corrupting and distorting~~course of conduct.

~~The abuse of a child commonly causes psychological and spiritual harm and is likely to lead to the impairment of their social, emotional, cognitive, spiritual and intellectual development and/or disturbed behaviour.~~

The effects of child abuse extend well beyond the abuser and their primary victims. The families of the victim and abusers as well as their communities can also experience a high degree of distress when revelations of abuse emerge. Often they can deny the disclosure and so reject the victim rather than face reality. Once the reality is confronted, the community will commonly experience profound shock, guilt about failing to protect the primary victim, deep hurt and disillusionment.

Recognising the characteristics of sexual offenders

~~5.175.15~~ You need to be aware of the characteristics of sexual offenders. A sexual offender may be a friend, a family member, a neighbour, a peer, or a person in authority.

Characteristics of sexual offenders

Sexual offenders generally:

- do not stop unless there is some intervening factor;
- may blame the victim by saying they believe or assert that the victim is complicit or a willing participant;

Characteristics of sexual offenders

- attempt to deny, justify, minimise or excuse their behaviour by:
 - claiming their behaviour was an expression of love for the victim;
 - ~~claiming their behaviour was a result of their childhood abuse;~~
 - claiming their behaviour was influenced by stress, the use of alcohol or other substances; and
 - blaming the victim;
- enjoy the activity, despite claims to the contrary; and
- are repeat offenders.

Responsibility for sexual abuse always lies with the perpetrator of the abuse. Sexual offenders who target vulnerable adults and children will often undertake a grooming process as a precursor to abusive behaviour.

Ensuring the safety of children

5.185.16 Taking all reasonable steps to ensure the safety and welfare of children for whom you have overall responsibility or are in your care requires you prepare a risk management plan which considers the following issues:

- screening and selection of personnel;
- your role and capacity to perform it;
- use of external service providers;
- supervision ;
- planning and conduct of activities;
- venue;
- health and safety;
- transport;
- disciplinary arrangements;
- physical contact;
- photographs and images; and
- record keeping.

These issues are considered in paragraphs 5.19 and 5.47.

Screening and selection of personnel

5.195.17 If you have responsibility for compliance with civil and Church screening and selection requirements, you should exercise care with the selection of leaders involved in mixed age or children's activities. You should ensure that any parents

or guardians assisting with these activities are screened.

5-205.18 Consult the Director of Professional Standards as to whether a risk assessment is required before you appoint someone who has:

- been acquitted of a charge of an offence against a child;
- had a charge of an offence against a child not proceed;
- had a prohibited status under applicable child protection legislation lifted; or
- been the subject of Church disciplinary proceedings involving child abuse.

Your role and capacity to perform it

5-215.19 You need to recognise your own limits and not undertake any ministry that is beyond your competence or certification or that is not part of the role for which you have been or are being trained. Arrange for any such ministry to be provided by an experienced person or specialist agency. This applies particularly to outdoor or adventure activities such as canoeing, abseiling and hiking. Refer any child who requires specialised help (e.g. counselling for depression, abuse or addiction) to an appropriately qualified person or agency.

5-225.20 While children should be able to trust and confide in clergy and church workers—and you should expect to develop relationships of this character with children—avoid fostering inappropriate dependence on the part of a child.

5-235.21 Encourage children to develop leadership skills and undertake leadership roles that are appropriate for people of their age.

Use of external service providers

5-245.22 When you engage or use an external service provider for an activity (e.g. when you engage a specialist in outdoor education or a speaker for a camp), you should:

- make reasonable enquiries as to whether they have been screened and selected in accordance with civil and any Church requirements;
- ensure that they are only used in a supplemental capacity; and
- wherever practicable, ensure that they are not left alone with any child.

Supervision

5-255.23 The degree of supervision required will vary according to the nature and environment of the activity, the age and maturity of the children and the size of the group. Having multiple leaders to ensure that supervision and accountability standards are maintained is vitally important. You should:

- clearly distinguish the different levels of responsibility between you and any other supervisor and ensure that these differences are understood;

- consider the extent of supervision required taking into account:
 - the age, number, ability and gender mix of the children; and
 - the venue, time, duration and nature of the activity;
- have a register of all children with contact details and parents' or guardians' names for emergencies; and
- monitor and periodically review the application of Church child protection procedures.

Activities

5.265.24 You should identify and minimise all potential hazards before embarking on any activity with children. This would include:

- being aware of the fire safety and evacuation procedures;
- ensuring that emergency exits on church premises are clearly marked and never obstructed or internally locked;
- not permitting smoking in any church premises where the activity is held; and
- not knowingly permitting children with serious contagious diseases to attend the activity.

5.275.25 Games or activities that emphasise gender, physical, intellectual or ethnic differences should be assessed for their appropriateness. Think about what message children may learn from the way events are organised and conducted.

5.285.26 You should review in their entirety aural and visual materials, such as videos, films, computer games, graphics, photographs and lyrics, to ensure that any elements containing violence, sexual activity or lifestyle are appropriate for the intended audience. Exercise care if a film or computer game has been recommended by the Office of Film and Literature Classification as unsuitable for viewing or playing by children of a particular age (e.g. MA, M and PG classifications). In assessing whether something is suitable you should take into account the age of the youngest child present. If in doubt, seek the advice of a supervisor or colleague.

5.295.27 To minimise the possibility of children being harmed, give careful consideration to any activities or games that require children to act alone or in pairs independent of leaders.

5.305.28 Ensure that no children's activity includes:

- secret initiation rites and ceremonies;
- nudity or engagement in sexual conduct;
- the use or availability of prohibited materials, except wine in the context of a Holy Communion service.

5.315.29 When taking children away from church premises, obtain the written consent of a parent or guardian and keep them informed of the place and timing of the event. If you can, include parents or guardians in a leadership team of mixed

gender.

5-325.30 When meeting a child privately, you should:

- have parental or guardian consent, where practicable;
- ensure where appropriate that a parent, guardian or suitable adult is present;
- inform another member of the clergy, an adult church worker or another adult of the time, location and duration of the meeting; and
- not invite or have children to your home or visit children in their home when no other adult is present; and
- make a record of the time, location, duration and circumstances of any meeting where it is impracticable to follow these guidelines.

Venue

5-335.31 Avoid working alone or in isolation with children. You should ensure that:

- all activities have defined boundaries that are easily observed or patrolled;
- all aspects of children's activities are open to observation;
- children are not permitted to leave church premises unsupervised; and
- where individual or small group ministry is needed, it occurs in the presence of adults, a public place or a location with high visibility.

5-345.32 When events require children to sleep over, you should ensure that where possible:

- parents or guardians are involved in the events and their supervision;
- sleeping accommodation is segregated between males and females;
- sleeping accommodation is supervised by more than one person, preferably including a parent or guardian or another adult of each gender; and
- supervisors do not sleep in close personal proximity to a child, unless they are a parent or guardian of the child.

5-355.33 Venues should allow for the privacy of all parties to be respected, particularly when changing clothes, washing and toileting. ~~If you need to wash or toilet a child, tell another adult what you are doing.~~ If there is a need to wash or toilet a child, ideally it should be done by the parent or guardian and they should be told either in person or via text. If the parent or guardian is not available for whatever reason, tell another adult what you are doing.

Health and safety

5-365.34 Ensure that the risk management plan includes relevant contact details (e.g. emergency services and specialised help) and that a first aid kit appropriate to the activity is available. In the case of camps and similar activities, ensure that at

least one adult present has first aid training.

~~5.37~~**5.35** Do not administer prescription medications to a child without the written consent of a parent or guardian.

~~5.38~~**5.36** Obtain information from parents or guardians about the particular physical and mental health or safety needs of children in your care (e.g. allergies, depression).

Transport

~~5.39~~**5.37** When making transport arrangements, take reasonable steps to ensure that:

- all drivers or operators are licensed, responsible, experienced and are not impaired by alcohol or any other mind-altering or addictive substance; and
- all motor vehicles and other forms of transport used are registered, insured, safe and fitted with appropriate child restraints or safety devices (e.g. seat belts, life jackets).

~~5.40~~**5.38** To the extent practicable, avoid being alone with a child in a motor vehicle or driving a child home unaccompanied. If such a situation is unavoidable, inform another adult of the trip and the reason for it.

Discipline

~~5.41~~**5.39** If you have overall responsibility in a Church body, you should ensure that:

- there is a strategy to prevent child abuse from occurring during church activities. This includes giving age-appropriate warnings to children about their own behaviour; and
- parents or guardians are advised that abuse of any child during children's activities will not be tolerated

~~5.42~~**5.40** If you have overall authority for children's ministry in a Church body you should ensure that a disciplinary strategy is developed, made known and implemented.

Disciplining children

When a child's behaviour requires correction, either for the safety and welfare of themselves or the group, it is important that:

- a warning precedes any discipline, where the situation permits;
- the discipline is explained to the child;
- the child is given an opportunity to explain;

Disciplining children

- the discipline is appropriate to the occasion and age of the child;
- the form of discipline is not corporal punishment, does not ridicule or humiliate, or is not otherwise abusive;
- very young children are not isolated as a form of discipline;
- physical restraint is only used to protect children from harm or to avoid an accident;
- when physical restraint is used, a record is kept that identifies the restraint used, the member of the clergy or church worker and child involved and any witnesses, and sets out the incident's circumstances; and
- the child's parents or guardians are informed of the circumstances of the incident and discipline; and
- you make a record of the circumstances of the incident and discipline; and
- you make a record of the circumstances of the incident and discipline.

Physical Contact

5-435.41 In general—excluding circumstances such as immediate physical danger or medical emergency—physical contact should be initiated by the child or occur with their permission. When you make physical contact with a child, be very careful that you respect the child's feelings and privacy.

5-445.42 Ensure that any physical contact you have with children is of a non-sexual nature and appropriate to the situation. Avoid any physical contact that is sexually stimulating, or that may be construed as sexually stimulating. Children may or may not be aware of creating such situations. It is your responsibility to be alert for such situations and to cease any inappropriate physical contact immediately.

Children and physical contact

You need to be very careful when making physical contact with children.

Appropriate contact includes:

- bending down to the child's eye level, speaking kindly and listening attentively;
- gaining permission before hugging a child and respecting their right to refuse;
- taking a child's hand and leading them to an activity;
- comforting a child by placing an arm around their shoulder and giving a gentle squeeze from the side;
- praising or welcoming a child by holding the child's two hands in yours;
- patting the child on the head, hand, back or shoulder in affirmation; and

Children and physical contact

- holding a preschool child who is crying, provided that they want to be held.

Inappropriate contact includes:

- kissing or coaxing a child to kiss you;
- extended hugging or tickling;
- touching any area of the body normally covered by a swimming costume, specifically the buttocks, thighs, breasts or groin areas; and
- carrying older children, sitting them on your lap or having them rub up next to you.

Communication

5-455.43 _____ If you have overall responsibility in a Church body, you should ensure there is a policy for clergy and church workers which deals with the use of technology to communicate with children in pastoral ministry.

5-465.44 _____ When considering using technology for communication, you should apply the same principles as you would in any other form of communication with children. You should take care that:

- it is an appropriate way to communicate with a child;
- it is an appropriate way to communicate about the matter;
- you are sensitive to the impact of your words, images and actions on the child and any other person who may access it;
- you do not use sexually suggestive, explicit or **offensive language** or images; and
- the circumstances of the communication, including the language and images used, do not suggest your relationship with the child is inappropriate.

Risks associated with using technology in communication with children

Clergy, church workers and other participants in church activities – including children – may communicate using:

- texting and picture messaging;
- email;
- instant messenger services and chat rooms;
- video conferencing;
- blogs and internet forums;
- websites; and
- group social networking sites.

Remember information posted online is tracked and can be retrieved. **Dangers risks** associated with the use of communication technology with children are not always appreciated by clergy and church workers. These **dangers-risks** include:

- ignoring personal security settings on social networking sites;
- disclosing contact details or images of the child in the communication;

- being unable to determine if people are who they say they are;
- exposing the child to unwanted or inappropriate information;
- the child becoming a victim of cyberbullying; and
- sexual predators gaining access to the child.

Clergy and church workers can assist children to stay safe when using technology to communicate with others by:

- educating children and their parents or guardians about the risks associated with the use of this technology;
- encouraging children to exercise care in disclosing personal information about themselves and others such as their contact details;
- encouraging children to talk about anything that worries them with their parents or guardians, older siblings, friends, and clergy and church workers with whom they have a **pastoral relationship** instead of posting their problems in a chat room or blog; and
- encouraging children to talk about anything they see or experience online that worries them.

Photographs and images

5-475.45 If you have overall authority in a church body, you should ensure that there is a policy requiring clergy and church workers to obtain the permission of relevant parents and guardians before making or using images (including photographs and videos) of children who are engaged in children's activities. The form of permission should clearly indicate the intended use of the images and should specify that having easily identifiable images of children will be kept of a minimum.

Record keeping

5-485.46 If you have overall authority in a church body, you should ensure that any Church screening documents:

- are treated with confidentiality and never left where they can be accessed by unauthorised persons;
- where kept on computer, are password protected and stored for an indefinite period of time with access limited to authorised persons; and
- where kept in paper form, are stored separately from any other documents and locked in secure place for an indefinite period of time, with access limited to authorised persons.

5-495.47 If you have overall authority in a church body, you should:

- ensure that a register of attendance of children and leaders and their emergency contact details is kept for each pastoral ministry involving children;
- consider including such registers in the church archives; and
- keep and store in a secure place all permission forms and records relating to discipline and private meetings.

~~5.50~~5.48 If you are exercising a pastoral ministry involving children in a church body, you should keep a register of attendance of the children for whom you are responsible.

6 PERSONAL BEHAVIOUR

Preamble

- 6.1 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. Special consideration should be given to the situation and needs of vulnerable people.
- 6.2 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.
- 6.3 **Abuse** can take any of several overlapping forms: **bullying, emotional abuse, harassment, physical abuse, sexual abuse, ~~or~~ spiritual abuse, financial abuse, elder abuse, coercive control or domestic and family violence.** Abuse in a family or domestic context is commonly known as "family and domestic violence."⁹ Domestic and family violence is particularly significant as it involves a breach of responsibility and trust and is contrary to the care and love that a member of the clergy or church worker should display and engender in a family.
- 6.4 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.

Standards for clergy and church workers

These standards state the Church's expectations for personal behaviour and the practice of pastoral ministry.

- 6.5 You are to conduct yourself in all relationships in a manner that reflects respect, equality and the rejection of violence, abuse and coercion.

You are not to engage in:

- bullying;
- emotional abuse;
- harassment;

⁹Approved by Standing Committee, November 2016—SC2016/2/29

- physical abuse;
- sexual abuse;~~or~~
- spiritual abuse;
- financial abuse
- elder abuse;
- coercive control; or
- domestic and family violence.

6.6 You are not to **abuse** your spouse/partner, children or other members of your family.

~~6.66.7~~ It is important that you understand and be equipped to respond in ways that prevent and address domestic and family violence.

~~6.76.8~~ You are to be responsible in your use of alcohol and other mind altering or addictive substances or services. You have a responsibility to create and maintain an environment that promotes and protects the rights and dignity of vulnerable people and prevents all forms of abuse and exploitation of vulnerable people.

~~6.86.9~~ You are to be responsible in your use of alcohol and other mind altering or addictive substances or services. You are not to undertake any pastoral ministry when you are impaired by alcohol or any other mind-altering or addictive substances.

~~6.96.10~~ _____ You are not to use any **prohibited substance**.

~~6.106.11~~ _____ You are not to take property belonging to others, including intellectual property.

~~6.116.12~~ _____ You are not knowingly to make statements that are false, misleading or deceptive.

~~6.126.13~~ _____ You are not knowingly to use **offensive language**.

~~6.136.14~~ _____ Without a legitimate purpose you are not to view, possess, produce or distribute **restricted material**.

~~6.146.15~~ _____ You are to observe the law, other than any law that:

- is contrary to the Holy Scriptures;
- unjustly prohibits the practice of religion; or
- prohibits civil disobedience.

Guidelines

These guidelines explain and illustrate best practice and highlight practical ways to

achieve it.

~~6.156.16~~ You need to be aware of the impact that abuse can have on people.

The impact of abuse

A person who is abused may suffer emotionally, psychologically, physically, socially and spiritually. The impact can ~~be life long and~~ affect the person, their relationships and their capacity for ministry.

How abuse affects the person and their relationships

The person who is abused may experience a range of effects which can include:

- feelings of shame, humiliation, rejection, powerlessness, insecurity, anger and resentment;
- sadness, tearfulness, depression, anxiety;
- fatigue, disturbed sleep, changed appetite and ill health;
- substance abuse, ~~and~~ gambling ~~addiction and use of pornography~~;
- becoming more withdrawn or aggressive;
- burn out;
- suicidal thinking and action;
- loss of self-esteem and self-confidence;
- marital and family problems;
- breakdown in community and collegial relationships.

How abuse affects ministry

Clergy or church workers who are abused may experience:

- loss of coping skills;
- disillusionment;
- inability to concentrate;
- loss of motivation;
- decreased productivity and competence;
- bad decision-making and poor judgement;
- loss of faith or crisis of vocation;
- difficulty trusting others;
- diminished employability;
- premature desire to cease employment.

~~6.166.17~~ You need to be able to identify bullying and the cultures and environments which encourage it.

Cultures and environments which encourage bullying

Contexts in which bullying is likely to flourish are characterised by:

- overbearing or inadequate leadership;
- poor management;
- a high level of competition;
- a climate of uncertainty and insecurity;
- lack of support and governance structures;

- poor handling of conflict;
- rigid structures;
- low level of participation or consultation;
- excessive demands on time;
- unclear role description and processes;
- inadequate grievance procedures.

~~6.17~~6.18 If another person indicates by their words or actions that they feel bullied or harassed by you, review your conduct. If in doubt, cease the conduct and seek advice. When teaching, admonishing or exercising discipline as part of your pastoral ministry, be sure you do it respectfully.

~~6.18~~6.19 Love and care for your family and pay particular attention to the effect of your ministry on your family relationships. Ensure that your behaviour in family relationships is consistent with this Code.

6.20 Take steps to prevent your spouse or children or other members of your family becoming victims of your stress. If you find yourself acting violently or abusively to any member of your family, seek professional help immediately.

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

6.22 Treat all people with respect. Avoid patronising or discriminatory behaviour. Ensure that you do not act in a way that is culturally inappropriate.

6.23 Be attentive to signs of neglect, abuse, exploitation or discrimination, especially in relation to vulnerable people.

6.24 Conduct risk assessments for activities involving vulnerable people. Modify activities or environments to promote safety and accessibility.

~~6.19~~6.25 You should be sensitive to the effect of your language on others. Avoid using language that may be misunderstood or that bullies, threatens, belittles, humiliates or causes unnecessary offence or embarrassment. Take care when using:

- any swear word;
- language which has sexual connotations; and
- racial, religious or other group descriptions.

~~6.20~~6.26 Exercise discretion when viewing or using restricted material. You should:

- consider the legitimate purpose of viewing or using the restricted material;
- consider whether your conduct will damage your reputation and impair your ministry; and
- disclose the purpose and circumstances of your conduct to a supervisor or colleague to avoid any misunderstanding.

~~6.21~~6.27 When engaged in civil disobedience, do not act violently or intentionally

provoke violence.

~~6.226.28~~ ~~Be sensitive to the effect of your dress on others. Dress appropriately to the context.~~ Your choice of attire should be appropriate to the role and context of your ministry.

~~6.236.29~~ You should comply with copyright legislation. Ensure that any licences for the use of copyright material are current and complied with and that copyright is duly acknowledged.

7 SEXUAL CONDUCT

Preamble

- 7.1 The sexual conduct of clergy and church workers has a significant impact on the **Church** and the community.
- 7.2 Sexuality is a gift from God and is integral to human nature. It is appropriate for **clergy and church workers** to value this gift, taking responsibility for their sexual conduct by maintaining chastity in singleness and faithfulness in marriage. It is never appropriate for clergy and church workers to commit sexual violence within an intimate relationship.
- 7.3 It is part of the role of clergy and church workers to care for, protect and respect all with whom they have a **pastoral relationship**. It is never appropriate for clergy and church workers to take advantage of their role to engage in sexual activity with a person with whom they have a pastoral relationship. ~~Consent to such activity will not be regarded by the Church as valid, except within marriage.~~

Standards for clergy and church workers

These standards state the Church's expectations for personal behaviour and the practice of pastoral ministry.

- 7.4 You are to be chaste and not engage in disgraceful conduct of a sexual nature.
- 7.5 You are not to:
- sexually abuse an adult;
 - sexually abuse a child;
 - engage in ~~prostitution~~sex work;
 - visit brothels and other places associated with the sex industry without a legitimate purpose;
 - view, possess, produce or distribute **restricted material** containing sex or nudity without a legitimate purpose; and
 - view, possess, produce or distribute any form of ~~child pornography or~~ **child exploitation material**.

Guidelines

These guidelines explain and illustrate best practice and highlight practical ways to achieve it.

- 7.6 If you intend to make physical contact with another adult or speak to them about a sexual matter you should:
- take responsibility for your own actions;
 - seek permission;
 - respect the person's wishes;
 - notice and respond to the person's non-verbal communication; and
 - refrain from such conduct if in doubt about the person's wishes.
- 7.7 You should avoid situations ~~where you are vulnerable to temptation or where~~ where your conduct may be construed as a breach of the standards of sexual conduct in this Code.
- 7.8 Any involvement in pastoral ministry to persons in the sex industry requires safeguards and a high level of accountability and collegial support. If in pastoral ministry you intend to visit people or places associated with the sex industry, you should:
- consider the legitimate purpose of visiting the person or place;
 - consider whether your conduct will damage your reputation and impair your ministry; and
 - to avoid any misunderstanding, disclose the purpose and circumstances of what you are doing to a supervisor or colleague.

8 FINANCIAL INTEGRITY

Preamble

- 8.1 In both their personal capacity and their pastoral ministry **clergy** are involved in matters of a financial nature. The ministry of **church workers** may include financial management. The financial dealings of clergy and church workers have a significant impact on the **Church** and the community.
- 8.2 Financial integrity is essential to all financial processes and transactions.
- 8.3 Clergy and church workers with overall authority for financial management in a church body are responsible for the implementation and maintenance of proper systems for financial integrity and accountability. They cannot delegate this responsibility to anyone else.

Standards for clergy and church workers

These standards state the Church's expectations for personal behaviour and the practice of pastoral ministry.

- 8.4 You are not to avoid payment of your just debts and family support obligations. Be aware that financial and economic control and restriction can be a form of abuse.
- 8.5 You are not to engage in tax avoidance.
- 8.6 You are not to seek personal advantage or financial gain for yourself or your family from your position or from a **pastoral relationship**, beyond your stipend or wage and recognised allowances and deductions.
- 8.7 You are not to allow yourself to be influenced by offers of money or financial reward.
- 8.8 You are to avoid situations of conflict between your personal financial interest and your pastoral ministry responsibilities.
- 8.9 You are to arrange your personal and church finances to ensure that clear account and transaction boundaries are maintained.
- 8.10 You are to fully disclose and be publicly accountable for all church monies which you handle.
- 8.11 If you have overall authority for financial management in a church body, you are to ensure that:
- proper systems for financial integrity and accountability are implemented and maintained;

- all clergy and church workers for whom you have responsibility and who have authority for financial management in a church body are informed of their roles and responsibilities; and
- all stipends, wages and allowances payable are adequate, and paid promptly and in full.

Guidelines

These guidelines explain and illustrate best practice and highlight practical ways to achieve it.

Financial management practices

- 8.12 You should ensure that your salary packaging and the accounts of any church body for which you have responsibility are in accordance with Church and civil taxation and accounting requirements.
- 8.13 If you have overall authority for financial management in a church body, you should minimise the risk of you and other clergy and church workers being accused of or engaging in financial impropriety by:
- having two persons unrelated by family to handle church money received;
 - not involving paid clergy or paid church workers in the counting of church offertories;
 - ensuring that church money on church premises is kept safely and securely;
 - avoiding church money being taken home wherever possible;
 - ensuring that all church money received is banked promptly;
 - ensuring that proper accounting records are kept for church transactions, in the form of receipts, diary entries, tax invoices, accounts and account statements;
 - ensuring that all church accounts have more than one signatory;
 - ensuring that any accounts paid by cash are duly receipted; and
 - ensuring that those with the responsibility for handling money have suitable training in financial matters.

Gifts

- 8.14 If you are offered or receive a gift, whether monetary or otherwise, from a person with whom you have a pastoral relationship, you should:
- establish for whom the gift is intended and exercise discretion as to whether the gift should be personally accepted;
 - consider:

- the size of the gift;
 - the intentions and circumstances of the giver;
 - the risk of your integrity being compromised; and
 - whether acceptance of the gift would cause scandal and embarrassment if known publicly;
- if it is substantial, disclose the offer or receipt to a supervisor or colleague; and
 - if there is any uncertainty as to the gift's appropriateness, seek advice from a supervisor or colleague.

Personal financial obligations

- 8.15 You should manage your finances so that personal debts, including those to any church body, are paid when due and in full.
- 8.16 You should avoid borrowing money from, or lending money to, a person with whom you have a pastoral relationship as this may place you in a position where your personal interest conflicts with your pastoral responsibilities. If you do, then disclose the circumstances to a supervisor or colleague. In some cultures where there are communal ownership and kinship obligations, this guideline may be applied differently.

EXPLANATORY MEMORANDUM

Constitution Amendment (Powers of an Administrator) Measure 2025

The purposes of this Measure are to:

1. To ensure that the Administrator sede vacante has the power to appoint an Archdeacon.
2. To clarify the powers that the Administrator sede vacante holds and the power the Commissary does not hold.

The amendments to the constitution in 2022 resulted in the Administrator sede vacante not having the power to appoint an Archdeacon. (Section 6A(3))

This was an unintentional drafting error which was intended to limit the power of the Commissary, but now captures the Administrator sede vacante.

It is desirable that an Administrator sede vacante has the authority appoint Archdeacons

For clarity this only applies when the See is Vacant for the Administrator.

Clause Notes

Part 1 deals with necessary preliminary matters.

Clause 1 provides for the short title of the Measure.

Clause 2 is a relatively standard provision stipulating that the measure will come into operation when it is confirmed at a subsequent Synod.

Clause 3 provides for the amendment of the Constitution in the manner set out in Part 2 of the Measure.

Part 2 contains the amendments proposed to the Constitution.

Clause 4 amends section 6A to clarify the powers of the Administrator and provides for a new section 6A(3A) which clarifies the powers that the Commissary does *not* have.

A MEASURE

to amend the *Constitution*.

NOW THE SYNOD HEREBY DETERMINES:

Part 1 - Preliminary

1 - Short title

This may be cited as the *Constitution (Powers of an Administrator) Amendment Measure 2025*.

2 - Commencement

This Measure will come into operation after it has been confirmed by the Synod in accordance with section 30(b) of the *Constitution*.

3- Amendment of the *Constitution*

The *Constitution* is amended in the manner set out in Part 2.

Part 2 - Amendment of the *Constitution*

4 - Amendment of section 6A

(1) Section 6A(1)(a) – delete “subsection (3)” and substitute:

subsections (3) and (3A)

(2)Section 6A(2) – delete “and subject to subsection (3),”

(3)Section 6A(3) – delete subsection (3) and substitute:

- (3) The powers and authorities to be exercised by a Commissary or Administrator exercising the powers vested in the Bishop in accordance with subsection (1) will not include powers and authorities vested in the Bishop by Chapter I, Chapter II and sections 17, 18, 19, 20 and 30 of this Constitution.

(3A) The powers and authorities to be exercise by a Commissary will not include the authority to appoint an Archdeacon or the Dean.

CERTIFIED as a copy of the Measure as recommended in Committee.

.....
Chairperson of Committees

CERTIFIED as a copy of the Measure as passed by the Synod on October 2025.

.....
Secretary of Synod

CONSTITUTION

Arrangement

1. This Constitution is divided into Chapters as follows:-

CHAPTER I	THE DIOCESE OF ADELAIDE
CHAPTER II	THE BISHOP
CHAPTER III	THE SYNOD
CHAPTER IV	THE DIOCESAN COUNCIL
CHAPTER V	PARISHES
CHAPTER VI	THE SEAL
CHAPTER VII	AMENDMENT OF THE CONSTITUTION
CHAPTER VIII	INTERPRETATION

CHAPTER 1 - THE DIOCESE OF ADELAIDE

Membership of The Anglican Church of Australia

2. The Diocese is a diocese of The Anglican Church of Australia and where this Constitution or any Ordinance made hereunder is inconsistent with the Constitution of The Anglican Church of Australia or any Canon or Rule made thereunder and which is in force in or applies to or has force and effect in or is not excluded from operation within the Diocese, the latter shall prevail and the former shall to the extent of the inconsistency have no effect.

Government

3. Subject to the provisions of section 2 of this Constitution the authority and power to provide for the life and growth, the order and good government and the management of the affairs of the Diocese is vested in -
 - (a) the Bishop, and
 - (b) the Synod which for such purposes may exercise the powers hereinafter provided.

Operation of Constitution

4. This Constitution and all Ordinances made hereunder shall be binding on the Bishop, all members of the clergy and lay persons as members of the Church residing or worshipping within the Diocese and for all purposes connected with or relating to Church property including trust property.

CHAPTER II - THE BISHOP

Election

5. (1) Subject to the provisions of section 8 of the Constitution of The Anglican Church of Australia the Bishop shall be elected or appointed in such manner as the Synod shall by Ordinance determine.
- (2) A person elected or appointed Bishop shall not take office without first having signed a declaration in the form contained in the First Schedule hereto and a declaration of assent to the doctrine and formularies of The Anglican Church of Australia.

Bishop's Powers

6. Subject to this Constitution and the Ordinances of the Synod and to the Constitution of The Anglican Church of Australia and to the Canons or Rules mentioned in section 2 of this Constitution the Bishop as Ordinary and Chief Pastor of the Diocese shall have and may exercise within the Diocese all and singular the powers and authorities which are inherent in his office.

6A.(1) During the absence of the Bishop from the Province or during any period which may be proposed by the Bishop and agreed to by the Diocesan Council, the following provisions will apply:

(a) subject to subsections (3) ~~and (3A)~~, the powers vested in the Bishop by this Constitution will be exercised by a Commissary appointed in such manner as the Synod will determine by Ordinance;

(b) if no Commissary has been appointed pursuant to paragraph (a), or if the person appointed is unable or unwilling to act, and subject to subsection (3), the powers vested in the Bishop by this Constitution will be exercised by an Administrator appointed in accordance with subsection (2).

(2) In the event of the Bishop's death, resignation or becoming incapable, ~~and subject to subsection (3)~~, the powers vested in the Bishop by this Constitution will be exercised by an Administrator who will be the Assistant Bishop (if any) or (if more than one) the Assistant Bishops in order of their

appointment as Assistant Bishops, or if none, or in his or her or their absence or incapacity or unwillingness to act, the person or persons appointed in order by the Diocesan Council to be the Administrator (which appointments may be made and rescinded from time to time as the Diocesan Council may determine), or if none or in his or her or their absence or incapacity or unwillingness to act, the Dean or in his or her absence or incapacity or unwillingness to act, the Archdeacons in order of seniority.

- (3) The powers and authorities to be exercised by a Commissary or Administrator exercising the powers vested in the Bishop in accordance with subsection (1) will not include powers and authorities vested in the Bishop by Chapter I, Chapter II and sections 17, 18, 19, 20 and 30 of this Constitution. ~~and will not include the authority to appoint an Archdeacon or the Dean.~~

(3A) The powers and authorities to be exercised by a Commissary will not include the authority to appoint an Archdeacon or the Dean.

- (4) In this section –

incapable, in relation to the Bishop, has the meaning contained in the *Bishop (Incapacity) Canon 1995*.

CHAPTER III - THE SYNOD

The Synod

7. Without limiting the effect of section 3 of this Constitution there shall be a governing body for the management of the affairs of the Diocese which shall be The Synod of the Diocese of Adelaide of The Anglican Church of Australia Incorporated.

Object

8. The object of the Synod is to provide for the life and growth and the order and good government of The Anglican Church of Australia within the Diocese in accordance with the provisions of the said Constitution of The Anglican Church of Australia.

Powers of Synod

9. (1) Subject to the provisions of this Constitution the Synod shall have the following powers:-
- (a) to consider and if thought necessary to pass motions upon any matter concerning or affecting the Church of God or any part thereof and its members whether within or outside the Diocese;

- (b) To consult with the Bishop on any matter on which the Bishop may agree to being consulted and to advise the Bishop;
- (c) To make alter or repeal such Ordinances (not being repugnant to this Constitution) as shall in its opinion be necessary for or conducive to the order and good government of The Anglican Church of Australia within the Diocese;
- (d) To purchase take on lease or in exchange, hire or otherwise acquire and hold any real or personal property, including any rights and privileges, for the purposes of the Synod, the general purposes of the Diocese, any special diocesan purpose, any purpose of or connected with The Anglican Church of Australia (whether within or outside the Diocese) or for any other religious purpose or purposes or for the advancement of religion (whether within or outside the Diocese);
- (e) To erect buildings and to renovate repair reconstruct alter improve add to and demolish any buildings or structures now or hereafter vested in the Synod;
- (f) To sell exchange lease let mortgage pledge hire dispose of turn to account or otherwise deal with all or any of the real and personal property of the Synod;
- (g) To accept donations whether of real or personal estate and devises and bequests whether or not such donations devises or bequests are subject to any trusts;
- (h) To raise or borrow money and secure the repayment thereof in such manner as the Synod shall think fit with power to issue debentures, grant mortgages, charges or securities upon or charging all or any of the property whether real or personal present or future of the Synod and to redeem or pay off either wholly or in part any existing or future security;
- (i) To receive moneys on deposit, current account or otherwise with or without allowance of interest and to receive on deposit titles deeds leases and other securities of any description;
- (j) To lend or advance money to any person or body either at interest or without interest and with or without security and in particular to persons parishes congregations and organisations within the Diocese and generally to receive hold invest and lay out moneys or securities for money upon and subject to such terms and conditions without any restriction whatever as the Synod may determine;
- (k) To give any guarantee in relation to mortgages loans investments and securities whether made or effected or acquired through the agency of the Synod or otherwise and generally to guarantee or become surety for the performance of any contracts and obligations;

- (l) To invest and deal with the moneys of the Synod not immediately required upon such securities and in such manner as may from time to time be determined by the Synod and for that purpose to acquire and hold shares, stocks, debentures, debenture stock bonds, obligations securities or notes issued or guaranteed by any company or corporation constituted or carrying on business in Australia or elsewhere and debentures debenture stock bonds obligations and securities issued or guaranteed by any government commission public body or authority, municipal, local or otherwise in Australia or elsewhere and to acquire any such shares stock debentures debenture stock bonds obligations notes or securities by original subscription tender purchase exchange or otherwise and to subscribe for the same either conditionally or otherwise and to guarantee the subscription thereof and to exercise and enforce all rights and powers conferred by and incidental to the ownership thereof;
 - (m) To hold and administer any property on trust;
 - (n) To appoint regulate and dissolve such committees for such purposes as the Synod may from time to time determine;
 - (o) To delegate to any person persons or body any right authority or power conferred upon or exercisable by the Synod save and except the making altering or repealing of any Ordinance, the amendment of this Constitution and the exercise of any right authority or power to which the Synod shall by Ordinance declare that this paragraph shall not apply;
 - (p) To employ or dismiss such officers and employees as may from time to time be required;
 - (q) To do all such things as may be required by the provisions of any trust deed relating to Church property or the exercise of patronage;
 - (r) To do all such other acts matters or things as shall be or may appear to be incidental or conducive to the life and growth and the order and good government of The Anglican Church of Australia in the Diocese including the power to carry out exercise and accept the transfer of the powers functions and property of any other body or organisation within The Anglican Church of Australia in the Diocese;
- (2) Nothing herein contained shall be deemed to restrict or in any way limit the powers conferred upon the Synod by virtue of the provisions of the Associations Incorporation Act 1956-1965 or any Act amending or replacing that Act or by any other law of the State of South Australia or the Commonwealth of Australia.

Composition of Synod

10. The Synod shall consist of:-

- (a) The Bishop;
- (b) The Chancellor;
- (c) Every licensed member of the clergy;
- (d) Lay members of the Synod representing each parish of the Diocese according to the following scale:-

- I (i) for each parish having not more than 74 communicants, one lay member of the Synod;
- (ii) for each parish having not fewer than 75 communicants nor more than 149 communicants, two lay members of the Synod;
- (iii) for each parish having not fewer than 150 nor more than 249 communicants, three lay members of the Synod;
- (iv) for each parish having not fewer than 250 nor more than 399 communicants, four lay members of the Synod;
- (v) for each parish having not fewer than 400 communicants, five lay members of the Synod;

OR

- II for each parish comprised of two or more congregations, a number of lay members of the Synod equal to the number of congregations comprising the parish;

whichever is the greater.

- (d1) The Secretary of Synod;
- (d2) Not more than five lay members appointed by the Bishop;
- (d3) Lay members each representing a congregation (whether registered or not) which functions independently of a parish and which, in the opinion of the Diocesan Council, may in time become a parish and which the Diocesan Council has resolved should in the meantime be accorded representation by one lay member in the Synod.
- (e) Such other persons (if not already members of the Synod) as may be appointed to the Diocesan Council pursuant to the provisions of paragraph (f) of section 21(1) hereof but only for the duration of their appointment as aforesaid.

Chancellor

11. (1) The Chancellor shall be appointed by and shall hold office during the pleasure of the Bishop provided that a person shall not be Chancellor unless

he or she is a communicant and or is or has been qualified for appointment as a Justice of the High Court of Australia, the Federal Court of Australia or the Supreme Court of South Australia and provided also that any appointment to the office of Chancellor shall not terminate upon a vacancy occurring in the See but shall terminate upon a new Bishop taking office.

- (2) The Chancellor shall not take office without first having signed a declaration in the form contained in the Second Schedule hereto

Members of the Clergy

12. No member of the clergy shall be licensed by the Bishop without first having signed a declaration in the form contained in the Third Schedule hereto.

Lay Members of the Synod

13. (1) No person shall vote for the election of a lay member of the Synod unless at the time of such election he or she:
 - (a) is a communicant, and
 - (b) has attained the age of sixteen years, and
 - (c) is a member of the parish for which the election is conducted and does not purport to be a member of any other parish in the Diocese, and
 - (d) shall have signed a declaration in the form contained in the Fourth Schedule hereto.
- (2) No person shall be elected or appointed a lay member of the Synod pursuant to the provisions of paragraph (d) or (d1) or (d2) or (d3) or (e) of section 10 hereof unless at the time of such election or appointment he or she:
 - (a) is a communicant, and
 - (b) has attained the age of eighteen years, and
 - (c) is a member of the parish for which the election is conducted or the appointment is made and does not purport to be a member of any other parish in the Diocese,and the election or appointment shall not be effective until he or she shall have signed a declaration in the form contained in the Fifth Schedule hereto.
- (3) A person shall cease to be lay member of the Synod if:
 - (a) by notice in writing to the Bishop he or she resigns, or

- (b) in the opinion of the Bishop he or she has ceased to be a communicant, or
- (c) he or she has been convicted or found guilty of any offence punishable either by imprisonment or by death and the Bishop declares his or her seat to be vacant, or
- (d) he or she has failed to attend any session of the Synod without leave of the Bishop and the Bishop declares his or her seat to be vacant, or
- (e) the Bishop is satisfied following receipt of a notice in writing from the parish council of the parish which the person was elected or appointed to represent, that the person has ceased to be a member of the parish, or
- (f) the parish which the person was elected or appointed to represent ceases to be a registered parish.

Term of Office

14. (1) All lay members of the Synod, other than those referred to in paragraphs (d1) and (e) of section 10 of this Constitution, shall be elected or appointed in an election year in such manner as the Synod shall by Ordinance determine and shall take office on the 1st day of July of that election year and shall hold office until the 30th day of June of the election year next following.
- (2) For the purposes of this section an election year shall be the third year after the last preceding election year provided that the Bishop with the approval of the Diocesan Council may in a particular case determine that an election year shall be the first or second year after the last preceding election year.
- (3) A casual vacancy arising under paragraph (d2) of section 10 may be filled by the Bishop. Any other casual vacancy in the office of lay member of the Synod shall be filled in such manner as the Synod shall by Ordinance determine.
- (3a) A lay member appointed under paragraph (d2) of section 10 shall be eligible for reappointment for one, but not more than one, consecutive term.
- (4) The Secretary of Synod shall keep a register of all members of the Synod and unless the Synod shall otherwise determine such register shall be *prima facie* evidence as to any person's entitlement to membership of the Synod and his or her lawful election or appointment.

Sessions of Synod

15. (1) Subject to subsection (4), there shall be a session of the Synod at least once in each calendar year to be held at a time and place to be determined by the Bishop after consultation with the Diocesan Council.

- (2) A special session of the Synod may be called at any time by the Bishop and shall be called whenever the Bishop receives a request for a special session under the hand of ten lay members of the Synod from at least three parishes and five members of the clergy and the request is supported by the Diocesan Council.
- (3) The Synod may by Ordinance provide for the exclusion from sessions of the Synod of any member thereof who or whose parish is in default in complying with any provisions of this Constitution or of any Ordinance.
- (4) A session of the Synod may instead of being held at a place with members of the Synod being physically present, be held:
 - (a) remotely; or
 - (b) with some members of the Synod being physically present at one or more venues and other members participating remotely,

if
 - (c) the Bishop, after consultation with the Diocesan Council, determines that, because of special or extenuating circumstances, the session should be conducted under this subsection; and
 - (d) arrangements have been put in place (as determined to be appropriate by the Bishop after consultation with the Diocesan Council) so that the session may be conducted insofar as members are participating remotely, by:
 - (i) audio visual means; or
 - (ii) audio means; or
 - (iii) any other means of communication determined by the Bishop after consultation with the Diocesan Council.
- (5) If arrangements are put in place under subsection (4):
 - (a) a member of the Synod will be taken to be at the relevant meeting (and to form part of the quorum for the meeting) if the member registers as a participant at the meeting in a manner determined or approved by the Bishop as part of the arrangements put in place under subsection (4); and
 - (b) voting (including voting by orders) on any question or motion will be conducted in a manner (and using technology) determined or approved by the Bishop after consultation with the Diocesan Council; and

- (c) other procedures specified, determined or approved by or under an Ordinance for the purposes of facilitating the conduct of the business of the Synod in the relevant circumstances may apply.

Quorum

- 16. A quorum of the Synod shall comprise not fewer than one fifth of the total number of members of the clergy and not fewer than one fifth of the total number of lay members of the Synod entitled to be present.

President

- 17. At every meeting of the Synod the Bishop shall preside. In his absence the person who, during any incapacity or absence from the Diocese of the Bishop would be the Administrator, shall preside.

Voting

- 18 (1) Except as otherwise provided in this Constitution the decision of the Synod shall be the decision of the majority of those members present and voting. The President of the Synod, whenever the Synod does not vote by orders, shall have a casting as well as a deliberative vote.
- (2) A decision in the election of a Bishop shall be made in such manner as the Synod shall by Ordinance prescribe: provided that general licence clergy shall not vote in such an election or in any separate meeting of the clergy forming part of the process of election.
- (3) Except as otherwise provided in this Constitution any member of the Synod may before a vote is taken require a vote by orders. (4) In the event of a vote by orders being required the question shall be put first to the lay members of the Synod voting separately then to the members of the clergy voting separately and then to the Bishop if present (other than general licence clergy) and no question shall be deemed to be resolved in the affirmative unless it is so resolved by a vote of the majority of those present in each of the orders of members of the clergy and lay members of the Synod and by the Bishop if present.
- (5) The members of the clergy who are entitled to vote or to require a vote by orders are those members of the clergy who are not general licence clergy.

Validity of Proceedings

- 19. (1) The Synod may proceed to the despatch of its business notwithstanding the failure of any parish to provide for its representation or any casual vacancy in the office of lay member of the Synod, notwithstanding a vacancy in the office of Bishop or Chancellor.

- (2) Neither the making altering or repealing of any Ordinance nor the exercise of any power of the Synod shall be vitiated by reason of:
- (a) the fact that any person to be elected or appointed to the Synod has not been elected or appointed; or
 - (b) any informality with respect to the election or appointment of any member of the Synod; or
 - (c) the failure to give or send a summons or notice of any kind or a copy of any measure to any member of the Synod, unless at the session of the Synod at which the power is exercised or the measure for the Ordinance is considered the Synod by a majority of two thirds of its members present and voting as a whole shall otherwise determine.

Ordinances

20. An Ordinance shall be made altered or repealed by measure passed in accordance with the following procedure:-
- (a) A copy of the measure shall have been sent to each member of the Synod not less than fourteen days before the first day of the session of the Synod at which the measure is to be presented;
 - (b) On the passing of the measure (with or without amendment) the President may declare that the measure shall not take effect until it has been confirmed at a subsequent session of the Synod, or any member of the Synod may thereupon move that the measure shall not take effect until it has been confirmed at a subsequent session of the Synod. It shall not be possible to require a vote by orders for such a motion, and any such motion shall be deemed to have been passed if not less than one third of the members of the Synod present and voting vote in favour of the motion;
 - (c) If the Bishop be absent or the See be vacant the measure shall not take effect until it has been confirmed at a subsequent session of the Synod at which the Bishop is present;
 - (d) Subject to the passing or confirmation of the measure as the case may require, the Ordinance shall take effect from the date specified therein or, if no such date is specified, from the date of such passing or confirmation.

CHAPTER IV - THE DIOCESAN COUNCIL

Composition

21. (1) There shall be a Diocesan Council which shall consist of :-
- (a) the Bishop, the Assistant Bishop (if any), the Commissary (if any) or the Administrator (as the case requires and if not already a member of the Diocesan Council) and the Dean ex officio;

- (b) two Archdeacons appointed by the Bishop;
 - (c) the Chancellor and the Secretary of Synod ex officio, who shall be non-voting members;
 - (d) so many members of the Synod being not fewer than three members of the clergy and six lay members of the Synod as the Synod shall by Ordinance determine;
 - (e) such other communicants not exceeding six in number as the Synod shall by Ordinance determine who need not be members of the Synod;
 - (f) not more than two other communicants whom the Diocesan Council may from time to time appoint and who need not be members of the Synod.
- (2) For the purposes of this section a non-voting member means a person who is entitled to be given notice of and to attend a meeting of the Diocesan Council and to speak at such meeting but not to vote thereat.
- (3) The method of election or appointment of the persons mentioned in paragraphs (d) and (e) of subsection (1) shall be as prescribed by Ordinance.

Powers

22. The Diocesan Council shall be a council of advice to the Bishop and the executive committee of the Synod and subject to the provisions of the several Ordinances of the Synod and to any general or special direction of the Synod shall have power in the name and on behalf of the Synod to exercise or perform all or any of the rights authorities and powers of the Synod save and except the making altering or repealing of any Ordinance the altering or repealing of this Constitution and the exercise of any right authority or power to which the Synod shall by Ordinance declare that this Section shall not apply.

Regulation of Affairs

23. The election or appointment of persons to and the regulation of the affairs of and the term of office of members of the Diocesan Council shall be prescribed by Ordinance of the Synod.

CHAPTER V - PARISHES

Registration

24. Subject to the provisions of Section 25 of this Constitution the conditions for registration and termination of registration of a parish, the qualifications for membership of a parish and the conditions for registration of changes in the composition or name of a parish shall be determined and may be varied from time to time in such manner as the Synod shall by Ordinance determine.

Procedure for Registration of a Parish

25. The Synod shall not register a new parish unless the persons desiring to form it shall have held a meeting presided over by the Bishop or his nominee at which a resolution in the form contained in the Sixth Schedule hereto shall have been passed by a majority of those present and voting and the person presiding thereat shall have signed and delivered to the Secretary of Synod a certificate in the form of the Sixth Schedule.

Church Property

26. The fee simple or any other right title or interest of the Synod or of any parish or congregation or of any members of the Church in any land used for the purposes of the Church within the Diocese shall be vested in the Synod or in such other trustee or trustees as the Synod shall approve and upon such trusts as the Synod shall from time to time have approved or adopted.

CHAPTER VI - THE SEAL

Sealholders

27. The sealholders of the Synod shall comprise the Bishop and seven members of the Synod of whom not fewer than two shall be members of the clergy and not fewer than three shall be lay members of the Synod and who shall be elected by the Synod.

Use of Seal

28. Any deed instrument or document required to be made or executed under the seal of the Synod shall be deemed not to be duly made or executed unless two of the sealholders for the time being shall have signed the same and the Secretary of Synod or some other person authorised by the Diocesan Council to do so shall have countersigned the same.

Authority

29. The seal shall not be affixed to any deed instrument or document without the authority of the Diocesan Council or of a committee of the Diocesan Council if the Diocesan Council shall so determine.

CHAPTER VII - AMENDMENT OF THE CONSTITUTION

Procedure

30. This Constitution may be amended or repealed by measure passed in accordance with the following procedure:-

- (a) A copy of the measure shall be sent to each member of the Synod not less than fourteen days before the first day of the session of the Synod at which the measure is to be presented;
- (b) Voting on the measure (with or without amendment) shall be by orders in accordance with the provisions of section 18 hereof provided that the measure shall be deemed not to have been passed unless it is agreed to by two thirds of those present in each of the orders of lay members of the Synod and members of the clergy and by the Bishop and unless it is confirmed in like manner at a subsequent session of the Synod.

CHAPTER VIII - INTERPRETATION

Definitions

31 In this Constitution and in any Ordinance unless the context or subject matter otherwise indicates:-

- (a) "Administrator" means the administrator of the Diocese appointed pursuant to section 6A;

"Archdeacon" means a person appointed to such office by the Bishop who shall hold office for such period and shall have such powers and functions as the Bishop may from time to time determine;

"Assistant Bishop" means a person in bishop's orders appointed to such office in accordance with any ordinance provided that where the context requires reference to one such person only and there is more than one office of Assistant Bishop it shall mean the Assistant Bishops in order of seniority.

"Bishop" means the Bishop of the Diocese for the time being who is by virtue of the constitution of the Province of South Australia the Metropolitan Bishop of the Province and is styled the Archbishop of Adelaide. Except for the purposes of Chapters I and II and sections 17, 18, 19, 20 and 30 and the definitions of "Archdeacon" and "Dean", the expression shall include the Commissary or Administrator as the case requires during any incapacity or absence from the Diocese of the Bishop or during any vacancy of the See;

"Chancellor" means the Chancellor of the Diocese appointed pursuant to section 11 hereof;

"member of the clergy" or "licensed member of the clergy" means a bishop, priest or deacon holding a licence from the Bishop;

"Commissary" means a Commissary appointed pursuant to section 6A;

"Communicant" means a member of the Church who communicates at least three times in the year;

"Congregation" means a congregation of members of the Church who meet regularly for worship and which has been registered as a congregation by the Synod in such manner as the Synod shall by Ordinance determine;

"Dean" means the person appointed as the Dean of the Cathedral Church of St Peter by the Bishop, subject to such conditions (if any) as may be lawfully prescribed;

"Diocese" means the Diocese of Adelaide of The Anglican Church of Australia;

"lay member of the Synod" means a member of the Synod other than the Bishop, and any member of the clergy, and includes, if the Synod shall by Ordinance provide for the appointment or election of such persons, an alternate lay member of the Synod;

"Member of the Church" means a baptised person who attends the public worship of The Anglican Church of Australia and who declares that he or she is a member of The Anglican Church of Australia and not a member of any other religious denomination;

"Parish" means an ecclesiastical unit comprising members of the Church the pastoral care of whom has been committed to one or more members of the clergy licensed thereto by the Bishop and which has been registered as a parish in such manner as the Synod shall by Ordinance determine;

"General licence clergy" means members of the clergy who hold a general licence to officiate and no other licence.

"Secretary of Synod" means the secretary for the time being of the Synod appointed in such manner as the Synod shall by Ordinance determine. The Secretary of Synod shall be the Public Officer of the Synod;

"Synod" means The Synod of the Diocese of Adelaide of The Anglican Church of Australia.

- (b) Words importing the masculine shall include the feminine and vice versa;
- (c) Words importing the singular shall include the plural and vice versa;
- (d) Seniority of an Assistant Bishop or Archdeacon, shall be determined by the length of his or her continuous service in such office, and where two or more have the same length of service, by his or her seniority in priest's orders;
- (e) Headings to sections are for reference only and shall not affect the proper interpretation of this Constitution or any Ordinance;
- (f) Any reference to the Constitution of The Anglican Church of Australia includes any amendment thereof.

Reference of Questions to Appellate Tribunal

32. (1) Any resolution of the Synod referred to in section 63 of the Constitution of The Anglican Church of Australia shall be deemed to have been made if not less than one quarter of all the members of the Synod vote in favour of the resolution.

- (2) It shall not be possible to require a vote of orders for such a resolution.

THE FIRST SCHEDULE

(Section 5)

I _____ having been duly
elected or appointed as Bishop of the See of Adelaide DO HEREBY DECLARE

1. That subject to the provisions of The Anglican Church of Australia Constitution Act 1961-80 I submit to and agree to be bound by the Constitution of The Anglican Church of Australia and the Canons and Rules made thereunder from time to time in force insofar as they may apply.
2. That I submit to and agree to be bound by the Constitution of the Diocese of Adelaide and every Ordinance of the Synod from time to time in force.
3. That I will hold the said Office under and subject to all terms stipulations and provisions of the Trusts of the said See from time to time in force and will well and faithfully observe and perform the same and conform thereto in every respect.
4. That I will submit and conform to any sentence lawfully passed upon me and that I undertake and agree to give up to the Synod or other trustee for the time being on demand of the Administrator, the Synod or other trustee possession of such real and personal estate and effects as I may hold or be entitled to by virtue of my office at the time if and when sentenced according to the Constitution of The Anglican Church of Australia to suspension from office, expulsion from office, deprivation of rights or emoluments appertaining to office or deposition from holy orders and that in the event of such sentence I shall hold such real and personal estate and effects as tenant at will of the Synod or other trustee.

IN WITNESS whereof I have hereunto set my hand and seal this

day of _____

in the year of our Lord

in the presence of:

THE SECOND SCHEDULE

(Section 11)

I _____ having been appointed
Chancellor of the Diocese of Adelaide HEREBY ACKNOWLEDGE that The
Anglican Church of Australia, being an Apostolic Church, receives and retains the
Catholic Faith, which is grounded in Holy Scripture and expressed in the Creeds,
and within its own history, in the Thirty-nine Articles, in the Book of Common
Prayer and in the Ordering of Bishops, Priests and Deacons. Accordingly, I do
solemnly make the following declarations:

1. I firmly and sincerely believe the Catholic Faith and I give my assent to the doctrine of The Anglican Church of Australia as expressed in the Thirty-nine Articles of Religion, the Book of Common Prayer and the Ordering of Bishops, Priests and Deacons and I believe that doctrine to be agreeable to the Word of God.
2. I submit to and agree to be bound by the Constitution of the Diocese of Adelaide and every Ordinance made thereunder from time to time in force.
3. I promise to perform the duties of my office honestly, impartially, faithfully and to the best of my judgement and ability and in accordance with and subject to the said Constitution and Ordinances.

Signature: _____

Witness: _____

Date: _____

THE THIRD SCHEDULE

(Section 12)

I _____ being about to be licensed as a
member of the clergy in the Diocese of Adelaide DO HEREBY DECLARE

1. That subject to the provisions of The Anglican Church of Australia Constitution Act 1961-80 I submit to and agree to be bound by the Constitution of The Anglican Church of Australia and the Canons and Rules made thereunder from time to time in force insofar as they may apply in the Diocese.
2. That I submit to and agree to be bound by the Constitution of the Diocese of Adelaide and every Ordinance from time to time in force.
3. That as a member of The Synod of the Diocese of Adelaide of The Anglican Church of Australia Incorporated I promise to perform the duties thereof and the duties of any office to which I may be elected or appointed pursuant to the said Constitution and Ordinances honestly, impartially, faithfully and to the best of my judgement and ability and in accordance with and subject to the said Constitution and Ordinances.
4. That I undertake and agree to give up to the Synod or other trustee for the time being on demand by the Bishop possession of such real and personal estate and effects as I may hold or be entitled to by virtue of any office or appointment or charge which I may now or hereafter hold or possess within the Diocese if and when sentenced according to the Constitution and Ordinances of the Diocese to deprivation or suspension or if and when my licence or authority or appointment is lawfully revoked or cancelled by the Bishop and that in the event of such deprivation, suspension, revocation or cancellation I shall hold such real and personal estate and effects as tenant at will of the Bishop for the time being.

Signature: _____

Witness: _____

Date: _____

THE FOURTH SCHEDULE

(Section 13 (1))

I DO HEREBY DECLARE that I am a member of The Anglican Church of Australia, that I am a communicant of the said Church, that I do not belong to any other religious denomination, that I have received the Holy Communion not less than three times during the past twelve months, that I have attained the age of sixteen years, that I am a member of the parish of:

.....

and that I do not consider myself to be a member of any other parish in the Diocese of Adelaide

Signature: _____ Witness: _____

Date: _____

THE FIFTH SCHEDULE

(Section 13(2))

I

of

DO HEREBY DECLARE

1. That I am a member of The Anglican Church of Australia and that I am a communicant of the said Church;
2. That I belong to no other religious denomination;
3. That I am a member of the Anglican Parish of and that I do not consider myself to be a member of any other Anglican parish in the Diocese of Adelaide.
4. That I have received the Holy Communion not less than three times during the past twelve months;
5. That I have attained the age of 18 years;
6. That I submit to and agree to be bound by:
(a) the Constitution of the Diocese of Adelaide;
(b) every Ordinance from time to time in force; and
(c) any lawful direction made under the Constitution or any Ordinance that applies to lay members of the Synod.
7. That I hereby accept the office of lay member of the Synod and any other office to which I may be elected or appointed pursuant to the said Constitution and Ordinances and promise to perform the duties thereof honestly, impartially, faithfully and to the best of my judgement and ability and in accordance with and subject to the said Constitution and Ordinances.
8. That I acknowledge that my appointment to the Synod relates to my membership of the Parish of for the duration of the three years of the current Synod triennium and that I may be removed from office if I cease to be a member of that Parish.

Signature: _____ Witness: _____

Date: _____

THE SIXTH SCHEDULE

(Section 25)

I

..... HEREBY CERTIFY
that at a meeting at which I presided held at
.....(place) on(date) of persons all of whom
declared themselves to be members of The Anglican Church of Australia and who
agreed to be bound by the Constitution of the Diocese of Adelaide and every Ordinance
from time to time in force thereunder and the pastoral care of whom has been committed
to one or more members of the clergy licensed thereto by the Bishop the following
motion was passed:-

"That this meeting, comprising members of The Anglican Church of Australia the
pastoral care of whom has been committed to one or more members of the clergy
licensed thereto by the Bishop being desirous of being registered as a parish under the
title of

.....

hereby requests the Synod to register such parish.

Signature: _____

Date: _____

Passed 19th September 1977. Confirmed 10th April 1980

References: The Constitution has been amended by the following Measures:

Constitution Amendment Measure 1980

Passed 10th April 1980. Confirmed 16th September 1980

Constitution Amendment Measure (No. 1) 1984

Passed 15th September 1984 - Confirmed 22nd September 1985

Constitution Amendment Measure (No. 2) 1984

Passed 17th September 1984 - Confirmed 20th September 1985

Constitution Amendment Measure 1986

Passed 22nd September 1986 - Confirmed 18th September 1987

Constitution Amendment Measure 1987

Passed 20th September 1987 - Confirmed 16th September 1988

The Constitution Amendment (Administrator) Measure 1989

Passed 17th September 1989 - Confirmed 16th September 1990

The Constitution Amendment (Membership of Synod) Measure 1994

Passed 17th September 1994 - Confirmed 28 July 1995.

The Constitution Amendment (Voting Age) Measure 1994

Passed 17th September 1994 - Confirmed 28 July 1995

The Constitution Amendment (Sessions of Synod) Measure 1998

Passed 6th September 1998 – Confirmed 16th December 1998

The Constitution Amendment (Term of Office) Measure 2000

Passed 29 May 1999 – Confirmed 20 May 2000

The Constitution Amendment (Diocesan Council) Measure 2006

Passed 29 October 2006 – Confirmed 26 May 2007

The Constitution Amendment (Date of Synod) Ordinance 2008

Passed 25 October 2008 – Confirmed 23 May 2009

The Constitution Amendment (Election of Lay Members of Synod) Ordinance 2009

Passed 24 October 2009 – Confirmed 22 October 2010

The Constitution Amendment (Section 31, Interpretation “Assistant Bishop”)

Passed 22 October 2010 – Confirmed 21 October 2011

The Constitution Amendment (Commissary, Virtual Meetings, Lay Members of Synod) Measure: Passed 16 October 2021 – Confirmed 15 October 2022

EXPLANATORY MEMORANDUM
Continuing Ministry Education Ordinance Repeal Ordinance 2025

The main purpose of this Measure is to repeal the Continuing Ministry Education Ordinance 2003.

The Ordinance was adopted in 2003 and has never been updated or amended.

In April 2023, Diocesan Council endorsed the Ministry Wellbeing Policy Suite, which included:

1. Ministry Wellbeing Framework,
2. Ministry Pastoral Supervision Policy,
3. Ministry Reviews Policy, and
4. Ministry Professional Development Policy

Over the past two years, the Ministry Wellbeing program has evolved to provide a holistic program of support for lay and ordained ministry.

Since the Ministry Professional Development policy was adopted in April 2023, there has been some confusion on how it interacts with the Continuing Ministry Education Ordinance. The current suite of policies adequately addresses the intent and provisions of the Ordinance and put simply the Ordinance is now obsolete.

Clause Notes

Part 1 deals with necessary preliminary matters.

Clause 1 provides for the short title of the Ordinance.

Clause 2 is a relatively standard provision stipulating that the measure will come into operation on a date determined by the President.

Clause 3 provides for the repeal of the Ordinance.

A MEASURE FOR

AN ORDINANCE to repeal the *Continuing Ministry Education Ordinance 2003*

NOW THE SYNOD HEREBY DETERMINES:

Part 1 - Preliminary

1 - Short title

This Ordinance may be cited as the *Continuing Ministry Education Repeal Ordinance 2025*.

2 - Commencement

This Ordinance will come into operation on a date and at a time to be determined by the President.

3 - Repeal of principal ordinance

The *Continuing Ministry Education Ordinance 2003* is repealed.

CONTINUING MINISTRY EDUCATION ORDINANCE 2003

AN ORDINANCE to provide for the Continuing Ministry Education of Clergy and Authorised Lay Ministers.

THE SYNOD HEREBY DETERMINES:-**Title**

1. This Ordinance may be cited as the “Continuing Ministry Education Ordinance 2003”.

Interpretation

2. (1) In this Ordinance

“minister” means a member of the clergy and in receipt of not less than one-third of the minimum stipend or a lay person authorized by the Bishop for ministry in accordance with the Authorised Lay Ministry Canon 1992 of the General Synod and in receipt of not less than the equivalent of one-third of the minimum stipend.

“continuing ministry education” means any recognized education process relevant to ministry undertaken by the minister which extends professional knowledge.

“deploying body” means a parish, organization, council, body or diocese to which the person is licensed and which is responsible for providing the minister’s stipend, salary or allowances.

“minimum stipend” means the minimum stipend fixed for other clergy in accordance with the Stipends Ordinance 1980.

“nomination committee” means the nomination committee called in accordance with the Parochial Administration Ordinance 1985, a similar committee called in accordance with a parochial trust deed, or a committee established for the purpose of appointing an authorised lay minister.

- (2) Nothing in this Ordinance affects the Status of Clergy Ordinance 2002.

Continuing Ministry Education Requirement

3. (a) In the three-year period 1 January 2004 through to 31 December 2006 a minister is required to complete at least 60 hours of continuing ministry education.
- (b) In the three-year period 1 January 2007 through to 31 December 2009, and each subsequent three-year period a minister is required to complete at least 120 hours of continuing ministry education.

Continuing Ministry Education Leave and Allowance

4. (a) The minister shall be entitled to leave of absence from duties to undertake continuing ministry education for ten days including one Sunday in each calendar year or for such greater period as may be determined by the deploying body.
 - (b) Where leave to undertake continuing ministry education is not utilized in a calendar year it will not accumulate to subsequent years.
 - (c) Where a minister is in receipt of less than the minimum stipend the entitlement to leave shall be reduced pro-rata according to the stipend received.
5. (a) The minister shall receive from the deploying body a continuing ministry education allowance of not less than \$250 each year or such other amount as may be determined by the Diocesan Council.
 - (b) Where a minister is in receipt of less than the minimum stipend the continuing education allowance shall be reduced pro-rata according to the stipend received.

Reporting Continuing Education

6. A minister must in November each year provide to the deploying body a report on continuing ministry education undertaken during the year and planned for ensuing years.
7. The minister may be required by the Bishop to provide to the Bishop a copy of the report forwarded to the deploying body.
8. The Bishop may advise a nomination committee of the continuing ministry education undertaken by a minister.

Policy, Evaluation and Planning

9. A minister may request the Ministry Development Council to provide assistance in evaluating their ministry or in developing plans for continued ministry education.
10. The Ministry Development Council shall establish policies and provide resources to give effect to this ordinance.

Exception

11. Nothing in this ordinance shall be binding upon any deploying body employing and remunerating a minister in accordance with an award, a contract or an enterprise agreement.

Passed 1 June 2003