



**ANGLICAN CHURCH OF AUSTRALIA**  
**Diocese of Brisbane**

Second Session of the Eightieth Synod 2022



**BUSINESS PAPERS**



# Second Session of the Eightieth Synod 2022

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**Note:** The times for Synod to sit, as set out in the program and order of business, are subject to alteration by Synod.



# OUR MISSION

The Mission of the Church is the Mission of Christ – to proclaim the good news of the kingdom of God

-  To teach, baptise and nurture new believers
-  To respond to human need by loving service
-  To seek to transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation
-  To strive to safeguard the integrity of creation and sustain and renew the life of the earth
-  To worship and celebrate the grace of God
-  To live as one holy Catholic and apostolic Church





# OUR VISION

Flourishing faith communities: proclaiming and serving, worshipping and learning.

## OUR VALUES

-  **Faithful** – steadfast in love for God and each other and steadfast in purpose to undertake God’s mission
-  **Imaginative and creative** – being intentional about reforming culture and traditions for God’s world
-  **Courageous** – to risk new things and where necessary, to make bold decisions
-  **Authentic** – being genuine and confident in living and speaking about what we believe as followers of Christ
-  **Comprehensive** – being welcoming and respectful of a broad range of ideas, people and approaches, and open to dialogue and learning

## OUR KEY FOCUS AREAS

-  Comprehensive Anglican identity and purpose
-  Energising, nurturing and mobilising ACSQ’s people
-  Flourishing parishes and faith communities
-  Engagement with each other and the wider community
-  Stewardship and sustainability of resources

*“I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing.” **John 15:5***

*“They are like trees planted by streams of water, which yield their fruit in its season, and their leaves do not wither.” **Psalms 1:3***



# Program

*to be held at St John's Cathedral, Ann Street, Brisbane*

<b>Friday 24 June</b>	7pm	Synod assembles for the <b>Synod Eucharist</b>
	9.30pm	<b>Synod in session</b> Adjournment

*to be held at Anglican Church Grammar School, Oaklands Parade, East Brisbane*

<b>Saturday 25 June</b>	8.30am	Morning prayer Welcome and house keeping <b>Synod in session</b> <i>President's Inaugural Address</i>
	10.30am	Morning tea
	11am	<b>Synod in session</b>
	1pm	Lunch
	2pm	Talking Circles
	3.30pm	Afternoon tea
	3.45pm	<b>Synod in session</b>
	6.15pm	Evening prayer and close
<b>Sunday 26 June</b>	8am	Eucharist in the Churchie Chapel
	9.30am	Lay conference
	11am	Morning tea
	11.30am	Morning prayer <b>Synod in session</b>
	1pm	Lunch
	2pm	<b>Synod in session</b>
	3.30pm	Afternoon tea
	4pm 6pm	<b>Synod in session</b> Synod adjourns <i>sine die</i>

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## Order of Business – Friday 24 June 2022

### Synod in Session

1. Proceedings are opened with prayer.
2. Reports of the Diocesan Council and other Reports are noted as tabled.
3. Petitions.
4. On behalf of the Diocesan Council, the General Manager to move:
  - (1) “That consideration of the following business be made an Order of the Day in accordance with the following table:

Business being considered	Order of the Day for:
Finance and Diocesan Services Commission Report	Saturday 25 June at 3.45pm
Motion No.    Auditors Report and Statement of Accounts	Business to be considered consecutively
Motion No.    Budget 2023	
Motion No.    Anglican Board of Mission November Appeal	
	Sat 25 June at 4.45pm

- (2) “That Synod give leave to the following persons to address Synod or the Committee if called upon by the President or Chairman of Committees:  
*(Synod to be advised)*
  - (3) “That Synod give leave for the distribution of the following literature:-  
*(Synod to be advised)*”
5. Notices of Questions and Motions (see SO C.6 & SO C.13).
6. Call over of Notices of Motion on supplementary business paper for approval to include.
7. Call over of business paper and taking of formal motions.
8. Motions of which notice has been given.



## **Order of Business – Saturday 25 June 2022**

### Synod in Session at 8.30am

1. Proceedings are opened with prayer.
2. President's inaugural address. Copies will be emailed to members who receive papers electronically. Limited copies will be available in the Foyer.

A link to the President's address will be available on the Anglican Church Southern Queensland website Synod page after the address. A limited number of printed copies will be available for collection by those who requested paper copies.

3. Confirmation of the minutes of the previous day's business.
4. Petitions
5. Notices of Questions and Motions (see SO C.6 & SO C.13).
6. Call over of Notices of Motion on supplementary business paper for approval to include.
7. Call over of business paper and taking of formal motions.
8. Consideration of Reports

Diocesan Council	Mr D O'Connor
Cathedral Chapter	The Very Rev'd Dr PC Catt
Community Services Commission	Mr G Brady
Ministry Education Commission	Mr D Porter
Parishes and Other Mission	
Agencies Commission	Mrs C Grant
Anglican Schools Commission	The Right Rev'd J Greaves
Finance and Diocesan Services Commission, Financial Statements and 2023 Budget	Mr B Wilson

9. Canons – Consideration of General Principles, Committee Stage and Passing.

Training and Professional Supervision Canon  
 Parishes Regulation Canon Amendment Canon  
 Synod Canon Amendment Canon  
 General Synod Legislation Canon Amendment Canon  
 Age Limitation Canon Amendment Canon

10. Motions of which notice has been given

## **Order of Business – Sunday 26 June 2022**

### Synod in Session at 11.30am

1. Proceedings are opened with prayer.
2. Confirmation of the minutes of the previous day's business.
3. Petitions.
4. Call over of Notices of Motion on Supplementary Business Paper for approval to include.
5. Call over of business paper and taking of formal motions.
6. Canons – Consideration of General Principles, Committee Stage and Passing.  
Training and Professional Supervision Canon  
Parishes Regulation Canon Amendment Canon  
Synod Canon Amendment Canon  
General Synod Legislation Canon Amendment Canon  
Age Limitation Canon Amendment Canon
7. Motions of which notice has been given.
8. Synod adjourned *sine die*.



## NOTICES OF MOTION

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## MOTIONS OF WHICH NOTICE HAS BEEN GIVEN

# Order of the Day

## Friday 24 June

*Immediately following the call over of the business paper and taking of formal motions.*

### ***1. Talking Circles***

**The General Manager to move; the Very Rev'd Dr Peter Catt seconding:**

That Synod members participate in a Talking Circle dialogue session in the manner described in the material circulated to members before Synod, from 2pm to 3.30pm on Saturday 25 June 2022.

## Part A – Proposed Orders of the Day

### Saturday 25 June, 3.45pm

**Presentation of the Finance & Diocesan Services Commission report**

### ***2. Auditor's Report & Statement of Accounts***

**The General Manager to move; Mr David Sneesby seconding:**

“That the Auditor's Report and Statement of Accounts of The Corporation of the Synod of the Diocese of Brisbane and related entities, and The Corporation of the Lesser Chapter of the Cathedral Church of Brisbane for the year ended 31 December 2021 as incorporated in the Report Book, be adopted.”

### ***3. Budget 2023***

**The General Manager to move; Mr David Sneesby seconding:**

“That this Synod approves the Budget for the year ending 31 December 2023 as detailed in the attached summary and in so doing notes that:

1. this Budget has been prepared eight months in advance of the year of operation;

## **MOTIONS OF WHICH NOTICE HAS BEEN GIVEN**

2. the Budget will need revision and approval by Diocesan Council in the light of any unforeseen external economic factors and more up-to-date estimates of revenue and costs which may emerge in the intervening period; and
3. whilst Synod acknowledges that the budget may require a refresh in light of changed circumstances, the intent of operational initiatives included in the budget as submitted will be honoured where possible.”

### **Saturday 25 June, 4.45pm**

#### ***4. Anglican Board of Mission November Appeal***

**The Rev'd Eron Perry to move; TBC seconding:**

That this Synod:

1. Commends the people of the Diocese for their support of ABM, generally, with \$378,221 being raised for ABM in 2021 (through parishes, church organisations and individuals).
2. Commends the people of the Diocese for their support of the 2021 Archbishop's November Appeal, through which over \$9,943 was raised to date, to help support the church in Torres Strait Islands.
3. Encourages the people of our Diocese to support the forthcoming 2022 Archbishop's November Appeal. The appeal will support Papua New Guinea's Newton Theological College (NTC). Funds raised will go towards
  - a) Building repairs;
  - b) Better equip students through the provision of library materials, IT equipment and bridging courses for students.
  - c) Sponsoring a staff member from Newton Theological College to come to St. Francis theological college to gain experience in theological college administration.
4. Commends the Anglican Schools as they support ABM Projects.
5. Encourages the people of the Diocese to collect used stamps, the sale of which benefited ABM by over \$12000 last financial year.



## MOTIONS OF WHICH NOTICE HAS BEEN GIVEN

# Part B – Motions of which Notice has been Given

### ***5. Report of the Select Committee on the Nicene Creed***

**The Rev'd Dr Cathy Laufer to move; Dr John Wright seconding:**

That this Synod:

1. receives the Report of the Select Committee on the Nicene Creed;
2. asks the President to forward the Report to the appropriate General Synod bodies, and
3. expresses its thanks to all who participated in the Study and to the Committee for its work.

### ***6. Dialogue re Same Gender Marriage Blessings***

**The Very Rev'd Dr Peter Catt to move; the Rev'd Michael Uptin seconding:**

That this Synod receive the report entitled "PLAYING IN THE SAME SANDPIT – *A report to Synod on the progress of a process of dialogue and learning which will allow faith communities within the Diocese to engage with the implications of the Appellate Tribunal determinations and opinions regarding same-gender marriage blessings.*"

**Explanatory Note:**

In passing the motion entitled "Dialogue re Same Gender Marriage", Synod 2021 asked that this report be presented to Synod 2022.

### ***7. Regulations regarding the Training and Professional Supervision Canon***

**The Rev'd Canon Paul Mitchell to move; TBC seconding:**

That this Synod, noting:

1. Section 9(b) of the Training and Professional Supervision Canon, which states that, subject to Regulation, licensed clergy are required to undertake "at least 6 hours one on one with a professional supervisor in a 12-month period"; and
2. Regulation 1 of the Training and Professional Supervision Canon issued by Diocesan Council in anticipation of the adoption of the Canon, which states that all active licensed clergy (including Bishops, Archdeacons, Area Deans, Rectors and Priests-in-charge) are required to undertake "8 hours one on one over each 12-month period";

requests Diocesan Council to regulate that all licensed clergy be required to undertake "at least 6 hours, and preferably 8 hours, one on one with a professional supervisor in a 12-month period."

## **MOTIONS OF WHICH NOTICE HAS BEEN GIVEN**

### **Explanatory Notes:**

1. The introduction of compulsory Professional Supervision is being undertaken in response to recommendations of the Royal Commission into Institutional Responses to Child Sexual Abuse.
2. Undertaking of Professional Supervision is recognised as an important and beneficial addition to the ways in which ministry in the Church is supported.
3. The cost of this Professional Supervision is, unless some other arrangement has been made, being met personally by the licensed clergy, and others so directed and defined by Regulation.
4. The Professional Supervisors are limited to those approved by the PMC.
5. Limited access may be available to suitable approved Supervisors depending on the location in which ministry is being undertaken, particularly rural and remote clergy and other ministers.
6. Time allocated in the year for annual leave and reasonable attention to particularly busy seasons of the Church Year restricts the time available to undertake regular supervision.
7. Supervisory sessions, due to both cost and scheduling, may be undertaken between one month and six weeks apart.
8. In a usual year eight sessions may be possible but not always practicable or convenient. Six sessions would more easily be attained.
9. It is both more reasonable and less stressful to put in place regulations which are practical and possible than to regulate for requirements which are likely to increase stress levels and require constant permission giving for failure to comply among those engaged in ministry in this Diocese.

### ***8. Language Matters***

**The Rev'd Sharon Mitchell to move; The Rt Rev'd Cameron Venables seconding:**

That this Synod:

1. Acknowledges the importance of language used in worship, gatherings, and communications within ACSQ.
2. Requests the Diocesan Council to develop an inclusive language policy for ACSQ together with guidelines for its implementation and use.
3. Acknowledges the Anglican Diocese of Adelaide for their inclusive language policy leadership and recommends their work as a starting point in developing an inclusive language policy for ACSQ:  
<https://adelaideanglicans.com/app/uploads/2019/11/Language-Matters-Booklet-2017.pdf>

### ***9. General Synod Families and Culture Commission***

**The Rev'd Gillian Moses to move; The Very Rev'd Dr Peter Catt seconding:**

That this Synod:

1. commends the establishment of a General Synod Families and Culture Commission to examine questions that relate to family violence affecting members of the Church, the drivers of violence and the well-being of families and women and to make

## MOTIONS OF WHICH NOTICE HAS BEEN GIVEN

recommendations on matters relating to family violence affecting members of the Church, violence prevention and the well-being of families and women;

2. welcomes the commitment to working with NATSIAC to develop culturally appropriate resources for use with First Nations communities; and
3. Encourages the ACSQ Domestic and Family Violence Working Group to work closely with the Commission in promoting a national approach to Domestic and Family Violence prevention, intervention and response.

### Explanatory Notes:

#### **18<sup>th</sup> General Synod 2022 Resolutions:**

##### **Families and Culture Commission**

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

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

##### **Family Violence and First Nations Communities**

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

## **10. 30<sup>th</sup> Anniversary of the Ordination of Women**

**The Ven Mark Carlyon to move; the Hon Justice Debra Mullins seconding:**

That this Synod gives thanks to God as it:

1. Recognises that this year marks the 30th anniversary of the ordination of the first women priests in the Anglican Church of Australia and that by the end of 1992, ninety-two women had been ordained priests, in all states in Australia;
2. Celebrates that two of the original ninety-two ordained priests are now bishops:

## **MOTIONS OF WHICH NOTICE HAS BEEN GIVEN**

- a. The Most Reverend Kay Goldsworthy AO, the Archbishop of Perth (and the first Anglican woman in the world to be made an Archbishop) and
  - b. The Right Reverend Kay Prowd, Assistant Bishop in the Diocese of Melbourne;
3. Acclaims the pioneering ministry of the first six women ordained priests in the Diocese of Brisbane on December 20, 1992, -- remembering The Reverends Joan Pascoe, Leah Mary Shaw, Pat King, Eileen Thomson (D'cd), Kaye Pitman and Val Graydon -- whose unique ministries and experiences have enriched the Anglican Church of Southern Queensland;
  4. Honours the ministry of The Right Reverend Alison Taylor who served as Bishop of the Southern Region from 2013-2017 and was the first woman to be consecrated as bishop in this Diocese;
  5. Notes that the Anglican Church Directory 2020/21 lists 3831 Anglican Clergy of whom 888 (23%) are women – 7 are bishops, 397 active priests, 171 active deacons, 66 not specified and 247 retired;
  6. Acknowledges the important contribution ordained women have made and continue to make to worship, ministry and leadership in the Anglican Church of Australia;
  7. Affirms that women who are deacons, priests or bishops teach and lead with full spiritual authority;
  8. Notes the number of opportunities to celebrate this anniversary across the nation including a service at St John's Cathedral on Friday 18 November as well as a panel discussion at St Francis College, a long lunch hosted by the SSA with conversation on "Women in the Church", and stories and other resources available online to celebrate the ministry of ordained women in the life of the Anglican Church.

### ***11. Movement for the Ordination of Women***

**The Rev'd Rosemary Gardiner to move; The Rev'd Suzanne Grimmett seconding:**

That Synod give thanks for the work of the Movement for the Ordination of Women which, with members of the Clergy of this Diocese and elsewhere worked to ensure the equal participation of women in the ordained ministry.

**Explanatory Note:**

A history of this movement "Biscuits to Bishops" is available on the Cathedral website, <https://www.stjohnscathedral.com.au/womens-exhibition/>

### ***12. Climate Change – Call to Government***

**The Very Rev'd Dr Peter Catt to move; The Rev'd Dr Rodney Wolff seconding:**

This Synod:

1. Notes:
  - a. Paragraph 5 of Resolution R78/18 of The General Synod of Australia which called 'on the Australian Government, the community and all people of faith, to support Pacific and Aboriginal and Torres Strait Islander communities in their call for urgent reductions in emissions of greenhouse gases by
    - (i) accepting that climate change is a pressing human security challenge;

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## MOTIONS OF WHICH NOTICE HAS BEEN GIVEN

- (ii) recognising the long-term activism of both Pacific national and Christian leaders on addressing climate change globally;
  - (iii) requesting the largest emitters and contributors, including Australia, act immediately to meet the Paris global warming target;
  - (iv) providing financial support to assist affected Pacific and Aboriginal and Torres Strait Islander communities to adapt and protect their lands, islands, lives and futures; and
  - (v) encouraging Australian research into, and generous foreign aid for, mitigation, adaptability and resilience measures, especially in developing nations, because many of the impacts resulting from the changing climate are locked in for centuries (as the IPCC notes).
- b. that at Easter 2022, 37 Christian leaders, including heads of churches, leaders of ecumenical bodies, Anglican and Catholic Archbishops, Bishops and Deans signed a statement calling on those offering for election at the May 2022 Federal Election to 'take powerful action to preserve and protect God's creation by:
- (i) Halving carbon emissions this decade, in line with the recommendation of scientists and the targets of our major trading partners;
  - (ii) Transforming our energy system towards 100% renewable electricity while delivering a planned and just transition for energy workers; and
  - (iii) Investing in programs to support communities on the frontlines to plan, prepare and adapt to the extreme weather events.'
2. Congratulates those elected to parliament at the recent election and calls on them to pursue as a matter of urgency the goals outlined in the Christian Leaders' Easter Statement.
3. Requests the General Manager to communicate this resolution to the Prime Minister, the Leader of the Opposition, the Speaker of the House of Representatives, and the President of the Senate.

### Explanatory Notes:

The Christian Leaders' Statement can be viewed here:

<https://anglicanfocus.org.au/2022/04/16/church-leaders-easter-statement-on-the-environment/>

### ***R78/18 General Synod Resolution***

#### ***Climate Change – Call to the Government***

*The Very Rev'd Dr Peter Catt moving, Bishop Murray Harvey seconding*

*Noting:*

*A. Australia's endorsement of the 2015 UN Paris Climate Change Agreement (COP21) and in particular the global framework to avoid dangerous climate change caused by emissions of greenhouse gases by limiting global warming to well below 2°C and pursuing efforts to limit it to 1.5°C.*

*B. Australia's pledge to the 2021 UN Glasgow Conference (COP26) to achieve net zero emissions by 2050, and the endorsement of this pledge by both the Coalition government at the time of the Conference and the Australian Labor Party then in Opposition.*

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## **MOTIONS OF WHICH NOTICE HAS BEEN GIVEN**

*C. That all Australian sub-national governments have also endorsed the goal of net zero emissions by 2050 or earlier.*

*D. That all levels of Australian government apart from WA and NT have committed to interim reductions by 2030.*

*E. That urgent action to keep the 1.5C goal alive was called for at COP26 with 190 countries pledging to rapidly phase down their use of coal – a pledge that was not adopted by Australia.*

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

*G. That climate change is the most pressing security issue for the Pacific Island countries, communities and peoples, and the latest IPCC report confirms the urgency for global, national and local climate actions; and H. The Pacific Island countries are among the least responsible for global warming and biodiversity loss, and are amongst the world's most vulnerable, facing the severest consequences that will continue to worsen in years to come. The impacts of disasters such as cyclones and contaminated groundwater due to flood risk and sea level rise inundation, are already taking a toll on the Blue Pacific, coral reefs, and fish stocks and in the households of families who lack the means to move to safer ground.*

*This Synod:*

*1. understands the theological value of the natural world as a divine blessing intended by God to flourish and to be shared in harmony by human communities, and recognises that this blessing has been spoiled and abused by human greed and carelessness;*

*2. recognises God's sovereign and good superintendence of his creation and acknowledges human responsibility for our stewardship of it;*

*3. trusts Jesus Christ as the ultimate reconciler of all things in creation, through his blood shed on the cross and looks with hope to his promised renewed creation;*

*4. nevertheless, laments the suffering already being endured across the world by communities facing drought, water insufficiency, loss of arable lands, destructive fire events, cyclones, floods and rising sea levels, and the increasing challenges caused by rising global temperatures, air pollution and loss of biodiversity which will be borne disproportionately by the poorest of the world's poor;*

*5. calls on the Australian Government, the community and all people of faith, to support Pacific and Aboriginal and Torres Strait Islander communities in their call for urgent reductions in emissions of greenhouse gases by*

*(i) accepting that climate change is a pressing human security challenge;*

*(ii) recognising the long-term activism of both Pacific national and Christian leaders on addressing climate change globally;*

*(iii) requesting the largest emitters and contributors, including Australia, act immediately to meet the Paris global warming target; and*

*(iv) providing financial support to assist affected Pacific and Aboriginal and Torres Strait Islander communities to adapt and protect their lands, islands, lives and futures.*

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## **MOTIONS OF WHICH NOTICE HAS BEEN GIVEN**

*(v) encouraging Australian research into, and generous foreign aid for, mitigation, adaptability and resilience measures, especially in developing nations, because many of the impacts resulting from the changing climate are locked in for centuries (as the IPCC notes).*

### **13. Climate Change – Call to the Church**

**The Very Rev'd Dr Peter Catt to move; The Rev'd Dr Rodney Wolff seconding:**

That this Synod, noting Resolution R55/18 of the General Synod of Australia which 'Encourages the Dioceses and Agencies of the Anglican Church of Australia to work towards net zero carbon emissions by 2040, and to consider faster reductions where possible':

1. Requests the Diocesan Council and Diocesan Sustainability Committee to work collaboratively with Anglignreen and The Social Responsibilities Committee to develop, by 31 December 2022, a Diocesan Strategy for working towards net zero carbon emissions by 2040 or sooner.
2. Encourages Parishes, Schools and Agencies to embrace the challenge of reducing net carbon emission to zero by 2040 or sooner; to report this to their communities in their Annual Report for 2022; and to furnish the same to the Diocese in the gathering for Annual Returns early in 2023.

**Explanatory Notes:**

#### **R55/18 General Synod Resolution**

*The Very Rev'd Dr Peter Catt moving, The Ven Tiffany Sparks seconding*

*That this Synod,*

*A. Noting:*

1. *Resolution A17:05 of the Anglican Consultative Council (ACC) 2017, in which the ACC recognised that there is a Climate Emergency and called on member churches to respond in ways that are 'a living testament to our faith';*
  2. *Resolution A17:06 of the ACC 2017, in which the ACC called upon member churches to work towards building climate resilience;*
  3. *That the 2020 meeting of the General Synod of The Church of England (C of E) called on 'all parts of the C of E ..., to work to achieve year-on-year reductions in emissions and urgently examine what would be required to reach net zero emissions by 2030 in order that a plan of action can be drawn up to achieve that target'.*
  4. *With concern, the lack of progress in the Anglican Church of Australia in reporting on the Protection of the Environment Canon 2007 and reporting on the calculation of emissions as requested in R62/17.*
- B. Recognises that the global climate emergency is a crisis for God's creation, and a fundamental injustice, which ultimately stems from rebellion against our Creator and his commands to humans regarding stewardship of his world.*
- C. Trusts Jesus Christ as ultimate reconciler of all things in creation, through his blood shed on the cross and looks with hope to his promise of a renewed creation.*
- D. Encourages consideration of the actions involving worship, mission, advocacy, and community participation commended to the Church in ACC 2017 Resolutions A17.05 and A17.06.*

## **MOTIONS OF WHICH NOTICE HAS BEEN GIVEN**

- E. Encourages the Diocese and Agencies of the Anglican Church of Australia to work towards net zero carbon emissions by 2040, and to consider faster reductions where possible.*
- F. Urges the Dioceses and Agencies of the Anglican Church of Australia to:*
- 1. Strengthen their efforts to report on the Protection of the Environment Canon 2007;*
  - 2. Submit their best estimates of carbon emissions on an annual basis to The Standing Committee to enable us as a Province to track our progress toward net zero carbon emissions; and*
  - 3. Embrace the actions commended to the Church through ACC 2017 Resolutions A17.05 and A17.06, considered the most appropriate to their contexts.*

### **14. Raising the Age of Criminal Responsibility**

**The Very Rev'd Dr Peter Catt to move; The Rev'd Dr Rodney Wolff seconding:**

That this Synod, noting the Resolution of the General Synod of Australia:

1. supports raising the age of Criminal Responsibility from 10 to 14 years;
2. asks the General Manager to convey this resolution and support for it to the Federal Attorney-General, The Attorney-General of Queensland and the Meeting of Attorneys-General.

**Explanatory Note:**

#### **General Synod Resolution**

*Bishop Chris McLeod moving, The Rev'd Professor Peter Sandeman seconding*

*The General Synod*

- a) supports raising the age of Criminal Responsibility from 10 to 14 years;*
- b) asks the President to write conveying the resolution and support for it to the Federal Attorney-General and the Meeting of Attorneys-General.*

### **15. Aged Care and Disability Care**

**The Very Rev'd Dr Peter Catt to move; The Rev'd Dr Rodney Wolff seconding:**

That this Synod, noting Resolution R59/18 of the General Synod of Australia, calls on the incoming Commonwealth Government to develop and communicate a strategic roadmap for improvement to Aged Care and Disability Care which implements the findings of the Aged Care and Disability Royal Commissions, enables providers of Aged Care and Disability Care to have long-term confidence about sufficient funding for the provision of services, and assures people receiving support of the integrity of these systems.

**Explanatory Note:**

#### **R59/18 General Synod Resolution**

*Moved by Peter Stewart; seconded by Katherine Bowyer*

*This General Synod in response to the findings of the Aged Care Royal Commission and in response to community concerns about the National Disability Insurance Scheme and in response to issues being raised in the Disability Royal Commission calls on the incoming*

## **MOTIONS OF WHICH NOTICE HAS BEEN GIVEN**

*Commonwealth Government to develop and communicate a strategic roadmap for improvement to Aged Care and Disability Care which implements the findings of the Aged Care and Disability Royal Commissions, enables providers of Aged Care and Disability Care to have long-term confidence about sufficient funding for the provision of services, and assures people receiving support of the integrity of these systems.*

### **16. Gambling Reform**

**The Very Rev'd Dr Peter Catt to move; The Rev'd Dr Rodney Wolff seconding:**

That this Synod, noting Resolution R60/18 of the General Synod of Australia, calls on the Queensland Government to implement the measures proposed by the General Synod of Australia to the broadest equivalent within the state jurisdiction and the widest extent possible, such as but not limited to:

1. banning all sports gambling advertising on TV, radio and online, (or at least before 10.00pm at night);
2. regulating casinos and online gambling at a state level, for example by creating an appropriate regulator and/or ombudsman;
3. banning donations from any gambling license holder, including Board or committee members of gambling license holders, or their peak bodies to political parties and candidates.

This Synod requests the General Manager to communicate this resolution to the State Premier, Leader of the Opposition, and Speaker of the Legislative Assembly.

#### **Explanatory Note:**

#### **R60/18 General Synod Resolution**

*Mr Michael Bird moving, Sandy Grant seconding*

*The General Synod notes that the Bible says "Whoever oppresses the poor shows contempt for their Maker, but whoever is kind to the needy honours God" (Proverbs 14.31). Therefore it joins the Alliance for Gambling Reform in calling on the next federal Parliament:*

*- to ban all sports gambling advertising on TV, radio and online, (or at least before 10.00pm at night);*

*- to complete legislative changes to ban the use of credit cards for gambling, including online, directly or through third party payment systems like digital wallets;*

*- to expand the national consumer protection framework to regulate casinos and online gambling at a national level, for example by creating a national casino regulator and an online gambling ombudsman;*

*- to ban donations from any gambling license holder, including Board or committee members of gambling license holders, or their peak bodies to political parties and candidates.*

*The General Synod requests the General Secretary to communicate the terms of the resolution to the national Leaders of all political parties represented in the federal Parliament before the imminent federal election, and to ensure that all members and senators of the newly convened Parliament are advised of the terms of this resolutions as soon as possible after the election is declared.*

## **MOTIONS OF WHICH NOTICE HAS BEEN GIVEN**

### **R62/18 General Synod Resolution**

*The Very Rev'd Sandy Grant moving, the Rev'd Dr Michael Bird seconding*

*The General Synod notes that Australia has the world's worst rate of gambling losses per capita, with poker machines causing the significant majority of those losses, being home to less than half a percent of the world's population but with 20 percent of its pokies.*

*The General Synod also notes that the Bible reminds rulers to "Speak up and judge fairly, defend the rights of the poor and needy" (Proverbs 31:9).*

*Therefore, in light of the enormous losses on poker machines, General Synod urges all State and Territory parliaments, to consider urgently:*

- implementation of \$1 bet limits on all poker machines (recommended by Productivity Commission);*
- implementation of a cashless gaming smart card system (commended by the Bergin Inquiry);*
- more extensive compulsory shut down periods for all poker machines, for example between midnight and 10am, and;*
- as an immediate initial step, mandating that all future electronic gaming device technology (including the gaming devices themselves and any gambling card technology) be capable of implementing such measures.*

*The General Synod requests the General Secretary to communicate the terms of this resolution to the Premiers and Opposition Leaders of each State and Territory Parliament.*

### **17. Diverse Worship Participation**

**The Rev'd Canon Gary Harch to move; The Rev'd Dr Peter Catt seconding:**

That this Synod:

1. Recognize the diverse experiences of participating in worship over the last three years, and the limits of our canonical structures.
2. Requests Diocesan Council (DC) to consult with all interested parties and obtain legal advice regarding the present definition of 'elector' in our Canons.
3. Requests DC to report back to the next Synod or sooner, if necessary with changed regulations and /or suggested canonical amendments, in response to in particular, but not limited to, the following questions:
  - a) Given the work of the PMC and the variety of electronic services offered, is there any situation where someone who views any electronic worship service, either live or recorded, can be counted as an attendee?
  - b) Is anyone who views worship, either live or recorded, with a real or assumed name, able to then state they are a 'communicant parishioner' ie a communicant 'member of this church who is at least eighteen years of age and who has been for a period of not less than three months and is an accustomed worshipper in the said Parish' and thus are able to recorded as an elector in a parish?
  - c) If b is affirmative, that is those who describes themselves as a 'communicant parishioner' solely by viewing past recorded service are electors, are they also eligible for election and/or appointment to parish positions eg warden,

## MOTIONS OF WHICH NOTICE HAS BEEN GIVEN

nominator, synod representative, parish councilor, treasurer and /or other positions in a parish?

### **18. Apology LGBTI+ Community**

**The Very Rev'd Dr Peter Catt to move; The Rev'd Deborah Bird seconding:**

That this Synod, noting Resolution R82/18 of the General Synod of Australia, in which the General Synod apologised to members of the LGBTIQ+ community for 'disrespectful, hurtful, intentionally insensitive, bullying or abusive behaviour' and committed the church to working towards creating safe churches for members of the LGBTIQ+ community:

1. Affirms the statement made at this year's General Synod in Resolution R82/18 that we 'recognise and rejoice in the image of God as reflected in every human being, regardless of race, social circumstances, creed or sexual identity',
2. Acknowledges that the churches attitudes and behaviours have and are creating trauma and affirms efforts to support those so affected.
3. Requests Diocesan Council to work in consultation with members of the LGBTIQ+ community towards crafting an apology to members of the LGBTIQ+ community on behalf of this diocese.
4. Requests Diocesan Council, parishes, schools and agencies to work with LGBTIQ+ Anglicans to explore ways to build safer, inclusive and affirming communities.

**Explanatory Note:**

#### **R82/18 General Synod Resolution**

*Bishop Peter Lin moving, The Rev'd Kate Beer seconding*

*General Synod;*

- 1. Deplores and condemns any behaviour that is disrespectful, hurtful, intentionally insensitive, bullying or abusive, and recognises and rejoices in the image of God as reflected in every human being, regardless of race, social circumstances, creed or sexual identity, and apologises to and seeks forgiveness from lesbian, gay, bisexual, transgender or intersex (LGBTI) persons whom we have treated in this way.*
- 2. Commits itself to fostering churches and fellowships where compassion and grace abound and where the love of God is expressed to all, so that our churches and ministries are welcoming, safe and respectful of all people.*

### **19. Restrictions on Sales of Church Lands**

**Mr Tom Finn to move; Dr Chris Gourlay seconding:**

Synod acknowledges that Church Lands and Properties are not commodities to be sold. But gifts to the glory of God; held in trust by the church for future generations.

Synod notes that the market for property is such that should these be sold, within a matter of years, even with an increase in liquidity, re-acquiring that or similar real estate is in effect impossible. That is the sale is irreversible. As such any proposed sale or mortgage of real property should face full scrutiny and approval by Synod in session.

## **MOTIONS OF WHICH NOTICE HAS BEEN GIVEN**

In accordance with the Diocesan Council Canon subsection 13 and pertaining to clause c. Synod directs the Diocesan Council to not sell real property or church lands without the consent of Synod in session. Diocesan Council will retain the ability to negotiate leases and including long term leases.

### **Explanatory Note:**

The church has been gifted that most rarest of gifts through acts of parliament, public donations, and bequests. This gift is easily commodified, making cashing in this commodity an alluring prospect. But this is a Faustian bargain. It may temporarily relieve liquidity problems. But at what cost? Parishes who cannot afford to house their parish priests. Saint Francis's College, which could have been a beacon for Anglican learning; essentially invisible to the public having sold all the street frontage.

A positive example of long-term leases being used effectively is in the parish of Holy Trinity where a 110 year lease provides the cashflow required to maintain church buildings and ministries.

## ***20. Amendment to Faithfulness in Service***

**The Rt Rev'd Jeremy Greaves to move; The Rev'd Dr Margaret Wesley seconding:**

That Faithfulness in Service, as used in this Diocese, be amended as follows:

In Section 7.2: placing a full stop after "taking responsibility for their sexual conduct" and removing the words, "by maintaining chastity in singleness and faithfulness in marriage."

In Section 7.4: replacing the words in Section 7.4 with "Your sexual behaviour should be characterised by faithfulness and integrity."

### **Explanatory Note:**

Sections 7.2 and 7.4 currently read:

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.

7.4 You are to be chaste and not engage in sex outside of marriage and not engage in disgraceful conduct of a sexual nature.

The revised sections 7.2 and 7.4 would read:

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.

7.4 Your sexual behaviour should be characterised by faithfulness and integrity.





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is a clickable link ↓

## CANONS

<b>Canon</b>	<b>Mover</b>
Training and Professional Supervision Canon	The Venerable Olaf Anderson
Parishes Regulation Canon Amendment Canon	The Rev'd Canon Nicole Colledge
Synod Canon Amendment Canon	The General Manager
General Synod Legislation Canon Amendment Canon	The Hon Justice Debra Mullins
Age Limitation Canon Amendment Canon	The Rev'd Canon Paul Mitchell

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*Draft – Training and Professional Supervision Canon 2022***TRAINING AND PROFESSIONAL SUPERVISION CANON 2022****A Canon to regulate mandatory training and professional supervision for licensed clergy and stipendiary lay ministers.**

The Archbishop, Clergy and Laity of the Diocese of Brisbane assembled in Synod prescribe –

**Short Title**

1. This Canon may be cited as the "Training and Professional Supervision Canon".

**Interpretation**

2. In this Canon unless the context or subject matter otherwise requires or indicates –

“**Administrative policy**” means a policy established by the Diocesan Council or the PMC regarding the implementation of the requirements of this Canon.

“**General Manager**” means the General Manager or his or her delegate.

“**Licensee**” means a licensed member of the clergy or a licensed stipendiary lay minister.

“**PMC**” means the Anglican Parishes and Other Mission Agencies Commission.

“**Professional supervision**” means a regular structured reflection, with an independent professional familiar with a person’s work or ministry practice, aimed at the overall development of the person’s work or ministry to enable them to become a more effective practitioner.

“**Mandatory Training**” means the training referred to in section 10 in the form approved by the Archbishop from time to time.

**Object**

3. The object of this Canon is to give effect to recommendation 16.5 of the Royal Commission into Institutional Responses to Child Sexual Abuse which recommends the implementation of mandatory standards to ensure that all people in religious or pastoral ministry in this Diocese:
  - (a) undertake mandatory, regular professional development, compulsory components being professional responsibility and boundaries, ethics in ministry and child safety; and
  - (b) undertake mandatory professional/pastoral supervision.

**Administration and Exemptions**

4. The General Manager may exempt a licensee from full or part compliance with this Canon, upon such conditions (including as to a permanent or temporary exemption) as the General Manager thinks fit having regard to any administrative policy.
5. If the General Manager delegates decision making in relation to exemptions, he or she must do so in accordance with any applicable administrative policy.

### Obligations of Licensed Clergy and Stipendiary Lay Ministers

6. (a) In each year from January to December in which a licensee holds a license they must, unless exempted in whole or part, complete the professional supervision requirements set out in this Canon.
- (b) A licensee must, unless exempted in whole or part, complete the Mandatory Training requirements set out in this Canon.

### Professional Supervision

7. Every licensee who commences in a role within the Diocese must arrange to undertake professional supervision in accordance with any Regulation made under this Canon.
8. For a period of professional supervision commencing on the date a licence is granted by the Archbishop during a year and ending on the following 31 December, the professional supervision requirements must be undertaken on a pro rata basis for the part year.
9. Subject to the requirements of professional supervision set out in any Regulation, professional supervision comprises:
  - (a) contracting a qualified professional supervisor; and
  - (b) completing at least 6 hours one on one with a professional supervisor in a 12-month period.

### Mandatory Training

10. A licensee must satisfactorily complete the following mandatory training within the timeframe specified:
 

(a) Mandatory Child Protection training	On being licensed, either: <ul style="list-style-type: none"> <li>• within the previous 3 years; or</li> <li>• within 3 months following the date of issue of a licence.</li> </ul> Subsequent training shall be completed at least once every 3 years.
(b) Professional Ethics and Human Sexuality training	On being licensed, either: <ul style="list-style-type: none"> <li>• within the previous 3 years; or</li> <li>• within 6 months following the date of issue of a licence.</li> </ul>
(c) Such other professional development that may, from time to time, be required by Regulation made under this Canon consistent with the objects of this Canon.	The time specified in the Regulation.

### Record of Supervision and Training

11. A licensee shall keep a register (which may be in hard copy or electronic form) of professional supervision undertaken, ensuring that the register contains:

- (a) the date and duration of each professional supervision session;
  - (c) the name of the professional supervisor;
  - (d) such other information specified by Regulation.
12. On request from the General Manager or their delegate, a licensee must produce for inspection or audit their register of professional supervision.

#### **Audit and Verification**

13. The General Manager may at any time require a licensee to verify that they have complied with this Canon by providing the General Manager with a statement (in a form approved by the General Manager which may be a statutory declaration) that sets out for the period covered by the statement –
- (a) the mandatory training completed by the licensee; or
  - (b) the professional supervision arrangements and activity undertaken by the licensee.

#### **Failure to Comply**

14. If a licensee fails to comply with any of the requirements under this Canon, the General Manager may issue a notice in writing to the licensee –
- (a) drawing the attention of the licensee to the failure to comply; and
  - (b) requiring that the licensee provide to the General Manager within 14 days from the date of the notice a proposal in writing that details a plan to be implemented by the licensee to rectify within 90 days from the date of filing the plan the deficiency in the licensee's compliance with this Canon.
15. If –
- (a) a licensee fails within 14 days to provide to the General Manager a plan required by section 14(b); or
  - (b) having provided such a plan, the licensee fails to comply with the plan;
- then the matter must be referred by the General Manager to the Regional Bishop to be dealt with under Part 4 of the Clergy Complaints and Performance Protocol.

#### **Power of the Archbishop**

16. Without limiting the powers and obligations of the Archbishop pursuant to the provisions of this Canon or any other Canon, the Archbishop may, after considering the recommendation of the Regional Bishop under Part 4 of the Clergy Complaints and Performance Protocol, cancel, suspend or place conditions on the licence of the licensee.

#### **Regulation-making power**

17. Regulations may be made.
18. The Diocesan Council may from time to time make, amend or repeal Regulations not inconsistent with the provisions of this Canon, providing for all or any of the purposes, whether general or to meet particular cases, which may be convenient for the administration of this Canon or which may be necessary or expedient to carry out the objects and purposes of this Canon.

**Amendment to Canon**

19. The Licensing of Clergy Canon is amended by adding a further paragraph (d) to section 3(1):

“(d) following a recommendation under and in accordance with the provisions of section 16 of the Training and Professional Supervision Canon.”

*Note: Regulations will be needed to identify the specific professional standards requirements for different licence holders, e.g., incumbents, PTOs, retired PTOs, chaplains, and full time and part time licensees.*

## TRAINING AND PROFESSIONAL SUPERVISION CANON

### EXPLANATORY MEMORANDUM

1. The proposed *Training and Professional Supervision Canon* seeks to support and enforce the Anglican Church Southern Queensland's Professional Supervision Policy that was established in December 2020, making professional supervision mandatory for all clergy and lay ministers (with some permissible exceptions). The proposed Canon also seeks to support existing policies regarding mandatory training for clergy and lay ministers.
2. Under recommendation 16.5 of the [Royal Commission into Institutional Responses to Child Sexual Abuse](#) (the Royal Commission), "The Anglican Church of Australia should develop and each diocese should implement mandatory national standards to ensure that all people in religious or pastoral ministry (bishops, clergy, religious and lay personnel):
  - a. undertake mandatory, regular professional development, compulsory components being professional responsibility and boundaries, ethics in ministry and child safety
  - b. undertake mandatory professional/pastoral supervision
  - c. undergo regular performance appraisals."
3. The Safe Ministry Commission of the Anglican Church of Australia has developed a [national policy and guidelines and resources](#) for ongoing professional development, professional supervision and ministry reviews. The ACSQ's approach to implementing the Royal Commission recommendations is broadly in line with the national Anglican Church's policy and guidelines.
4. In relation to Recommendation 16.5(a) of the Royal Commission, the ACSQ already has in place mandatory requirements for clergy and lay ministers to undertake regular professional development in the areas of professional responsibility and boundaries, ethics in ministry, and child safety. This professional development is delivered through the ACSQ Professional Ethics Training and Child Protection Training programs. Paragraph 10 of the draft *Training and Professional Supervision Canon* seeks to support these arrangements.
5. In seeking to respond to Recommendation 16.5(b) of the Royal Commission, the Parishes and Other Mission Agencies Commission (PMC) undertook a thorough investigation of professional supervision practice, which included research and a pilot study involving a range of clergy. An ACSQ Professional Supervision Policy was subsequently established in December 2020, making professional supervision mandatory for all clergy and lay ministers (with some permissible exceptions). Paragraphs 7–9 of the draft *Training and Professional Supervision Canon* seek to support and enforce the ACSQ Professional Supervision Policy.
6. The PMC has developed a guidebook, online resources and training about professional supervision, and is committed to supporting clergy and lay ministers in their commencement of and ongoing engagement with professional supervision.

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7. The draft *Training and Professional Supervision Canon* does not yet address Recommendation 16.5(c) of the Royal Commission (i.e., regular performance appraisals).
8. The PMC is exploring how performance appraisals (or ministry reviews) might be introduced in the Diocese. This work will include extensive consultation with clergy and lay ministers, and may result in the need for an amendment to the *Training and Professional Supervision Canon* at a later date.
9. The draft *Training and Professional Supervision Canon* is structured as follows:
  - a. Sections 4–5: the process for exemptions from compliance with the Canon.
  - b. Section 6: the obligations of licensed clergy and stipendiary lay ministers under the Canon.
  - c. Sections 7–9: requirements for undertaking professional supervision.
  - d. Section 10: requirements for undertaking mandatory training.
  - e. Section 11–12: requirements for recording and reporting professional supervision undertakings.
  - f. Section 13: the process for auditing compliance with the Canon.
  - g. Section 14–15: consequences of failure to comply with the Canon.
  - h. Section 17-18: regulation making power (proposed Regulation I is attached).

Anglican Church of Australia

**Regulations under the Training and Professional Supervision Canon**

**REGULATION I – PROFESSIONAL SUPERVISION**

Made by the Archbishop acting by and with the advice of the Diocesan Council on ### 2022.

**1. Professional Supervision (section 7)**

Every licensee who commences in a role within the Diocese must on and from the effective date arrange to undertake professional supervision in accordance with the following table.

<b>Type of Licence</b>	<b>Professional Supervision</b>	<b>Effective date</b>
Bishop, Archdeacon and Area Dean	8 hours one on one over each 12-month period	1 January 2022
Rector and Priest-in-Charge	8 hours one on one over each 12-month period	1 July 2022
Active licence (unless another licence type applies)	8 hours one on one over each 12-month period	1 July 2023
Stipendiary Lay Minister*	6 hours one on one over each 12-month period OR 12 hours of group supervision over each 12-month period	1 July 2023
Permission to Officiate*	6 hours one on one over each 12-month period OR 12 hours of group supervision over each 12-month period	1 July 2024

\*Only applies to Stipendiary Lay Ministers and clergy with Permission to Officiate who meet any of the following criteria:

- Are engaged in ministry for more than twenty hours a week.
- Have direct ministry engagement with youth and children beyond liturgical services.
- Have a formal pastoral ministry that includes the provision of spiritual advice and support, education, counselling, medical care, and assistance in times of need.

**2. Professional supervisors (section 9)**

For the purposes of the Canon, a qualified professional supervisor is a supervisor who is recognised by a professional body approved by the PMC.

*Draft – Parishes Regulation Canon Amendment Canon 2022***PARISHES REGULATION CANON AMENDMENT CANON 2022****A Canon to amend the Parishes Regulation Canon**

The Archbishop, Clergy and Laity of the Diocese of Brisbane assembled in Synod prescribe –

**Short Title**

1. This Canon may be cited as the " Parishes Regulation Canon Amendment Canon 2022".

**Amendments**

2. Section 3 of the Principal Canon is amended by deleting the definition “Stipendiary Lay Minister” and substituting:

"Stipendiary Lay Minister" means a member of the laity who is licensed by the Archbishop for stipendiary parish ministry that is primarily pastoral ministry and not of an administrative, secretarial or accounting nature.

3. Section 3 of the Principal Canon is amended by inserting the definition:

“Pastoral ministry” means the work involved or the situation which exists when a member of the clergy or laity has responsibility as part of their role for the wellbeing of others. This includes:

- a role of spiritual leadership in the parish
- preaching, teaching, and the communication of religious beliefs
- the provision of spiritual advice, care, counselling, and support
- the conduct of worship and other religious ceremonies
- medical care, and assistance in times of need
- providing pastoral supervision to those engaged in pastoral ministry.

## PARISHES REGULATION CANON AMENDMENT CANON 2022

### EXPLANATORY MEMORANDUM

1. This proposed Canon amends the Parishes Regulation Canon to:
  - a. ensure that part time Stipendiary Lay Ministers are covered by the Canon and associated Regulations.
  - b. provide a definition of "Pastoral ministry".
  - c. remove inconsistencies between the Canon and associated Regulations.
2. The current definition of "Stipendiary Lay Minister" under section 3(1) of the Parishes Regulation Canon is "a member of the laity who is licensed by the Archbishop for full time stipendiary parish ministry not being of an administrative secretarial or accounting nature."
3. It is current practice in the Diocese to appoint part time Stipendiary Lay Ministers.
4. Regulation XV of the Parishes Regulation Canon expands the definition of Stipendiary Lay Ministers to include part time ministers, but in doing so introduces an inconsistency between the Regulation and the Canon. An amendment to the definition of "Stipendiary Lay Minister" in the Canon will address this inconsistency.
5. The definition of "Stipendiary Lay Minister" is sharpened by the addition of words indicating that the role is primarily pastoral in nature.
6. The following changes are made to the definition of "Stipendiary Lay Minister" in section 3(1) of the Parishes Regulation Canon:
  - a. the words "full time" are deleted.
  - b. the word "being" is deleted.
  - c. the words "that is primarily pastoral and" are added.
7. The intended definition of Stipendiary Lay Minister as a result of these changes is: "Stipendiary Lay Minister" means a member of the laity who is licensed by the Archbishop for stipendiary parish ministry that is primarily pastoral ministry and not of an administrative, secretarial or accounting nature.
8. Adding a definition of "Pastoral ministry" to section 3(1) of the Parishes Regulation Canon will complement and support the amended definition of "Stipendiary Lay Minister" by providing detail and clarity.
9. The following definition is added to section 3(1) of the Parishes Regulation Canon: "Pastoral ministry" means the work involved or the situation which exists when a member of the clergy or laity has responsibility as part of their role for the wellbeing of others. This includes:
  - a role of spiritual leadership in the parish
  - preaching, teaching, and the communication of religious beliefs
  - the provision of spiritual advice, care, counselling, and support
  - the conduct of worship and other religious ceremonies
  - medical care, and assistance in times of need
  - providing pastoral supervision to those engaged in pastoral ministry.

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*Draft – Synod Canon Amendment Canon 2022*

**SYNOD CANON AMENDMENT CANON 2022**

**A Canon to amend the Synod Canon to include Locum Tenens as members of Synod.**

The Archbishop, Clergy and Laity of the Diocese of Brisbane assembled in Synod prescribe –

**Short Title**

1. This Canon may be cited as the "Synod Canon Amendment Canon 2022".

**Membership of Synod**

2. Section 2(1) of the Synod Canon is amended by adding a new paragraph (n) –
  - (n) members of the clergy who, at the time Synod is held, are the subject of an appointment by the Regional Bishop to a parish during the period of time between when the parish becomes vacant and the appointment of a Parish Priest, commonly referred to as a Locum Tenens
3. Section 2(5) is amended by deleting the words “item (n)” and inserting the words “item (m)”.

## SYNOD CANON AMENDMENT CANON 2022

### EXPLANATORY MEMORANDUM

1. This proposed Canon amends the Synod Canon to include Locum Tenens as members of Synod.
2. In 2021, the Synod resolved as follows:

“That, in respect of parishes with vacancy in incumbency (“vacant parishes”), this Synod:

  1. notes that vacancies in parishes can be substantially prolonged;
  2. affirms the importance of vacant parishes to be represented fully in Synod;
  3. affirms the importance of well-being for all clergy, including those in locum tenens positions in vacant parishes; and thus
  4. requests the Archbishop-in-Council to bring to the next meeting of this Synod comprehensive draft amendments to the Canons which will create a distinctive category of locum tenens appointment for vacant parishes, where such appointments will have the right
    - a) to be a member of Synod; and
    - b) to accumulate paid annual leave, personal leave, long service leave, and all other forms of leave afforded to parish incumbents, so far as is lawful.”
3. The proposed amendment to the Synod Canon addresses the request at paragraph 4(a) of the resolution.
4. The Legal Committee has advised that the request at item 4(b) can be addressed by a regulation under the Parishes Regulation Canon. A copy of the proposed regulation is attached.
5. Section 2 of the proposed canon inserts a new paragraph into section 2(1) of the Synod Canon, which lists those people who are members of Synod. Section 3 of the proposed canon corrects a cross referencing error in section 2(5).

Anglican Church of Australia

**Regulations under the Parishes Regulation Canon**

**REGULATION XXII – Locum Tenens Regulation**

made by the Archbishop acting by and with the advice of the Diocesan Council on ### 2022.

**Primary object**

1. A Regulation to provide for the conditions of appointment of Locum Tenens in the Diocese.

**Interpretation**

2. (1) In this Regulation –

“**Interregnum**” means the period of time between when a parish becomes vacant and the appointment of a Parish Priest.

“**Locum Tenens**” means a member of the clergy appointed by the Regional Bishop to a parish during an Interregnum.

- (2) Definitions in the *Parishes Regulation Canon* as in force from time to time apply to this Regulation, subject to any modifications set out in this Regulation.

**Regional Bishop may appoint**

3. The Regional Bishop may appoint a member of the clergy as a Locum Tenens to a parish for a stipulated period of time.
4. So far as is practicable, the Regional Bishop will consult with the Churchwardens of a Parish when making an appointment of a Locum Tenens.

**Conditions of appointment**

5. A Locum Tenens is entitled to the minimum stipend and allowances and annual leave customarily enjoyed by a Parish Priest (pro rata in the case of a part time appointment) except as otherwise agreed between the Locum Tenens, the Churchwardens of the parish and the Regional Bishop.
6. The Parish Council shall be responsible for the payment of the stipend and allowances of a Locum Tenens appointed to the parish.
7. A Locum Tenens shall have and may exercise all the powers and functions of the Parish Priest during the period of his or her appointment.



**Duration & Revocation**

8. The term of appointment may be extended for such further period as the Regional Bishop may, in his or her absolute discretion, determine.
9. A Locum Tenens appointment may be revoked with immediate effect at the discretion of the Regional Bishop.
10. For the avoidance of doubt, a Locum Tenens is not a Rector and does not enjoy any of the rights of a Rector even if the parish to which he or she is appointed is a Benefice.

**Inconsistency**

11. This Regulation applies notwithstanding and to the exclusion of the provisions in the *Parishes Regulation Canon*, but only to the extent of inconsistency.

## **GENERAL SYNOD LEGISLATION CANON AMENDMENT CANON 2022**

**A Canon to adopt canons of the General Synod by means of amendments to the General Synod Legislation Canon.**

The Archbishop, Clergy and Laity of the Diocese of Brisbane assembled in Synod prescribe –

### **Short Title**

1. This Canon may be cited as the "General Synod Legislation Canon Amendment Canon 2022".

### **Adoption of Canons of General Synod**

2. Schedule 2 of the Principal Canon is amended by the addition of the following to the Schedule –  
“No.9, 2022 Episcopal Standards (Child Protection)(Amendment) Canon 2022  
No.12, 2022 Episcopal Standards Investigation Amendment Canon 2022”

**GENERAL SYNOD LEGISLATION CANON  
AMENDMENT CANON 2022  
EXPLANATORY MEMORANDUM**

1. The purpose of this Canon is to adopt two canons passed by the General Synod (GS) at the 18<sup>th</sup> session held between 8 and 13 May 2022. The way Brisbane diocese adopts GS canons is to maintain a General Synod Legislation Canon which is amended from time to time to list those GS Canons which the Brisbane Synod has adopted.
2. The adoption of the canons is achieved by clause 2 of the proposed Canon which adds the names of each of the GS Canons to schedule 2 of the General Synod Legislation Canon which is the schedule that sets out the canons of the General Synod which have been adopted by this Diocese. Synod cannot amend the General Synod Canons. It can only decide to adopt them or not.
3. The two canons (copies attached) proposed to be adopted are:

Canon 9, 2022	Episcopal Standards (Child Protection)(Amendment) Canon 2022
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Canon 12, 2022	Episcopal Standards Investigation Amendment Canon 2022
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4. The Episcopal Standards (Child Protection)(Amendment) Canon 2022 amends the Episcopal Standards (Child Protection) Canon 2017 to provide that once the Episcopal Standards Commission has commenced an investigation of a complaint involving a sexual offence relating to a child by a person who is a Diocesan Bishop, and the complaint is plausible, that Bishop must be suspended from their duties of office and is deemed to be on paid leave and to be absent from the jurisdiction of the office.
5. This implements recommendation 16.52 of the Royal Commission into Institutional Responses to Child Sexual Abuse –
 

*16.52 – All religious institutions’ complaint handling policies should require that, if a complaint of child sexual abuse against a person in religious ministry is plausible, and there is a risk that person may come into contact with children in the course of their ministry, the person be stood down from ministry while the complaint is investigated.*
6. The Episcopal Standards Investigation Amendment Canon 2022 amends the Episcopal Standards Canon 2007 (Principal Canon) as a result of a recommendation made by the Episcopal Standards Commission (ESC). The ESC has found that it spends a significant part of its time on matters concerning dissatisfaction with decisions made by bishops in the exercise of their functions that either have been dealt with, or would be better dealt with, under a complaints or grievance process in force in the bishop’s diocese.
7. Section 10 of the Principal Canon prescribes four circumstances where the ESC may decide not to investigate information or refrain from further investigation. The amending canon adds a fifth circumstance where, in the ESC’s opinion, the allegations of examinable conduct have been dealt with adequately.

## **EPISCOPAL STANDARDS (CHILD PROTECTION) (AMENDMENT) CANON 2022**

### **Canon 9, 2022**

The General Synod prescribes as follows:

#### **Title**

1. This Canon may be cited as the Episcopal Standards (Child Protection) (Amendment) Canon 2022.

#### **Purpose**

2. The purpose of this Canon is to amend the Episcopal Standards (Child Protection) Canon 2017 in order to implement certain recommendations of the Royal Commission into Institutional Responses to Child Sexual Abuse.

#### **Action following risk assessment**

3. The Episcopal Standards (Child Protection) Canon 2017 is amended as follows:
  - (a) in section 13(1), for “At any time after the ESC has commenced or caused to be commenced an investigation of information under this Part in circumstances where it considers” substitute “Subject to section 14A, where at any time after the ESC has commenced or caused to be commenced an investigation of information under this Part it considers”;
  - (b) after section 14 insert:

“14A. This section applies if, at any time after it has commenced or caused to be commenced under this or any other Canon an investigation of a complaint, the ESC forms the opinion that—

    - (a) the complaint involves a sexual offence relating to a child by a person who is a Bishop; and
    - (b) the complaint is plausible.
- 14B. (1) If section 14A applies, the ESC must recommend to the President of the Board that the person be suspended from the duties of office.

- (2) Where the ESC makes a recommendation under sub-section (1), the President of the Tribunal must suspend the person from the duties of office.
  - (3) A person suspended under sub-section (2) from the duties of a paid office, or a person to whom section 14A applies who voluntarily stands aside from performing the duties of office, is deemed to be on paid leave and to be absent from the State or Territory in which the duties of office would otherwise be performed.
- 14C. (1) A person suspended from the duties of office under section 14B(2) remains suspended until—
- (a) the ESC decides to refrain from further investigation under one or both of—
    - (i) paragraphs (a), (b) or (c) of section 19 of the Special Tribunal Canon 2007; or
    - (ii) paragraphs (a), (b) or (c) of section 10 of this Canon—and there are no other investigations in relation to that person to which section 14A applies; or
  - (b) the conclusion of an investigation or legal proceedings referred to in section 19(b) of the Special Tribunal Canon 2007 or section 10(b) of this Canon when there are no other investigations to which 14A applies; or
  - (c) the person has been deposed from Holy Orders, prohibited from functioning in an order of ministry, or relinquished the exercise of some or all Holy Orders under the Constitution or a canon of the General Synod; or
  - (d) the ESC brings a charge of a sexual offence relating to a child against the person—  
whichever occurs first.”
- (c) in section 15(1), for “section 13” substitute “sections 13 or 14A”.

#### 4. Coming into force by adoption

The provisions of this Canon affect the order and good government of this Church within a diocese and do not come into force in a diocese unless and until the diocese adopts this canon by ordinance of the synod of the diocese.

## **EPISCOPAL STANDARDS INVESTIGATIONS AMENDMENT CANON 2022**

### **Canon 12, 2022**

The General Synod prescribes as follows:

#### **Title**

1. This canon is the *Episcopal Standards Investigations Amendment Canon 2022*.

#### **Principal canon**

2. In this canon, the *Episcopal Standards Canon 2007* is called the "Principal Canon".

#### **Amendment of s 10**

3. Delete all of paragraph (d) of s 10 of the Principal Canon and insert:

- (d) in its opinion there is insufficient reliable evidence to warrant an investigation or further investigation; or
- (e) in its opinion the allegations of examinable conduct have been dealt with adequately.

*Draft – Age Limitation Canon Amendment Canon - 2022*

Anglican Church of Australia - Diocese of Brisbane

**AGE LIMITATION CANON AMENDMENT CANON 2022**

**A Canon to amend the Age Limitation Canon.**

The Archbishop, Clergy and Laity of the Diocese of Brisbane assembled in Synod prescribe –

**Short Title**

1. This Canon may be cited as the “Age Limitation Canon Amendment Canon 2022”.

**Amendment**

2. Section 2 of the Principal Canon is amended by deleting the definition “Prescribed Age” and substituting:

“Prescribed Age” means -

- (a) for the purposes of paragraph (a) of the definition of Office, the age of seventy years;
- (b) for the purposes of paragraph (b) of the definition of Office, the age of seventy-five years.

Private members Canon endorsed under SO G.2 by:

The Rev’d Canon Paul Mitchell  
The Rev’d Dr Rodney Wolff  
The Rev’d Richard Gummow  
The Rev’d Howard Smith  
The Rev’d Pauline Harley  
The Rev’d Melissa Conway



## AGE LIMITATION CANON AMENDMENT CANON 2022

### EXPLANATORY MEMORANDUM

1. In 1985 the Synod of this Diocese passed the 'Age Qualification and Retirement Canon'. In 1990 that Canon was consolidated into the Canons of the Diocese as part of a major reorganisation of the Canons in force at that time. The substance of the existing Age Limitation Canon was first passed by Diocesan Synod in 1998 and was most recently amended in 2009.
2. The intention of the Age Limitation Canon, at its various presentations, has been to encourage greater participation in the life of the church at all levels by people of various ages, particularly younger people in particular positions of significant responsibility and governance.
3. Over the 24 years since the 1998 Canon was passed changes in society have led to greater valuing of the contribution of older members of the community. Church communities in most places have also changed to a much older age profile, making it more difficult to find people under the age of 70 to serve in all of those positions of responsibility included in the Canon.
4. Increasing focus on health and lifestyle in the broader community has increased the overall capacity and expectations of people over 70 years old for full and active engagement in many activities, including substantial contribution to church communities.
5. The suggested revision to the prescribed age for lay people allows some greater flexibility to parishes seeking to encourage and to accept the service of people who have demonstrable capacity for service in the areas of church life covered by the Canon.
6. The desire for people with capacity over the previously prescribed age to serve, and the desire for parishes to be served by them in this way, is reflected in the fact that (among those 50 parishes in the Diocese which responded to a survey) over half of the parishes in the Diocese have made use of the provision in the existing Canon to apply for permission to appoint persons who would otherwise have been excluded from holding office in ALL of the nominated offices at least once across the past five years. On average application for permission has been made in these circumstances every year for the past five years in those parishes in the Diocese which responded to a survey.
7. It seems more rational and reasonable to have in place provisions which reflect the real, lived experience of parish communities, than to set in place a system which requires constant and frequent resort to a system of permission giving. Permission giving should be the exception rather than the norm.
8. The effect of this Canon to amend the Age Limitation Canon will be to extend the capacity of parishes to appoint and elect lay persons to the designated positions of authority, without requiring additional permission, up to the age of 75 years.
9. The Canon deliberately excludes extension of this age limitation to clergy who are licensed and stipended or in other paid employment in the Church.
  - a. The age extension is focussed on those lay positions where the persons serving do so in an honorary capacity.
  - b. Clergy who desire to retire prior to turning 70 are able to do so, and many do.
  - c. Clergy who desire to continue to serve in a paid capacity are usually able to do so through application for locum and other appointments.

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## REPORTS & EXTRA DOCUMENTATION

INCLUDED:

*Report of the Select Committee on the Nicene Creed*

*Playing in the Same Sandpit – Dialogue re Same-Gender Marriage Blessings Report*

*Report to General Synod under the Protection of the Environment Canon 2007*

*Domestic and Family Violence Report*

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is a clickable link ↑

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## ***Report of the Select Committee on the Nicene Creed***

Synod 2021 set up a select committee comprising the Rev'd Dr Cathy Laufer, the Rev'd Canon Richard Tutin, Mrs Annabelle McDonald, Mr Daniel Aspinall and Dr John Wright to provide a study guide about the Filioque clause (the words 'and the Son' in the Nicene Creed), to gather feedback and report back to Synod. Unfortunately, Mrs Annabelle McDonald had to withdraw from the committee while the study guide was being written.

A draft study was trialled by a group in the parish of Coolum Beach. Their feedback and that of Synod was used to develop a Study Guide, intended to be used over three sessions. The material covered excerpts from John 17 (the Lord's prayer that his followers be one), historical and theological material, and information about current ecumenical discussions. It included a brief feedback survey which could be completed online or in hard copy.

The Study Guide was made available on the diocesan website for parish and individual use from Advent 2021 until the end of March 2022. We have no means of determining how many people actually did the study; 32 people completed the survey. Of those, 18 had done the study as part of a group, 13 on their own, one did not indicate.

### **The survey asked four questions:**

1. The Study Guide was:

**Boring ... Interesting** – to be rated on a scale of 1-5. *The average rating was 4.41.*

2. In understanding the issues, the Study Guide was:

**Useless ... Very helpful** – to be rated on a scale of 1-5. *The average rating was 4.45.*

3. Do you think the Anglican Church of Australia should remove the words 'and the Son' from the Creed when it is said in public worship?

- **Yes:** 21 respondents (**65.63%**)
- **No:** 3 respondents (**9.37%**)
- **Unsure:** 8 respondents (**25%**)

4. Some Anglicans already do not say 'and the Son' when the Creed is said in public worship. After doing these studies, will you:

- **continue saying 'and the Son'?** 6 respondents (**18.75%**)
- **stop saying 'and the Son'?** 17 respondents (**53.13%**). (*Two added that this will depend on their remembering to do so.*)
- **unsure?** 9 respondents (**28.12%**)

There was also an option to add comments. These are reproduced below, as written, with minor typographical errors corrected.

The Select Committee is grateful to all those who did the study and completed the questionnaire. The Committee asks the President of Synod to forward this report to General

Synod's Doctrine Commission, Ecumenical Relations Commission and Standing Committee for further consideration.

*The Rev'd Dr Cathy Laufer,  
The Rev'd Canon Richard Tutin  
Mr Daniel Aspinall  
Dr John Wright*

### **Additional Comments:**

- I am in favour of using the Apostles Creed as some Australian Catholics are choosing to do.  
Thank you for a very interesting study.
- As an Anglican I am bound by our constitution which sets the BCP as our standard of doctrine and worship. While I might think it's a good idea for theological reasons to drop Filioque, I am not free to do that unless the national church changes the constitution.
- An alternative statement of faith in vernacular terms would be helpful. Such statements are used already in some parish liturgies.
- Instead of removing the words 'and the Son', could we use the words 'through the Son', as mentioned in the study guide?
- It would have been good if the study looked at what the Bible says about where the Holy Spirit comes from eg *John 14:26, 15:26, 16:7, 16:14*.
- We need more short studies as this that challenge us to consider some of the more important/mainstream theological concepts. This started me seeking more information around our other creeds.
- Very thought provoking and sad, that upon reflection a few words inserted 'long time old time' has split Christendom. (This comment was made, identically, by two respondents.)
- Thank you for this very interesting Study Guide which was most explanatory and enlightening.
- The words 'and the Son', included or not included, won't change my faith in the triune God. That, to me, is the most important thing – not a debate about words.
- The study majored in minorities. There are more important issues for the Diocese to consider.
- Whatever the outcome for the Filioque clause ... it encouraged us all to discuss our thoughts on the nature of God in Trinity.
- Is this study bringing us closer to God?
- While the study covered the history in detail, it didn't develop the theology of the Holy Spirit in any depth. I still don't understand on what basis Augustine concluded the Spirit proceeded from the Son, or how the Orthodox understood the Spirit. I assume the references you cite might provide greater insight, but I felt the study could afford one more session exploring the theology. Thanks for a great insight.
- Will it really make any difference in the world that seems as though religion of any kind is a thing of the past?
- This study opened a great discussion and enabled participants to explore what it is they actually believe instead of chanting off without thought. Thank you to the Diocesan Synod for allowing a democratic process to occur.
- I will follow the words which are projected during the service. i.e. whatever our Rector decides. Outside that, I am prepared to adjust the words if that would improve Christian unity. (Respondent indicated that this comment was from a couple.)

- This is a helpful addition to the topic about which I had no clue, and to be fair, which is not going to matter a tinker's cuss about reaching out to people who do not know Christ. It is again playing at edges of irrelevance while millions in our diocese seek life's answers and peace. To me this study as presented seemed a logical process to arrive at the desired conclusion of the author, but as most things in my diocese are pushing toward a pre-determined outcome, rather than dialogue, I would prefer to hear arguments on both sides before making a decision. I am suspicious of being presented one biased side of an argument and expected to make a decision. I commend the diocese for taking this step, and based upon this one document I would support the removal of the words. But I would like to hear the counter argument first. Thank you to members of the select committee.
- As the study progressed I felt that I was being led by the presented material to make the required change. There was no comment regarding comments from those who disagreed with the change and any reasons they may hold. As Anglicans we are required to assent to the teaching of the Thirty-Nine Articles of Religion. Article 5 teaches that 'The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.' Also the Athanasian Creed, which Anglicans hold is to be received as true (Article 8) and in agreement with Holy Scripture says – 'The Holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten, but proceeding.'

I do not think we are moving towards unity with our brothers and sisters in the Orthodox Church by deleting the words 'and the Son' in the Nicene Creed, when plainly Scripture and Anglican Doctrine teaches these words to be true. If we are to delete these words from the Nicene Creed then we need also to change the 39 Articles and the Athanasian Creed otherwise we are being contradictory in our doctrinal teaching.

- After undertaking some personal study on the Orthodox Church about 2 years ago, I found it difficult to say those words in the Creed. These studies formalized my understanding of the Filioque Clause. They also encouraged further personal study on related aspects of Church history, particularly Church Councils.
- It will probably take me a little while to get used to not saying 'and the Son'. Thank you for the opportunity to learn about this history.
- Thank you – much more interesting than I thought it would be.

## PLAYING IN THE SAME SANDPIT

A report to Synod on the progress of a process of dialogue and learning which will allow faith communities within the Diocese to engage with the implications of the Appellate Tribunal determinations and opinions regarding same-gender marriage blessings.

*The Very Rev'd Dr Peter Catt*

*The Rev'd Michael Uptin*

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## Background

At Synod 2021, the following motion was carried:

That this Synod

1. Notes the Anglican Church of Australia Appellate Tribunal determinations and opinions entitled 'Wangaratta Blessing Service Opinion – 11 November 2020' and 'Newcastle Clergy Discipline Ordinance Opinion – 11 November 2020'.
2. Notes that both determinations and opinions have a minority and a majority report indicative of continuing deeply held convictions, within the Anglican Church of Australia, on the issue of the blessing of same-gender marriages solemnized under the Marriage Act of 1961.
3. Notes that one of the values underpinning our Diocesan Vision is 'Comprehensive', explained as 'being welcoming and respectful of a broad range of ideas, people and approaches, and open to dialogue and learning'.
4. Invites the Dean and The Rev'd Mike Uptin to devise a process of such dialogue and learning which will allow faith communities within this Diocese to engage with the implications of the Appellate Tribunal determinations and opinions.
5. Encourages faith communities to engage in this process of dialogue and learning.
6. Requests that a report on the progress or outcome of that process of dialogue and learning be prepared for Synod 2022.
7. Encourages all Anglicans to welcome and pastorally care for LGBTIQ+ people in accord with the teachings of Jesus and in compliance with the Canons of this Diocese and the Constitution of the Anglican Church of Australia.
8. Requests the Archbishop to consider the content of this motion, and the proposed discussion of these matters at the upcoming General Synod, in responding to any requests for related action in our Diocese.

To facilitate the dialogue and learning, Talking Circle technology was employed. Gatherings were held from February to June 2022 with over 177 individuals participating.

Initially, Area Deans were approached and asked if one of their scheduled deanery times might be utilized for these talking circles. We are extremely grateful that all the Area Deans expressed willingness to allow this. We are also grateful that they agreed to open these meetings to lay people and clergy from other deaneries. In the end, not all deaneries hosted a talking circle. The final list of dates, venues, number of participants and number of Talking Circles was as follows:

February 17	Bribie Island	(25, 2)
March 4	Childers	(12, 1)
March 22	Holland Park	(39, 4)
April 6	Goodna	(16, 2)
April 9	Maroochydore	(25, 2)
April 22	Ipswich	(16, 2)
May 3	Kenmore	(30, 4)
May 14	Jimboomba	(14, 2)
May 18	Gold Coast North	
June 22	Samford	

Talking Circles were advertised in Wednesday Weekly and background documents were provided in attachments to that advertisement.

We are also grateful to those trained facilitators who agreed to be part of the process – Jan Crombie, Sue Grimmett, Bronwyn Pagram, Helen Paget, Tania Eichler, Tim Booth and Peter Catt. We thank them for their time and their willingness to help in the process of dialogue and learning.

Due the constraints in relation to Synod deadlines, this report includes information from all Circles up to and including Jimboomba. Additional insights gained through the Gold Coast North and Samford Talking Circles will be provided in a final report to be produced before the end of July 2022. This final report will be accessible to all who are part of the Anglican Church Southern Queensland.

## **Discussion Questions**

Questions were developed to enable us to listen to each other, so that we gained a better understanding of some of the issues involved and of people's views on them, so that we were better informed in any ultimate decision which we, as individual Anglicans, might make.

Whilst the determinations of the Appellate Tribunal were the impetus for the dialogue and learning process, the discussion questions were designed to explore the broader concerns which lay underneath the current responses. Such concerns include the authority of scripture; the interpretation of scripture; the interplay of scripture, tradition and reason; the role of personal experience in determining theology; the meaning and practice of *via media*; diversity in the Anglican Church and the concept of love and God being a God of love.

We tried to be mindful, from a pastoral perspective, that everyone should feel comfortable in speaking and listening in the Talking Circles. Questions around human sexuality are, for some, deeply personal. We therefore desired to create a safe dialogue where no one was excluded and where conversations were not going to be a cause for trauma.

The following outlines the questions that guided each Talking Circle:

### **Movement 1**

*1(a) Asked people to identify who they were and where they came from, and what else was happening in their lives or occupying their heads as they sat in the circle?*

*1(b) Asked for values / behaviour guidelines to how to conduct the talking circle*

### **Movement 2**

*Answer 1 of 2 questions:*

*2(a) What has brought you to this conversation; OR*

*2(b) What is your experience of living in this diverse Anglican church*

### **Movement 3**

*3(a) What do I need to be able to live with people I disagree with?*

*3(b) What do I want the church to look like after this? Aspirations.*

**Movement 4** – *As I have been part of this talking circle, what have I been noticing in myself?*

## **Responses**

Notes were taken by each Talking Circle Facilitator. These have been edited and combined below to give an overall picture of the breadth of discussion. Responsibility for any omissions or inaccuracies produced in the editing process is entirely ours. Anything which might enable a particular response to be linked to an individual has been removed as part of the assurance of confidentiality in the entire process.

In recording these responses, we also acknowledge two voices which may not have been fully heard as part of the process.

The first is the voice of those who identify as LGBTIQ+. Whilst people in the Talking Circles mostly spoke **about** LGBTIQ+ people, as far as we know, there were just a few people who spoke **as** an LGBTIQ+ person. To try and address this potential failing in the process, we did have had a small number of individual discussions with people who identify as LGBTIQ+ and have tried to incorporate their voice in this report.

The second is the voice of those in the Western Region of our Diocese. Our advertising in Wednesday Weekly indicated that we were endeavoring to conduct Talking Circles in the Western Region but, unfortunately, logistics and time got the better of us. Some Anglicans who live in the Western Region did travel to attend other Talking Circles – thank you – and there may be opportunity following Synod to revisit our intention to provide opportunities for dialogue in the Western Region.

## **Responses – Values/Guidelines of the Group**

In nearly every Talking Circle, the following were identified, and agreed to, as foundational guidelines:

- Respect for each other and our opinions/ideas
- Care for each other as we share – safety in our sharing
- Confidentiality (use of Chatham House Rules)
- Honesty and integrity
- Attentiveness – willingness to really listen to each other
- Patience and grace

Other things mentioned at different Circles included:

- Understanding (seeking this; actively endeavor to achieve this)
- Acceptance (with love; with forgiveness; as a child of God; goodwill; love and fairness)
- Inclusivity (tolerance of difference; remember we are family; different people, different backgrounds, different journeys but same God)
- Faithfulness (to God's written word; to Biblical standards)
- Listening (with 'soft eyes'; with heart as well as ears; willingness to learn; passion should not overtake respect; courtesy)
- No judgement; no reprisals; no fear; no hurt
- Openness (who are we to know the mind of God?; no absolutes; curiosity)
- Desire for us to stay on topic
- Genuine consultation in any future direction

In some of the circles these values were discussed and challenged. In particular, the idea of “knowing the truth as set by God” was contentious with real tension around the understanding of Scripture and how that came to bear on our understanding of human sexuality.

## ***Responses – What brought you here?***

- The Synod Motion
  - Synod asked for a year of conversation;
  - as a warden it is important to be part of the process;
  - appreciate the opportunity for dialogue rather than debate;
  - it is wonderful when church openly responds to real social issues and questions
  - I want to hear what other people think
- Wrestling with the topic given competing voices of Scripture, tradition, reason and experience
  - Family member or friend who is gay – trying to reconcile this with my faith – can you be gay and be a Christian?
  - Have met gay people and they are ‘reasonably normal’, they are human and have needs – why shouldn’t they be accepted as part of the church?
  - Exploring where are the boundaries to church? Who is welcome and on what basis?
  - Conflicting views on the issue – trying to make up my mind – we haven’t got it all sorted yet.
  - The issue is complex – which of these four voices do we hear above the others?
  - What role does culture and ethnicity play in this debate? Should it play any role?
  - Is it a matter of human rights as some assert?
  - Sexuality is the presenting issue, but the underlying issue is biblical authority
- The Anglican Church needs to maintain traditional orthodoxy
  - Faithfulness to Scripture and tradition – both are clear on these issues – homosexual activity is sinful and needs to be named as such; marriage is defined and not to be messed with
  - The core of our faith is being eroded and compromised
  - Naming sin as sin is both loving and pastorally caring
  - Can maintain orthodoxy whilst being welcoming of LGBTIQ+ people
  - There is always a conflict between what the Bible asks and what people want – it is called sin
- The theology and pastoral responses of the Anglican Church need to change. Some would suggest that this needs to be done so that we might become more relevant to the 21<sup>st</sup> century. Others would suggest this is simply the natural outworking of being led by the Holy Spirit as part of God’s continuing revelation.
  - LGBTQI+ is part of modern day life
  - Can see the love of gay people for each other – there is obvious love in their relationship – they have the right to be who they are
  - Sacrament of marriage is a gift from God and should not be denied to those seeking God.
  - We are called on to love thy neighbour regardless of who they are or their sexual orientation

- We talk about unity and inclusion but our actions don't reflect this
- Our understanding of God, humanity and human relationships evolves over time – this is seen in the area of male/female leadership and ordination – we should expect the same in the area of sexuality
- Two thirds of Australians approved of same-sex marriage – we need to move with the times
- Why should I deprive anyone of what I have experienced in Christ?
- Gay and lesbian people are beautiful like everyone else – not wicked or disgusting
- The Anglican Church needs to be more pastorally sensitive
  - Our decisions impact people at a heart level – need to consider the impact we are having on them
  - We need to hear the pain of those suffering and walk in their shoes
  - Same sex attracted people feel as though they are not welcome in church – they have nowhere to go to express their heart-felt faith
  - We shouldn't welcome gay people into church and then tell them that their relationships need to change – need to tell them up front
  - We are called on to preach the good news (gospel) – accepting LGBTIQ+ people are part of that good news. God accepts all through the cross of Christ.
  - We need to be here for all – in welcome and love – not in anger.
- The Anglican Church needs clarity
  - In its theology (we need to stand up for what we think and stop trying to have a 'bet both ways')
  - From our leadership (they are not bringing the average pew sitter along with them and not helping us understand how we got to where we are today)
  - Can we separate marriage and blessing? Are they two different things?
  - How do we understand Scripture? How should we understand Scripture?
- The Anglican Church needs to lead the way in agreeing to disagree
  - Desire to retain a broad church Anglicanism
  - We need to show how we can relate to each other as Christians when we have different views – work against the growing polarisation of society. Where does *via media* fit in this?
  - Tolerance used to mean we can have very different viewpoints but still have respect. Now it means if you don't condone my lifestyle, you hate me and are intolerant of difference.
  - Disappointed with vitriol and anger in the debate/discussion
- Don't want the Anglican Church to go the way of other denominations
  - Splits in the Anglican Communion – think we are already heading for schism in Australia
  - Other denominations that have embraced progressive theology in the area of human sexuality have withered
  - Local Baptist, presbyterian and uniting churches are full of ex-Anglicans who have protested with their feet against liberal secularism in the Anglican Church VERSUS Our church is full of refugees from other denominations who have not felt accepted because of their beliefs
  - Is this the issue over which I leave?

## ***Responses – What has been your experience of living in a diverse Anglican Church?***

- Diversity is the DNA of the Anglican Church
  - Cradle Anglican – have valued the differences in our churches since my early years
  - Love that Anglicans live in tension. Can both sides be true? Yes. Anglicans take both sides – not the middle way. This reflects God who holds opposites in tension.
  - We can agree to disagree
  - Recently moved house and looked for new church. Discovered I would rather be where I was comfortable even if I did not agree with everything. Glad to be part of diversity (even if things bug me at times).
  - Strength of Anglicanism is in its breadth – but negative when church politics gets in the way
  - There is always an Anglican Church somewhere which will suit you
- Diversity is seen in acceptance
  - All are welcomed and embraced; none are judged
  - Anglicans do not have those who are in and those who are out – there are no limits on church membership; inclusive
  - Gay people should be welcomed and accepted like everyone else – should be accepted for who they are
- Diversity adds 'spice'
  - Different formats; worship; liturgies; people groups; thoughts and feelings
  - Refreshes the spirit – raises questions – increases our depth
  - Diverse theology (eg 6-day creation) - don't really see what all the fuss is about.
  - There is freedom in diversity
  - Differing views is challenging and an awakening
  - Challenging but keeps us alive and keeps us turning to Scripture
- Diversity in theology has led to decline – we've started to call 'not sin' what God calls 'sin'
- Labels given as part of our diversity
  - Disappointment that labels are given to groups of people – need to consider the individual person as someone for whom Jesus died.
  - Labels also mean we assume we know what the other person will think and say and we don't take time to actually listen
- Is there a limit to diversity?
  - What is the boundary to diversity? This is becoming more unclear.
  - How diverse can we be before we are in 'different sandpits'?
  - Diversity means we are pushing the boundary all the time – this should be accepted as part of church life
  - Important that we don't have breakaway groups
  - God calls us as we are; he welcomes us as we are but never leaves us as we are – we are being transformed in line with Scripture
- All churches are diverse – not just the Anglican church
- Anglican Church is not diverse
  - it is monochrome

- Where are the people who are not like me?
- Diversity has been good up to a point but now I feel like I am being pushed into believing something that I don't or can't
- Brisbane Diocese says it is diverse, but the leadership makes sure the diversity is tightly controlled; this Diocese tolerates diversity so long as you do diversity 'our way'. It's like Henry Ford saying you can have your car any colour you like so long as it's black.

### ***Responses – What do I need to be able to live with people with whom I disagree?***

In a similar way to the first question, there were a number of responses which were common across all Talking Circles. These were:

- The Holy Spirit (in abundance)
- Love at the centre of what we say and do and how we respond to each other
- Honesty and openness
- Tolerance and acceptance
- Respect – express no disgust or incivility
- Patience, grace, humility and forgiveness
- A willingness, on the part of all, to listen and listen and listen again – to really hear each other – dialogue and conversation are crucial; we need to stay in conversation
- A commitment not to stereotype, caricature or label each other but to take each other seriously
- A willingness to identify and explore the roots of the disagreement rather than simply the issue at hand (eg the authority of scripture, the human person, the love of God). CPE can help here as we go deeper until we expose the root.
- I need a willingness on my part to be open to change within myself, AND to be assured that others with views different to myself are willing to change within themselves.
- An acceptance that we don't have all the answers and are continually learning – I need to allow myself to grow

Other things mentioned at specific Talking Circles included:

- I need to feel safe – that I am not going to be attacked
- I need to be more Christ-like myself – accepting people for where they are on their own spiritual journey
- To be and to stay genuinely curious about the individual and their perspectives
- Diversity is part of life – need to accept this, respect each other and move on. I am not always easy to live with so if others can live with that - I can live with their differences
- Acceptance that there is 'boundary' or a 'core' to our faith – there is a point at which you cannot agree
- Recognition that I can disagree with them, but this doesn't mean I hate them, or they are not welcome in church
- Space/time to understand the topic more and to gather my thoughts together



- Need God to give me spirit of wisdom to help us live in a complex community – need help to live in the way I believe to be right whilst at the same time having questions thrown up by the lived experiences of others
- An acceptance that the church needs to be more resilient, standing up to and against the world.
- A spirit of ‘not crusading’
- Recognise the other as a gift to me – I have something to learn from them about God. It is one of God’s gifts to put people in our way with whom we disagree.
- The need for accurate, proper and right information about a topic – this is especially true when it comes to what the Bible says – we need more help understanding the Bible more deeply and widely
- An agreement that there is a difference between tolerance (which is not biblical) and compassion (which is biblical)
- An agreement that we should not be judgemental of a person but should be judgemental of their lifestyle or choices
- I need curiosity to understand where they are coming from. I need humility... to listen and recognise I don’t necessarily have the answers or even the questions. I can only stay in relationship if we keep talking and listening. If we are to continue to live together then, even if they reject me, I need to stay open to them. I cannot control the other person, only myself. So, I need to ask God’s forgiveness and patience and compassion and peace. And for God to help me to love, even and especially when I do not agree.
- A willingness to accept that sin exists, that it should be named, that it should not be condoned, that people should be challenged when they sin and that this is the most loving thing to do; in fact, this is what Jesus did.
- A willingness to accept that Jesus sat and ate with sinners and the only ones he criticized were those ‘keeping the law’.
- A willingness to agree that the Bible calls on us to judge others in relation to sin.
- Willingness to accept that in the same-sex marriage issue there is no black and white answer.
- A willingness to maintain a relationship through disagreement – and best off to do this in the private sphere rather than in the public sphere
- A recognition that sometimes separation is the best option and that it will be OK for some to leave the Anglican Church or for the Anglican Church to split – this might even be part of God making the church what he intends it to be
- Hopefully we can learn to live together – agree to disagree
- We are accountable for the teaching we give, and we cannot go against God’s word. Whilst I appreciate how difficult it is for same-sex attracted people, I have a responsibility to listen to God first.
- Reflect on my own thoughts and opinions and work out why I believe it; and reflect on how the differences I see and hear in others make me feel and why.
- A respect for Scripture – it is not something to try and get around

There were also a number of groups where disagreement was seen as healthy (and to be welcomed) and other groups where disagreement was seen as unloving and unhealthy (and to be avoided).

## ***Responses – What do I want the church to look like?***

Common responses across most Talking Circles included:

- A body that reflects both unity and diversity – respect each other on how we bring together scripture, tradition, reason and experience. Anglican Church is good at doing two opposite things at once.
- A church that stands for something
  - there are boundaries to our faith – there has to be an edge to the sandpit
  - not monochrome but faithful within bounds
  - we are good at being wishy-washy – need to be more clear on what we believe
- United and Holy
  - One, holy, catholic and apostolic church
  - but recognising that, like the Tower of Babel, there are ungodly types of unity
  - the church cannot be lukewarm; God calls us to holiness not worldliness.
- A church that puzzles over things together
- Welcoming
  - accepting everyone ‘where they are’ and not expecting them to fit into a pre-determined box or description
  - open arms to everyone because we are all Christ’s children
  - sinners are welcome
- Welcoming but also challenging
  - Jesus welcomed everyone but he also challenged everyone re their sin
  - More welcoming of all people but adhering to God’s word
  - Love and help people and welcome people but stand up for what is right in the Bible
- Inclusive
  - that accepts everyone regardless of race, creed or sexuality; all people (hetero and homo) made in the image of God and Jesus welcomed all – we should too
  - but still faithful to God’s Word
  - that recognises and accepts that the sandpit keeps expanding – there are no fixed boundaries
- A church that is Christ-like
  - ask “What Would Jesus Do?”
  - A vibrant place with focus for following Christ. People come and hear and are taught and learn to follow Christ. Congregations that model Christ.
- Biblically based – although the following were mentioned in relation to this idea
  - treat Scripture as authoritative and central
  - Bible is a complex document
  - Need to treat the Bible as the Word of God not words of men
  - Our understanding of the Bible and theology unfold over time
  - Scriptures written in old languages – we don’t know what some words mean
  - Spirit is leading us to a fuller understanding of Scripture so we can’t say “This is what the Bible says”
  - Read the Bible in the context of when it was written – look at what was said in historical context especially when it comes to same sex relationships. Not the same context now as back then.

- Need to name sin for what it is, and the Bible says sodomy is a sin. God of love is also a God of wrath – sinners will go to hell. Cannot bless or condone what God calls sin.
- What has changed in the Scriptures that means sodomy (which used to be identified as a sin) is now celebrated and welcomed?
- Yes – bible open to interpretation – but some things are very clear. Need to build scriptural literacy. We are all broken and messed up with God. All have sinned and need to repent.
- Jesus said little about human sexuality – He is our guide
- Not being set in the ideas of our 20-year-old self (ie stuck in the past)
- An ability to ask questions and challenge understandings of scripture
- Focussed on the wider community and not just ourselves – the following was said in relation to this
  - A community that reflects every aspect of the wider community.
  - We need to welcome LGBTIQ+ people, many of whom know Jesus as their saviour and Lord, as part of our family.
  - Need to consult with the LGBTIQ+ community – they feel unloved and feel they don't have spiritual fulfilment
  - Church should have porous boundaries with the community
  - out in the community - not introspective but outward looking
  - An organisation that stands up for what we believe in and isn't swayed by the wind of society/wider community
  - Willing to learn from the society/wider community because they have a lot to teach us
  - To regain some relevance in the community
  - To be the yeast of the community – show God's love and God's Word so that people see God
- A church that stops hurting people
  - Not up to us to make the decision that these people can't be together
  - If homosexuality is a sin, why is it worse than any other sin?
  - Love everyone for who they are
  - Stop judging people and allow God to be the judge
  - Hope we don't do anyone an injury
  - So many people committed suicide who are same sex attracted

Other comments included:

- Whatever the Lord wants – it is God's church
- Vibrant and full
- The bride of Christ – beloved
- Spirit-filled
- Focussed on the cross and gospel
- Loving – love one another as I have loved you
- Want Anglican Church of Australia to be alive – to exist – to be a growing church. If move away from God's standards, don't believe it will. We risk being hollow church with nothing to offer people. If we are cut off from God, we should take down all the crosses and become an Anglican social club – I don't want that.

- Together - don't want the Anglican Church to split – you can only change the church from the inside, so stay together and intentionally work on our disagreements. Learn from our experience of division in the past.
- Want the Brisbane Diocese to be diverse in actuality, not just in word - where people can find a local church where they can express their theology. Comprehensive enough that every Anglican can find a place where they feel comfortable, with a leadership that reflects this diversity.
- Would like the church to be relevant
- Would like the church to be a 'hall for sinners'. To reflect the society in which we live. where people can bring their whole selves and be nourished and blessed.
- A church that models a different way of dealing with issues than the ever-increasing polarisation of opinion and hard boundaries in our society. Model struggling together.
- Stop thinking about 'sex' and focus on more important issues (not gender and sexuality)
- A church where labels disappear
- Progressing and inclusive and tolerant – so same sex attraction is not a big issue; being progressive will lead to growth. Times have change – church needs to change too.
- The church needs to stop talking and DO – give a sign of welcome to the LGBTIQ+ community
- The church should be a place where people of the same-sex can have loving companionship but not a sexual relationship
- Want an Anglican Church with me in it, and a Brisbane Diocese with me in it but have friends who have been told they will not have a future in this diocese due to their theology and/or their association with GAFCON. I feel backed into a corner with the only option to leave.

### ***Responses – What have I noticed in myself?***

- I appreciated the opportunity to speak and to be heard, as well as to listen and learn.
- I learned a lot from others and there was a sense of Christian love and growing together
- I have more questions emerging from the dialogue
- I am not on my own with my position or my struggles
- People were passionate about their opinion/understanding but Talking Circles provided a much more helpful forum than Synod to talk about this issue
- There is a genuine desire for diversity but a difference of opinion on what that diversity looks like
- A growing conviction that we need to pray more
- A growing realisation that God's ways are not our ways
- A passion for Christ and His Church
- I despair for the future of the Anglican Church
  - Differences are so stark I'm not sure whether the church does have a unified future

- I am noticing that this issue requires me to accept something I am still uneasy with. It feels one-directional – I notice pressure to change my position towards other positions, but do not observe the same pressure to change ‘on the other side’
- The church is going down the gurgler. Jesus was compassionate but he never condoned sin.
- Political parties lobbing grenades at each other – at times there is a sense that some are playing the role of a ‘Crusader’ in this debate
- I am hopeful about the future of the Anglican Church
  - Hearing no one want the church to fragment but happy to ‘agree to disagree’
  - There is a genuine desire (and passion) from all participants to do what God wants and a general consensus to maintain the unity of the body of Christ in all its diversity
  - I noticed a deep love for the church and a desire for the church to go forward in love for God
  - Wonderful that Anglicanism is so broad – evangelical, catholic, Pentecostal, progressive
  - General willingness to listen to each other and a desire to find a way through our differences.
  - There was a common desire to be a welcoming church
- Same sex blessings not the real issue - bigger issues underlying this
  - we use the same words but mean very different things (love, judgement, Scripture, authority, progressive, inspiration, sin, homosexuality, diversity)
  - we say God is a God of love and not judgement but haven’t explored what this fully means and how it matches with all of Scripture
  - how much should our life experience (and our sexuality) guide and determine our faith and our theology?
  - How has the “Me” culture affected us as a church, and this issue? If we are intent on pursuing our own identity as the centre of life what impact does this have on our following of Christ?
  - When we say we believe the Bible we mean different things
  - This is not an LGBTIQ+ issues but an issue of how we see and be the church
- Concerned that the next step is unclear (from both an individual and a church point of view)
- Didn’t address the elephant in the room – what happens if the Brisbane Synod moves to allow the blessing of same-gender marriages?



## REPORT TO THE EIGHTEENTH SESSION OF THE GENERAL SYNOD – PROTECTION OF THE ENVIRONMENT CANON 2007 COMPLIANCE

### 1.0 PURPOSE OF THIS REPORT

- 1.1 The purpose of this report is to detail the steps undertaken by the Anglican Church Southern Queensland (ACSQ) to ensure compliance with the Protection of the Environment Canon 2007.
- 1.2 In line with this Canon, ACSQ has undertaken to reduce its environmental footprint by
- a. increasing the water and energy efficiency of its current facilities and operations.
  - b. ensuring that environmental sustainability is an essential consideration in the development of any new facilities and operations.
- with a view to ensuring that the Diocese minimises its contribution to the mean global surface temperature rise.

### 2.0 WORK CURRENTLY UNDERWAY

- 2.1 Since the implementation of the Protection of the Environment Canon 2007, Synod passed motion (at the 2021 meeting) which in part stated:
- a. Affirming that along with other marks of mission, our faith demands we safeguard the integrity of creation and sustain and renew the life of the earth; transform unjust structures of society, challenge violence of every kind and pursue peace and reconciliation.
  - b. Recognising and giving thanks for individual members, Parishes, schools, commissions, and agencies of the Diocese who are active and ambitious in reducing their environmental footprint.
- 2.2 The Angligrreen Committee, which was established in 2006, has also progressively moved from an informal group with its own constitution to a formal committee of the Diocese with its own Charter established in 2020. The Committee has the following objectives:
- a. In fulfilling the fourth mark of mission of the Diocese, “to strive to safeguard the integrity of creation and sustain and renew the life of the Earth”.
  - b. In responding to and complying with the Protection of the Environment Canon 2007; and
  - c. In its interaction and partnerships with other Diocesan, Anglican, Ecumenical, Interfaith, and secular bodies working for their protection of the environment.
- 2.3 Further to the Angligrreen Committee, which works primarily with parishes and clergy, ACSQ has established a cross Diocesan Sustainability Committee, which has the objective of establishing environmental synergies across the Diocese, including Anglicare Southern Queensland, Diocesan schools, parishes, and other related entities.

- 2.4 Despite COVID-19 restrictions, Angligrreen, often in conjunction with Social Responsibilities Committee (SRC), Diocesan Justice Unit, the Cathedral and Australian Religious Response to Climate Change (ARRCC), endorsed, promoted, and encouraged participation in a range of activities drawing attention to the impact we all have on the environment and how we can reduce that impact.
- 2.5 Whilst COVID-19 caused the suspension of the Angligrreen Newsletter for much of 2020 and start of 2021, the Angligrreen Facebook page and email lists continued to function as the media for sharing and promoting actions, and for sharing informative articles and news.
- 2.6 The Angligrreen Newsletter recommenced in Q2 2021, and other promotional, campaigning, and online events were facilitated over the period including:
- a. Facebook online Australian Christian Environmental Group.
  - b. Submission on 19 April 2020 to Commonwealth 2019-2020 Independent Review of the EPBC Act.
  - c. Stop Adani campaigning to stop new steaming coal mines.
  - d. Promoting Living the Change to encourage people to adopt changes in their own lives to reduce their impact on the planet.
  - e. Promoting Student Strike participation in Climate Election Kickstart and other events.
  - f. Climate Election Campaign which aimed to identify the policy and views of state election candidates on climate change and publish the results.
  - g. Co-hosting with the SRC and the Justice Unit 'Christian Conversations on Climate'.
  - h. Co-hosting with the SRC 'Climate Justice & Christian Non-violent Direct-Action' workshop.
  - i. the Rev'd Peter Moore met the Rt Rev'd Dr Keith Joseph, Bishop of NQ (July 2020), Queensland Churches Environmental Network (QCEN) and Australian Religious Response to Climate Change (ARRCC) re: Angligrreen, working to support environmental actions together.
  - j. Earth Overshoot Day Zoom workshop, 'Faith, Science and Climate Change – A Christian View' on 22 August 2020 sponsored by Goodna Parish, QCN, Climate Reality Project and Angligrreen.
  - k. the Rev'd Peter Moore preached at St John's Cathedral on 1 September 2020 for the launch of Season of Creation 2020.
  - l. On the 11<sup>th</sup> March 2021 the Diocese participated in the biggest-ever multi-faith Day of Action on the climate crisis called Sacred People, Sacred Earth. This action called on national and international leaders for a compassionate, just response to COVID-19 and the climate emergency. It also called for faith groups and individuals to lead by example.
  - m. The Chair of Angligrreen was also invited through the Climate Reality Project to participate in 1st National Conference 2020 'Environmental Crisis and Our Obligations to Act: Teachings from Islam and Abrahamic Faith Traditions' on 14 March 2020, at the Centre for Interfaith and Cultural Dialogue, Griffith University; and presented a session 'A Christian view of Creation and the Human Responsibilities'.
- 2.7 Work is currently underway to return the Angligrreen Newsletter back to monthly editions.



2.8 As anticipated by the Angligreen Committee, environmental issues are playing an important part in the recovery from COVID-19 and the next federal election. The Diocese is continuing to develop its response to the obligations under the Environment Canon and opportunities are strengthening to work with other faith groups to coordinate programs, share resources and speak on environmental issues from a faith perspective.

2.9 In addition to establishing of the above Committees, 3.0 to 7.0 below detail other steps that have been taken to comply with the Canon at ACSQ.

### 3 DIOCESAN OPERATIONS

3.1 The car fleet of the Diocese and Anglicare are being gradually transferred over, at the point of new purchase/lease, to hybrid vehicles. With the current fleet turnover of circa 120 cars per year it is forecast that the fleet will be fully transitioned by 2026.

3.2 Angligreen continues to promote information, events, and resources about environmental protection in the 'Wednesday Weekly' newsletter distributed to all Parishes and Diocesan staff. Messages in 2021 included:

- a. An invitation to mark the event, 'Sacred People, Sacred Earth' on 11 March 2021 – a multi-faith day of action for the climate.
- b. A call to support a letter-writing campaign, organised by the Australian Religious Response to Climate Change, calling upon the Prime Minister to take bolder climate action.

3.3 *anglican focus* has continued to support environmental protection activities. In 2021, the news site published 10 items about climate, 12 items on sustainability, four items on broader environment themes (such as pollinating insects), and many items on key international, national, and local events and initiatives (e.g., UNCOP26, Earth Overshoot Day and On Earth Fest). *anglican focus* Event page listings, banner ads, videos and features also promoted Diocesan events related to environmental protection.

3.4 Sustainability featured heavily at On Earth Fest, a mini festival held at St Francis College on 16 October 2021, and attended by over 400 people throughout the day. By collaborating with like-minded individuals and organisations both in and outside the Church, the Justice Unit, in conjunction with St Francis College, co-hosted the following sustainability-related activities:

- a. Baroona Farm workshops on sustainable gardening and composting, with vegetable seedling give-aways.
- b. Tesla Test Ride with Angligreen member and St Andrew's, South Brisbane parishioner Robert Farago (a fun and informative way to encourage people to consider zero-emission vehicles).
- c. Blackstar Coffee Roasters' sustainably sourced and locally roasted coffee beans with the profit from each kilogram sold enabling three new trees to be planted.
- d. Engaging attendees around the need for a more sustainable lifestyle under the climate festival bunting, which visually depicted rising global average temperatures over the past 100 years, alongside Common Grace (inspired by their nationally embraced climate scarf), TEAR



Australia, the Queensland Conservation Council, and Australian Parents for Climate Action.

- e. Queensland Christian Environmental Network workshop on Christianity and climate change
- f. Spirituality and Sustainability forum featuring First Nation Artist and Anglicare SQ Cultural Support Worker, Lalania Tusa, and Dom Fay from St John's Cathedral's *On The Way* podcast.

On Earth Fest encouraged the use of public and active transport and reusable water bottles. Proceeds from ticket sales were donated to the Anglican Board of Mission whose partner organisations fund environmental sustainability projects in the Pacific.

3.5 In 2021, Resource Church St John's Cathedral, the Justice Unit and a PMC Resource Church specialist co-facilitated four online workshops based on the ground-breaking \* ['Climate and creation care communications'](#) messaging principles resource they developed over a six-month period. Workshops were facilitated to resource Christian clergy, advocates, and communications professionals in Australasia. Approximately 100 people attended the workshops, including a National Council of Churches in Australia invite-only workshop; an ACSQ workshop; an Australasian Religious Press Association workshop; and a whole-of-Anglican-Church workshop (co-hosted by Christ Church Cathedral in Grafton). Workshop feedback has been very positive across the theological spectrum, with other denominations expressing interest in the workshops.

3.6 Each year, every parish is requested to provide the Diocese with details of its carbon footprint/water usage and to detail any measures being undertaken to reduce such usage through the Diocesan annual return. 2020's annual return details that 59 of the Diocese's Parishes either have solar panels or are investigating the installation of solar panels, while 35 Parishes reported the installation of water tanks.

3.7 The Diocese has an ethical investment policy which endeavours to ensure environmentally sustainable investments. This includes not investing in companies whose major business activity is the extraction of fossil fuels.

3.8 The Property Asset Design Policy (the Design Policy) has also been updated to incorporate best practice in ecologically sustainable development (ESD). The Design Policy is issued to the principal design consultant as part of the brief for a capital project to ensure all design disciplines aim for optimal sustainable outcomes for Diocesan building projects.

#### **4 SCHOOLS AND EARLY EDUCATION AND CHILD CARE SERVICES**

4.1 Examples of environmental sustainability activities in ACSQ schools are set out below, noting that all Diocesan schools have a focus on environmental sustainability.

4.2 St Paul's School, Bald Hills has performed the following:

- a. In conjunction with local environmental groups and with funding from Brisbane City Council, the School has implemented a koala corridor. The School has also established a Community Garden, open for residents in the local area. Plots can be leased, education programs accessed, and sustainable practices learned.
- b. The School uses bore water for watering and has installed 20 water tanks for supplying toilets, etc. A bottle recycling scheme and composting of waste scheme has been implemented.

\* <https://www.stjohnscathedral.com.au/discover-st-johns/advocacy/environment/reframe/>

- c. The School has installed a 627.64 kW solar system and a building maintenance system which ensures that no power gets used after hours and during holidays. All air-conditioning is on a three-hour timing control, with LED lighting installed in many areas across school grounds.
- 4.3 St Andrew's Anglican College, Peregian Springs has performed the following:
- a. Implemented a policy of 'Keep Cups' for all staff and parents. Removed plastic water bottles from the campus and ensured all available food is sold in either cardboard or recyclable packaging and implemented the composting of food scraps on-site, with produce from the St Andrew's Garden used in the school canteen.
  - b. All large open space turf and garden areas, including two College ovals, are sustained with water obtained from two on-site bores. Most College amenities are supplied with water collected in rainwater tanks fed from the roofs of College buildings.
  - c. Each of the last two major facility developments has included:
    - i. modest solar power generating facilities and capacity for significant future expansion.
    - ii. energy efficient LED lighting with occupant movement sensor activation.
    - iii. smart air conditioning with 'relaxed operation mode' that reduces power consumption by sensing and adjusting operation in accordance with room occupancy; and
    - iv. carbon neutral carpet floor coverings.
  - d. Commenced a program to convert existing internal streetlights to LED and converted lighting in the College multipurpose hall to LED.
  - e. Recycle coffee pods, printer cartridges and batteries in use and implemented a containers-for-change initiative where students, staff, parents can deposit containers at the College. In addition to established paper and cardboard recycling practices, further reduced College waste by initiating 'war-on-waste' Wednesdays and initiated soft plastic waste collections across the College.
  - f. Established a sustainability/environmental committee to initiate and review sustainability initiatives. Introduced smaller rubbish bins across the campus, saving 3 cubic metres of landfill weekly.
- 4.4 Fraser Coast Anglican College has performed the following:
- a. The College has partnered with Planet Ark and invested in both a 1 x 98.01 kW and a 1 x 91.74 kW solar generation system. These are currently supplying 46% of the College's average energy demand and offsetting 172.6 tonnes of carbon emissions per year. The school is hoping to expand these systems in coming years. The College is in the process of transitioning to energy efficient lights as well as installing systems in rooms to conserve power when not in use. Refrigerated water fountains have also been installed with electronic timer systems to limit power use to school hours on school days.
  - b. The College's water drainage system is designed to flow into a dam at the back of the College's property. The water is then used to service the College's main oval and some of the gardens. During the extended dry period, the College took the opportunity to deepen and desilt the dam to increase its capacity while minimising water loss from evaporation.
  - c. Junior School students at the College have championed an initiative to expand the College's waste recycling capacity. This initiative is being supported by the College's P&F who have donated funds for the College to buy the appropriate bins. The student body is collecting bottles and cans as a fundraising initiative.

- d. Microbat nesting boxes have been installed on site to help Microbats Hervey Bay conduct research into the local species. Two native bee boxes have been installed in the Junior School. Students have also created a 'Bee Hotel' for solitary species of native bees. Additionally, the College campus is a safe haven for a local mob of kangaroos, travelling koalas and many other native species of birds, reptiles, mammals, and marsupials.

#### 4.5 St Hilda's School, Gold Coast has performed the following:

- a. Approximately 90% of the school ground watering is being achieved through a combination of onsite water storage and bore water. With the implementation of a new pool filtration and water treatment plant, the School is saving approximately one million litres of water per annum.
- b. Implementation of solar panels on existing roof structures produces 286 kw of power, equivalent to approximately 23% of the school's power consumption.
- c. Implemented a Senior Prefect Portfolio of Sustainability which is mentored each year, with specific actions discussed, designed, and delivered by the prefects. Since 2019, the prefects have implemented regular meetings with Middle and Junior School Environmental Committee representatives to create a vertically integrated view of sustainability across the school.
- d. As a boarding School, St Hilda's has used plastic cutlery, plates, and bowls. The plastic is currently being replaced by sustainable products such as biodegradable or compostable materials.
- e. Refill stations have been placed around the School to encourage water usage by reusable bottles.
- f. Generally building design and establishment considers environmental factors such as orientation and use of recyclable or reusable material where possible. Air conditioning timing controls have been implemented to mitigate air conditioners being left on for extended periods when not needed.
- g. In relation to flora and fauna:
  - i. The school has a significant green space footprint through the extensive plantings and natural growth on site. New plantings are considered not only for aesthetics but also for their environmental factors such as water use and attractiveness to native animals, habitat trees are also protected. The school enjoys, for example, nesting kookaburras, cockatoos, plovers, and lorikeets each season.
  - ii. The school has commenced the establishment of an educational garden where various native plants have been planted and native bees introduced. The school intends to include bush tucker and signage with an integrated walking path for access and information.

#### 4.6 Anglican Church Grammar School has performed the following:

- a. Integrated sustainability into teaching, learning and professional development through:
  - i. Integrating sustainability themes into the School; and
  - ii. Developing sustainability into curricula, co-curricular and professional development activities.
- b. Reduced its environmental footprint and contributed to improving the environment through:
  - i. Monitoring and reducing energy use.
  - ii. Investing in energy efficient technology.
  - iii. Minimising waste through recycling and efficient use of resources; and
  - iv. Monitoring and reducing water use.
- c. Planned and developed sustainable buildings and infrastructure through:

- i. Including sustainable requirements in School Built Master Plan.
- ii. Designing infrastructure that is flexible to accommodate change; and
- iii. Undertaking sustainable refurbishments and fit outs of existing buildings.
- d. Integrated financial sustainability into developing and implementing responsible sustainable behaviour through:
  - i. Developing long-term goals and identifying resources required to achieve them.
  - ii. Controlling costs without threatening the teaching environment for students and staff.
  - iii. Prioritising funds to shift away from poor practices and aging infrastructure towards best practice performance.
- e. Paper and cardboard recycling, soft plastics recycling, a can and bottle collection scheme, a habitat rejuvenation scheme for the Bridgewater Creek, offcuts from the design technology area used to make toys for children in developing countries, the gardens at St Benedict's and St Paul's Churches East Brisbane maintained by students and Norman Creek is cleaned of rubbish at least twice a term by different houses of the school.

4.7 Coomera Anglican College has performed the following:

- a. Installation of 362kW of solar panels and a Tesla Power Wall, moving all classrooms to having energy efficient LED lighting. External lighting is gradually being upgraded as required with the aim of having all lighting at the most efficient level. Moving core IT infrastructure to the cloud, reducing the need for expensive air-conditioned server rooms. Introduction of a student recycling program.
- b. Installation of 7 in-ground water storage tanks with a full capacity of 30KL, making a full capacity of 210KL and working with cleaners to use only environmentally friendly products.
- c. Committing the College to:
  - i. Increasing solar capacity as new buildings come online and increasing battery capacity as they become more affordable.
  - ii. Introducing a water recycling irrigation system with the in-ground tank capacity and provisioning for rainwater harvesting with current planned projects, especially in relation to the sports precinct.
  - iii. Introducing a building management system, especially around the control of air-conditioning; and
  - iv. Including sustainable design principles in new building works to reduce negative impacts on the environment and improve the health and comfort of building occupants, thereby improving building performance and reducing consumption of non-renewable resources, while minimising waste.

4.8 The Southport School has invested in energy efficient technology such as movement sensor lights in all new buildings, minimising waste through recycling and efficient use of resources (including linking with the Scout Centre for bottle recycling) and monitoring and reducing water use via the use of grey water tanks and irrigation systems.

4.9 Hillbrook School has performed the following:

- a. Installed a 4-rubbish bin system set up in hubs. Rubbish is separated into soft plastics, compostable, recycling and landfill. Estimations are that this has led to a reduction in landfill by 40,000 L in 2019. Using only compostable packaging at the Tuckshop and with all catering events and with disposal in compostable bins.
- b. Ensure by the end of 2021, Hillbrook is carbon neutral, with over 400KW solar panels in use. Installed a building management system to lower energy use and manage peak

demand, monitor lighting, air conditioning and natural ventilation by the automation of opening commercial louvres to large open areas. LED lights have been installed in the recreation centre, undercover courts and in building security lighting.

- c. Hillbrook is in discussions with Planet Ark to become a 'circular economy' school. The 'circular economy' has three principals, to design out waste and pollution, keep products and materials in use for as long as possible and regenerate natural systems. Planet Ark have provided a Solar battery trial at the School to reduce peak demand electricity usage.
- d. Instituted a teacher led creek regeneration group which has produced "land for wildlife". Instituted a sustainability committee of teachers and students leading initiatives. Initiated an environment club for students. Installed native beehives in various locations around the school.
- e. The sustainable design of School buildings through the installation of 50KL water tanks, the design of roof structures to fit solar panels, the use of energy efficient fittings, the use of water efficient fixtures, use of low maintenance landscape solutions, installation of an electric car charging bay and use of low VOC materials in projects.

4.10 St John's Anglican College has performed the following:

- a. Converted lights to LED bulbs and individual air conditioning controls locked to avoid temperatures being changed. Reduced paper usage and colour copying through not printing or double-sided printing where necessary. Established the collection and recycling of paper and cardboard and of plastic bottles from the Tuckshop. Installed worm farms for food scraps and vegetable gardens.
- b. Installed a water logger and a water meter to monitor water usage and review of oval irrigation.
- c. Included in the curriculum a transdisciplinary theme in the Primary Years Program of "Sharing the Planet" and there is a focus every year in all year levels. Instituted a Primary Campus Environmental Club.

4.11 West Moreton Anglican College has performed the following:

- a. On-site College dam used to maintain the gardens, ovals, and grounds throughout the entire College. Two buildings are fitted with underground water storage units, which are used in toilet cisterns. Toilets have also been changed to the water saver system that uses less water when flushing. Water and energy efficient washing machines installed in Home Economics rooms & Health Centre.
- b. LED Lighting systems are installed in all new buildings and renovations. All existing lights that require replacement throughout the college are updated with LED lighting. Power efficient air conditioning systems installed throughout college when replacement is required and during new builds and refurbishments and set to 24 degrees Celsius.
- c. Staff Handbook converted to an electronic copy, which has reduced the need to print a one-hundred-page document for each new staff. Administration paper forms being reviewed to convert to an electronic version. All old ICT equipment is sold to equipment recyclers for reuse or responsible disposal.
- d. Painting Contractor uses low VOC paint, which reduces contaminants released into the environment. Cleaning Contractor now uses a natural cleaning solution product that is 99.99% sanitiser and neutral PH cleaner all in one. This product will be used to help reduce allergy reactions.

- e. The student environmental committee organised to plant 200 Koala friendly trees in the designated Koala habitat to help offset the environmental impact of photocopy paper usage throughout the college.

4.12 Cannon Hill Anglican College has performed the following:

- a. Purchasing of branded merchandise made from recycled materials, reducing landfill (i.e., notepads and coffee keep cups). Printing College Event signage onto re-usable posters (using micro dot technology). Reduction of printed material quantities (i.e., Annual Report, Student Diary and Yearly Magazine). Use of online and electronic publications over printed publications. Ensuring event hosts use recycled materials. Instituted a container recycling scheme. Biodegradable food packaging used in the Canteen and Café. Removal of plastic straws. Recycling of paper and other consumables including print cartridges and coffee pods. Communication of the containers for change message to the CHAC community.
- b. Requiring contractors to outline their recycling policies as part of College tenders including for campus signage.
- c. Sustainability considered in all new building design and Master Plan to minimise energy consumption through minimising the need for heating and cooling and maximising natural ventilation.
- d. Habitat rejuvenation and weed mitigation throughout the Wetlands and Perrin Creek.
- e. No longer use photographic screen printing in visual art curriculum as it requires hosing screens, reducing water usage.
- f. Solar – installation of 65Kwh of solar panels bringing the current capacity to 95Kwh. Plans underway for a further 100Kwh to be installed which will significantly reduce the College's reliance upon grid supplied electricity.
- g. Air conditioning control system – Energy monitoring software installed that controls A/C settings to reduce peak load on the system. The software restricts setpoints and governs on and off times so systems cannot be left on overnight. Occupancy sensors also ensure the systems cannot run in empty rooms.
- h. Cannon Hill Anglican College has numerous environment sustainability infrastructures connected to the operations of the Older Science Building. These include electricity generation by solar panels, a wind turbine and rainwater collection into an underground water bladder that is used to maintain gardens.
- i. The environmentally sustainable activities currently conducted by students in the Science Building include paper recycling. This year the College is implementing three water efficient, self-watering wicking garden beds to grow crops for the school canteen, raising seedlings in the greenhouse for community sales to encourage home gardening and creating composting stations for student's lunch wastes that can be recycled into the garden beds.

4.13 As a function of being an approved provider of childcare services, ACSQ's 19 early learning and childcare services are required to have Quality Improvement Plans. In 2019, these plans have a focus around sustainability, broken into four overarching components:

- a. Staff training, which consists of training around sustainability practices.
- b. Eco efficiency audits of water usage, electricity usage, waste and toxic substances being performed at the Sunnybank Early Learning Centre and Rainbow Town Early Learning Centre.



- c. Data collection around environmental impacts/factors, including electricity and water usage.
- d. Online community interactions through regular group reflections across the participating Centres.

## **5.0 ANGLICARE SOUTHERN QUEENSLAND**

- 5.1 Anglicare facilities in general have implemented the following to reduce overall environmental impacts:
  - a. Both the separation of recycling waste and the sharing of desk bins where possible and appropriate, with the use of bio-degradable bin liners.
  - b. LED lighting is being installed in fit-outs and replacement of existing bulbs with LED bulbs where possible. Low emission paint is also being used in fit outs to reduce both environmental impacts and client respiratory effects.
  - c. Water and energy efficient washing machines being installed at residential aged care facilities, boilers being fitted with on/off timing systems and power efficient air conditioning systems being installed across all sites.
- 5.2 Anglicare is also introducing at Symes Grove Residential Aged Care Centre (Taigum) a scheme where food waste is to be pulped and turned into fertilizer at a JJ Richard and Sons facility.
- 5.3 During 2021 a sustainability consultancy firm was engaged to develop a long-term sustainability plan for Anglicare, the progress of which has been impacted by COVID-19 business disruption with target completion anticipated by mid-2022.

## **6.0 ST FRANCIS THEOLOGICAL COLLEGE**

- 6.1 Over the last 2 years the St Francis Theological College (the College) has gradually replaced the majority of old light bulbs across the College and Pointro with LED bulbs or fittings. The College also participates a container recycling scheme with community composting bins onsite. Regular emails and newsletters are issued to residents, educating them about what can be recycled to ensure they are making good use of the waste management systems. QR codes directing residents to a maintenance request have also been established to ensure simplicity for staff, residents, and guests of the College and Pointro to register any issues encountered. This has been instrumental in the reporting of water leaks and minimising water wastage. When purchasing new electrical equipment focus is placed more on energy efficiency and less on price point with work underway to procure and install solar panels at both the College and Pointro with the College's Academic Dean a lecturer on Ecological Theology. As the current 2-stroke and 4 -stroke gardening equipment becomes unserviceable it is being replaced with commercial cordless equipment
- 6.2 Baroona Farm is a community-based garden at St Francis Theological College. The Farm grows organic food for the nutritionally vulnerable. It also seeks to build local community and has established close links with asylum seekers from the local Romero Centre. 'Wicking bed' technology, designed by Queensland engineer Colin Austin, is used. This type of garden bed is built inside recycled IBC tanks which hold a reservoir of water at the bottom that is then 'wicked' upwards through the soil profile to the plant. This greatly reduces evaporation and water loss through surface watering and is therefore a highly sustainable way of growing crops. Currently Baroona Farm has 20 large, raised beds in place on an old unused tennis court.

## 7.0 FUTURE OVERALL ACSQ ACTIVITIES

7.1 The following activities are underway or in planning to reduce ACSQ's environmental impacts into the future:

### 7.1.1 At the Request of Synod:

- a. Diocesan Council has been tasked to explore options to:
  - i. consider how a comprehensive and credible baseline assessment of greenhouse gas emissions associated with all ACSQ entities inclusive of Parishes, schools and other associated agencies might be undertaken.
  - ii. devise a Sustainability Charter that embodies a realistic yet courageous 2030 greenhouse gas emissions reduction target (Scope 1 and Scope 2 emissions).
  - iii. establish an emissions reduction roadmap to achieve the initial 2030 target and a pathway beyond this to achieving net-zero.
  - iv. develop guidance, support, and financing frameworks to assist Parishes, schools, and other agencies toward the achievement of emissions reduction targets.
  - v. report on progress to each ordinary session of this Synod, and where appropriate, the General Synod.

Discussions continue on how to achieve this across the broad range of Diocesan activities.

**Tim Reid**  
**General Manager**  
**25 February 2022**



# ACSQ Domestic & Family Violence

## *Report to Synod – May 2022*

Synod in September 2021 resolved as follows -

“That this Synod:

1. Acknowledges with sadness the National Anglican Family Violence Research Project which revealed a higher rate of Intimate Partner Violence (IPV) among people affiliated with Anglican faith communities than in comparable studies of the general population, and which highlighted particular areas in which the Anglican Church of Australia can do more to support those affected by IPV;
2. Gives thanks for the survivors of IPV who contributed to the study by sharing their own experiences, and to all who participated in the various surveys and interviews which helped to compile the study;
3. Affirms the equal value of all human beings, laments the pain and trauma caused by the abuse of power in relationships, and grieves with victim survivors of Domestic and Family Abuse (DVA);
4. Adopts the ‘Ten Commitments for Preventing and Responding to Domestic and Family Violence’ recommended by the NAFVP research report and requests that Diocesan Council reports to Synod in 2022 on progress made in response to these Commitments;
5. Endorses Diocesan policies that ensure workplace safety and support for employees, clergy and licensed church workers working for ACSQ impacted by DVA;
6. Encourages the Diocesan Domestic and Family Violence Working Group to source and distribute resources that will assist parishes and agencies of ACSQ to more effectively Prevent, Intervene, and Respond to the reality of DVA recognising that this work needs to be resourced adequately;
7. Endorses the proposed initiative coming from this motion of a full-time Domestic Violence Project Officer Diocesan position, and that this position be a shared partnership position for all expressions of faith communities of this Diocese, and that the funding of the position is explored to be shared by all stakeholders of that partnership, i.e. the Diocese, Anglicare, Schools.”

Synod requested that Diocesan Council report to Synod in 2022 on progress made in response to these Commitments.

ACSQ’s response has been led by the Domestic and Family Violence Working Group.

### ***Membership of the Working Group***

Ms Karen Crouch, Chair until August 2021

The Rev’d Gillian Moses, Chair from August 2021

The Rt Rev’d Cameron Venables

Ms Sue Cooke, Anglicare SQ

Ms Felicity Lewis, Joint Churches Domestic Violence Prevention Project (JCDVPP)

Ms Anna Zilli, Anglicare SQ

Mr Nick Gentner, resigned Sept 2021

Ms Vanessa Fowler, Alison Baden-Clay Foundation (ABCF)

Ms Rimaz Toto

Mr Mason Black

Administrative support from Karen Brighthouse (Anglicare SQ) and Jan-Maree Mendham (St Aidan’s Anglican Girls’ School)

Karen Crouch resigned when she left her role as Executive Director of Anglicare SQ, but we are fortunate that Sue Cooke has stepped into the role. Nick Gentner provided excellent support in the policy development area during his time on the group. In recent months, we have intentionally expanded to group to include Vanessa Fowler who brings sector experience through her involvement in the Alison Baden-Clay Foundation, and two youth members Rimaz Toto and Mason Black, who can speak to the challenges facing younger people and the most effective ways to communicate with them.

### ***Actions Delivered over the Past 12 months***

The Working Group's Action Plan (attached) has been revised to reflect the priorities of the *10 Commitments for Prevention and Response to Domestic and Family Violence in the Anglican Church of Australia*. The following actions have been commenced or delivered over the past 12 months:

- There has been a schedule of publications through *anglicanfocus* throughout the year. Michelle McDonald reported that a number of stories on Domestic and Family Violence have ranked among the most read throughout 2021.
- The Working Group plans to recirculate the Bible studies produced for May last year for use again this year by parishes. Although the studies will not align with this year's lectionary, they remain relevant and fresh and the resource is still helpful.
- Membership of the Working Group has been expanded to support our efforts to network with other agencies working in the sector, both faith-based and secular. This will enable us to ensure we are using best practices and contemporary research.
- The Rev'd Gillian Moses presented to the GFS National Symposium on how we are implementing the 10 Commitments in November 2021.
- The Working Group is developing a Calendar of Events and Dates for circulation among parishes and agencies (attached). Events will include Domestic Violence Prevention Month (May) which is a significant focus of our efforts and includes a dedicated Evensong Service in St John's Cathedral. The calendar will become a framework for many of our activities.

### ***Training for Clergy***

A major piece of the work envisaged by the *10 Commitments* centres on training for clergy and church workers in responding to and preventing Domestic and Family Violence. The Working Group would like to work with the Regional Bishops to offer short training experiences as part of the Northern and Southern regional clergy conferences. It is suggested that these taster courses, run by the Joint Churches Domestic Violence Prevention Project would be followed up by a full day course in September, organised by the working group and conducted jointly by the JCDVPP and the ABCF.

The Western Region clergy have already participated in a taster workshop with the JCDVPP in 2021. We would be happy to develop another short offering for the Western Region or direct them to the full day workshop in September.

### ***Position Description & Advertising for Project Officer Position***

At Synod 2021, it was resolved that the Synod "endorses the proposed initiative coming from this motion of a full-time Domestic Violence Project Officer Diocesan position, and that this position be a shared partnership position for all expressions of faith communities of this Diocese, and that the funding of the position is explored to be shared by all stakeholders of that partnership, i.e. the Diocese, Anglicare, Schools."

A position description for this role has been developed by the General Manager's Office in consultation with the Working Group. An allocation was made in the refresh budget to finance the position for 2022 but further funding is required to allow for a fulltime position for a fully-qualified applicant. The General Manager's Office and the Working Group are keen to progress the recruitment of this position.

# DOMESTIC AND FAMILY VIOLENCE FRAMEWORK

## Our Vision

To create communities, where safe, healthy, equitable relationships and families can thrive

## Three pillars of action

### Areas of focus

ADVOCACY & POLICY

TRAINING & EDUCATION

NATIONAL PARTNERSHIP

### Prevention

- Invite Commissions to share resources, undertake self-reflection and complete self-assessment/audit tool.
- Include training into Regional Clergy Conference.
- Include DFV information into clergy training and formation.
- Build capacity of the community to identify and respond to DFV
- Promote and encourage participation in survey.

### Intervention

- Determine and draft necessary Policy for DC approval.
- Policies to be accessible on ACSQ Website
- Develop a webpage on ACSQ site for DFV resources, tools, risk assessments and safety plans.
- Promote 'Flourish' online resource.
- Bible studies to explore DFV - compilation and creation
- Deliver on recommendations from the report.
- Share research and data regarding vulnerable groups

### Response

- Share and advocate through Focus publications.
- Develop and promote an annual calendar for DFV prevention, awareness and support
- Build relationships with specialised services
- Create awareness with visual displays (posters, letters, help cards) to promote messages of non-violence and respect.
- Nurture partnerships that actively reject DFV and promotes equality in relationships

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## DOMESTIC AND FAMILY VIOLENCE ACTION PLAN 2020 - 2022

### Area of Focus 1: Advocacy & Policy

Objective: To ensure Diocesan services, programs and policies enable a best practice approach to supporting people in relation to Domestic and Family Violence.

PILLAR	ACTION	ALIGNMENT TO 10 COMMITMENTS	TIMELINE	RESPONSIBILITY	MEASURE	STATUS
Prevention	<ul style="list-style-type: none"> <li>Invite Commissions to share resources, undertake self-reflection and complete self-assessment/audit tool.</li> </ul>	All 1, All 2	Letter approved at May 2021 meeting	DFVWG	Response from Commissions	
	<p><i>The Diocesan Domestic and Family Violence Working Group (DFVWG) to invite Commissions to share policies, support tools and guidelines and participate in self-assessment survey.</i></p>					
Intervention	<ul style="list-style-type: none"> <li>Determine and draft necessary Policy for DC approval</li> </ul>	2.1, 2.7, 5.1, 6.1, 10.1	Oct 2020	Gillian Moses and Nick Gentner	Policy approved by Diocesan Council	Completed
	<p><i>DFV Policy Anglican Church SQ</i></p> <ul style="list-style-type: none"> <li>Policies to be accessible on ACSQ Website</li> </ul>	7.1	Ongoing	Office of the General Manager	Polices are published	Completed ARC – Anglican Resource Centre
Response	<ul style="list-style-type: none"> <li>Share and advocate through Focus publications.</li> </ul>	7.1, 7.2, 7.3, 7.4	Ongoing according to calendar	DFVWG	Schedule for publication created	
	<ul style="list-style-type: none"> <li>Develop and promote an annual calendar for DFV prevention, awareness and support</li> </ul>	7.1, 7.2, 7.3, 7.4	April 2022	DFVWG	Calendar is published for 2022. Event evaluation forms and number of attendees.	

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Area of Focus 2: Training & Education						
Objective: To make available education and learning opportunities for clergy, staff, parishioners and volunteers to increase awareness and capability in identifying, supporting and referring people who are experiencing domestic violence.						
PILLAR	ACTION	ALIGNMENT TO 10 COMMITMENTS	TIMELINE	RESPONSIBILITY	MEASURE	STATUS
Prevention	<ul style="list-style-type: none"> <li>Include training into Regional Clergy Conference</li> </ul>	3.1, 8.2, 8.3	TBA	DFVWG and Regional Bishops	Training provided to all conference attendees	
	<ul style="list-style-type: none"> <li>Include DFV information into clergy training and formation</li> </ul>	3.1, 8.1, 8.3	Ongoing	DFVWG, Professional Standards, Director of Formation and the JCDVPP	Training program developed and embedded	
	<ul style="list-style-type: none"> <li>Build capacity of the community to identify and respond to DFV</li> </ul> <p><i>Promotion of the Joint Churches Domestic Violence Prevention Project (JCDVPP) workshops and Anglicare SQ initiatives</i></p>	2.4, 2.6, All 3, All 4, All 7, 8.4	Ongoing			
Intervention	<ul style="list-style-type: none"> <li>Develop a webpage on ACSQ site for DFV resources, tools, risk assessments and safety plans</li> </ul>	2.2, 2.5, 4.3, 7.3	Dec 2021	Office of the General Manager and DFVWG	Information and resources on display and reviewed annually	PMC page – Faithfull and Effective ARC page
	<ul style="list-style-type: none"> <li>Promote 'Flourish' online resource</li> </ul>	2.2, 7.3, 7.4	Ongoing	FDSC, Archbishop's Office, Regional Bishops and PMC	Increase in usage/access – evaluation measure to be established	
	<ul style="list-style-type: none"> <li>Bible studies to explore DFV – compilation and creation</li> </ul>	All 3, All 4, All 7,	DFV Prevention Month May 2021	Gillian Moses and others	Resources available to parishes	Completed
Response	<ul style="list-style-type: none"> <li>Build relationships with specialised services</li> </ul> <p><i>DV Connect, Women's Legal Services, Queensland Indigenous Family Violence Legal Service (QIFVLS) JCDVPP, SARA / InTouch (Multicultural Support)</i></p>	All 6	Ongoing	Anglicare and DFVWG	Annual usage and satisfaction survey	

<ul style="list-style-type: none"> <li>• Create awareness with visual displays (posters, letters, help cards) to promote messages of non-violence and respect</li> </ul>	June 2022 (Synod)	Marketing and DFVWG	Materials are produced and distributed
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**Area of Focus 3: National Partnership**  
**Objective: To develop and maintain collaborative relationships and provide a linkage and conduit between the ACSQ and the General Synod Family Violence Working Group.**

PILLAR	ACTION	ALIGNMENT TO 10 COMMITMENTS	TIMELINE	RESPONSIBILITY	MEASURE	STATUS
Prevention	<ul style="list-style-type: none"> <li>• Promote and encourage participation in survey</li> </ul>	1.2, 1.3	Sept / Oct 2020	Office of the Archbishop	Feedback from GS FVWG and NCLS	Completed
Intervention	<ul style="list-style-type: none"> <li>• Deliver on recommendations from the report</li> <li>• Share research and data regarding vulnerable groups</li> </ul>	2.1, 2.3	Ongoing	Office of the Archbishop, GM and DFVWG	Report back with recommendations for future action	
Response	<ul style="list-style-type: none"> <li>• Nurture partnerships that actively reject DFV and promote equity in relationships</li> </ul>	2.2, 2.4 6.2	Ongoing	Office of the Archbishop, GM and DFVWG DFVWG and GSFVWG	Report back with recommendations for future action Strengthened National / regional coordination	

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## ACSQ

### Domestic & Family Violence Working Group

### Calendar of Events

Date	Event	Details
8 March	<a href="#">International Women's Day</a> United Nations	Statement
5-13 March	<a href="#">Qld Women's Week</a> Qld Government "Make some noise"	
May	<a href="#">Domestic and Family Violence Prevention Month (QLD)</a> Qld Government	Resources to help Churches engage;  May 15 - Evensong in St John's Cathedral;  <a href="#">31 May – Darkness to Daylight Walk</a> candle lighting in schools, agencies, parishes
October	<a href="#">Sexual Violence Awareness Month</a> Qld Government	Special focus
25 November – 10 December	<a href="#">16 Days of Activism against Gender Based Violence</a> United Nations	Orange highlight, wear orange
Thursdays all year	<a href="#">Thursdays in Black</a> (World Council of Churches)	







# DRAFT BUDGET 2023

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## The Corporation of the Synod of the Diocese of Brisbane

2023 Budget  
For the year ending 31 December 2023

Each heading on this page is  
a clickable link ↓

### Contents

1. Executive summary
2. Basis of preparation
3. Summary of 2023 Budget unrestricted result
4. Summary of 2023 Budget restricted result
5. Recommendation

### Annexures

- A. 2023 Diocesan Budget – Detailed by  
Commission

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## 1. Executive summary

The Finance and Diocesan Services Commission (FDSC) and Diocesan Council (DC) accepted management's previous assessment that a key principle for the 2023 Budget would be for a balanced budget before the cost of claims. For the previous budget, 2022, it was agreed that this would only be achieved through a more fundamental review of the Diocese's operating structure and requirements. In 2023, this model has been carried over and enhanced to group activities into three broad categories (reflected throughout this document):

1. Operational Minimum: all the activities of the Diocese that could be broadly defined as being required for compliance or governance resourced at the level required to complete the activity within the agreed risk profile
2. Ongoing Mission: 'business as usual' activities that are missional in nature
3. Strategic Mission (Key Focus Areas): key outcomes to be delivered for each of the five Key Focus Areas forming part of the Diocesan Vision, prioritising them and resourcing appropriately.

A detailed 2023 Budget by Commission is contained at the end of this document and is summarised below:

	2022 Refresh Budget	2023 Budget	Movement
	\$	\$	\$
<b>Income</b>			
Interest/Investment income	8,763,534	9,075,256	311,722
Business operations income	3,582,702	3,784,056	201,354
Insurance premiums received	7,105,820	8,326,617	1,220,797
Anglican Belonging fee	2,387,656	2,469,789	82,133
Commonwealth School Funding	104,900,595	108,269,997	3,369,402
School Levies	3,225,493	3,268,617	43,124
Parish contributions	1,345,397	1,392,486	47,089
Donations and fundraising	105,760	110,162	4,402
Claim reimbursements	2,320,000	2,401,200	81,200
<b>Total income</b>	<b>133,736,957</b>	<b>139,098,179</b>	<b>5,361,222</b>
<b>Expenses</b>			
Employee expenses	11,709,145	12,848,129	1,138,984
Business operations expenses	7,180,817	7,477,553	296,735
Insurance premium expenses	5,975,880	7,103,134	1,127,254
Distribution of C'th School Funding	104,524,922	107,642,403	3,117,481
Interest expense	722,083	752,389	30,306
Depreciation	100,504	104,022	3,518
Claim settlements	4,420,000	4,574,700	154,700
<b>Total expenses</b>	<b>134,633,351</b>	<b>140,502,329</b>	<b>5,868,978</b>
<b>Surplus/(deficit)</b>	<b>(896,395)</b>	<b>(1,404,151)</b>	<b>(507,756)</b>
Unrestricted	(1,903,536)	(2,030,202)	(126,665)
Restricted	1,007,142	626,051	(381,091)
<b>Surplus/(deficit)</b>	<b>(896,394)</b>	<b>(1,404,151)</b>	<b>(507,756)</b>

## 2. Basis of preparation

The 2023 Budget sets out the expected income and planned expenditure for the Diocese, covering the following operational segments:

- Anglican Schools Commission (ASC)
- Ministry Education Commission (MEC)
- Parishes and Other Mission Agencies Commission (PMC)
- The Episcopate and Leadership Team (E&L)
- General Managers Office, including Professional Standards (GMO)
- Finance & Diocesan Services Commission (FDSC)
- The Mission Alive Fund (MAF)
- Anglican Financial Services (ANFIN)
- Insurance Funds
- Special Reserves
- Going for Growth Fund
- General Trust Funds

The budget does not include the income or expenditure for Anglicare Southern Queensland (ASQ) other than showing the *Belonging Fee* and *Service Fees* received from ASQ. Similarly, the budget includes *Parish Contributions* and *School Levies*, but not the detailed income and expenses of those parishes and schools.

As Synod is back to the more usual timing of June this year, the 2023 Budget needed to be prepared for Synod with a tight timetable in order to ensure there could be appropriate reviews by Commissions to meet internal governance requirements. In light of this, the following approach was endorsed by Diocesan Council in preparing the 2023 Budget:

- Given the short period of time between the endorsement by Diocesan Council of the 2022 Refresh Budget in December 2021 and the commencement of 2023 Budget preparations, the 2022 Refresh Budget was to be used as a base, with only known changes to staffing and the impact of material changes in operations to be taken into account.
- Employment costs are assumed to increase by 2%.
- Inflation of 3.5% has been otherwise applied to operating income and costs.

In September 2021, Synod approved the 2022 Budget as presented but indicated they would like some amendments to be considered by Diocesan Council as part of the 2022 Refresh Budget. These amendments were consideration of:

1. whether the MEC has sufficient operating budget to deliver the agreed outcomes
2. how a Domestic and Family Violence resource could be provided (Motion 5)
3. how there could be a more focussed approach to considering sustainability within the Diocese (Motion 25(3)(d)).

These three items were worked through and the following adjustments made in the 2022 Refresh Budget:

1. Increase in MEC budget by \$256k to include an additional lecturer, reinstate the assistant librarian and increase the repairs and maintenance budget
2. Provide \$65k in business operations funding for this project, offset by a \$25k contribution from the ASC leaving a \$40k net impact. This funding is included within the General Managers Office
3. The current strategy for this motion is that Anglicare, Parishes, and Schools are to review and consolidate what programs are currently in existence within their agencies and then roll this out across all operations. It was estimated that there will be nil cost to the Diocese in 2022 in respect of this.

The below table summarises the key movements by Commission between the 2022 Refresh Budget and the 2022 Budget approved by Synod in September 2021:

	2022 Budget	2022 Refresh Budget	(Increase)/ decrease
	\$	\$	\$
<b>Unrestricted</b>			
E&L	(1,162,306)	(1,025,725)	136,581
MEC	(965,280)	(1,383,265)	(417,985)
GMO	(1,934,530)	(2,167,005)	(232,475)
PMC	(1,718,612)	(1,622,153)	96,459
FDSC	(2,801,725)	(2,801,725)	-
Corporate overhead	(953,077)	(953,077)	-
Commercial Property	209,962	209,962	-
Mission Alive	9,939,450	9,939,450	-
<b>Total</b>	<b>613,883</b>	<b>196,463</b>	<b>(417,420)</b>
Claims cost	(2,100,000)	(2,100,000)	-
<b>Restricted</b>	<b>965,235</b>	<b>1,007,142</b>	<b>41,907</b>
<b>Net surplus/(deficit)</b>	<b>(520,882)</b>	<b>(896,395)</b>	<b>(375,513)</b>

The 2023 Budget reflects the prioritising of the delivery of the outcomes under each of the Key Focus Areas (KFA) and the minimising of the costs to operate the Diocese. A learning from the 2022 Refresh Budget process was that a third category is required that sits between the Operational Minimum and the Key Focus Areas. This third category, “Ongoing Mission”, is used to capture those activities which are deemed important to us as an Anglican Church and are therefore not strictly part of the Operational Minimum (compliance/governance) while at the same time maintaining a clear delineation from those activities which are directly furthering our strategic Key Focus Areas.

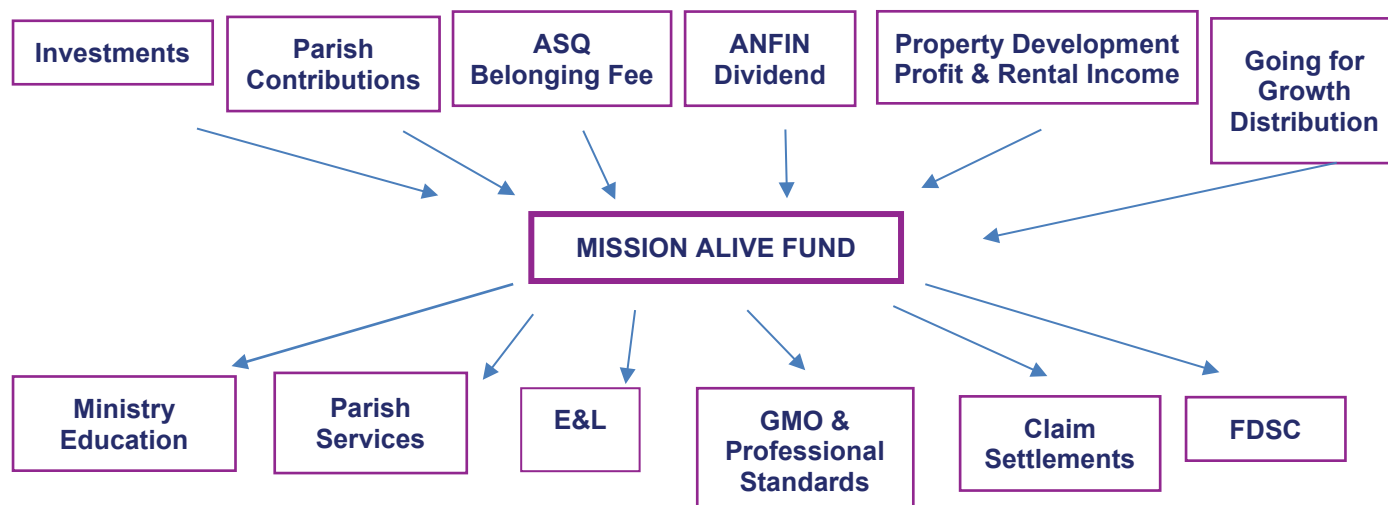
To improve the transparency of the financial outcomes for each Commission and to ensure that cost centre managers are accountable for the controllable costs within their area, for financial reporting purposes we have introduced a ‘Corporate Services’ segment. Within this segment we have included all the costs and services that are provided by the Diocese at a centralised corporate level, specifically payroll, IT and occupancy. Payroll and IT costs have been assumed in the 2023 Budget to be on-charged to Commissions based on specified usage that the Commissions have control over, however as occupancy is a general cost to the Diocese that individual Commissions have limited control over these costs have not been on-charged.

The budget includes activities whose net surpluses are “Restricted” and cannot be used to offset other Diocesan operating costs. These include Government Grants paid to the Anglican Schools’ Commission, ANFIN’s retained profits after dividend distribution, Trusts, Insurance funds and Parish property accounts.

As a result of the above approach, the unrestricted deficit in the 2023 Budget is \$2.03m compared to the 2022 Refresh Budget unrestricted deficit of \$1.093m. The 2023 Budget has a restricted surplus of \$626k resulting in a total 2023 Budget deficit of \$1.4m compared to the total 2022 Refresh Budget deficit of \$896k, a movement of \$508k.

### 3. Summary of 2023 Budget Unrestricted results

The operational Unrestricted result for the Diocese is driven by the funding made available from the activities of the Mission Alive Fund (MAF). The diagram below illustrates the flow of funding into and out of the Mission Alive Fund.



The Diocesan “Unrestricted” budget position is summarised below.

	2022 Refresh Budget	2023 Budget	Movement
	\$	\$	\$
<b>Income</b>			
See estate - Interest/Investment income	530,000	548,550	18,550
MAF - Interest/Investment income	6,003,551	6,228,175	224,624
MAF - Anglican Belonging fee	2,346,656	2,428,789	82,133
MAF - Parish contributions	1,345,397	1,392,486	47,089
MAF - Going For Growth contribution	500,000	517,500	17,500
MAF - Profit on sale of assets	-	-	-
Business operations income	2,685,745	2,880,422	194,677
<b>Total income</b>	<b>13,411,348</b>	<b>13,995,922</b>	<b>584,573</b>
<b>Expenses</b>			
Employee expenses	8,281,892	8,695,013	413,120
Business operations expenses	4,715,008	4,931,997	216,989
Interest paid to Trusts	117,481	121,592	4,112
<b>Total expenses</b>	<b>13,114,381</b>	<b>13,748,602</b>	<b>634,221</b>
<b>Surplus/(deficit)</b>	<b>296,967</b>	<b>247,320 -</b>	<b>49,647</b>
Claims Expenses	(4,420,000)	(4,574,700)	(154,700)
<i>add back</i> Claims reimbursements	2,320,000	2,401,200	81,200
<b>Result after Net Claims Expenses</b>	<b>(1,803,033)</b>	<b>(1,926,180)</b>	<b>(123,147)</b>
<i>less Depreciation</i>	(100,504)	(104,022)	(3,518)
<b>UNRESTRICTED RESULT</b>	<b>(1,903,537)</b>	<b>(2,030,202)</b>	<b>(126,665)</b>

### 3.1. Key assumptions

#### 3.1.1. Interest/Investment Income

The tables below show the breakdown of unrestricted interest and investment income for 2022, as well as the key assumptions used in these estimates.

	2022 Refresh Budget	2023 Budget	Movement
	\$	\$	\$
See Estate - Dividend Income	480,000	496,800	16,800
See Estate - Franking credits	50,000	51,750	1,750
MAF - Interest Income	33,551	34,725	1,174
MAF - Dividends - Australian Equities	505,000	522,675	17,675
MAF - Dividends - ANFIN	5,300,000	5,485,500	185,500
MAF - Franking credits	165,000	170,775	5,775
<b>TOTAL INVESTMENT INCOME</b>	<b>6,533,551</b>	<b>6,762,225</b>	<b>228,674</b>

Dividend income from Australian shares is expected to increase, based on an improvement in the dividend yield. Managed fund income returns assume a distribution yield 3.2%, with the actual distribution from the Going for Growth fund budgeted at 2.5% of the prior year's estimated closing value. The interest rate earned on our deposits is expected to remain low at 0.10%.

Assumptions	Estimate
Yield on Australian Equities	3.5%
Impact of franking credits	1.1%
Managed Fund income yield	3.2%
Impact of franking credits	0.4%
Ave. Interest rate (Overnight cash)	0.1%
Ave. Interest rate (12 months @ Term)	0.4%

#### 3.1.2. Mission Alive Funding – dividend - ANFIN

The tables below show the breakdown of the key assumptions used for the estimate of ANFIN's distribution of \$5.5m to the Mission Alive Fund. Assets under management are expected to remain stable based on Schools and Anglicare continuing to maintain a similar level of revenue and expenditure. Interest income will be driven by a higher level of managed fund investments, with the income distribution budgeted at 3.9% including franking credits. Margins on lending are budgeted at the same rate as 2022, with the spread over BBSW paid on ANFIN client deposits expected to remain low at around 0.10%.

ANFIN Distribution assumptions	Estimate	ANFIN Asset/Liability assumptions	Estimate
Average Assets (\$m)	\$345	Average Loans	\$119m
Interest Income (\$000)	\$7,138	Average Cash Investments	\$143m
Interest Expense (\$000)	\$689	Average Long-Term Investments (\$m)	\$83m
Net Interest Income	\$6,449	Lending Margin over BBSW - Schools	2.5%
Operational Expenses (\$000)	\$918	Lending Margin over BBSW - Parishes	2.0%
Surplus	\$5,531	Ave. margin over BBSW paid on deposits	0.1%
<b>Distribution (\$000)</b>	<b>\$5,500</b>		

The premise for these assumptions is unchanged from the 2022 Refresh Budget.



## 3.1.3. General Managers Office

	2022 Refresh Budget	2023 Budget			Movement	
		Operational minimum	Ongoing Mission	KFA		Total
Income	\$	\$	\$	\$	\$	
Business operations income	324,090	306,058	25,000	-	331,058	6,968
<b>Total income</b>	<b>324,090</b>	<b>306,058</b>	<b>25,000</b>	<b>-</b>	<b>331,058</b>	<b>6,968</b>
Expenses						
Employee expenses	1,638,593	1,629,506	96,750	-	1,726,256	87,663
Business operations expenses	212,365	212,656	6,521	-	219,177	6,812
Management fees	223,934	231,771	-	-	231,771	7,838
Hospitality and Conference held expenses	108,838	102,724	9,923	-	112,647	3,809
Consultants	307,366	291,297	15,000	-	306,297	(1,068)
<b>Total expenses</b>	<b>2,491,095</b>	<b>2,467,954</b>	<b>128,193</b>	<b>-</b>	<b>2,596,148</b>	<b>105,053</b>
<b>Surplus/(deficit)</b>	<b>(2,167,005)</b>	<b>(2,161,897)</b>	<b>(103,193)</b>	<b>-</b>	<b>(2,265,090)</b>	<b>(98,085)</b>

The General Manager's Office operations includes functional areas covering Registry, Professional Standards, Risk, Claims Management, Legal services, Social Responsibilities and Reconciliation. In 2022 the new Safe Ministry operations merged with Professional Standards. Further, Insurance Funds operations moved reporting lines from FDSC to GMO with the commencement of the new Director of Risk and Insurance, albeit the Insurance Funds remain reported on separately as a Restricted operation (see further below in section 4.2).

The Social Responsibilities operations are the only area that has been categorised as part of the Ongoing Mission of GMO, with all other areas being categorised as part of the Operational Minimum.

The main change in the results for the General Manager's Office in the 2023 Budget from the 2022 Refresh Budget position has been the assumption that *KFA 5.3 – Stewardship outcomes* has nil costs necessary on the basis that it is a project that is due to complete in 2022. Consequently 0.2 FTE of the General Manager's time has been re-deployed into the Operational Minimum employee expenses of GMO in 2023.

## 3.1.4. Parish and Other Mission Agencies Commission

	2022 Refresh Budget	2023 Budget			Movement	
		Operational minimum	Ongoing Mission	KFA		Total
Income	\$	\$	\$	\$	\$	
Business operations income	124,161	33,782	94,771	118,381	246,934	122,773
<b>Total income</b>	<b>124,161</b>	<b>33,782</b>	<b>94,771</b>	<b>118,381</b>	<b>246,934</b>	<b>122,773</b>
Expenses						
Employee expenses	1,098,570	328,698	395,588	455,143	1,179,428	80,858
Business operations expenses	182,993	109,536	44,721	40,811	195,068	12,075
Grant and income distribution	306,500	-	172,328	124,200	296,528	(9,973)
Consultants	159,000	41,400	32,603	91,425	165,427	6,427
<b>Total expenses</b>	<b>1,747,063</b>	<b>479,634</b>	<b>645,238</b>	<b>711,578</b>	<b>1,836,451</b>	<b>89,387</b>
<b>Surplus/(deficit)</b>	<b>(1,622,903)</b>	<b>(445,852)</b>	<b>(550,468)</b>	<b>(593,197)</b>	<b>(1,589,517)</b>	<b>33,386</b>

PMC operations provide various methods of engaging with parishes and enabling ministry to be delivered. The administration area (incorporating the Executive Director and support staff) is the only aspect of PMC's operations to be characterised as Operational Minimum, predominantly due to the work done in relation to the co-ordination of the annual return process and governance under the Canons and Constitutions. The remaining areas covering the production of *anglicanfocus*, provision of parish and external grants, Ministry Development, and various chaplaincy services have been categorised as being part of PMC's Ongoing Mission.

PMC has responsibility for contributing to a number of Key Focus Area projects as follows:

- KFA 1.1 - Anglican identity (meaning)

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- KFA 1.2 - Anglican identity (demonstrated)
- KFA 2.4 - Energising people (health wellbeing)
- KFA 3.1 - Flourishing (parishes and faith)
- KFA 4.1 - Engagement (community)
- KFA 4.2 - Engagement (chaplaincy)

The main change in the 2023 Budget from the 2022 Refresh Budget position for PMC, is in relation to *KFA 4.2 – Engagement (chaplaincy)* where a part-time Fundraising contractor has been assumed to be commencing at a cost of \$25k, but which is estimated to generate \$100k in fundraising income to offset.

### 3.1.5. Ministry Education Commission

	2022 Refresh Budget	2023 Budget				Movement
		Operational Minimum	Ongoing Mission	KFA	Total	
<b>Income</b>	\$	\$	\$	\$	\$	\$
Rental income	228,000	-	235,980	-	235,980	7,980
Other operations income	436,408	-	402,488	48,645	451,133	14,725
<b>Total income</b>	<b>664,408</b>	<b>-</b>	<b>638,468</b>	<b>48,645</b>	<b>687,113</b>	<b>22,705</b>
<b>Expenses</b>						
Employee expenses	1,431,743	-	1,050,835	386,053	1,436,888	5,144
Business operations expenses	171,426	-	170,181	7,116	177,296	5,871
Conference held expenses	109,495	-	63,389	49,939	113,328	3,832
Occupancy	136,379	-	141,152	-	141,152	4,773
Repairs and maintenance	120,000	-	129,200	-	129,200	9,200
Consultants	77,879	-	37,048	43,556	80,604	2,725
<b>Total expenses</b>	<b>2,046,923</b>	<b>-</b>	<b>1,591,805</b>	<b>486,663</b>	<b>2,078,468</b>	<b>31,545</b>
<b>Surplus/(deficit)</b>	<b>(1,382,515)</b>	<b>-</b>	<b>(953,337)</b>	<b>(438,018)</b>	<b>(1,391,355)</b>	<b>(8,840)</b>

All of the MEC operations have been categorised as being Ongoing Mission.

There have been no significant changes in the assumptions underpinning the MEC 2023 Budget in comparison to the 2022 Refresh Budget position. The 2023 Budget takes into consideration the commencement of the new Executive Director from July 2022.

MEC has responsibility for contributing to a number of Key Focus Area projects as follows:

- KFA 1.1 - Anglican identity (meaning)
- KFA 2.2 – Energising people (formation)
- KFA 4.3 - Engagement (children youth)

In relation to *KFA 1.1 Anglican identity (meaning)* there has been a 50% reduction in the allocation of staff costs in 2023 due to the progress that has been made with respect to achieving the KFA outcomes in 2022. However, as these staff costs have been assumed to be re-deployed into MEC Ongoing Mission operations this re-allocation has a nil net effect on the MEC 2023 Budget.

## 3.1.6. Episcopal and Leadership

	2022 Refresh Budget	2023 Budget				Movement
		Operational Minimum	Ongoing Mission	KFA	Total	
<b>Income</b>	\$	\$	\$	\$	\$	\$
Investment income	530,000	548,550	-	-	548,550	18,550
Business operations income	194,800	-	198,118	-	198,118	3,318
<b>Total income</b>	<b>724,800</b>	<b>548,550</b>	<b>198,118</b>	<b>-</b>	<b>746,668</b>	<b>21,868</b>
<b>Expenses</b>						
Employee expenses	1,217,364	400,402	838,958	-	1,239,360	21,996
Business operations expenses	261,347	97,474	167,843	-	265,316	3,970
Conference held expenses	109,250	-	113,074	-	113,074	3,824
Consultants	162,564	24,389	102,465	-	126,854	(35,710)
<b>Total expenses</b>	<b>1,750,525</b>	<b>522,264</b>	<b>1,222,339</b>	<b>-</b>	<b>1,744,604</b>	<b>(5,921)</b>
<b>Surplus/(deficit)</b>	<b>(1,025,725)</b>	<b>26,286</b>	<b>(1,024,221)</b>	<b>-</b>	<b>(997,936)</b>	<b>27,789</b>

The Episcopal and Leadership team (E&L) has categorised the operations of the Archbishop's office as being part of the Operational Minimum, recognising the governance functions performed in that role. The remaining areas comprising the Regional Bishops, Archdeacons and Discernment and Formation have been categorised as being Ongoing Mission.

The only significant change in the 2023 Budget for E&L is the recognition that *KFA 2.1 Energising people (Theological education)* project is due for completion in 2022 such that there are nil costs included in 2023. This project consisted only of \$40k in consultant expenses.

## 3.1.7. Finance and Diocesan Services Commission

	2022 Refresh Budget	2023 Budget				Movement
		Operational Minimum	Ongoing Mission	KFA	Total	
<b>Income</b>	\$	\$	\$	\$	\$	\$
Professional services	267,588	276,954	-	-	276,954	9,366
Expenses Recovered	985	1,020	-	-	1,020	34
Service Fees	266,496	266,496	-	-	266,496	-
Other operating income	23,136	23,946	-	-	23,946	810
<b>Total income</b>	<b>558,206</b>	<b>568,416</b>	<b>-</b>	<b>-</b>	<b>568,416</b>	<b>10,210</b>
<b>Expenses</b>						
Employee Expenses	2,569,643	2,266,760	-	644,283	2,911,043	341,400
Business operating expenses	155,784	133,783	-	27,453	161,236	5,452
Audit fees	108,000	111,780	-	-	111,780	3,780
Computer, software and licences	51,733	53,543	-	-	53,543	1,811
Motor vehicle	41,168	42,609	-	-	42,609	1,441
Professional services and consultants	304,077	182,033	-	132,687	314,720	10,643
<b>Total expense</b>	<b>3,230,405</b>	<b>2,790,508</b>	<b>-</b>	<b>804,423</b>	<b>3,594,931</b>	<b>364,527</b>
<b>Surplus/(deficit)</b>	<b>(2,672,199)</b>	<b>(2,222,093)</b>	<b>-</b>	<b>(804,423)</b>	<b>(3,026,516)</b>	<b>(354,317)</b>

The FDSC team includes Finance, Property, Organisational Development and WH&S, Digital Innovation, Archives and Parish support. All the FDSC operations have been categorised as being part of the Operational Minimum.

FDSC has responsibility for contributing to a number of Key Focus Area projects as follows:

- KFA 2.3 - Energising people (leadership)
- KFA 2.4 - Energising people (health wellbeing)

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- KFA 3.1 - Flourishing (parishes and faith)
- KFA 5.1 - Stewardship (new revenue)
- KFA 5.2 - Stewardship (records)
- KFA 5.1 - Stewardship (outcomes)

There were no material changes to the KFA budgets, however in 2023 there are nil costs included in relation to *KFA 5.3 – Stewardship outcomes* as it is a project that is due to complete in 2022. Similar to the position taken in GMO, the 0.2 FTE allocated of the Executive Director’s time on this project has been assumed to be absorbed back into the Operational Minimum for FDSC employee expenses.

### 3.1.8. Corporate services

For financial reporting purposes we have introduced a ‘Corporate Services’ segment. Within this segment we have included all the costs and services that are provided by the Diocese at a centralised corporate level, specifically payroll, IT and Corporate services (mainly occupancy related). Payroll and IT costs have been assumed in the 2023 Budget to be on-charged to Commissions based on specified usage that the Commissions have control over, however as occupancy is a general cost to the Diocese that individual Commissions have limited control over these costs have not been on-charged.

	2022 Refresh Budget	2023 Budget	Movement
	\$	\$	\$
Expenses Recovered	75,475	78,116	2,642
Corporate overhead recovery	461,426	477,576	16,150
<b>Total income</b>	<b>536,900</b>	<b>555,692</b>	<b>18,792</b>
Employee Expenses	196,453	202,039	5,585
Business operating expenses	490,904	528,371	37,468
Computer, software and licences	132,380	187,013	54,633
Occupancy	670,240	693,698	23,458
<b>Total expense</b>	<b>1,489,977</b>	<b>1,611,122</b>	<b>121,145</b>
<b>Surplus/(deficit)</b>	<b>(953,077)</b>	<b>(1,055,430)</b>	<b>(102,353)</b>

**Expenses recovered** are in relation to the payroll processing fees. The payroll processing fee used for Budget purposes is \$6.60 per person pay run and has been based on the historic calculation in relation to the MYOB PayGlobal software system that is currently in use. Note that the new payroll system MYOB Advanced People will likely have a lower unit cost per pay, but as it will take a few years to recover the implementation cost the more conservative position has been to leave the unit cost the same for the 2023 Budget.

**Corporate overhead recovery** represents the recovery against the internal Commissions, parishes and Schools mainly in relation to IT software as a service. The Group Manager Digital Innovation has built up a model of all group IT related expenses and this has been used to determine the rate of on-charging of such costs to the parishes, Schools and Commissions. The element on-charged to Commissions is estimated to be \$470k in 2023 and would be eliminated on consolidation.

**Occupancy** costs have been based on the contracted lease payments and historic averages of outgoings.

**Employee costs** include the wage costs for the payroll officer, and a portion of the costs in relation to the Group Manager Digital Innovation, Diocesan Financial Controller, and two members of the property team.

### 3.1.9. Key Focus Area expenditure

Included in the budgeted 2023 Unrestricted operating deficit of \$2.03m are the direct costs associated with achieving the KFA outcomes. Each Commission has been allocated responsibilities with respect to certain workstreams of the KFA projects. The commentary for each Commission includes a breakdown of any KFA expenditure for that area. The table below summarises the \$1.8m of expenditure related to the KFAs into its key components.

Key Focus Area	Income	Employee expenses	Business operations expenses	Income distribution	Consultant fees	Training conferences and education	Travelling	Total
	\$	\$	\$	\$	\$	\$	\$	\$
1.1 - Anglican identity - meaning	-	81,812	1,164	-	17,249	-	-	100,226
1.2 - Anglican identity - demonstrated	-	-	-	-	-	-	-	-
2.1 - Energising people - theological education	-	-	-	-	-	-	-	-
2.2 - Energising people - formation	-	138,921	1,190	-	27,169	518	2,225	170,023
2.3 - Energising people - leadership	-	134,196	5,848	-	54,027	2,070	207	196,348
2.4 - Energising people - health wellbeing	-	78,663	4,897	-	-	-	-	83,559
3.1 - Flourishing - parishes	-	188,568	8,021	124,200	54,338	-	3,209	378,335
4.1 - Engagement - community	-	-	8,280	-	-	-	2,070	10,350
4.2 - Engagement - chaplaincy	118,381	400,640	7,349	-	20,700	-	6,210	316,518
4.3 - Engagement - children youth	48,645	165,319	51,698	-	15,525	1,035	0	184,932
4.4 - Engagement - first nations	-	-	-	-	-	-	-	-
5.1 - Stewardship - new revenue	-	167,720	2,096	-	32,085	1,553	1,708	205,161
5.2 - Stewardship - records	-	129,639	12,420	-	46,575	1,035	518	190,186
5.3 - Stewardship - outcomes	-	-	-	-	-	-	-	-
	<b>167,026</b>	<b>1,485,478</b>	<b>102,963</b>	<b>124,200</b>	<b>267,668</b>	<b>6,210</b>	<b>16,146</b>	<b>1,835,639</b>

\* Employee expenses for KFA 4.4 Engagement - First nations are included in the Operating Minimum and there are no other operating costs currently envisaged

Across the KFA activities employee expenses accounts for the largest allocation of funding taking up 74.2% of the total, with the Chaplaincy program in KFA 4.2 needing the highest level of employee input. Consultant fees aimed mainly at assisting with the production of resources and toolkits to enable the KFA outcomes to be achieved takes up 13.4% of the KFA budget allocation.

There are two KFA projects (KFA 1.2 and KFA 4.4) which have nil allocated expenditure in the 2023 Budget, consistent with the position taken in the 2022 Refresh Budget. This is due to the understanding that the outcomes to be achieved from the KFA project are possible without requiring any additional overhead costs.

Further, there are two KFA projects (KFA 2.1 and KFA 5.3) which are due to complete in 2022. Consequently, the 2023 Budget does not include any further expenditure in relation to these projects.

### 3.1.10. Abuse Claims

There has been no change to the assumptions in the 2023 Budget from those underlying the 2021 Budget and 2022 Refresh Budget. The Budget only includes the impact on the Diocese of alleged abuse claims arising from parish operations or now defunct business operations (such as the Slade School). Following on from a resolution by the ACSQ Diocesan Council in 2020 where all claims are to be fully funded from the relevant business segment where a claim arose, Anglicare and the Schools reimburse the Diocese for any costs incurred in relation to the settlement of the claims for which they are accountable. Consequently, the Budget does not include the gross abuse claim reimbursements or costs of settlement for these.

Claim reimbursements are in relation to the recovery under our insurance of settlement costs/legal fees incurred for abuse claims and are \$2.40m in 2023.

Claim expenses of \$4.57m include the costs of settlement, counselling costs, legal fees, costs not covered by our insurance and a provision for new Parish abuse claims. Whilst there has been a slowdown in the number of new PIPA and NRS claims, the average PIPA settlement cost has been increasing and further the recommendations contained in the biannual review report on the NRS (to commence an advertising campaign in relation to abuse claims) it was deemed more conservative to maintain the current relative level of claims expense in the 2023 Budget.

#### 4. Summary of 2023 Budget Restricted results

##### 4.1. Anglican Schools Commission

	2022 Refresh Budget	2023 Budget	Movement
	\$	\$	\$
Interest/investment Income	1,000	1,000	-
Business operating Income	38,600	68,600	30,000
Anglican Belonging Fee	41,000	41,000	-
Commonwealth School Funding	104,900,595	108,269,997	3,369,402
School Levies	3,225,493	3,268,617	43,124
<b>Total income</b>	<b>108,206,688</b>	<b>111,649,214</b>	<b>3,442,526</b>
Employee Expenses	1,922,236	2,264,895	342,659
Business operating expenses	317,129	315,337	(1,792)
Corporate office recoveries	466,496	466,496	-
Professional Services & Consultants	834,150	847,833	13,683
Distribution of C'th School Funding	104,524,922	107,642,403	3,117,481
<b>Total expense</b>	<b>108,064,933</b>	<b>111,536,964</b>	<b>3,472,031</b>
<b>Surplus/(deficit)</b>	<b>141,754</b>	<b>112,249</b>	<b>(29,505)</b>

Commonwealth funding of Schools in 2023 is budgeted to increase by \$3.4m or approximately 3.1% to \$108.3m. Final funding will be dependent on the results of the 2022 Census.

The method by which the ASC distributes the pool of funds is consistent with prior years and assumes each school is funded as if it is a stand-alone school not part of the system. This method provides some surplus funds to assist in funding the ASC Office. The surplus in 2023 is budgeted at \$628k.

The ASC contributes the following amounts as Service Fees to other Commission areas for services provided in 2023 at rates consistent with 2022:

- \$266,495 for corporate services paid to FDSC
- \$100k for Professional Standards support paid to GMO
- \$100k for Bishop support paid to E&L

Further, \$25k for Domestic and Family Violence resource support is paid GMO but has been recognised by ASC as an employee expense. All of these amounts are eliminated on consolidation in the total 2023 Budget.

##### 4.2. Insurance

The Insurance Fund pays external insurance premiums on behalf of Diocesan entities, and then recovers those payment from the insured entities, after adjusting for the cost of managing the Fund and providing for a claim's allowance. The Insurance Fund also administers the internal Clergy Sickness and Accident reserve funds and Maternity Leave reserve funds.

	2022 Refresh Budget	2023 Budget	Movement
	\$	\$	\$
Interest Income - Investments	1,007	1,042	35
Insurance premiums received	7,216,071	8,457,154	1,241,083
<b>Total income</b>	<b>7,217,078</b>	<b>8,458,196</b>	<b>1,241,118</b>
Employee Expenses	413,595	443,131	29,536
Business operating expenses	-	-	-
Insurance premiums	5,943,420	7,065,679	1,122,259
Insurance claims expense	875,419	948,192	72,772
<b>Total expense</b>	<b>7,232,434</b>	<b>8,457,002</b>	<b>1,224,567</b>
<b>Surplus/(deficit)</b>	<b>(15,357)</b>	<b>1,194</b>	<b>16,551</b>

We have discussed the assumptions underpinning the Insurance Budget for 2023 with our insurance broker, Marsh, at the beginning of April 2022. Each of the insurance policy premiums have been reviewed individually at this time. On average the insurance premiums for the 2022/2023 insurance period are forecast to increase by 18.4%, however we note that individual policy premium increases range from 10% to 20%. This translates to an increase in insurance premium costs of **\$1.1m** to \$7.05m for the 2023 Budget. With 7 out of 12 months of the current insurance period still to play out, the forecast could be further impacted by any deterioration in both ACSQ and Insurers general claims experience in the intervening period, as well as any broader market changes.

Further, based on the new insurance renewal terms including increases in excess amounts, insurance claims expenses are now estimated to be \$948k, which is **\$73k** higher than in the 2022 Refresh Budget. Claims history for the last 3 years was taken into account in determining this amount.

Employment costs for the Insurance team has increased by **\$29k** in the 2023 Budget. This is due to a combination of the general assumption of a 2% increase in employment cost in addition to taking into account known staffing changes such as the increase in hours for the Insurance Officer to 0.7 FTE in order to support the planned enhanced engagement with Schools and strategic insurance related projects.

The insurance premiums are largely recovered from parishes, Schools and Anglicare. The increase in insurance premiums and changes in the excess amounts are going to see a significant impost on those parts of the Diocese and the communication of these increases will need to be carefully managed. In the 2023 Budget recovery is estimated to increase by **\$1.2m** to a total of \$8.4m.

Overall, the 2023 Budget estimates a minor \$1.2k surplus for Insurance operations, which is a slight improvement from the \$15.4k deficit position forecast in the 2022 Refresh Budget.



## 4.3. ANFIN

	2022 Refresh Budget	2023 Budget	Movement
	\$	\$	\$
Interest Income - Investments	680,258	704,067	23,809
Interest Income - Overdrafts	29,437	30,468	1,030
Interest Income - Loans	3,036,406	3,142,680	106,274
Dividend income	2,863,564	2,963,789	100,225
Franking credits	287,067	297,114	10,047
Other operating income	1,600	1,656	56
<b>Total income</b>	<b>6,898,332</b>	<b>7,139,774</b>	<b>241,442</b>
Employee Expenses	387,696	425,535	37,840
Business operating expenses	148,425	153,620	5,195
Computer, software and licences	252,348	261,181	8,832
Bank charges	75,000	77,625	2,625
Interest expense	665,453	688,744	23,291
Dividend Payment	5,300,000	5,500,000	200,000
<b>Total expense</b>	<b>6,828,922</b>	<b>7,106,704</b>	<b>277,783</b>
<b>Surplus/(deficit)</b>	<b>69,410</b>	<b>33,069</b>	<b>(36,341)</b>

Interest/Investment income in ANFIN is generated from:

- Interest earned by ANFIN on its lending portfolio
- Interest income on cash and term deposits
- Distributions from our managed funds
- Realised gains through sale of units in managed funds

The specific assumptions which underpin the 2023 Budget for ANFIN's financing activities have been detailed in paragraph 3.1 above. The gross value of interest income and interest expenses budgeted for 2023 is slightly higher due to the general inflation assumption of a 3.5% increase. Note that interest income and interest expense that have arisen from ANFIN's dealings with internal Diocesan operating units will be eliminated on consolidation.

Assets under management in 2023 are expected to remain similar to 2022, with some slight growth in the lending portfolio as school projects recommence. On average the 2023 Budget assumes that there will be \$109.4m loaned to Schools representing 91.8% of the loan portfolio, with the amounts loaned to parishes expected to remain stable.

The decision to invest additional cash into managed funds in 2022 due to, amongst other factors, the low money market yields, has generated \$3.3m in dividend and franking credit income in the 2023 Budget. The distribution from managed funds is assumed to be 3.9% in 2023.

The distribution to the Mission Alive Fund from ANFIN's financing activities is budgeted to increase by \$200k from the 2022 Refresh Budget totalling \$5.5m. This amount is eliminated on consolidation in the total 2023 Budget.



#### 4.4. Going for Growth

	2022 Refresh Budget	2023 Budget	Movement
	\$	\$	\$
Interest Income - Investments	3,000	3,105	105
Dividend income	640,000	662,400	22,400
Franking credits	100,000	103,500	3,500
Other operating income	-	-	-
<b>Total income</b>	<b>743,000</b>	<b>769,005</b>	<b>26,005</b>
Employee Expenses	11,068	11,339	271
Interest expense	14,148	14,644	495
Income distribution to MAF	500,000	517,500	17,500
<b>Total expense</b>	<b>525,216</b>	<b>543,483</b>	<b>18,267</b>
<b>Surplus/(deficit)</b>	<b>217,784</b>	<b>225,522</b>	<b>7,738</b>

The Going for Growth distribution to Missive Alive of \$518k in 2023 has been funded out of the investment returns on an estimated beginning year fund value of approximately \$20m. The budgeted rate of 2.5% is consistent with the advice of the Investment Committee to budget income at a rate of between 2.5% -3.0% of the fund's value to ensure the fund is retaining a level of earnings to assist in meeting its objective of growing the real value of the corpus. This amount is eliminated on consolidation in the total 2023 Budget.

#### 4.5. Trusts and other funds

	2022 Refresh Budget	2023 Budget	Movement
	\$	\$	\$
Interest Income - Investments	38,922	40,284	1,362
Dividend income	6,482	6,709	227
Rental income	685,545	709,539	23,994
Expenses recovered	1,162,361	1,132,475	(29,886)
Other operating income	125,760	160,162	34,402
<b>Total income</b>	<b>2,019,070</b>	<b>2,049,169</b>	<b>30,099</b>
Employee Expenses	728,726	1,033,216	304,490
Donations expense	112,500	145,952	33,452
Income distribution	228,191	236,177	7,987
Interest expense	72,945	75,498	2,553
Other	283,159	304,310	21,151
<b>Total expense</b>	<b>1,425,520</b>	<b>1,795,153</b>	<b>369,633</b>
<b>Surplus/(deficit)</b>	<b>593,550</b>	<b>254,016</b>	<b>(339,534)</b>

The restricted Trust and other funds held by the Diocese are in relation to parish property accounts, bequest accounts and some special reserves set up for particular parish property development projects that are being run by the Diocese.

The same budgeting financing assumptions noted earlier have been consistently applied to the Trusts. Trust funds invested in cash (or notionally receiving a cash return) are assumed to receive earnings of 0.40%.

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**Rental income** accrues in respect of the 3 commercial premises that are leased to third parties.

**Expenses recovered** arise predominantly from the reimbursement of the wage costs for Chaplains from Schools etc.

**Employee expenses** have been budgeted to increase predominantly due to an increase in the actual number of School Chaplains employed through the Anglican Schools Commission.

**Donation's expense** is in relation to payments made to parishes out of the Curacy Placement reserves. The Archbishop anticipates ordaining 4-6 new deacons at the end of 2022, and at least 4 (and possibly all) of which are likely to need some support to place in stipendiary curacies. The Curacy Placement reserve is funded from the Mission Alive Fund.

**Income distributions** represent the portion of the net profit arising from the commercial rent that is passed on to the parish.

## 5. Recommendation

It is recommended that the Corporation of the Synod of the Diocese of Brisbane APPROVE the Diocesan Budget as attached for the year ending 31 December 2023 including the net expenditure on KFAs notes that this Budget has been prepared eight months in advance of the year of operation.

It is further recommended that APPROVAL is given for the Diocesan Council to revise the Budget in the light of any unforeseen external economic factors and more up-to-date estimates of revenue and expenditure which might emerge in the intervening period, noting that the intent of operational initiatives included in the budget as submitted will be honoured where possible.



Annexure A

ACSQ 2023 Budget

Revenue from Operating Activities	2022 Refresh Budget		Ministry Education		Operational Minimum Total	Ongoing Mission Total	Strategic Mission (KFA) Total	Claim Settlements	Corporate overhead	Comm. Non-Mission Property	Mission Alive Fund	Total Unrestricted
	Ongoing Mission	KFA	Total	Total								
Interest Income			800	800	-	927	-	-	-	-	33,798	34,725
Dividends & Franking Credits			-	-	548,550	-	-	-	-	-	6,193,450	6,742,000
Business Operations Income	637,668	48,645	686,313	686,313	908,256	955,429	167,026	555,692	294,019	-	-	2,880,422
Donations, Fundraising & Contributions			-	-	-	-	-	-	-	-	4,338,774	4,338,774
<b>Total Operating Income</b>	<b>638,468</b>	<b>48,645</b>	<b>687,113</b>	<b>687,113</b>	<b>1,456,806</b>	<b>956,357</b>	<b>167,026</b>	<b>555,692</b>	<b>294,019</b>	<b>10,566,023</b>	<b>13,995,922</b>	<b>13,995,922</b>
<b>Other (Non-Operating) Income</b>												
<b>Total Income</b>	<b>638,468</b>	<b>48,645</b>	<b>687,113</b>	<b>687,113</b>	<b>1,456,806</b>	<b>956,357</b>	<b>167,026</b>	<b>555,692</b>	<b>294,019</b>	<b>10,566,023</b>	<b>13,995,922</b>	<b>13,995,922</b>
Employee Expenses	1,050,835	386,053	1,436,888	1,436,888	4,625,366	2,382,130	1,485,478	202,039	-	-	-	8,695,013
Advertising & Marketing Expenses			-	-	2,588	-	2,588	-	-	-	-	5,175
Audit & Accounting Expenses			-	-	111,780	-	-	-	-	-	-	111,780
Bad Debts Expense			-	-	-	-	-	-	-	-	-	-
Bank Charges	497	-	497	497	-	497	-	-	-	-	-	497
Computer, Software & Licenses	14,107	129	14,236	14,236	85,890	16,756	388	187,013	-	-	-	290,047
Grant & Income Distribution			-	-	26,743	172,328	124,200	-	-	-	78,750	402,020
Hospitality Expenses	6,228	518	6,746	6,746	101,916	18,937	4,916	-	5,175	-	-	130,944
Insurance Expense	11,030	-	11,030	11,030	39,928	11,030	-	-	84,365	1,089	-	136,413
Insurance Claims Expense			-	-	-	-	-	-	-	-	-	-
Insurance Claims Expense			-	-	-	-	-	-	-	-	-	-
Management Fees			-	-	231,771	-	-	-	-	-	-	231,771
Minor Equipment Purchase & Hire	22,575	-	22,575	22,575	70,102	22,575	3,105	82,800	-	-	-	178,582
Motor Vehicle Expenses	43,399	-	43,399	43,399	88,038	112,999	-	-	-	-	-	201,038
Occupancy Expenses	141,152	-	141,152	141,152	20,893	172,562	-	693,698	35,159	-	-	922,312
Photocopying, Printing, Postage & Stationery	12,466	1,565	14,031	14,031	33,540	19,963	7,491	3,098	-	-	-	64,092
Professional Development	20,314	1,553	21,867	21,867	72,697	48,481	6,210	-	-	-	-	127,388
Professional Services & Consultants	37,048	43,556	80,604	80,604	539,119	187,116	267,668	155,106	11,429	-	113,850	1,274,287
Removals & Relocation Expenses			-	-	16,758	-	-	-	-	-	-	16,758
Repairs & Maintenance	129,200	-	129,200	129,200	-	134,111	-	-	29,031	-	-	163,142
Sundry Expenses	4,058	608	4,666	4,666	1,139	4,524	6,436	656	-	-	-	12,754
Telephone, Fax & Internet	35,506	-	35,506	35,506	90,871	43,176	-	93,150	-	-	-	227,196
Training, Conference & Education Expenses	63,389	49,939	113,328	113,328	74,520	187,628	77,522	-	-	-	-	339,669
Travelling Expenses		2,743	2,743	2,743	26,703	52,764	16,664	-	-	-	-	96,130
<b>Total Operating Costs</b>	<b>1,591,805</b>	<b>486,663</b>	<b>2,078,468</b>	<b>2,078,468</b>	<b>6,260,361</b>	<b>3,587,576</b>	<b>2,002,665</b>	<b>1,507,100</b>	<b>76,708</b>	<b>192,600</b>	<b>13,627,009</b>	<b>13,627,009</b>
Other (Non-Operating) Expenses			-	-	-	-	-	-	-	-	-	-
Financing Expenses			-	-	-	-	-	-	-	-	121,592	121,592
Depreciation			-	-	-	-	-	104,022	-	-	-	104,022
Income Distribution			-	-	-	-	-	-	-	-	-	-
<b>Total Expenses</b>	<b>1,591,805</b>	<b>486,663</b>	<b>2,078,468</b>	<b>2,078,468</b>	<b>6,260,361</b>	<b>3,587,576</b>	<b>2,002,665</b>	<b>1,611,122</b>	<b>76,708</b>	<b>314,192</b>	<b>13,852,624</b>	<b>13,852,624</b>
<b>Operating Surplus(Deficit)</b>	<b>- 953,337</b>	<b>- 438,018</b>	<b>- 1,391,355</b>	<b>- 1,391,355</b>	<b>- 4,803,556</b>	<b>- 2,631,219</b>	<b>- 1,835,639</b>	<b>- 951,408</b>	<b>217,311</b>	<b>10,373,423</b>	<b>368,912</b>	<b>368,912</b>
<b>Non Operating Surplus(Deficit)</b>								<b>104,022</b>	<b>-</b>	<b>-</b>	<b>-</b>	<b>225,614</b>
<b>Operating Surplus(Deficit)</b>	<b>- 953,337</b>	<b>- 438,018</b>	<b>- 1,391,355</b>	<b>- 1,391,355</b>	<b>- 4,803,556</b>	<b>- 2,631,219</b>	<b>- 1,835,639</b>	<b>- 1,055,430</b>	<b>217,311</b>	<b>10,251,831</b>	<b>143,298</b>	<b>143,298</b>
<b>Net Settlements</b>												
<b>Operating Surplus(Deficit)</b>	<b>- 953,337</b>	<b>- 438,018</b>	<b>- 1,391,355</b>	<b>- 1,391,355</b>	<b>- 4,803,556</b>	<b>- 2,631,219</b>	<b>- 1,835,639</b>	<b>- 1,055,430</b>	<b>217,311</b>	<b>10,251,831</b>	<b>- 2,173,500</b>	<b>- 2,173,500</b>
<b>Operating Surplus(Deficit)</b>	<b>- 896,395</b>											

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# SYNOD ROLL & STATISTICS

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President: The Most Rev'd Dr Phillip J Aspinall AC, *BSc, Grad Dip RE., BD (Hons), PhD, MBA, Archbishop of Brisbane and Metropolitan of Queensland*  
 The Right Rev'd Jeremy D Greaves, *KSJ, BTh Assistant Bishop of the Diocese of Brisbane (Northern Region)*  
 The Right Rev'd Andrew (John) Roundhill, *MA (Hons), BTh (Hons), Assistant Bishop of the Diocese of Brisbane (Southern Region)*  
 The Right Rev'd Cameron D Venables *BA (Hons); BTh. Assistant Bishop of the Diocese of Brisbane (Western Region)*

**ACTIVE LICENSED CLERGY**

<b>Name</b>	<b>Appointment</b>
The Right Rev'd Daniel Deng Abot	Mission Chaplain, Parish and other Mission Agencies Commission
The Rev'd Nicole Anderson	Priest-in-Charge, Parish of Carindale
The Ven Olaf Anderson	Rector, Parish of New Farm
The Rev'd Simon Arok	Honorary Assistant Priest, Parish of St Paul's, Ipswich
The Rev'd Gerard Bahre	Honorary Deacon, Parish of Mitchell
The Rev'd Graheme Baldock	Rector, Parish of Redcliffe
The Rev'd Jeffery Balnaves	Associate Priest, Parish of Maryborough (p/t)
The Rev'd Susan Barker	Priest-in-Charge, Parish of Goonaneman (p/t) Area Dean, Deanery of Burnett
The Rev'd Christopher Bate	Priest-in-Charge, Parish of Booval
The Rev'd Juliana Bate	Chaplain, St John's Anglican College
The Rev'd Daniel Berris	Priest-in-Charge, The Lakes Anglican Church
The Rev'd Deborah Bird	Priest-in-Charge, Parish of Maleny
The Ven Canon Bruce Boase	Priest-in-Charge, Parish of Green Hills Anglican Community, Honorary Canon, St John's Cathedral, Area Dean, Deanery of Brisbane North West
The Rev'd Timothy Booth	Mission Chaplain, Parish and other Mission Agencies Commission
The Rev'd Kevin Booth	Mission Chaplain, Parish of Moggill-Mt Crosby
The Ven Kevin Bourke	Rector, Parish of Stafford and Archdeacon of Lilley
The Rev'd Canon Dr Ralph Bowles	Priest-in-Charge, Parish of Nambour (p/t)
The Rev'd John Bretz	Honorary Deacon, Parish of Waterloo Bay
The Rev'd Stephen Briggs	Rector, Parish of Grovely
The Rev'd Jonathan Bright	Priest-in-Charge, Parish of Alexandra Hills
The Rev'd Jonathan Brook	Priest-in-Charge, Parish of Inala (p/t)
The Rev'd David Browne	Priest-in-Charge, Parish of Dalby
The Rev'd Zoe Browne	Honorary Assistant Priest, Parish of Dalby
The Rev'd Richard Browning	Director of Mission, (Mission Chaplain) Anglican Schools Commission
The Rev'd Helen Button	Priest in Charge, Parish of Zillmere
The Rev'd Michael Calder	Assistant Priest, Parish of St Bartholomew's Toowoomba
The Rev'd Jamee-Lee Callard	Associate Priest (p/t), St John's Cathedral
The Rev'd Donald Campbell, (Bro Donald Campbell SSF)	Priest-in-Charge, Parish of Annerley and Priest-in-Charge, Parish of East Brisbane Archdeacon of Moreton

<b>Name</b>	<b>Appointment</b>
The Ven Mark Carlyon	Rector, Parish of Toowoomba, St James' and Archdeacon of the Downs
The Very Rev'd Dr Peter Catt	Dean of St John's Cathedral
The Rev'd Jilleen Chambers	Priest-in-Charge, Parish of Kilcoy
The Rev'd Elizabeth Chol	Honorary Assistant Priest, Parish of St Paul's Ipswich
The Rev'd Danielle Clark	Associate Priest, Parish of East Redland
The Rev'd Raymond Clifton	Mission Chaplain, Deputy Director of Discernment and Formation
The Rev'd Jennifer Colbrahams	Priest-in-Charge, Parish of Gatton – Ma Ma Creek
The Rev'd Bill Colbrahams	Priest-in-Charge, Parish of Ithaca-Red Hill p/t and Associate Priest, Parish of Gatton – Ma Ma Creek
The Rev'd Canon Nicole Colledge	Rector, Parish of Clayfield Honorary Canon, St John's Cathedral Area Dean, Brisbane North East Deanery
The Rev'd Melissa Conway	Assistant Curate, Parish of St James' Toowoomba
The Rev'd Andrew Cooper	Priest-in-Charge, Parish of Bulimba and Area Dean, Brisbane South East Deanery
The Rev'd Jan Crombie	Rector, Parish of Kenmore-Brookfield
The Rev'd Susan Crothers-Robertson	Chaplain, St Margaret's Anglican Girls School p/t
The Rev'd Dr Gemma Dashwood OAM	Honorary Assistant Priest, St John's Cathedral
The Rev'd Robert Dean	Assistant Priest, p/t, Parish of Caboolture
The Rev'd Nicholas Denny-Dimitriou	Priest in Charge, Parish of Chelmer-Graceville
The Ven Keith Dean-Jones	Priest in Charge, Parish of Bundaberg and Archdeacon of Burnett
The Rev'd Heather Dearden	Priest-in-Charge, Parish of Roma
The Rev'd David Deng	Honorary Assistant Priest, Parish of Caboolture
The Rev'd Elizabeth Donald-McConnell	Assistant Priest, Parishes of Nundah and Banyo (p/t)
The Rev'd Michael Donaldson	Priest-in-Charge, Parish of Sandgate-Northpoint
The Rev'd John Dougherty	Prep Chaplain, The Southport School
The Rev'd Jasmine Dow	Chaplain, St Margaret's Anglican Girls School
The Rev'd Samuel Dow	Honorary Assistant Priest, St Francis' College
The Rev'd Patrick Duckworth	Chaplain, St Hilda's Anglican School
The Rev'd Ann Maree Edwards	Priest in Charge, Parish of The Gap
The Rev'd Tania Eichler	Rector, Parish of Maroochydoore
The Rev'd Mark Fairhurst	General Secretary, CMS Qld and Nth NSW
The Rev'd Canon Dr Marian Free	Residentiary Canon, St John's Cathedral
The Rev'd Cameron Freese	Rector, Parish of East Redland and Area Dean, Deanery of Moreton
The Rev'd Bryan Gadd	Senior Chaplain, Anglican Church Grammar School
The Ven Elizabeth Gaitskell	Rector, Parish of Warwick and Archdeacon of Cunningham
The Rev'd Rosemary Gardiner	Priest-in-Charge, Parish of Woolloongabba p/t
The Rev'd Jeremy Gehrman	Mission Chaplain, Diocese of Brisbane
The Ven Richard Gowty	Archdeacon Emeritus and Priest-in-Charge, Parish of Palmwoods
The Rev'd Jessica Grant	Chaplain, Anglican Church Grammar School
The Rev'd Avriel Green	Rector, Parish of Caboolture and Area Dean, Deanery of Redcliffe

<b>Name</b>	<b>Appointment</b>
The Rev'd Peter Grevett	Honorary Deacon, Parish of Logan
The Rev'd Suzanne Grimmett	Priest-in-Charge, Parish of Indooroopilly and Area Dean, Deanery of Brisbane West
The Rev'd Richard Gummow	Priest-in-Charge, Parish of Drayton (p/t)
The Rev'd Scott Gunthorpe	Rector, Parish of Waterloo Bay
The Rev'd James Hall	Mission Chaplain, Defence and PTO Parish of Maroochydore
The Rev'd Canon Gary Harch	Residentiary Canon, St John's Cathedral
The Rev'd Phillip Hardie	Priest-in-Charge, Parish of Gold Coast South
The Rev'd Pauline Harley	Priest-in-Charge, Parish of Toowoomba West
The Rev'd Darryl Harris (Br Nathan James)	Chaplain, Canon Hill Anglican College
The Rev'd Bradley Henley	Associate Priest, Parish of Noosa
The Rev'd Daniel Hobbs	Priest-in-Charge, Parish of Manly (p/t)
The Rt Rev'd Dr Jonathan Holland	Executive Director, Ministry Education Commission (Mission Chaplain MEC)
The Rev'd Martyn Hope	Priest-in-Charge, Parish of Morningside
The Ven Geoffrey Hoyte	Rector, Parish of Logan and Archdeacon of the Gold Coast
The Rev'd Quinn Humphreys	Assistant Curate, Parish of Fortitude Valley
The Rev'd Thomas Hunton	Priest-in-Charge, Parish of Tamborine Mountain
The Rev'd Christopher Ivey	Principal, St Andrew's Anglican College
The Rev'd Richard James	Assistant Priest, Parish of Redcliffe
The Rev'd Jeffrey Jarvis	Chaplain, Fraser Coast Anglican College
The Rev'd Daniel Paulraj Jayaraj	Rector, Parish of Chermside
The Rev'd Peter Jeffery	Priest-in-Charge, Parish of Bardon
The Rev'd Christopher Johnson	Rector, Parish of Noosa
The Rev'd Lynda Johnson	Associate Priest, Parish of Noosa
The Rev'd Shaji Joseph	Rector, Parish of Gympie
The Rev'd Peter Judge-Mears	Rector, Parish of Wishart
The Rev'd Jonathan Kemp	Chaplain, The Springfield Anglican College
The Rev'd Patrick King	Priest in Charge, Parish of Hamilton
The Rev'd Rebecca King	Priest-in-Charge, Parish of Yeronga
The Rev'd Kathrin Koning	Chaplain, Matthew Flinders Anglican College
The Rev'd Charles Lacey	Priest in Charge, Provisional Parish of Springfield
The Rev'd Max Lambourne	Priest-in-Charge, Parish of Wilston
The Rev'd Dr Catherine Laufer	Priest-in-Charge, Parish of Coolum
The Rev'd Mark Leam	Chaplain St Paul's School
The Rev'd Gregory Loumeau	Rector, Parish of Hervey Bay
The Rev'd Adam Lowe	Rector, Parish of St Bartholomew's Toowoomba
The Rev'd Lorraine Lynch	Assistant Curate, Parish of Ipswich
The Rev'd Gary McClellan	Community Chaplain, St Andrew's College
The Rev'd Ian McGrath	Associate Priest, Parish of South Brisbane
The Rev'd Canon Ann McGuinness	Chaplain, All Saints Anglican School
The Rev'd Selina McMahan	Rector, Parish of Ipswich
The Rev'd Canon Linda McWilliam	Director of Mission & Social Justice, Anglicare and Honorary Canon, St John's Cathedral
The Rev'd Angela McNeill	Honorary Assistant Priest, Parish of Moggill-Mt Crosby
The Rev'd Claye Middleton	Priest-in-Charge, Parish of Freshwater
The Rev'd Canon Paul Mitchell	Rector, Parish of St Luke's Toowoomba and Area Dean, Toowoomba Deanery
The Rev'd Sharon Mitchell	Chaplain, The Glennie School and Honorary Associate Priest, Parish of St Luke's Toowoomba

<b>Name</b>	<b>Appointment</b>
The Rev'd Stephen Monsiegnur	Associate Priest, Parish of Ipswich (with special responsibility for Ipswich North)
The Rev'd Iain Moore	Rector, Parish of Hendra-Clayfield
The Rev'd Gillian Moses	Chaplain, St Aidan's Anglican Girl's School
The Rev'd Dr Howard Munro	Archbishop's Chaplain
The Rev'd Dr Timothy Nicholson	Priest-in-Charge, Parish of Ekibin and Area Dean, Deanery of Brisbane South West
The Rt Rev'd Robert Nolan	Priest-in-Charge, Parish of Moggill-Mt Crosby
The Rev'd Dr Imelda O'Loughlin	Hon. Associate Priest, Parish of Nundah (p/t)
The Rev'd Louise Orpe	Senior Chaplain, West Moreton Anglican College
The Rev'd Andrew Osborne	Mission Chaplain, Enoggera Barracks and Parish of Stafford
The Rev'd Robert Paget	Priest-in-Charge, Parish of Samford
The Ven Bronwyn Pagram	Priest-in-Charge, Parish of Goodna and Archdeacon of Oxley
The Rev'd Peter Palmer	Rector, Parish of Beenleigh
The Rev'd Donald Parker	Rector, Parish of Southport
The Rev'd Eron Perry	Priest-in-Charge, Parish of Burleigh Heads
The Rev'd Canon Stewart Perry	Rector, Parish of Robina-Mermaid Beach, Area Dean, Gold Coast Deanery and Honorary Canon St John's Cathedral
The Rev'd Dr Andrew Peters	Rector, Parish of Everton Park
The Rev'd Michelle Philp	Deacon, Parish of Wishart
The Rev'd Canon Sarah Plowman	Mission Chaplain, Director of Discernment and Formation
The Rev'd Karl Przywala	Priest in Charge, Parish of South Brisbane
The Rev'd Michael Quested	Mission Chaplain, Enoggera Barracks and Parish of South Brisbane
The Rev'd Morris Rangiwai	Honorary Assistant Priest, Parish of Algester
The Rev'd James Raistrick	Priest in Charge, Parish of Surfers Paradise
The Rev'd Kate Ross	Assistant Priest, Parish of Bundaberg
The Rev'd Dr Daniel Rouhead	Assistant Priest, Parish of St Bartholomew's Toowoomba
The Rev'd Mary-Anne Rulfs	Associate Priest, Parish of Robina-Mermaid Beach
The Rev'd David Ruthven	Rector, Parish of North Pine
The Rev'd Michael Saminathan	Honorary Assistant Priest, Parish of Annerley
The Rev'd Andrew Schmidt	Priest in Charge, Parish of Nerang p/t and Priest in Charge, Parish of Mudgeeraba p/t
The Rev'd Steven Schwarzrock	Rector, Parish of Bribie Island
The Rev'd Canon Cheryl Selvage	Honorary Assistant Priest, Parish of Mt Gravatt, Diocesan Hospital Ministry Co-ordinator and Residentiary Canon, St John's Cathedral
The Rev'd Melusi Sibanda	Chaplain, The Canterbury College
The Rev'd Daniel Sitaram	Priest-in-Charge, Parish of Stanthorpe
The Rev'd Matthew Skelton	Assistant Priest, Parish of Allora-Clifton
The Rev'd Howard Smith	Rector, Parish of Bramble Bay
The Rev'd Dr Ann Solari	Honorary Deacon, St John's Cathedral
The Rev'd Michael Stalley	Rector, Parish of Mt Gravatt
The Rev'd Thomas Sullivan	Rector, Parish of Toowong and Area Dean, Brisbane West Deanery
The Rev'd Anthony Swansson	Rector, Parish of Beaudesert
The Rev'd Daniel Talbot	Rector, Parish of Jimboomba, Police Chaplain and Area Dean, Deanery of Logan

<b>Name</b>	<b>Appointment</b>
The Rev'd Dr Mervyn Thomas	Assistant Priest, Parish of Indooroopilly
The Rev'd Beverley Thorogood	Honorary Assistant Priest, Parish of St James' Toowoomba
The Rev'd Gary Tognola	Assistant Curate, Parish of Mt Gravatt
The Rev'd Canon Richard Tutin	Residentiary Canon, St John's Cathedral
The Rev'd Christopher Tyack	Priest-in-Charge, Parish of Eastern Hills
The Rev'd Loretta Tyler-Moss	Assistant Curate, Parish of Brisbane Valley (p/t)
The Rev'd Michael Uptin	Mission Chaplain, Regional Officer, Bush Church Aid Qld and Nth NSW
The Rev'd Canon Julia Van Den Bos	Associate Priest, St John's Cathedral
The Rev'd Mark Vincent	Honorary Assistant Priest, Parish of East Brisbane
The Rev'd Dr Graham Warren	Priest-in-Charge, Parish of Nundah p/t
The Rev'd Dr Margaret Wesley	Priest-in-Charge, Parish of Ithaca-Ashgrove
The Rev'd Nicholas Whereat	Rector, Parish of Aspley-Albany Creek
The Rev'd Erika Williams	Priest-in-Charge, Parish of Bundaberg West
The Rev'd Susan Wilson	Rector, Parish of Maryborough (p/t)
The Rev'd Scott Windred	Priest in Charge, Parish of Sunnybank
The Rev'd Steven Wockner	Rector, Parish of Kawana Waters and Area Dean, Deanery of Sunshine Coast
The Rev'd Prof Rodney Wolff	Priest-in-Charge, Parish of Fortitude Valley
The Rev'd Ceridwen Wynne	Priest-in-Charge, Parish of Milton (p/t)
The Rev'd Josephine Yarham	Honorary Assistant Priest, Parish of Kenmore- Brookfield

## **CLERGY ROLL – CLERGY WITH PERMISSION TO OFFICIATE IN THE DIOCESE**

The Rev'd Frances Andrews  
The Rev'd John Barnes  
The Rev'd Roslyn Clifton  
The Rev'd John Coleman  
The Rev'd James Edward Cosgrove  
The Rev'd Julie Craig-Leaves  
The Rev'd Marilyn Cullen  
The Ven Michael Faragher  
The Rev'd Stephanie Frances  
The Right Rev'd Godfrey Fryar  
The Rev'd Iain Furby  
The Rev'd Dr Richard Gibson  
The Rev'd Robert Hay  
The Rev'd Lindsay Howie  
The Rev'd Sandra Kjellgren  
The Rev'd Alfred Leong  
The Rev'd Peter Deng Mayen  
The Rev'd Helen Paget  
The Rev'd John Pattison  
The Ven Allan Paulsen  
The Rev'd Carolyn Payne  
The Rev'd Fang Ling Quested  
The Rt Rev'd William Ray  
The Rev'd John Searle  
The Rev'd Judith Shepherd  
The Rev'd Trevor Sketcher  
The Rev'd David Snape  
The Rev'd Ronald Spindler  
The Right Rev'd Dr Douglas Stevens  
The Rev'd Robert Sutherland  
The Rev'd Peter Uther  
The Rev'd Shan Vierow  
The Ven Rodney Winterton



## CLERGY ROLL – RETIRED CLERGY WITH PERMISSION TO OFFICIATE IN THE DIOCESE

The Rev'd Trevor Adams	The Rev'd Edwin Edgerton
The Rev'd John Arnold	The Rev'd Canon Dr Donald Edwards,
The Rev'd Ian Bailey	The Rev'd Kevin Ellem
The Rev'd Andrew Baldwin	The Rev'd Canon Mary Florence
The Rev'd Dr Raymond Barraclough	The Rev'd Terry Frewin
The Rev'd Hugh Begbie	The Rev'd Doug Frith
The Rev'd Beverley Bell	The Rev'd Denis Galloway
The Rev'd John Bell	The Rev'd Gillian Gardiner
The Rev'd Malcolm Bell	(Sister Gillian, SSA)
The Rev'd Michael Bennett	The Rev'd Alex Gater
The Rev'd Dianne Black	The Rev'd Lee Gauld
The Rev'd Robert Blackburn	The Rev'd Andrew Gilbert
The Rev'd Paul Bland	The Rev'd Dr Graeme Goldsworthy
The Rev'd Gary Blundell	The Rev'd Allan Goodwin
The Rev'd Terrence Booth	The Rev'd John Graham-Freeman
The Rev'd Anne Bottomley	The Rev'd Valerie Graydon
The Rev'd Christopher Boyce	The Rev'd William Guttormsen
The Ven Robert Braun	The Rev'd Tom Hall
The Rev'd Lima Bray	The Rev'd Anthony Halstead
The Rev'd Canon Emeritus Ron Bundy	The Rev'd Katherine Hammer
The Rev'd Alfred Burgess	The Rev'd John Hammer
The Rev'd Canon Ross Burnett	The Rev'd Kenneth Hansen
The Rev'd Ingrid Busk	The Rev'd Ian Harris
The Rev'd Trevor Butler	The Rev'd Deborah Hay
The Rev'd Robyn Cairns	The Rev'd Dr Carol Hebron
The Ven Donald Campbell	The Rev'd Dr George Henry
The Rev'd Marjorie Charrington	The Rev'd Canon Bruce Henzell
The Ven Michael Chiplin	The Rev'd David Heussler
The Rev'd Robert Chippendale	The Rev'd Pamela Hill
The Rev'd Ian Chevis	The Ven Valerie Hoare
The Rev'd Elsie Clack	The Rev'd Brian Hughes
The Rt Rev'd Bruce Clark	The Rev'd Martin Hunnybun
The Rev'd Maurice Collins	The Rev'd Jackie Hurren
The Rev'd Clive Cooper	The Rev'd Pamela Hynd
The Rev'd John Corner	The Rev'd Roderick Irvine
The Rev'd John Cornish	The Rev'd Jeanette Jamieson-Foard
The Rev'd David Cox	The Rev'd Dr Beverley Jane
The Rev'd Jillian Crawford	The Rev'd John Keyt
The Rev'd Canon Elisabeth Crossman	The Rev'd Michele Knight
The Rev'd William Crossman	The Rev'd Canon Neville Knott
The Rev'd John Cuffe	The Rev'd David Lamont
The Rev'd Alan Dale	The Rev'd Dr Cecilie Lander
The Rev'd Dorothy Daniels	The Rev'd Dr Mervyn Lander
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The Rev'd Robert Davidson	The Rev'd Kevin Lewis
The Rev'd Lorraine Dawson	The Rev'd Peter Lockyer
The Rev'd David Dean	The Ven David Lunniss
The Rev'd Barbara Diery	The Rev'd Alexander Macqueen
The Rev'd Graham Dorman	The Rev'd Eleanor Mancini
The Rev'd Lynette Dunn	The Rev'd George Markotsis
The Rt Rev'd Leonard Eacott, OAM	The Rev'd Rex Marre

## **CLERGY ROLL – RETIRED CLERGY WITH PERMISSION TO OFFICIATE IN THE DIOCESE**

The Rev'd Alexander Marshall OAM	The Rev'd Carol Roth
The Rev'd Ian Marshall	The Rev'd Bill Ross
The Rev'd Andrea Maslin	The Rev'd Leisha Rule
The Rev'd Canon Bruce Maughan OAM	The Rev'd Arthur Savage
The Rev'd Ian McGilvray	The Rev'd Harry David Sharman
The Rev'd Greg McGrory	The Rev'd Garth Shaw
The Rev'd Robert McKennay	The Rev'd Tony Sheehan
The Rev'd John McNamee	The Rev'd Allan Shephard
The Rev'd Canon Dr Jim McPherson	The Rev'd Ann Shepperson
The Rev'd Ian McWilliam	The Rev'd John Simons
The Rev'd Elroy Mee	The Rev'd Julie Simpson
The Rev'd Jane Mitchell	The Rev'd Jennifer Simson
The Rev'd Thomas Milton	The Rev'd Bruce Sligo
The Rev'd Karol Misso	The Rev'd Canon Gary Smith
The Rev'd Alan Moore	The Rev'd Mary Smith
The Rev'd Peter Moore	The Rev'd Kenneth Spreadborough
The Rev'd Canon Prof John Morgan	The Rev'd Michael Stephenson
The Rev'd Canon Dr Montague Morris	The Rev'd Philip Stewart
The Rev'd Dianne Murphy	The Rev'd James Stonier
The Rev'd Lynette Neil	The Rev'd Rosanne Stower
The Rev'd Dr Colin Nicholson	The Rev'd Owen Strong
The Rev'd Beryl Nielsen	The Rev'd George Stuart
The Rev'd Dr Michael Nixon	The Rev'd James Kenneth Suddick
The Rev'd Masanja Ngweso	The Rev'd Theodor Svensen
The Rev'd Graham Oates	The Rev'd Bernard Thomas
The Rev'd Dr Jonathan Osborne	The Rev'd Lucille Thompson
The Rev'd Canon James Oulds	The Rev'd Malcolm Twine
The Rev'd Carol Palmer	The Rev'd John Tyler
The Rev'd Ronald Paschke	The Rev'd Michael Vercoe
The Rev'd Lorna Pattison	The Rev'd Norman Wagstaff
The Rev'd Dr Robin Payne	The Rev'd Diana Ware
The Rev'd Lionel Peiris (Br Lionel)	The Rev'd Herbert Watson
The Rev'd Aubrey Pedwell	The Rev'd Stuart Weatherley
The Rev'd Clifford Penniceard	The Rev'd Joy White
The Rev'd Richard Penny	The Rev'd Christopher Whittall OAM
The Rev'd Robert Perry	The Rev'd David Wiedemann
The Rev'd Rosemary Peterson	The Rev'd Allan Wood
The Rev'd David Pettett	The Rt Rev'd Clyde Wood
The Rev'd Frank Phillips	The Rev'd Rodney Wood
The Rev'd Wilfred Pinson	The Rev'd Theodore Woods
The Rev'd Kay Pitman	The Rev'd Bruce Worthington
The Rev'd Jocelyn Pitt	
The Rev'd David Pope	
The Rev'd John Pryce-Davies	
The Ven Laurel Raymond	
The Rev'd Stephen Redhead	
The Rev'd William Redman	
The Rev'd Geoffrey Reeder	
The Rev'd Harry Reuss	
The Rev'd Colin Roberts	
The Rev'd George Roberts	
The Rev'd Philip Robinson	
The Rev'd Sidney Rogers	



## **RETIRED CLERGY WITH THE ARCHBISHOP'S CERTIFICATE FOR OFFICIATING ON SPECIAL OCCASIONS**

The Rev'd Derek Allton  
The Rev'd Derek Barrett  
The Rev'd Dr Richard Bowie  
The Rev'd Geoffrey Bransgrove  
The Rev'd Thomas Brown  
The Rev'd David Curry  
The Rev'd Colin Cussen  
The Rev'd Peter Daugaard  
The Rev'd Wilbur Doak  
The Rev'd Patrick Doulin  
The Rev'd Jim Edson  
The Rev'd Graham Farrell  
The Rev'd Welburn Finlay  
The Rev'd Keith Foote  
The Rev'd Alan Gate  
The Rev'd Godfrey Gilmour  
The Rev'd Gerald Greaves  
The Rev'd Ronald Grigg  
The Rev'd Anthony Hallin  
The Rev'd Alwyn Hayes  
The Rev'd Ronald Herbert  
The Rev'd Warwick Humphries  
The Rev'd Drew Jorgensen  
The Rev'd John Keeley  
The Rev'd Dianne Leitch  
The Rev'd Robert Long  
The Rev'd Alatheia Livingstone  
The Rev'd Illtyd Loveluck  
The Rev'd John Magee

The Rev'd Leslie Monaghan  
The Rev'd Peter Moss  
The Rev'd Canon Len Nairn  
The Rev'd Canon Allen Neil  
The Rev'd Gay Nye  
The Rev'd Canon Gavin Ott  
The Rev'd Peter Paine  
The Rev'd Judith Phillips  
The Rev'd Desmond Pritchard  
The Rev'd Mary Roberts  
The Rev'd Ronald Robins  
The Rev'd Alan Sandaver  
The Rev'd Dr George Shaw  
The Rev'd Dr Barry G Shield  
The Rev'd John Simpson  
The Rev'd Cameron Smith  
The Rev'd Graham Stephens  
The Rev'd Dr John Strugnell  
The Rev'd James Tait  
The Ven Heather Toon  
The Rev'd Ian Turnbull  
The Rev'd Robert Walsh  
The Rev'd Clarence White  
The Rev'd Robert Wisken

## SYNOD ROLL LAY MEMBERS 2022

NAME	PARISH
Mrs Gail Abbott	CARINDALE
Mr James Adol	TOOWOOMBA, ST JAMES'
Mr Dave Allen	ROCHEDALE
Ms Rose Alwyn	ST JOHN'S COLLEGE – UQ
Ms Alexandra Amankwah	STAFFORD
Mr Neil Anderson	TOOWOOMBA, ST BARTHOLOMEW'S
Ms Jane Andrews	ROBINA
Dr Paul Anthony Ashley	BARDON
Mr Daniel Aspinall	HAMILTON
Mr Daniel Benjamin Axelson	GROVELY
Mrs Rose-Maree Bahre	MITCHELL
Mrs Bronwyn Barber	BANYO
Mrs Annette Barnes	NUNDAH
Ms Patricia Bartkowiak	INDOOROOPIILLY
Mrs Janet Bateman	BRISBANE VALLEY
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Mrs Jean Benham	ROMA
Mr Lee Benjamin	CAMP HILL – NORMAN PARK
Mr Eli Best	FRESHWATER
Mrs Jan Black	KANGAROO POINT
Ms Kelinda Black	NAMBOUR
Mrs Narelle Blunt	SUNNYBANK
Dr Andrew Bode	MUDGEERABA
Mrs Vicki Bond	PITTSWORTH
Mr Gary Brady	CSC
Mrs Alex Bramley	BUNDABERG WEST
Mrs Susan Brandis	ST HILDA'S SCHOOL
Ms Maryanne Bray	COOROORA
Mrs Lesley Jane Briggs	IPSWICH NORTH
Mrs Helyn Brockman	GOODNA
Mrs Christine Bromwich	EKIBIN
Ms Wendy Brown	ZILLMERE
Dr Paul Browning	ST PAUL'S SCHOOL
Mr Leigh Buchanan	FORTITUDE VALLEY
Mrs Jane Burchmann	TOOWOOMBA, ST JAMES'
Ms Eugenie Burkhardt	BRISBANE VALLEY
Mrs Judith Mary Burt	GREEN HILLS
Mr Peter Buttery	SUNNYBANK
Dr Alan Campbell	ANGLICAN CHURCH GRAMMAR SCHOOL
Mrs Danielle Beryl Carige	KINGAROY
Mrs Rosalyn Cheales	ST ANDREW'S ANGLICAN COLLEGE
Mr Geoff Clarke	INALA
Mrs Janet Clempson	MAROOCHYDORE
Mr Timothy Blair Coates	INDOOROOPIILLY
Mrs Robyn Cole	CAMP HILL – NORMAN PARK

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NAME	PARISH	
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Ms	Margaret Compton	TOOWOOMBA, ST LUKE'S
Mrs	Hermina Conradie	ST LUKE'S ANGLICAN SCHOOL
Ms	Mary Couche	NOOSA
Ms	Carole Cresswell	WATERLOO BAY
Mrs	Jennifer Crocker	MITCHELL
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Miss	Leanne Cronk	TOOWONG
Mrs	Felicity Ann Crosato	CROWS NEST
Mrs	Cheryl Cumming	GAYNDAH
Ms	Roslyn Curtis	ST MARGARET'S SCHOOL
Ms	Coralie Jean Dart	BOOVAL
Mr	Thomas Dawson	BEENLEIGH
Mrs	Kristy de Freitas	TAMBORINE MOUNTAIN
Ms	Claire Dean	GOLD COAST SOUTH
Mr	Gabriel Deng	GOODNA
Mrs	Lynne Doneley	STRATHPINE
Mrs	Bernice Donovan	LUTWYCHE
Mr	Kenneth Drysdale	TOOWOOMBA ANGLICAN SCHOOL
Dr	Tim Dudgeon	ST LUCIA
Ms	Susan Dunne	ROSEWOOD
Mr	Julius Durairay	ANNERLEY
Mr	Geoffrey Dutton	NORTH PINE
Mrs	Janet Dyke	KAWANA WATERS
Mrs	Jennifer Eagles	NUNDAH
Mr	Samuel Eagles	SPRINGFIELD, ST ANDREW'S
Ms	Sue Ellis	BOOVAL
Dr	Rose Elu	TORRES STRAIT ISLANDER
Mr	Francisco Esteveao	ROBINA
Mrs	Debra Eustace	BRIBIE ISLAND
Ms	Mary Anne Evans	THE GLENNIE SCHOOL
Mrs	Leanne Ferguson	IPSWICH
Mr	Tom Finn	CATHEDRAL
Mrs	Marie Flegler	MAROOCHYDORE
Mr	John Fradgley	ALL SAINTS' ANGLICAN SCHOOL
Ms	Irene Frances	CHARLEVILLE
Mrs	Gail Frankcom	NEW FARM
Mr	David Frarricciardi	EKIBIN
Mrs	Vicki Fuller	MORNINGSIDE
Mrs	Gail Fulton	ALLORA-CLIFTON
Miss	Petrina Gardiner	MILTON ANGLICAN
Dr	Nadine Garraway	EAST BRISBANE
Mr	Christopher Gehrmann	YERONGA
Mr	Evan Gilbert	MATTHEW FLINDERS ANGLICAN COLLEGE
Mr	Stephen Goldsworthy	SOUTH BRISBANE

## SYNOD ROLL LAY MEMBERS 2022

NAME	PARISH	
Dr	Christopher Gourlay	CATHEDRAL
Ms	Sarah Gover	NORTH PINE
Mrs	Catherine Grant	KENMORE-BROOKFIELD
Mrs	Catherine Grant	PMC
Ms	Allison Gray	REDCLIFFE
Mrs	Sharyn Gray	TOOWOOMBA WEST
Mr	Alan Gray	TOOWOOMBA WEST
Mr	Howard Greaver	BULIMBA
Mr	Anthony Green	CABOOLTURE
Mrs	Karen Green	CHELMER-GRACEVILLE
Mr	Stephen Green	ST AIDAN'S SCHOOL
Mr	David Hale	ANNERLEY
Mr	David Hampson	WISHART
Mr	Patrick Hanly	ROMA
Ms	Margaret Harrington	NEW FARM
Mrs	Ellen Hawkes-Wright	GYMPIE
Mr	Andrew Hawkins	THE SOUTHPORT SCHOOL
Ms	Jenna Haywood	BARDON
Mr	Roger Henderson	DALBY
Dr	Peter Hill	KANGAROO POINT
Mr	Ross William Hodson	WYNNUM
Mrs	Rosemary Hogan	BURLEIGH HEADS
Ms	Desiree Hubert	ST LUCIA
Ms	Cynthia Humphreys	CALOUNDRA WITH GLASSHOUSE COUNTRY
Mrs	Stephanie Humphreys	GOLD COAST SOUTH
Mr	Desmond Hunt	IPSWICH
Mr	Frederick Hurman	OAKEY
Mrs	Janet Hurman	OAKEY
Mr	Kevin Hutton	NOOSA
The Rev'd	Christopher Ivey	ST ANDREW'S ANGLICAN COLLEGE
Mr	Lawrence Johansen	GATTON-MA MA CREEK
Mrs	Marjorie Johansen	GATTON-MA MA CREEK
Mrs	Judith John	MT GRAVATT
Mrs	Melanie Johnson	CENTENARY SUBURBS
Mr	Lloyd Johnston	PALMWOODS
Mrs	Rosemary Kake	ALGESTER
Ms	Karen Kasper	THE GAP
Ms	Kirsti Kee	FRASER COAST ANGLICAN COLLEGE
Ms	Debbie Kemish	ASPLEY-ALBANY CREEK
Mr	Brett Kerrison	LOGAN
Mr	Robert Kersnovske	SAMFORD
Mrs	Kim Kimber	GOLD COAST NORTH
Ms	Tammlynn Kimpton	DALBY
Mr	Stephen Knott	COOMERA ANGLICAN COLLEGE
Ms	Cheryl Kotzur	COORPAROO
Mr	Greg Kretschmann	HOLLAND PARK

## SYNOD ROLL LAY MEMBERS 2022

NAME	PARISH	
Ms	Jeanette Krinke	PITTSWORTH
Mr	Alex Kutuzov	ROCHEDALE
Mr	Ian Lacey	WOOLLOONGABBA
Mrs	Ann Lacey	WOOLLOONGABBA
Mr	Max Laidlaw	MEC – ANGLICAN YOUTH MINISTRIES
Mr	Simon Lamerton	GROVELY
Judge	Kevin Laphorn	MALENY
Ms	Kay Lauchland	SURFERS PARADISE
Ms	Wendy Lauman	ST HILDA'S SCHOOL
Mr	Simon Lees	TOOWOOMBA ANGLICAN SCHOOL
Ms	Joanne Leigh	STRATHPINE
Dr	Heather Little	BURLEIGH HEADS
Mr	Richard Lloyd-Jones	WYNNUM
Dr	Ian Lupton	WEST MORETON ANGLICAN COLLEGE
Ms	Melissa Maddox	FRESHWATER
Mrs	Norma Maiden	BOONAH-HARRISVILLE
Dr	Kathryn Mainstone	KENMORE-BROOKFIELD
Mr	Scott Malcolmson	ITHACA – RED HILL
Dr	Russell Manfield	SOUTHPORT
Mr	Earl Marken	WISHART
Mrs	Helen Marsden	CHINCHILLA
Mr	Maurice Marsden	CHINCHILLA
Mrs	Helen Marsden	CHINCHILLA
Ms	Tapie Masvaure	MEC – ANGLICAN YOUTH MINISTRIES
Mrs	Annabelle McDonald	ALL SAINTS, BRISBANE
Mr	Michael McDonnell	BEENLEIGH
Mrs	Pamela McHardy	MARYBOROUGH
Mrs	Maria McIvor	ST JOHN'S ANGLICAN COLLEGE
Mr	Geoff McLay	WEST MORETON ANGLICAN COLLEGE
Ms	Annette McLean	ST GEORGE
Mr	Christopher McLoughlin	BUNDABERG
Mrs	Dianne McRae	HERVEY BAY
Mrs	Coral McVean	NAMBOUR
Mr	Stuart Meade	MATTHEW FLINDERS ANGLICAN COLLEGE
Mr	Craig Merritt	ST LUKE'S ANGLICAN SCHOOL
Mr	Barry Miller	CROWS NEST
Mr	Ian Mitchell	LOGAN
Ms	Shelagh Moore	JIMBOOMBA
Mr	Steven Morris	THE SPRINGFIELD ANGLICAN COLLEGE
Mr	Bruce Moy	CANNON HILL ANGLICAN COLLEGE
The Hon Justice	Debra Mullins	Chancellor
Mrs	Susan Myring	MALENY
Ms	Maureen Neems	SANDGATE NORTHPOINT
Mr	Darren Nicholls	HERVEY BAY
Mrs	Paddy Nichols	THE GLENNIE SCHOOL
Ms	Amy Norman	MEC – ANGLICAN YOUTH MINISTRIES

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Mr Gary O'Brien	CANNON HILL ANGLICAN COLLEGE
Mr Daniel O'Connor	ANGLICAN CHURCH GRAMMAR SCHOOL
Mrs Marilyn Oulds	CABOOLTURE
Mrs Gillian Outen	ITHACA – ASHGROVE
Mrs Michelle Ovenden	NANANGO
Dr Diane Payton	ALEXANDRA HILLS
Mrs Margaret Pearson	KILCOY
Mr Kyle Penhaligon	BUDERIM
Mr Fraser Perrin	THE SOUTHPORT SCHOOL
Dr Timothy Peters	EVERTON PARK
Ms Sarah Phillips	CHELMER-GRACEVILLE
Mr Alan Postle	LEICHHARDT
Mrs Karen Postle	LEICHHARDT
Mrs Karen Pratten	STAFFORD
Ms Roslyn Putland	ALEXANDRA HILLS
Ms Malini Ramachandrom	ALGESTER
Mrs Trish Rathie	TOOWOOMBA, ST BARTHOLOMEW'S
Mrs Pamela Ray	WILSTON
Mr Timothy Reid	BRISBANE DIOCESE
Ms Alison Reid	CLAYFIELD, ST MARK'S
Ms Eleanor Reid	MEC – ANGLICAN YOUTH MINISTRIES
Mrs Kay Rhodes	GOONDIWINDI
Mrs Catherine Richards	CALOUNDRA WITH GLASSHOUSE COUNTRY
Ms Toni Riordan	ST AIDAN'S SCHOOL
Mr Mark Robinson	ROSEWOOD
Ms Debbie Robinson	THE GAP
Mr Christopher Rohde	MANLY-TINGALPA
Mrs Isobel Rohde	MANLY-TINGALPA
Mrs Joanne Rose	CARINDALE
Miss Susan Ross	SURFERS PARADISE
Mr Ian Russell	THE LAKES ANGLICAN CHURCH
Mr Joseph Samson	TOOWONG
Mrs Lee Scott	BANYO
Mr Bart Seaton-Said	EAST BRISBANE
Mr Robert Seljak	HILLBROOK ANGLICAN SCHOOL
Mr Gerald Shannon	SHERWOOD
Mrs Nancy Shannon	SHERWOOD
Mr Paul Sime	EAST REDLAND
Mrs Florine Simon	BRAMBLE BAY
Mr Aaron Simpson	WILSTON
Ms Aileen Sinclair	MUDGEERABA
Mrs Angela Slack	GAYNDAH
Dr Mark Sly	COOMERA ANGLICAN COLLEGE
Mr Victor Smith	EVERTON PARK
Ms Louisa Smith	SANDGATE NORTHPOINT
Ms Debbie Smith	ST MARGARET'S SCHOOL

## SYNOD ROLL LAY MEMBERS 2022

NAME	PARISH	
Mr	Graeme Smyth	COORPAROO
Mr	David Sneesby	ITHACA – ASHGROVE
Mr	Robert Standish-White	CLAYFIELD, ST MARK'S
Mrs	Gail Symons	BRAMBLE BAY
Mrs	Marilyn Taylor	CHARLEVILLE
Mrs	Vivien Taylor	INALA
Ms	Christine Taylor	IPSWICH NORTH
Mr	Jeff Thomas	CANTERBURY COLLEGE
The Hon Justice	David Thomas	Deputy Chancellor
Ms	Bronwen Thomas	MOGGILL-MT CROSBY
Mr	Allan Thomson	BULIMBA
Ms	Peta Tierney	TAMBORINE MOUNTAIN
Dr	Samantha Towers	MOGGILL-MT CROSBY
Mrs	Chris Tracey-Pattie	GOLD COAST NORTH
Mrs	Roslyn Tribe	GOONDIWINDI
Dr	Carla Tromans	ST JOHN'S ANGLICAN COLLEGE
Mrs	Gayle Tuckwood	EAST REDLAND
Mr	Simon Underwood	TOOWOOMBA, ST LUKE'S
Mr	Duncan Unwin	ITHACA-RED HILL
Mrs	Pamela Vercoe	BUNDABERG WEST
Mrs	Vaishi Vigh	MT GRAVATT
Mr	Allan Vollmerhause	MARYBOROUGH
Mr	Lewis von Stieglitz	WARWICK
Mr	James Waithaka	SPRINGFIELD, ST ANDREW'S
Mr	Milton Walit	LAIDLEY
Ms	Meredith Walker	BUDERIM
Mr	Dan Walker	CANTERBURY COLLEGE
Mrs	Suzanne Walker	GREEN HILLS
Ms	Heather Walker	HOLLAND PARK
Mrs	Jeanette Walker	NANANGO
Mr	Patrick Wallas	ALL SAINTS' ANGLICAN SCHOOL
Ms	Linda Wallis	SAMFORD
Mr	Justen Nasona	YERONGA
Mr	David Ward	COOLUM
Mrs	Ann-Marie Ware	HENDRA-CLAYFIELD
Mr	Allan Warren	STANTHORPE
Mrs	Margaret Warren	STANTHORPE
Mr	David Webster	FORTITUDE VALLEY
Mr	Tony Weder	HAMILTON
Mr	Daniel Weston	CHERMSIDE
Miss	Eleanor Whereat	WARWICK
Mr	Raymond White	REDCLIFFE
Mr	Koda Whitney	JIMBOOMBA
Mr	Peter Williams	ALL SAINTS, BRISBANE
Mr	Michael Willis	THE SPRINGFIELD ANGLICAN COLLEGE
Mrs	Karen Winters	CHERMSIDE

**SYNOD ROLL LAY MEMBERS 2022**

<b>NAME</b>		<b>PARISH</b>
Mrs	Jillian Wood	KAWANA WATERS
Mrs	Tina Woodall	DRAYTON
Ms	Maria Woods	HILLBROOK ANGLICAN SCHOOL
Mr	Peter Wornham	SOUTH BRISBANE
Mr	Joe Wright	FRASER COAST ANGLICAN COLLEGE
Dr	John Wright	GYMPIE
Mrs	Marjorie Wrigley	BRIBIE ISLAND
Dr	Ewen Wynne	MILTON ANGLICAN
Ms	Joeann Yowe	CENTENARY SUBURBS
Mr	Jason Zagami	SOUTHPORT



## DIOCESAN STATISTICS

### SYNOD – July 21–June 22

#### DEATHS

CAMERON, The Rev'd Ross Donald	Died 15 July 2021
CHANT, The Rev'd Maurice Ronald	Died 10 July 2021
INGALL, The Rev'd Michael John Frederick	Died 17 Jan 2022
JOHNSON, The Rev'd Arthur Ernest	Died 20 Nov 2021
JOHNSTONE, The Rev'd David	Died 3 Nov 2021
MATTHEWS, The Rev'd Daniel Fairbairn (Br Daniel SSF)	Died 27 Sept 2021
PEARSON, The Rev'd William Robert	Died 22 Feb 2022
PROSSER, The Rev'd James Arthur	Died 14 Oct 2021
ROSS, The Rev'd Graham Robert	Died 4 Sept 2021
STEWART, The Rev'd Dr Donald Edward AM	Died 6 Sept 2021
AILWOOD, The Ven Frederick Charles	Died 8 Sept 2021

#### ORDINATIONS

**4 Dec 2021**

##### Priests

BATE, The Rev'd Juliana Marie	Chaplain – St John's Anglican College
DASHWOOD OAM, The Rev'd Dr Gemma Joan,	Hon Assistant Priest – St John's Cathedral
DONALD-MCCONNELL, The Rev'd Elizabeth Jane	Assistant Priest – Parishes of Nundah & Banyo
MCNEILL, The Rev'd Angela Jane	Hon Assistant Priest – Parish of Moggill-Mt Crosby
SKELTON, The Rev'd Matthew Thomas	Assistant Priest – Parish of Allora-Clifton

##### Deacons

CONWAY, The Rev'd Melissa	Assistant Curate – Parish of St James' Toowoomba
LYNCH, The Rev'd Lorraine Ann	Assistant Curate – Parish of Ipswich
TOGNOLA, The Rev'd Gary John	Assistant Curate – Parish of Mt Gravatt
TYLER-MOSS, The Rev'd Loretta Lee	Assistant Curate – Parish of Brisbane Valley

#### NEW LICENCES

BALNAVES, The Rev'd Jeffery Bruce	Associate Priest, Parish of Maryborough (p/t)
BARKER, The Rev'd Susan Alexandra	Area Dean, Deanery of Burnett
BOOTH, The Rev'd Timothy John	Mission Chaplain, PMC
BRIGGS, The Rev'd Stephen Peter	Rector, Parish of Grovely
BROOK, The Rev'd Jonathan Peter	Priest in Charge, Parish of Inala (p/t)
CLIFTON, The Rev'd Raymond Henry	Mission Chaplain, Deputy Director of Discernment and Formation
COLEMAN, The Rev'd John Anthony	Permission to Officiate, Parish of St Luke's Toowoomba
COOPER, The Rev'd Andrew Joseph	Priest in Charge, Parish of Bulimba
COOPER, The Rev'd Andrew Joseph	Area Dean, Brisbane South East Deanery
CROTHERS-ROBERTSON, Susan Janet	Chaplain, St Margaret's Anglican Girl's School (p/t)
DEAN-JONES, The Ven Keith Michael	Priest in Charge, Parish of Bundaberg
DENNY-DIMITRIOU, The Rev'd Nicholas Lambros Francis	Priest in Charge, Parish of Chelmer-Graceville
DOUGHERTY, The Rev'd John Anthony	Prep School Chaplain, The Southport School
DOW, The Rev'd Jasmine Rose	Chaplain, St Margaret's Anglican Girls School
EDWARDS, The Rev'd Ann Maree	Priest in Charge, Parish of The Gap
GRANT, The Rev'd Jessica Rachael Kimberley	Chaplain, Anglican Church Grammar School
HENLEY, The Rev'd Bradley James	Associate Priest, Parish of Noosa
HUMPHREYS, The Rev'd Quinn	Assistant Curate, Parish of Fortitude Valley
HUNTON, The Rev'd Thomas Mark	Priest in Charge, Parish of Tamborine Mountain
KEMP, The Rev'd Jonathan David	Chaplain, The Springfield Anglican College
KING, The Rev'd Patrick Stewart	Associate Priest, Parish of Fortitude Valley (p/t)
KING, The Rev'd Patrick Stewart	Priest in Charge, Parish of Hamilton

## DIOCESAN STATISTICS

LOUMEAU, The Rev'd Gregory Marc Joseph	Rector, Parish of Hervey Bay
ORPE, The Rev'd Robin Louise	Senior Chaplain, West Moreton Anglican College
PAGRAM, The Ven Bronwyn Frances	Archdeacon of Oxley
PRZYWALA, The Rev'd Karl Andrzej	Priest in Charge, Parish of South Brisbane
QUESTED, The Rev'd Fang Ling Liaw	Chaplain, St John's College University of Qld
RAISTRICK, The Rev'd James Hartley	Priest in Charge, Parish of Surfers Paradise
SCHMIDT, The Rev'd Andrew Norman	Priest in Charge, Parish of Nerang (p/t)
SCHMIDT, The Rev'd Andrew Norman	Priest in Charge, Parish of Mudgeeraba (p/t)
SIBANDA, The Rev'd Melusi Francis	Chaplain, The Canterbury College
WILLIAMS, The Rev'd Erika Louise	Priest in Charge, Parish of Bundaberg West
WILSON, The Rev'd Susan Penelope	Rector, Parish of Maryborough (p/t)
WYNNE, The Rev'd Ceridwen Jane	Priest in Charge, Parish of Milton (p/t)

## PERMISSION TO OFFICIATE

BAILEY, The Rev'd Ian Clive	Retired PTO, Parish of Kingaroy
CLIFTON, The Rev'd Roslyn Margaret	PTO, St John's Cathedral
GRAYDON, The Rev'd Christine Valerie	Retired PTO, Parish of Freshwater
HANSEN, The Rev'd Kenneth Roderick	Deacon, Retired PTO, Parish of Dalby
KING, The Rev'd Patrick Stewart	PTO, St John's Cathedral
KNIGHT, The Rev'd Michele Anne	Deacon Retired PTO, Parish of Ipswich
McNAMEE, The Rev'd John Daniel	Retired PTO, Parish of Barambah
NIXON, The Rev'd Dr Michael Willoughby	Retired PTO, Parish of Hervey Bay
PENNICEARD, The Rev'd Clifford Ashely	Retired PTO, Parish of Gympie
PERRY, The Rev'd Robert Arnold	Retired PTO, Parish of Bundaberg
QUESTED, The Rev'd Fang Ling	PTO, Parish of Annerley
REUSS, The Rev'd Harold Leslie	Retired PTO, Parish of Burleigh Heads
ROBERTS, The Rev'd Colin Frederick John	Retired PTO, Parish of Fortitude Valley
SIMONS, The Rev'd John	Retired PTO, Parish of Bardon
SKETCHER, The Rev'd Trevor	PTO, Parish of Surfers Paradise
SLIGO, The Rev'd Bruce James	Retired PTO, Parish of Aspley-Albany Creek
STUART, The Rev'd George Steven	Retired PTO, Parish of Surfers Paradise
TURNBULL, The Rev'd Ian Reginald	Retired PTO, Parish of Jimboomba
WIEDEMANN, The Rev'd David Alan	Retired PTO, Parish of The Lakes
WINTERTON, The Ven Rodney Douglas	PTO, Parish of Nundah
WOOD, The Rev'd Rodney Kenneth	Retired PTO, Parish of Alexandra Hills

## RESIGNATIONS

BEER, The Rev'd Kenneth Gordon	Retired. PTO Buderim. No new licence issued
COLEMAN, The Rev'd John Anthony	Resigned/Retired, Rector, Parish of Centenary Suburbs
DAVIS, The Rev'd Brenda Mary	Resigned Hon Deacon, Parish of Rosewood
DAVIS, The Rev'd Brenda Mary	Resigned Chaplain, West Moreton Anglican College
DOUGHERTY, The Rev'd John Anthony	Resigned, PinC, Parish of Gold Coast North
DOW, The Rev'd Jasmine Rose	Resigned, Chaplain, Community of the Way, St Francis College
EVERS, The Rev'd Moira Patricia	Resigned, PinC, Parish of Buderim
FREE, The Rev'd Canon Dr Marian Judith	Retired, Rector, Parish of Hamilton
HARCH, The Rev'd Canon Gary Frederick	Retired, PinC, Parish of Kangaroo Point
HART, The Rev'd Kay Gillian	Resigned, Rector Parish of Goondiwindi and Area Dean Southern Downs. Moved to NSW
HOLLAND, The Right Rev'd Dr Jonathan Charles	Retired as Exec Director of MEC Commission and Principal of St Francis College
NICHOLS, The Rev'd Frank Bernard	Resigned PTO All Saints. Moved back to UK
ORPE, The Rev'd Robin Louise	Resigned as PinC, Parish of Rosewood
PAGET, The Rev'd Helen	Resigned as PinC, Parish of Boonah-Harrisville & Area Dean, West Moreton Deanery
PALMER, The Rev'd Carol Lind	Retired, PinC, Parish of Inala
PETERSON, The Rev'd Donna Elizabeth	Resigned, Rector, Parish of Wynnum. Moving to Adelaide
POTTER, The Rev'd Desmond	Retired, PinC, Parish of Strathpine
QUESTED, The Rev'd Fang Ling	Resigned, Chaplain, St John's College
SLIGO, The Rev'd Bruce James	Resigned/Retired, PinC, Parish of The Gap
STUART, The Rev'd George Steven	Retired, PinC, Parish of Rochedale

## **DIOCESAN STATISTICS**

TRIGG, The Rev'd Jane Elizabeth  
WHEREAT, The Rev'd Jonathan Leslie  
WILLIAMS, The Right Rev'd Ronald Chantler  
WOOLNER, The Rev'd Robert Frank

WOOLNER, The Rev'd Christine Clare

Resigned PTO – left Diocese  
Chaplain, The Southport School  
Retired PTO licence relinquished. Moved to NSW.  
Resigned Ret. PTO, Parish of Kawana Waters.  
Moving to Adelaide.  
Resigned Ret. PTO, Parish of Kawana Waters.  
Moving to Adelaide.

## **ARCHBISHOP'S CERTIFICATE TO OFFICIATE ON SPECIAL OCCASIONS**

BROWN, The Rev'd Thomas William Griffith  
CURRY, The Rev'd David Leslie  
DOULIN, The Rev'd Patrick Brian Harry  
GILMOUR, The Rev'd Godfrey Joseph Charles  
PAINE, The Rev'd Peter Cecil  
SMITH, The Rev'd James Cameron  
TURNBULL, The Rev'd Ian Reginald





# HANDBOOK FOR SYNOD

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# Handbook for Synod

*This handbook is intended to assist members of Synod, particularly those attending for the first time, to follow proceedings. It has been revised from time to time, but any member of Synod who has any comments or suggestions should convey these to the General Manager in writing so that further revision might take account of these views.*

## A Touch of History

The Synod of the Diocese of Brisbane is our church parliament, where church laws may be passed, and the health and work of this part of the Anglican Church of Australia reviewed and strengthened.

The first Synod in Brisbane met in 1868 under Bishop Tufnell. The other Synods of the Australian church were being set up about then, and they all were modelled to some degree upon the English parliamentary system, where there were three tiers of government:

the Queen,  
the House of Lords,  
the House of Commons.

Our Synod continues that three-tiered arrangement, although we all sit and debate together, not in separate places. We are called three "houses":

the Archbishop,  
the clergy,  
the representatives of the laity.

We usually vote together, but there is provision for each house to vote separately if a matter is very contentious, and then there has to be a majority in each house. Note that the Archbishop forms a house alone, and takes a full part in the debates and decision making (that is, the Archbishop is not a figure-head or a mere symbol, like the Queen in our present parliamentary system). The Assistant Bishops vote in the house of clergy.

In this Diocese, we understand that the clergy or lay representatives do not come to Synod merely as delegates of their particular parish, but they try to represent the people of the whole Church. Naturally, there will be times when they will be asked to raise a matter, or put a point of view, on behalf of the "people back home", but that is only part of their job. It is also part of their job to represent the rest of the Church to the people of their home parish, when they return from Synod.

## Taking a Vote

The ways in which votes may be taken are set out in Figure 1 [Figures appear at the end of this Handbook]. Rarely do we get past the voices or show of hands.

Diocesan Council may approve a method of electronic voting. If electronic voting is used, the method will be explained to members at Synod.

## Standing Orders

The Standing Orders are the rules that Synod makes to regulate its own business. A copy of the Standing Orders is printed as Appendix 1 to the *Constitution and Canons of the Diocese of Brisbane*, and should be kept up to date whenever changes are made by Synod. In this Handbook, we occasionally refer to the Standing Orders, so that you can read the actual wording if you wish – e.g. SO/E.2 would mean "refer to Standing Order E.2".

The Standing Orders may be suspended for any particular instance by motion, and notice of this should be given in the usual way (SO/C.12). However, where a member considers that there is a case of urgency, ten members of Synod are required to support the mover, and if Synod agrees that there is an urgent case, then suspension of Standing Orders can be moved without notice.

It is clear that Synod is basically in charge of its own business and has very wide powers to act for the good of the Diocese.

## Seating

The Archbishop sits at the main table, with the General Manager on the right and the Chairman of Committees on the left. To the far right of this table sit the two Secretaries of Synod, one clerical and one lay. To the far left of this table sits the Archbishop's Chaplain and behind the table is the timekeeper.

The table on the main floor of Synod is used by the Chancellor, the Assistant Bishops and by members of Synod involved in presenting business.

The other members of Synod, both laity and clergy, sit in the main hall area designated for them, and must not try to speak or vote from outside of that area.

Speaking from the members' seats is usually ineffective, and it is essential in practice for members to use one of the microphones. Members are advised to place themselves near a microphone before they are called on to speak, so as to save Synod's time.

Each day of Synod, all members indicate their attendance by signing a card and placing it in the designated box at the main entrance. The boxes are cleared each day, late in the day's sitting, by the Secretaries – these cards are the record of who was present that day in Synod. The Diocesan Council may approve an alternative method for recording attendance.

## Presiding Officer

The Archbishop is the President of Synod, and is usually addressed as "Mr President" or "Your Grace".

Members of Synod always address the presiding officer, never another member, and must stand to do so.

## Starting a Debate

### 1. Debates on motions

You can start a debate in Synod by moving a motion. The passage of a motion is outlined in Figure 2 [Figures appear at the end of this Handbook].

There are **three ways** in which a motion can be placed on the business paper -

- (a) **1st way** – by giving written notice of motion, signed by the mover, to the General Manager at least five weeks before the first day of the session.

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- (b) **2nd way** – by giving written notice of motion, signed by the mover, to the General Manager at any time from the five weeks before the start of Synod up to the end of the second day of sitting. These notices of motion are dealt with by the Order of Business Committee [as set out later in these notes].
- (c) **3rd way** – by standing in Synod when the item "Notices of Questions and Motions" is called, and moving: "That Synod give leave for a notice of motion [*dealing with ...*] to be given." The Synod will probably want to hear the text of the motion, or at least the subject matter, and may want to hear some justification for its being brought up at this stage. There is no guarantee that the Synod will agree to the inclusion of the motion on the notice paper.

## 2. Late motions

Under the **2nd way** [see above] the role of the Order of Business Committee is to decide whether, in their opinion, the motion should go on a supplementary business paper. The criteria they are to use are set out in SO/C.6 – either under sub-section (5), where all of the criteria in (a), (b) and (c) have to be satisfied, or under sub-section (6). If the Committee agrees that the motion ought to be considered at this Synod, they issue a Certificate of Inclusion, and the motion goes on a supplementary business paper.

On the 1st, 2nd and 3rd days of sitting, the supplementary business paper will be called over by the President. Anyone can object to including the motion which is on the supplementary business paper in the actual business paper, and the person objecting has to move: "That the motion be **not** included in the business paper." The motion must be seconded, and may be debated before the Synod decides. If no-one objects, or if the Synod does not uphold the objection, each notice of motion goes across to the actual business paper of Synod.

The business paper, now including the motions accepted from the supplementary paper, together with any motions which on a previous day have been included by leave of Synod, is called over by the President as described in section 4 "Callover of the business paper".

## 3. Motions involving expenditure

Notices of motion that will, if passed, result in expenditure affecting the budget for the current year, or the budget for the next calendar year, cannot be included in the business papers unless certain information is also provided. This is set out in SO/C.7A(1).

The method by which Synod handles such motions is set out in detail in SO/C.7A(2)-(5). The first question that the President puts to the Synod is "That the Synod agree to the general principles of the motion". Here, the policy involved in the proposal is debated, and agreed to or not.

If the general principles of the motion are agreed to, and if the Chair of the Finance & Diocesan Services Commission is of the opinion that any net increase in expenditure in one financial year will not exceed \$10,000, the President puts to the Synod the question "That the motion be agreed to". If this is carried, the relevant budget [either for the current year or for the following year] is deemed to have been amended accordingly.

If the general principles of the motion are agreed to, and if the Chair of the Finance & Diocesan Services Commission is of the opinion that any net increase in expenditure will be more than \$10,000 a year, the mover of the motion [or someone else with leave of Synod] can move for the relevant budget [or draft budget] to be altered to incorporate the proposed expenditure. Synod then has to debate, and vote on, this question.

If the general principles of the motion are agreed to, but no alteration has been made to a budget or draft budget, the matter is automatically referred to the Diocesan Council for consideration.

#### **4. Callover of the business paper**

Early on each day of sitting (after the first day) or at any other time the President considers it would be helpful, the President calls over the list of motions on the business paper, including any that have just been brought in from the supplementary business paper, and any that have been included on the business paper by leave of Synod. The object of this Callover is to identify and deal with "formal" motions (SO/C8). This is a way of saving the time of Synod.

Any member who wishes later to debate the motion being called, or propose an amendment to it, should call out "Object!" when the President calls out its number – otherwise the motion will be treated as formal. If the President does not hear anyone call "Object!", the President may call the number again, and perhaps read the first few words of the motion, or indicate the subject matter, so that members have full opportunity of objecting to the treatment of the motion in this formal way. If no one objects to the motion being treated as a formal motion, the President will invite the mover to move the motion formally, and speak for no more than two minutes. No amendment or further debate is allowed. A vote on the motion is then taken.

The only person who cannot object to the Synod's dealing with a motion formally is the mover.

#### **5. Order of business**

Motions are usually listed on the business paper in the order in which they have been received. The Order of Business Committee may however alter this order for the more efficient working of Synod. Synod may, for example, order certain motions to be debated together, or set a motion down for debate at a fixed time (called an "Order of the Day").

#### **6. Speaking to a motion**

If the motion is to be debated, i.e. not taken formally, then the mover usually speaks first for up to ten minutes.

The seconder may be called on to speak next, but if they decline, there is no guarantee they will have an opportunity to speak later in the debate.

With the leave of Synod, a member may move (as set out in SO/C.7 (2)) that someone who is not a member of Synod have a seat on the floor and address Synod either:

- a) if the mover consents, in lieu of the mover speaking; or
- b) during the debate on the motion.

#### **7. Handouts & presentations**

With the leave of Synod, a member may move that specified information or other material relating to a motion may be distributed to Synod members (including electronically). The President must be of the opinion that it is proper to do so.

If a mover wishes to use any form of digital or electronic visual, or sound display, or presentation in presenting their motion, the mover must submit an electronic version for approval by the President. A written request must be sent to the General Manager at least four business days before Synod. This is set out in SO/D.18. The time limits for movers of motions still apply.

#### **8. Amendments & procedural motions**

During debate on a motion, a member may move to amend the motion. An amendment requires a mover and a seconder and is debated separately from the principal motion. An amendment is in that sense a "debate within a debate" and may be stopped in the same way as any other debate (see below).

The debate on the principal motion cannot continue until after the amendment has been dealt with.

Amendments to a motion, and procedural motions, do not require notice. Amendments should be in writing in order to ease the work of the President and the Secretaries.

## 9. Assent of the Archbishop

All resolutions of the Synod, including resolutions for the passing of a Canon, require the assent of the Archbishop. The Archbishop's assent is usually assumed, but it is possible for the Archbishop to withhold assent on any resolution.

## Stopping a Debate

There are the following ways of stopping a debate –

- a) By no one else getting up to speak. The mover of the original motion then has the right of reply (SO/D.4, D.13) and then the vote is taken.
- b) By moving "that the question be now put" (sometimes called "the gag"). If this is carried, the debate is ended at once; the mover of the original motion has no right of reply; and the vote is taken at once. If the gag is not carried, the debate continues.
- c) By moving "that the question be not now put" (sometimes called "the previous question" – SO/D.8). It requires a seconder, and can only be moved upon a motion, not while an amendment is being discussed. It cannot be moved in Committee. The previous question itself may then be debated, and the main motion, a vote on which it is desired to forestall, may be debated. If the previous question is carried, the original motion is dropped, and no decision is taken upon it at all – and Synod goes on to its next business. If the previous question is not carried, the original motion is put to a vote at once, except that the mover has right of reply.
- d) By moving "that the Synod (or Committee) proceed to the next business". This motion requires a seconder, but can be moved and seconded only by persons who have not previously spoken to the motion. It is put to the vote at once, without any amendment or debate. If it is carried, the original motion is dropped, and no decision is taken upon it at all – and the Synod goes on to its next business. If it is not carried, the discussion on the original motion continues.

The President has a discretion as to whether to allow the gag, the previous question, or the next business to be moved.

## In Committee

Synod sometimes goes into "Committee of the whole Synod". This is usually for detailed debate on the wording of a Canon, or of a very lengthy or complicated motion, or for detailed consideration of a report.

In Committee, the presiding officer is the Chairman of Committees, not the Archbishop (SO/D.14), and is usually addressed as "Mr Chairman". When the Committee's work is done, the Chairman formally reports this to the President of Synod.

The advantages of working in Committee are –

- a) it is no great bother to go back over an earlier part of the business that is before the Committee;
- b) motions do not require a seconder (SO/D.1);
- c) the restriction that you may normally speak only once to a motion in Synod (SO/D.13) does not apply – you may speak no more than three times on a motion in Committee (SO/D.15);
- d) you do not need to give notice of a motion.

## Canons

Canons come in two kinds – (a) people, and (b) church laws.

### “People” Canons

These canons are members of the clergy chosen by the Archbishop, and come in three groups – residentiary, honorary and minor. The residentiary Canons are members of the Cathedral Chapter, which has the task of running the Cathedral. The lay members of the Cathedral Chapter are known as Lay Canons.

### “Law” Canons

When it is proposed to pass a canon, you find that they are given a greater "going-over" by Synod than a simple motion is, and they go through various stages before they are passed. Once they are passed, however, it takes just as much trouble (in fact the same procedure exactly) to alter or remove them. The passage of a Canon is outlined in Figure 3 [Figures appear at the end of this Handbook].

**Notice of a proposed Canon** has to be given to members at least 21 days before the meeting of Synod. Most canons are presented at the request of the Diocesan Council. However, any member of Synod is at liberty to propose a Canon – see SO/G.2 for the procedure.

**The FIRST step** for a Canon is for Synod to agree to the motion "that the Synod agree to the general principles" of the proposed Canon. This is where the proposed Canon is debated in principle, and often at great length. The proposed Canon could be thrown out at this stage if its main proposals are not agreeable to Synod (SO/G.5).

Early in the first step, **QUESTIONS** can be directed by members of Synod to the mover and seconder – once the mover has spoken, and the motion has been seconded (SO/G.6).

**The SECOND step** for a canon is for it to be considered in Committee of the whole Synod. Here it is considered section by section if necessary, and any part of it may be altered, tidied up, or deleted. When it has been fully worked over, the Chairman of Committees, who presides over this part of the business, reports to the President that the Committee has done its work: the Synod then accepts this work (or not) by agreeing that the Chairman's report be adopted (SO/G.8).

The second step is omitted if no one indicates an intention to propose an amendment to the wording of the Canon (SO/G.7).

**The THIRD step** for a canon is the passing of the canon, which gives Synod a final chance to consider the proposed canon (SO/G.9). It would be unusual for Synod to debate this step.

**The FOURTH step** for a Canon is for the Archbishop to signify assent to, or dissent from, the proposed canon (SO/G.11).

The church laws called Canons are binding upon all the church people of the Diocese; they are acknowledged as binding by anyone who takes an official position with the Diocese (e.g. the clergy, churchwardens, members of Synod and certain other officials) by signing the "Declaration of Submission to Synod".

## Reports

One of the jobs of Synod is to review the working of the Diocese over the past year, and so various reports are presented. This principle of the accountability of councils, commissions, boards and committees to Synod is considered to be important, which is why the consideration of the major reports has a priority in the arrangement of the business.

The major reports are dealt with in Committee of the whole Synod. Any member of Synod is at liberty to ask questions about these reports as they are being discussed, and to comment as may be thought fit.

The same principles apply to the financial reports (including the Finance & Diocesan Services Commission Report) and the Diocesan accounts.

Specially appointed select committees may produce reports with recommendations which the committee wants Synod to adopt. Synod cannot amend the reports presented to it – the report is the "property" of the body producing it.

The usual options open to Synod in dealing with a report are –

- a) to receive the report;
- b) to refuse to receive the report;
- c) to endorse the report;
- d) to ask the body or some other body to do further work.

When Synod starts working on a recommendation in such a report, however, it has the freedom to shape the recommendation into a motion that expresses the agreed mind of Synod. This recommendation, with whatever amendments are made by Synod, then expresses the policy of the Synod.

## Budget

Each year the Synod is asked, by way of a motion, to approve the Diocesan budget and the schedule of agreed parish contributions for the following *calendar* year.

The budget papers are provided to members before the commencement of the Synod and are the result of careful consideration and painstaking work on the part of the Executive Director of the Finance & Diocesan Services Commission and the General Manager and their staff.

However, it is open to any member to move an amendment to the budget or the schedule of contributions. The budget is usually considered line by line in Committee. This is the appropriate time to move an amendment to the budget, unless the matter is or has been the subject of a notice of motion (see above under "Starting a Debate", sec. 3 "Motions involving expenditure"). Before doing so, members should consider the following –

- The Executive Director of the Finance & Diocesan Services Commission and General Manager put much work into the preparation of the budget. It is only common courtesy to give them adequate notice before Synod commences of any concerns you have or amendments you would like to make.
- Your amendments should be written down and given to either the Chairman of Committees or one of the Secretaries before the budget debate begins. In this way the Chairman can help the Synod deal with the amendments quickly and efficiently.
- If you want to amend the budget to increase expenditure items, also outline consequential amendments to the income items to fund these increases in spending. If you do not, any of the following consequences may occur –

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- a) the lack of funding for the increase in spending will be a strong argument against your amendment;
- b) the parish contributions may need to be uniformly increased to cover the extra funds required; or
- c) the amendment may be of such a nature that, without a suggestion on funding, it cannot be efficiently dealt with by the Synod and therefore be ruled out of order.

It is always a good idea to consult the Executive Director of the Finance & Diocesan Services Commission first if you have any concerns about the budget.

## Elections

At the first annual session of each three-year Synod, the Synod has the duty of electing people to a number of positions, such as Diocesan Council, Archbishop Election Committee, etc. The people elected serve for a three-year term. The exception to this are the elections for representatives in General Synod. These representatives are usually elected in the year prior to a session of those bodies.

Nominations for the elections are given in writing to the Secretaries on the first day, and on the second day of sitting up to 4pm [unless the Synod sets a different closing time]. The nomination form must be signed by the two nominators and by the person being nominated or otherwise be submitted electronically by any approved method.

In some ballots, the clergy only vote for the clergy, and the laity only for the laity – but in most ballots, we all have the right to vote for both clergy and laity. Whatever groups appear in your ballot material, they are the ones you can vote for.

In an election where the clergy only vote for the clergy, and the laity only for the laity, the nominators must be members of the appropriate house of Synod.

On the third day of Synod, at the times set down in SO/F.8 (and repeated in the Program and Order of Business), the ballot will open. Voting papers are obtainable at the entrance to the Synod hall by each member of Synod, or, if electronic voting is used, the method of voting will become available. If you spoil a voting paper, you can always obtain a fresh one. An electronic vote, once submitted, is final.

You vote for a candidate by placing a cross in the box beside the candidate's name on a voting paper or otherwise in accordance with any electronic method being used. You can vote for any number of candidates in a ballot, up to the number of persons who have to be elected – this number is shown on the ballot material. If you vote for more candidates than you are entitled to, your vote will be informal, and will not be counted.

Results are usually announced on the last day of sitting. Full details on elections are found in SO/F.

## Questions

A member of Synod may give notice of a question to the President, usually to clarify a matter, or to gain information about some aspect of the Diocese. SO/C.13 should be studied carefully to see what matters may be the subject of questions, and how questions are to be framed. By giving notice of the question, you give the President time to research the answer, or have someone on the Diocesan staff work on it.

The Order of Business provides an opportunity on all but the final day of the session for notice of a question to be given. The question is read aloud to the Synod, and a copy is then provided to one of the Secretaries.

At a later time in the session, the President will read the question again to the Synod, and then read the answer. Both question and answer are recorded in the minutes, and printed in the abridged proceedings of Synod in the Year Book.

## Behaviour in Synod

Every member of Synod is expected to observe certain standards of behaviour to promote the efficient running of Synod. In summary, members are expected –

- a) not to interrupt a speaker other than through the President;
- b) to be silent while another member is speaking;
- c) to speak only on the subject matter of the debate before Synod at the time;
- d) to address all comments, questions etc. to the President (or the Chairman if in Committee) and not directly to other members; and
- e) to avoid making personal reflections on another member or imputing improper motives.

Members must resume their seats and be silent if the President or Chairman of Committees is speaking.

Members are expected to attend each session of Synod. It may be necessary for members to enter or leave the floor while Synod is in session. If this is the case, a member should silently acknowledge the President or Chairman (customarily by a small bow of the head) and leave or enter so as to cause as little disruption or distraction as possible. Members should not pass between the Chair and the member who is speaking.

Members should also be conscious that noise in the precincts of the Synod venue may disrupt or distract Synod while in session. Therefore, members are requested to keep such noise to a minimum.

With increased use of digital devices by members to interact with Synod business, members are expected to not allow these devices to be a distraction to others. This includes:

- a) making sure your device is on mute or silent;
- b) not using your device for non-Synod business or entertainment (including not using headphones);
- c) limiting your use of the venue's WiFi capability to Synod related business.

## The Chancellor

The Chancellor is the Archbishop's adviser on Church law.

During a session of Synod, the Chancellor is available to any member to assist in understanding a proposal that may be coming before Synod, and to assist with the wording of any motion or amendment that a member may be contemplating. The Chancellor will explain any point of Synod procedure to a member, and advise on the best way for a member to achieve the member's objectives within the limitations of normal Synod practice.

The Archbishop has appointed a Deputy Chancellor, who is similarly available during a session of Synod.

## The Timekeeper

A timekeeper is appointed (usually with a deputy), to ring a bell when a speaker has got to the end of the allotted time for a speech.

The schedule of how much time is given to speakers is to be found in SO/D.10. Extensions of time are provided for.

## The Public

The public, especially church people who are not members of Synod, are welcome to attend and observe the proceedings. They sit in the area designated for visitors, not in the main hall area allocated to members of Synod.

Representatives of the news media are invited to attend, and may report the debates and decisions of Synod.

On very rare occasions, Synod has decided by motion to exclude the press and the public, and for a particular debate to sit in secret ("in camera") – but these occasions are certainly not common.



## Taking a Vote

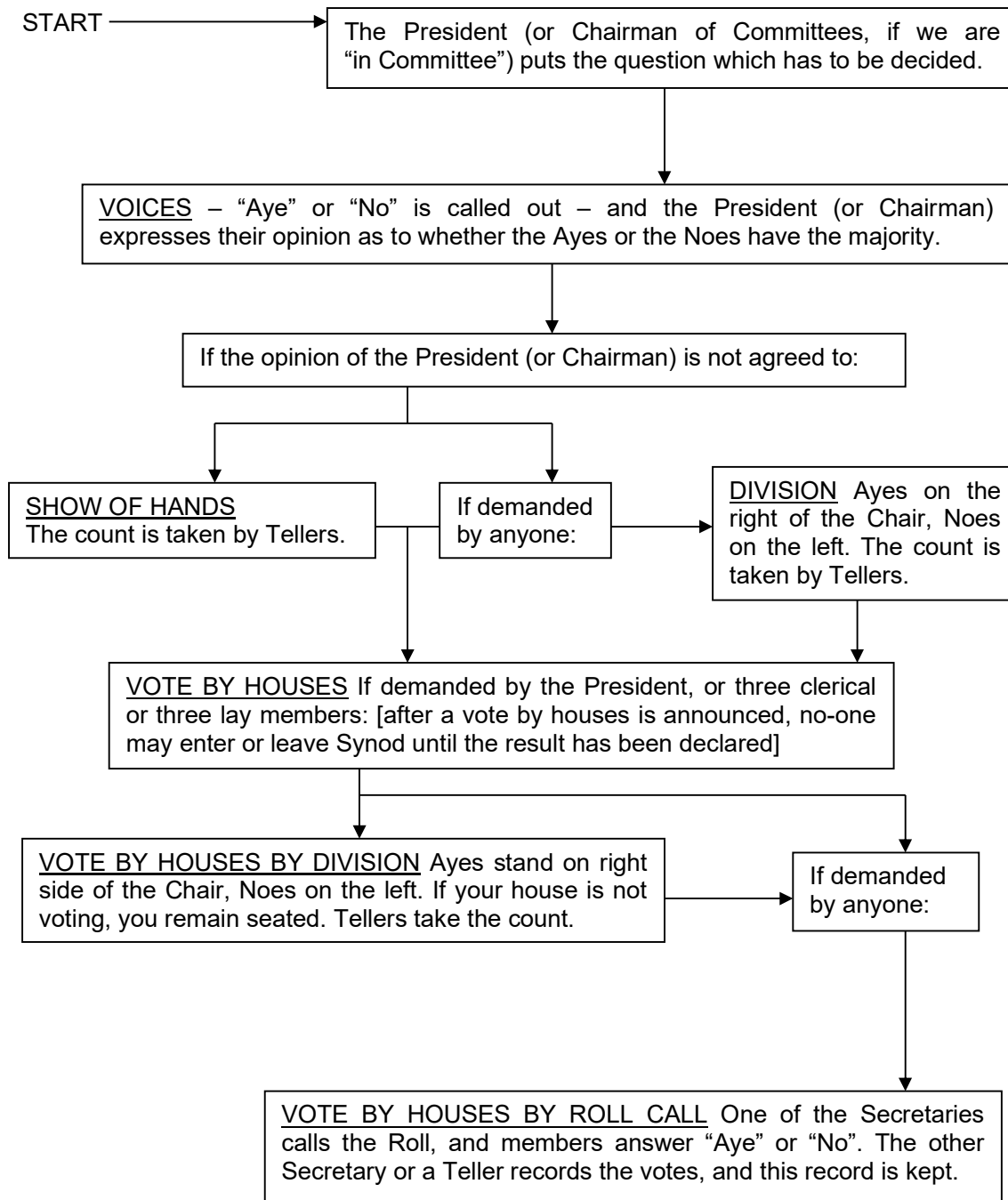
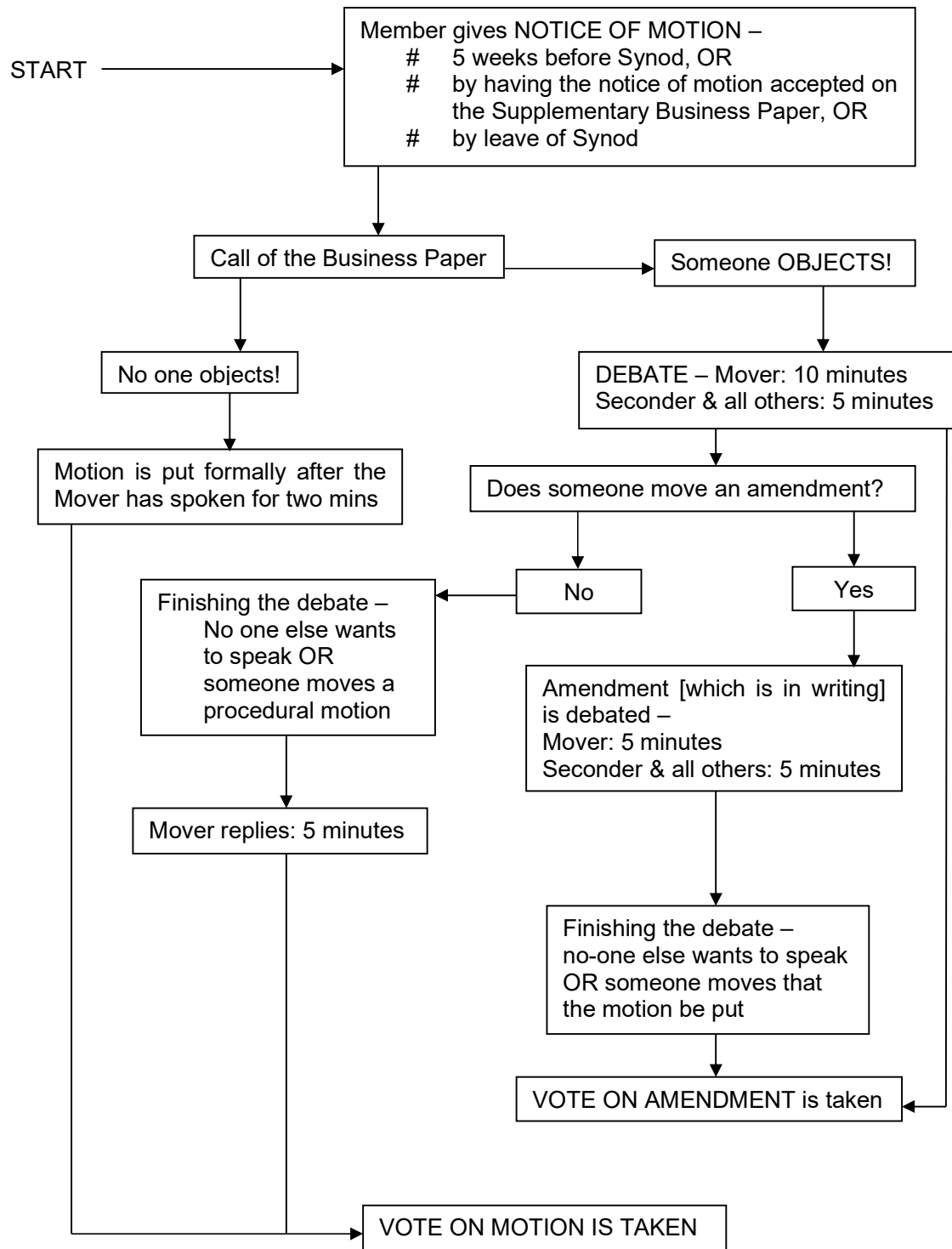


Figure 1

## Passing a Motion



**Figure 2**

## Passing a Canon

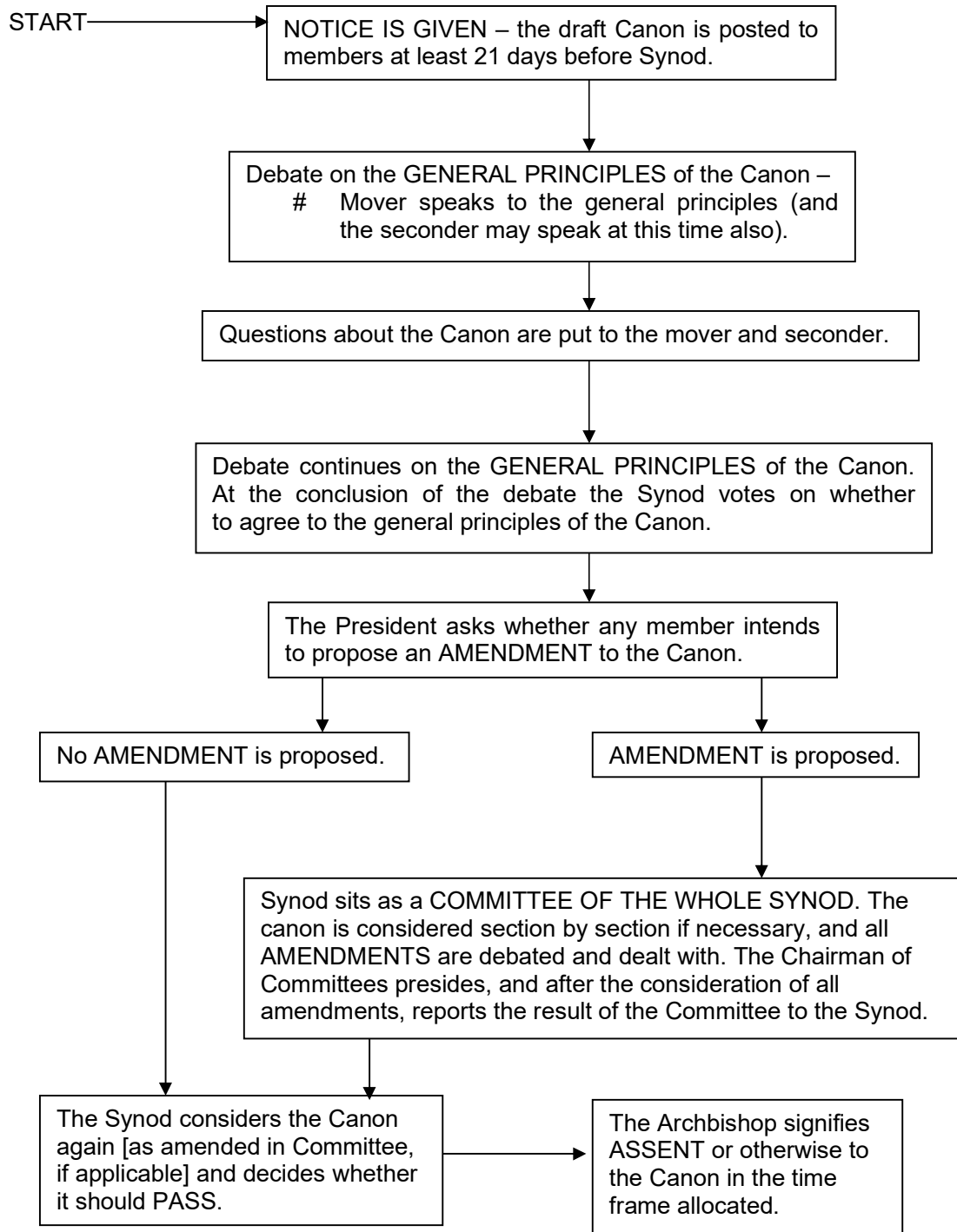


Figure 3

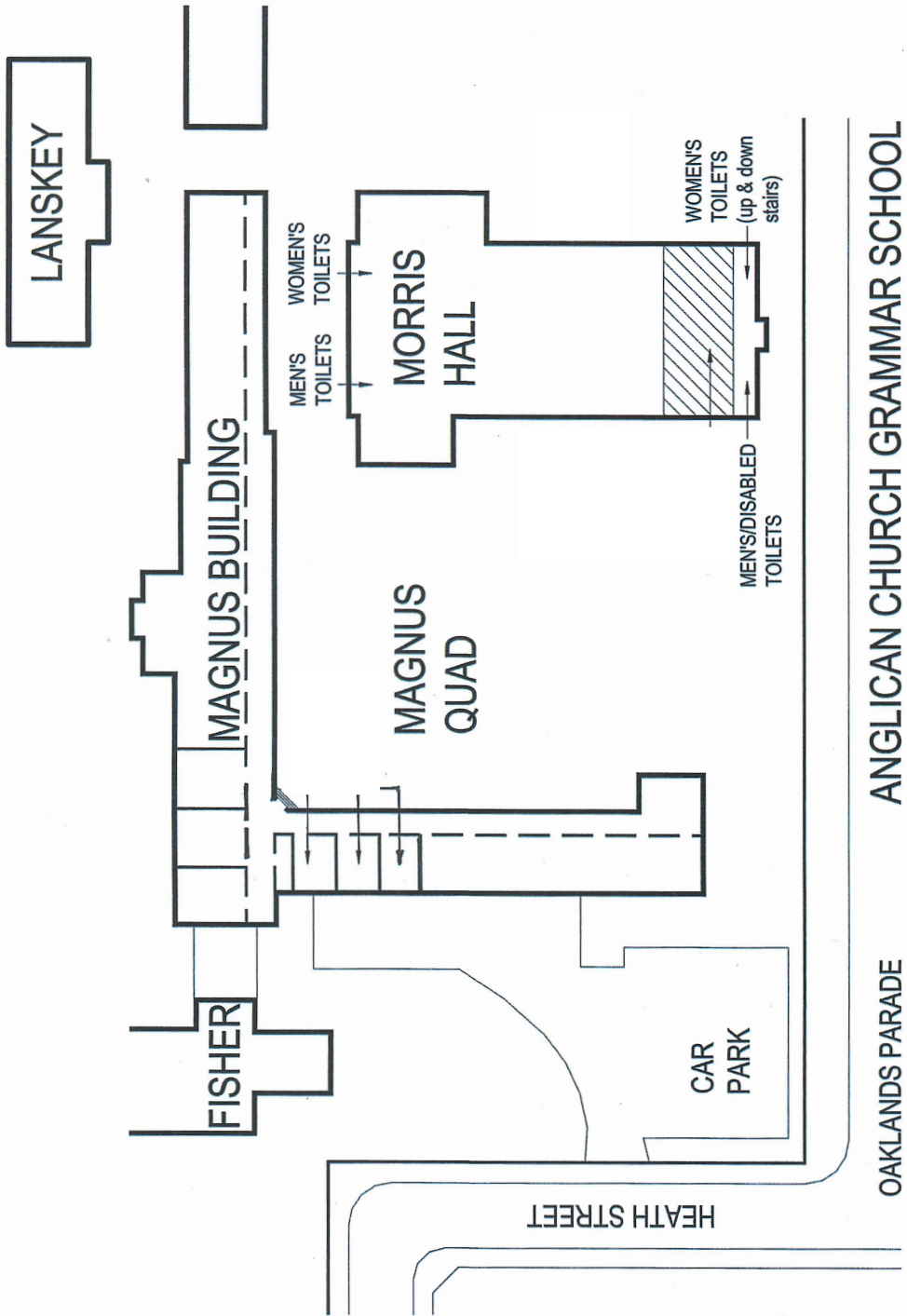




# NOTICES

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ANGLICAN CHURCH GRAMMAR SCHOOL

# SITE MAP

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# Parking Notice

## ALL SYNOD REPRESENTATIVES

### IMPORTANT NOTICE REGARDING SYNOD PARKING ON FRIDAY

#### Cathedral Square – Parking Arrangement Protocol

**On Friday 24 June** to be able to park in the car park across the road from St John's Cathedral you can **pre-book online** for \$10 plus booking fee, or simply drive in after 4pm and park for \$12.

**The Website is:**

<https://www.secureparking.com.au/en-au/car-parks/australia/queensland/brisbane/brisbane-cbd/cathedral-square-car-park>

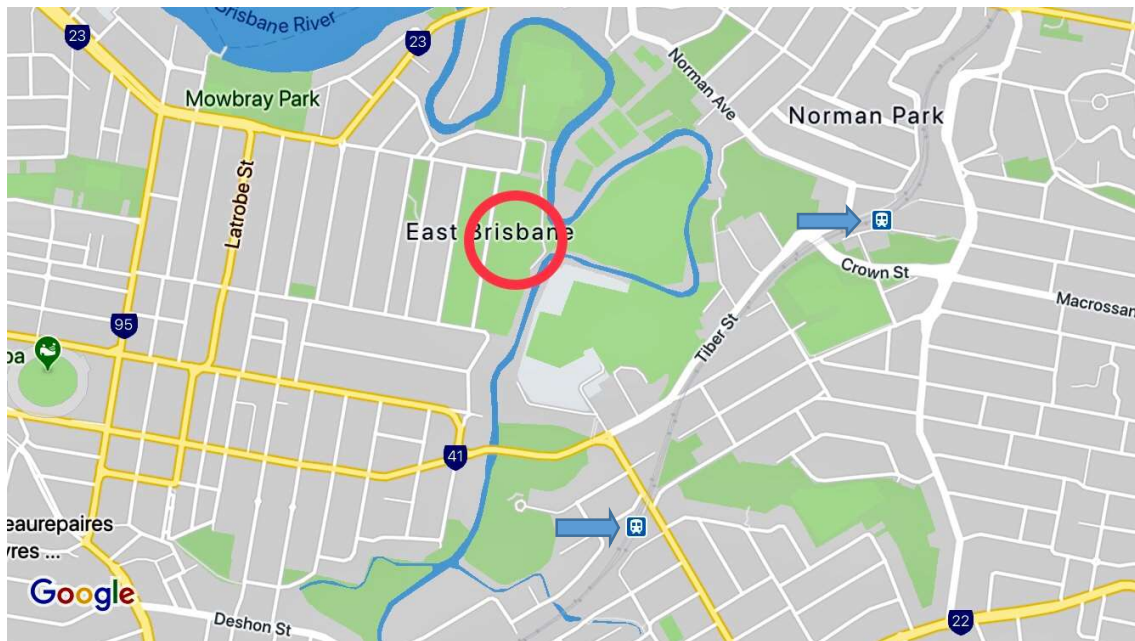
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# Transport

Synod is being held at:

Anglican Church Grammar School  
"Churchie"  
Oaklands Pde  
East Brisbane QLD 4169



To find the best directions from where you are to Churchie, please use the journey planner tool at <https://jp.translink.com.au/plan-your-journey/journey-planner/>

Simply type 'Anglican Church Grammar School' or 'Churchie' into the TO field, and your starting point into the FROM field.

Change the date and *leave after/arrive before* time to find out the most appropriate bus or train to get you there.

The closest train stations to Churchie are Norman Park and Coorparoo stations, both around 1.5 km from Churchie.

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# Notices

## Media Presence

The Archbishop-in-Council established the following policy with regard to Media presence from the 1993 session of Synod:-

"That members of the media be allowed on the floor of the Synod after prayers for 10 minutes only each day; that full access be given from the gallery."

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## Telephone

A mobile telephone has been arranged for receiving calls on URGENT matters only:

**0407 034 266**

Please see the events co-ordinator should a landline be required.

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## Synod Meals

Before the Synod Eucharist, you are invited to enjoy a light meal in the Cathedral from **5.30pm on Friday 24 June 2022**.

Meals will not be provided during the day on Saturday 25 and Sunday 26 June at Churchie.

Please bring your own packed lunch, morning and afternoon tea.

Those staying in the Boarding House will be provided with breakfast and a packed lunch/snacks for the Saturday 25 June and Sunday 26 June.

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**Please remember to bring and wear your name tags.**

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## PRAYERS & READINGS

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## Friday Night

O God, make speed to save us.  
**O Lord, make haste to help us.**

Make me a clean heart, O God,  
**and renew a right spirit within me.**

**Jesus, Saviour of the world,  
come to us in your mercy:  
we look to you to save and help us.  
By your cross and your life laid down,  
you set your people free:  
we look to you to save and help us.  
When they were ready to perish, you saved your disciples:  
we look to you to come to our help.  
In the greatness of your mercy, loose us from our chains,  
forgive the sins of all your people.  
Make yourself known as our Saviour and mighty deliverer;  
save us and help us that we may praise you.  
Come now and dwell with us, Lord Christ Jesus:  
hear our prayer and be with us always.  
And when you come in your glory:  
make us to be one with you  
and to share the life of your kingdom.**

Almighty and everliving God,  
give wisdom and understanding to the members of the Synod of this Diocese.  
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.**

God our Creator,  
when you speak there is light and life.  
Fill us with your Holy Spirit  
so that we may listen to one another,  
speak the truth in love,  
and bear much fruit in the service of your kingdom;  
through Jesus Christ our Lord. **Amen.**

May Christ our Saviour give us peace. **Amen.**

## Saturday Morning

- 1** God has shone in our hearts,  
**to give the light of the knowledge of the glory of God in the face of Jesus Christ.**  
*2 Corinthians 4.6*

Glory to God; Father, Son and Holy Spirit:  
**as in the beginning, so now, and for ever. Amen.**

### *2 The Opening Canticle, A Song of Creation*

**Bless the Lord all created things:**  
 who is worthy to be praised and exalted for ever.  
**Bless the Lord all people of the earth:**  
 who is worthy to be praised and exalted for ever.  
**O people of God bless the Lord:**  
 bless the Lord you priests of the Lord,  
**Bless the Lord you servants of the Lord:**  
 who is worthy to be praised and exalted for ever.  
**Bless the Lord all you of upright spirit:**  
 bless the Lord you that are holy and humble in heart.  
**Bless the Father, the Son and the Holy Spirit:**  
 who is worthy to be praised and exalted for ever.

### *3 The Opening Prayer*

The night has passed and the day lies open before us;  
 let us pray with one heart and mind.

*Silence may be kept.*

As we rejoice in the gift of this new day,  
 so may the light of your presence, O God,  
 set our hearts on fire with love for you;  
 now and for ever. **Amen.**

### *4 The Psalms as appointed.*

*(Sit)*

#### **Psalm 135**

- 1** Praise the Lord, praise the name of the Lord:  
 praise him, you servants of the Lord,  
**2 Who stand in the house of the Lord:**  
**in the courts of the house of our God.**  
**3** Praise the Lord, for the Lord is gracious:  
 sing praises to his name, for it is good.  
**4 For the Lord has chosen Jacob for himself:**  
**and Israel as his own possession.**  
**5** I know that the Lord is great:  
 and that our Lord is above all gods.  
**6 He does whatever he wills, in heaven and upon the earth:**  
**in the seas and in the great depths.**  
**7** He brings up clouds from the ends of the earth:

he makes lightning for the rain  
and brings the wind out of his storehouses.

**8 He struck down the first-born of Egypt:  
both man and beast alike.**

9 He sent signs and wonders into your midst, O Egypt:  
against Pharaoh and against all his servants.

**10 He struck down great nations:  
and slew mighty kings,**

11 Sihon, king of the Amorites, and Og, the king of Bashan:  
and all the princes of Canaan.

**12 He made over their land as a heritage:  
a heritage for Israel his people.**

13 O Lord, your name shall endure for ever:  
so shall your renown, throughout all generations.

**14 For the Lord will vindicate his people:  
he will take pity on his servants.**

15 As for the idols of the nations,  
they are but silver and gold:  
the work of human hands.

**16 They have mouths, but speak not:  
they have eyes, but they cannot see.**

17 They have ears, yet hear nothing:  
there is no breath in their nostrils.

**18 Those who make them shall be like them:  
so shall everyone that trusts in them.**

19 Bless the Lord, O house of Israel:  
bless the Lord, O house of Aaron.

**20 Bless the Lord, O house of Levi:  
you that fear the Lord, bless the Lord.**

21 Blessed be the Lord from Zion:  
he that dwells in Jerusalem. Praise the Lord

*5 At the end of the (last) pause there may follow*

Creator God, whose praise and power are proclaimed by the whole creation: receive our morning prayers, we pray, and renew us in your service; through Jesus Christ our Lord. **Amen.**

*6 One or two Readings from the Bible as appointed.*

### **The Letter of James ch.5**

Come now, you rich people, weep and wail for the miseries that are coming to you. <sup>2</sup>Your riches have rotted, and your clothes are moth-eaten. <sup>3</sup>Your gold and silver have rusted, and their rust will be evidence against you, and it will eat your flesh like fire. You have laid up treasure during the last days. <sup>4</sup>Listen! The wages of the laborers who mowed your fields, which you kept back by fraud, cry out, and the cries of the harvesters have reached the ears of the Lord of hosts. <sup>5</sup>You have lived on the earth in luxury and in pleasure; you have nourished your hearts in a day of slaughter. <sup>6</sup>You have condemned and murdered the righteous one, who does not resist you.

<sup>7</sup> Be patient, therefore, brothers and sisters, until the coming of the Lord. The farmer waits for the precious crop from the earth, being patient with it until it receives the early and the late rains. <sup>8</sup> You also must be patient. Strengthen your hearts, for the coming of the Lord is near.

<sup>9</sup> Brothers and sisters, do not grumble against one another, so that you may not be judged. See, the Judge is standing at the doors! <sup>10</sup> As an example of suffering and patience, brothers and sisters, take the prophets who spoke in the name of the Lord. <sup>11</sup> Indeed, we call blessed those who showed endurance. You have heard of the endurance of Job, and you have seen the outcome that the Lord brought about, for the Lord is compassionate and merciful.

<sup>12</sup> Above all, brothers and sisters, do not swear, either by heaven or by earth or by any other oath, but let your "Yes" be yes and your "No" be no, so that you may not fall under condemnation.

<sup>13</sup> Are any among you suffering? They should pray. Are any cheerful? They should sing songs of praise. <sup>14</sup> Are any among you sick? They should call for the elders of the church and have them pray over them, anointing them with oil in the name of the Lord. <sup>15</sup> The prayer of faith will save the sick, and the Lord will raise them up, and anyone who has committed sins will be forgiven. <sup>16</sup> Therefore confess your sins to one another and pray for one another, so that you may be healed. The prayer of the righteous is powerful and effective. <sup>17</sup> Elijah was a human like us, and he prayed fervently that it might not rain, and for three years and six months it did not rain on the earth. <sup>18</sup> Then he prayed again, and the heaven gave rain, and the earth yielded its harvest.

<sup>19</sup> My brothers and sisters, if anyone among you wanders from the truth and is brought back by another, <sup>20</sup> you should know that whoever brings back a sinner from wandering will save the sinner's<sup>[e]</sup> soul from death and will cover a multitude of sins.

*The readings may be followed by a period of silence for reflection, a hymn or*

May your word live in us  
and bear much fruit to your glory.

### *7 The Canticle, A Song of Redemption*

**Christ is the image of the invisible God:  
the first-born of all creation.**

**For in him all things were created:  
in heaven and on earth, visible and invisible.**

**All things were created through him and for him:  
he is before all things  
and in him all things hold together.**

**He is the head of the body, the Church:  
he is the beginning, the first-born from the dead.**

**For it pleased God that in him  
all fullness should dwell:  
and through him all things be reconciled to himself.**

### *8 The Apostles' Creed may be said.*

### *9 The Prayers*

Lord have mercy.  
**Christ have mercy.**  
Lord have mercy.



*10 The Lord's Prayer and the Collect of the Day*

**Our Father in heaven,  
 hallowed be your name,  
 your kingdom come,  
 your will be done,  
 on earth as in heaven.  
 Give us today our daily bread.  
 Forgive us our sins  
 as we forgive those who sin against us.  
 Save us from the time of trial  
 and deliver us from evil.  
 For the kingdom, the power, and the glory are yours  
 now and for ever. Amen.**

Almighty and everlasting God,  
 you are always more ready to hear than we to pray,  
 and give more than either we desire or deserve:  
 pour down upon us the abundance of your mercy,  
 forgiving us those things of which our conscience is afraid,  
 and giving us those good things  
 which we are not worthy to ask,  
 save through the merits and mediation of Jesus Christ,  
 your Son our Lord. **Amen.**

*11 Intercessions and Thanksgivings may be made according to local custom and need.*

Almighty and everliving God,  
 give wisdom and understanding to the members of the Synod of this Diocese.  
 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.**

God our Creator,  
 when you speak there is light and life.  
 Fill us with your Holy Spirit  
 so that we may listen to one another,  
 speak the truth in love,  
 and bear much fruit in the service of your kingdom;  
 through Jesus Christ our Lord. **Amen.**

*12 The Morning Collect*

Lord and heavenly Father,  
 you have brought us safely to this new day:  
 keep us by your mighty power, protect us from sin,  
 guard us from every kind of danger,  
 and in all we do this day  
 direct us in the fulfilling of your purpose,  
 through Jesus Christ our Lord. **Amen.**

**13** The Lord be with you.  
**And also with you.**  
 Let us praise the Lord.  
**Thanks be to God.**

May the peace of God which passes all understanding keep our hearts and minds in Christ Jesus. **Amen.**

*(Stand)*

TIS 431 Thanks to God whose Word was spoken

1

Thanks to God whose Word was spoken  
in the deed that made the earth.

His the voice that called a nation;  
his the fires that tried her worth.

*God has spoken: God has spoken:  
praise him for his open Word.*

2

Thanks to God whose Word Incarnate  
heights and depths of life did share.  
Deeds and words and death and rising,  
grace in human form declare.

*God has spoken: God has spoken:  
praise him for his open Word.*

3

Thanks to God whose Word was written  
in the Bible's sacred page,  
record of the revelation  
showing God to every age.

*God has spoken: God has spoken:  
praise him for his open Word.*

4

Thanks to God whose Word is published  
in the tongues of every race.  
See its glory undiminished  
by the change of time or place.

*God has spoken: God has spoken:  
praise him for his open Word.*

5

Thanks to God whose Word is answered  
by the Spirit's voice within.  
Here we drink of joy unmeasured,  
life redeemed from death and sin.

*God has spoken: God has spoken:  
praise him for his open Word.*

**CCLI Licence No 744865**

## Saturday Evening

**1** Grace to you and peace

**from God our Father and the Lord Jesus Christ.**

Glory to God; Father, Son and Holy Spirit:

**as in the beginning, so now, and for ever. Amen.**

### *2 The Opening Canticle, A Song of the Shepherd*

**The Lord is my shepherd:**

**therefore can I lack nothing.**

**He shall make me lie down in green pastures:**

**and lead me beside still waters.**

**He shall refresh my soul:**

**and guide me in right pathways for his name's sake.**

**Though I walk through the valley of the shadow of death,**

**I will fear no evil:**

**for you are with me;**

**your rod and your staff comfort me.**

**You spread a table before me in the presence of those who trouble me:**

**you have anointed my head with oil,**

**and my cup shall be full.**

**Surely your goodness and loving-kindness**

**shall follow me all the days of my life:**

**and I will dwell in the house of the Lord for ever.**

### *3 The Opening Prayer*

The day is now past and the night is at hand.

Let us pray with one heart and mind.

### *Silence may be kept.*

Father of lights, receive the prayer and praise we offer you as our evening sacrifice; make us a light for all the world, delivered by your goodness from all the works of darkness; through Jesus Christ your Son our Lord.

**Amen.**

*(Sit)*

### *4 The Psalms as appointed. A pause is observed after each.*

#### **Psalm 136**

**1** O give thanks to the Lord, for he is good:  
for his mercy endures for ever.

**2** O give thanks to the God of gods:  
for his mercy endures for ever.

**3** O give thanks to the Lord of lords:  
for his mercy endures for ever;

**4** To him who alone does great wonders:  
for his mercy endures for ever;

**5** Who by wisdom made the heavens:  
for his mercy endures for ever;

**6 Who stretched out the earth upon the waters:  
for his mercy endures for ever;**

7 Who made the great lights:  
for his mercy endures for ever,

**8 The sun to rule the day:  
for his mercy endures for ever,**

9 The moon and the stars to govern the night:  
for his mercy endures for ever;

**10 Who struck down Egypt and its first-born:  
for his mercy endures for ever;**

11 Who brought out Israel from among them:  
for his mercy endures for ever,

**12 With a strong hand and with outstretched arm:  
for his mercy endures for ever;**

13 Who divided the Red Sea into two parts:  
for his mercy endures for ever,

**14 And made Israel pass through the midst of it:  
for his mercy endures for ever;**

15 Who cast off Pharaoh and his host into the Red Sea:  
for his mercy endures for ever;

**16 Who led his people through the wilderness:  
for his mercy endures for ever;**

17 Who struck down great kings:  
for his mercy endures for ever;

**18 Who slew mighty kings:  
for his mercy endures for ever,**

19 Sihon, king of the Amorites:  
for his mercy endures for ever,

**20 And Og, the king of Bashan:  
for his mercy endures for ever;**

21 Who made over their land as a heritage:  
for his mercy endures for ever,

**22 As a heritage for Israel, his servant:  
for his mercy endures for ever;**

23 Who remembered us in our humiliation:  
for his mercy endures for ever,

**24 And delivered us from our enemies:  
for his mercy endures for ever;**

25 Who gives food to all that lives:  
for his mercy endures for ever.

**26 O give thanks to the God of heaven:  
for his mercy endures for ever.**

*5 At the end of the (last) pause there may follow*

Lord Christ, eternal Word and Light of the Father's glory: send your light and your truth that we both know and proclaim your word of life, to the glory of God the Father; for you now live and reign, God for all eternity. Amen.

*6 One or two Readings from the Bible as appointed.*

**Acts 13.42-52**

<sup>42</sup> As Paul and Barnabas were going out, the people urged them to speak about these things again the next sabbath. <sup>43</sup> When the meeting of the synagogue broke up, many Jews and devout converts to Judaism followed Paul and Barnabas, who spoke to them and urged them to continue in the grace of God.

<sup>44</sup> The next sabbath almost the whole city gathered to hear the word of the Lord. <sup>45</sup> But when the Jews saw the crowds, they were filled with jealousy; and blaspheming, they contradicted what was spoken by Paul. <sup>46</sup> Then both Paul and Barnabas spoke out boldly, saying, 'It was necessary that the word of God should be spoken first to you. Since you reject it and judge yourselves to be unworthy of eternal life, we are now turning to the Gentiles. <sup>47</sup> For so the Lord has commanded us, saying,

"I have set you to be a light for the Gentiles,  
so that you may bring salvation to the ends of the earth."

<sup>48</sup> When the Gentiles heard this, they were glad and praised the word of the Lord; and as many as had been destined for eternal life became believers. <sup>49</sup> Thus the word of the Lord spread throughout the region. <sup>50</sup> But the Jews incited the devout women of high standing and the leading men of the city, and stirred up persecution against Paul and Barnabas, and drove them out of their region. <sup>51</sup> So they shook the dust off their feet in protest against them, and went to Iconium. <sup>52</sup> And the disciples were filled with joy and with the Holy Spirit.

*The readings may be followed by a period of silence for reflection, a hymn or*

May your word live in us  
**and bear much fruit to your glory.**

*(Stand)*

*7 The Canticle, the Easter Anthems*

**Christ our Passover has been sacrificed for us:**

so let us celebrate the feast,

**Not with the old leaven of corruption and wickedness:**

but with the unleavened bread of sincerity and truth.

**Christ once raised from the dead dies no more:**

death has no more dominion over him.

**In dying, he died to sin once for all:**

in living, he lives to God.

**See yourselves, therefore, as dead to sin:**

and alive to God in Jesus Christ our Lord.

**Christ has been raised from the dead:**

the first fruits of those who sleep.

**For since by one man came death:**

by another has come also the resurrection of the dead,

**For as in Adam all die:**

even so in Christ shall all be made alive.

*8 The Prayers*

Lord have mercy.

**Christ have mercy.**

Lord have mercy.

*9 The Lord's Prayer and the Collect of the Day*

**Our Father in heaven,**

hallowed be your name,

**your kingdom come,  
 your will be done,  
 on earth as in heaven.**  
**Give us today our daily bread.**  
**Forgive us our sins**  
**as we forgive those who sin against us.**  
**Save us from the time of trial**  
**and deliver us from evil.**  
**For the kingdom, the power, and the glory are yours**  
**now and for ever. Amen.**

Almighty and everlasting God,  
 you are always more ready to hear than we to pray,  
 and give more than either we desire or deserve:  
 pour down upon us the abundance of your mercy,  
 forgiving us those things of which our conscience is afraid,  
 and giving us those good things  
 which we are not worthy to ask,  
 save through the merits and mediation of Jesus Christ,  
 your Son our Lord. **Amen.**

*10 Intercessions and Thanksgivings may be made according to local custom and need.*

Let us pray to God the Father,  
 who has reconciled all things to himself in Christ:  
 let us pray to the Lord: **Lord, have mercy.**

For peace among the nations, that God may rid the world of violence  
 and let peoples grow in justice and harmony:  
 let us pray to the Lord: **Lord, have mercy.**

For those who serve in public office,  
 that they may work for the common good:  
 let us pray to the Lord: **Lord, have mercy.**

For Christian people everywhere,  
 that we may joyfully proclaim and live our faith in Jesus Christ:  
 let us pray to the Lord: **Lord, have mercy.**

For those who suffer from hunger, sickness or loneliness,  
 that the presence of Christ may bring them health and wholeness:  
 let us pray to the Lord: **Lord, have mercy.**

Let us commend ourselves, and all for whom we pray,  
 to the mercy and protection of God.

### *11 The Evening Collect*

Come to visit us, Lord, this night, so that by your strength we may rise at daybreak to  
 rejoice in the resurrection of Christ your Son, who lives and reigns for ever and  
 ever. **Amen.**

12 The Lord be with you.  
**And also with you.**  
Let us praise the Lord.  
**Thanks be to God.**

I am the Alpha and the Omega, says the Lord, the first and the last, the beginning and the end. Even so, come Lord Jesus.

**Amen.**

*(Stand)*

TIS 590 What a friend we have in Jesus

1

What a friend we have in Jesus  
all our sins and griefs to bear,  
what a privilege to carry  
everything to God in prayer:  
O what peace we often forfeit,  
O what needless pain we bear,  
all because we do not carry  
everything to God in prayer.

2

Have we trials and temptations,  
is there trouble anywhere?  
We should never be discouraged:  
take it to the Lord in prayer.  
Can we find a friend so faithful  
who will all our sorrows share?  
Jesus knows our every weakness:  
take it to the Lord in prayer.

3

Are we weak and heavy-laden,  
cumbered with a load of care?  
Jesus is our only refuge:  
take it to the Lord in prayer.  
Do your friends despise, forsake you?  
Take it to the Lord in prayer;  
in his arms he'll take and shield you,  
you will find a solace there.

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## Sunday Morning

**1** This is the day that the Lord has made.  
**We will rejoice and be glad in it.**

*Psalm 118.24*

Glory to God; Father, Son and Holy Spirit:  
**as in the beginning, so now, and for ever. Amen.**

**2** *The Opening Canticle, A Song of Triumph (Venite)*

**O come, let us sing out to the Lord:  
 let us shout in triumph to the rock of our salvation.  
 Let us come before his face with thanksgiving:  
 and cry out to him joyfully in psalms.  
 For the Lord is a great God:  
 and a great king above all gods.  
 In his hand are the depths of the earth:  
 and the peaks of the mountains are his also.  
 The sea is his and he made it:  
 his hands moulded dry land.  
 Come, let us worship and bow down:  
 and kneel before the Lord our maker.  
 For he is the Lord our God:  
 we are his people and the sheep of his pasture.  
 Today if only you would hear his voice:  
 ‘Do not harden your hearts as Israel did in the wilderness;  
 ‘When your forebears tested me:  
 put me to proof though they had seen my works.  
 ‘Forty years long I loathed that generation and said:  
 “It is a people who err in their hearts,  
 for they do not know my ways”;  
 ‘Of whom I swore in my wrath:  
 “They shall not enter my rest.”’**

*Psalm 95*

**3** *The Opening Prayer*

The night has passed and the day lies open before us;  
 let us pray with one heart and mind.

*Silence may be kept.*

As we rejoice in the gift of this new day,  
 so may the light of your presence, O God,  
 set our hearts on fire with love for you;  
 now and for ever. **Amen.**

**4** *The Psalms as appointed. A pause is observed after each.*

**Psalm 17**

**1** Hear my just cause, O Lord, give heed to my cry:  
 listen to my prayer, that comes from no lying lips.



**2 Let judgement for me come forth from your presence:  
and let your eyes discern the right.**

3 Though you search my heart,  
and visit me in the night-time:  
though you try me by fire,  
you will find no wickedness in me.

**4 My mouth does not transgress, like the mouth of others:  
for I have kept the word of your lips.**

5 My steps have held firm in the way of your commands:  
and my feet have not stumbled from your paths.

**6 I call upon you, O God, for you will surely answer:  
incline your ear to me, and hear my words.**

7 Show me the wonders of your steadfast love,  
O saviour of those who come to you for refuge:  
who by your right hand deliver them  
from those that rise up against them.

**8 Keep me as the apple of your eye:  
hide me under the shadow of your wings,**

9 From the onslaught of the wicked:  
from my enemies that encircle me to take my life.

**10 They have closed their hearts to pity:  
and their mouths speak proud things.**

11 They advance upon me, they surround me on every side:  
watching how they may bring me to the ground.

**12 Like a lion that is greedy for its prey:  
like a lion's whelp lurking in hidden places.**

13 Arise, O Lord, stand in their way and cast them down:  
deliver me from the wicked by your sword.

**14 Slay them by your hand, O Lord,  
slay them, so that they perish from the earth:  
destroy them from among the living.**

15 But as for your cherished ones, let their bellies be filled  
and let their children be satisfied:  
let them pass on their wealth to their offspring.

**16 And I also shall see your face, because my cause is just:  
when I awake and see you as you are, I shall be satisfied.**

*5 At the end of the (last) pause there may follow*

Lord God, whose blessed Son rose in triumph and set us free: grant us the fullness of life he promised us, that through the Holy Spirit our hearts may possess him whom our eyes cannot see, the same Jesus Christ our Lord. **Amen.**

*6 One or two Readings from the Bible as appointed.*

**Revelation 5:6-14**

<sup>6</sup>Then I saw between the throne and the four living creatures and among the elders a Lamb standing as if it had been slaughtered, with seven horns and seven eyes, which are the seven spirits of God sent out into all the earth. <sup>7</sup>He went and took the scroll from the right hand of the one who was seated on the throne. <sup>8</sup>When he had taken the scroll, the four

living creatures and the twenty-four elders fell before the Lamb, each holding a harp and golden bowls full of incense, which are the prayers of the saints. <sup>9</sup> They sing a new song:

“You are worthy to take the scroll  
and to break its seals,  
for you were slaughtered and by your blood you ransomed for God  
saints from<sup>[a]</sup> every tribe and language and people and nation;  
<sup>10</sup> you have made them a kingdom and priests serving<sup>[b]</sup> our God,  
and they will reign<sup>[c]</sup> on earth.”

<sup>11</sup> Then I looked, and I heard the voice of many angels surrounding the throne and the living creatures and the elders; they numbered myriads of myriads and thousands of thousands, <sup>12</sup> singing with full voice,

“Worthy is the Lamb that was slaughtered  
to receive power and wealth and wisdom and might  
and honor and glory and blessing!”

<sup>13</sup> Then I heard every creature in heaven and on earth and under the earth and in the sea and all that is in them, singing,

“To the one seated on the throne and to the Lamb  
be blessing and honor and glory and might  
forever and ever!”

<sup>14</sup> And the four living creatures said, “Amen!” And the elders fell down and worshiped.

*The readings may be followed by a period of silence for reflection, a hymn or*

May your word live in us  
and bear much fruit to your glory.

*7 The Canticle, The Song of Zechariah (Benedictus)*

**Blessed be the Lord, the God of Israel:  
who has come to his people and set them free.**

**The Lord has raised up for us a mighty Saviour:  
born of the house of his servant David.**

**Through the holy prophets, God promised of old:  
to save us from our enemies, from the hands of  
all who hate us,**

**To show mercy to our forebears:  
and to remember his holy covenant.**

**This was the oath God swore to our father Abraham:  
to set us free from the hands of our enemies,**

**Free to worship him without fear:  
holy and righteous before him, all the days of our life.**

**And you, child, shall be called the prophet of the Most High:  
for you will go before the Lord to prepare his way,**

**To give his people knowledge of salvation:  
by the forgiveness of their sins.**

**In the tender compassion of our God:  
the dawn from on high shall break upon us,**

**To shine on those who dwell in darkness  
and the shadow of death:**

**and to guide our feet into the way of peace.**

*Luke 1.68–79*

*8 The Apostles' Creed may be said.*

**9 The Prayers**

Lord have mercy.

**Christ have mercy.**

Lord have mercy.

**Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done,  
on earth as in heaven.**

**Give us today our daily bread.**

**Forgive us our sins  
as we forgive those who sin against us.**

**Save us from the time of trial  
and deliver us from evil.**

**For the kingdom, the power, and the glory are yours  
now and for ever. Amen.**

**10 The Collect of the Day**

O God,  
who for our redemption gave your only-begotten Son  
to suffer death upon a cross,  
and by his glorious resurrection  
delivered us from the power of the enemy:  
grant us so to die daily to sin  
that we may evermore live with him  
in the joy of his resurrection;  
through the same Jesus Christ our Lord. **Amen.**

**11 Intercessions and Thanksgivings may be made according to local custom and need.**

Almighty and everliving God,  
give wisdom and understanding to the members of the Synod of this Diocese.  
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.**

God our Creator,  
when you speak there is light and life.  
Fill us with your Holy Spirit  
so that we may listen to one another,  
speak the truth in love,  
and bear much fruit in the service of your kingdom;  
through Jesus Christ our Lord. **Amen**

**12 The Morning Collect**

Eternal God and Father, by whose power we are created and by whose love we are redeemed; guide and strengthen us by your Spirit, that we may give ourselves to your service, and live this day in love to one another and to you; through Jesus Christ our Lord. **Amen.**

13 The Lord be with you.  
**And also with you.**  
 Let us praise the Lord.  
**Thanks be to God.**

The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore. **Amen.**

*(Stand)*

TIS 145 The king of love my shepherd is

1

The king of love my shepherd is,  
 whose goodness faileth never;  
 I nothing lack if I am his  
 and he is mine for ever.

2

Where streams of living water flow  
 my ransomed soul he leadeth,  
 and where the verdant pastures grow  
 with food celestial feedeth.

3

Perverse and foolish oft I strayed,  
 but yet in love he sought me,  
 and on his shoulder gently laid,  
 and home rejoicing brought me.

4

In death's dark vale I fear no ill  
 with thee, dear Lord, beside me;  
 thy rod and staff my comfort still,  
 thy cross before to guide me.

5

Thou spread'st a table in my sight;  
 thy unction grace bestoweth;  
 and O what transport of delight  
 from thy pure chalice floweth!

6

And so through all the length of days  
 thy goodness faileth never:  
 good Shepherd, may I sing thy praise  
 within thy house for ever.

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