



ANGLICAN CHURCH OF AUSTRALIA

Diocese of Brisbane

Second Session of the Seventy-Ninth Synod 2018



BUSINESS PAPERS

OUR MISSION

*The Mission of the Church is the Mission of Christ
to proclaim the Good News of the Kingdom*

TO TEACH, BAPTISE AND NURTURE NEW BELIEVERS

TO RESPOND TO HUMAN NEED BY LOVING SERVICE

TO SEEK TO TRANSFORM UNJUST STRUCTURES OF SOCIETY

**TO STRIVE TO SAFEGUARD THE INTEGRITY OF CREATION &
SUSTAIN AND RENEW THE LIFE OF THE EARTH**

TO WORSHIP AND CELEBRATE THE GRACE OF GOD

AND TO LIVE AS ONE HOLY CATHOLIC AND APOSTOLIC CHURCH

(Bonds of Affection – 1984 ACC-6 p49, Mission in a Broken World – 1990 ACC p101) Reworked by ACC 13 June 2005

Our Vision

Going for Growth in Christ

Through:

*Knowing God and our faith more deeply
Serving our communities more compassionately
Making new disciples of Christ to impact the world more effectively
Resourcing this mission more generously*

Prayer

*Living God,
creator, redeemer, strengthener;
enliven, guide and strengthen your Church in all you send us to do.
By your Holy Spirit enable us to grow –
in faith,
in service,
in generous giving;
and add to your Church new disciples
that your saving, reconciling, recreating work may go forward,*

Through Jesus Christ our Lord.

Amen.

Anglican Church of Australia – Diocese of Brisbane
Second Session of the Seventy-Ninth Synod 2018

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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.

Program

Friday 5 October	7pm	Synod Eucharist Sermon to be delivered by Archbishop Phillip Aspinall
	8.30 - 9.30pm 9.30pm	Synod in Session Adjournment
Saturday 6 October	9am - 10.30am	Synod in Session President's Inaugural Address <i>Copies will be made available in both electronic and hard copy format</i>
	10.30 am	Morning break
	11am - 1pm 1pm	Synod in Session Lunch
	2 - 3.30pm 3.30pm	Synod in Session Afternoon break
	4 - 6pm 5.30pm	Synod in Session Evening Prayer Evening meal
	7.30 - 9.30pm 9.30pm	Synod in Session Adjournment
Sunday 7 October	9.30am - 11am 11am	Lay Conference Morning Break
	11.30am - 1pm 1pm	Synod in Session Lunch
	2 - 3.30pm 3.30pm	Synod in Session Afternoon Break
	4 - 6pm 6pm	Synod in Session Synod adjourns <i>sine die</i>

Order of Business – Friday 5 October 2018

Synod in Session at 8.30pm

1. Proceedings are opened with prayer.
2. Election and Appointment of Office Holders of Synod.
3. Reports of the Diocesan Council and other Reports are noted as tabled.
4. Petitions.
5. 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 & Diocesan Services Commission Report Motion No. 1 Auditor’s Report and Statement of Accounts Motion No. 2 Budget 2019 Motion No. 3 Appointment of Auditors	Saturday at 11am Business to be considered consecutively
Motion No. 4 Collection and Analysis of Parish Data	Immediately preceding the Parishes & Other Mission Agencies Commission Report
Motion No. 5 ABM – Archbishop’s November Appeal	Saturday at 5pm

- (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.

Ms Stephanie Munday-Lake, Deputy Principal, Hillbrook Anglican School
Mr Brady Downes, Deputy Chairman, Anglican Church Grammar School Council

November Appeal

The Rev’d Annette Woods – Missioner and Priest in Charge, Parish of Yarrabah
Mr Drew Dangar – Administrator”

- (3) “That Synod give leave for the distribution of the following literature:-

Anglican Board of Mission mouse pads, pens, post-it notes and Parish resources for the 2018 November appeal.

[Synod to be advised]”

6. Notices of Questions or Motions [see SO C.6 & SO C.13].
 7. Call over of Notices of Motion on Supplementary Business Paper for approval to include.
 8. Call over of business paper and taking of formal motions.
 9. Motions of which previous notice has been given.
-

Order of Business – Saturday 6 October 2018

Synod in Session at 9am

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 homepage on Monday 8 October 2018.
3. Confirmation of minutes of previous day's sitting.
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

<i>Diocesan Council</i>	<i>Dr G Dashwood</i>
<i>Cathedral Chapter</i>	<i>The Very Rev'd Dr P C Catt</i>
<i>Community Services Commission</i>	<i>Mrs C Grant</i>
<i>Ministry Education Commission</i>	<i>The Rt Rev'd Dr J C Holland</i>
<i>Parishes and Other Mission</i>	
<i>Agencies Commission</i>	<i>The Right Rev'd J Roundhill</i>
<i>Anglican Schools Commission</i>	<i>The Right Rev'd J Greaves</i>
<i>Finance & Diocesan Services Commission,</i>	
<i>Financial Statements and 2019 Budget</i>	<i>Mr D Porter</i>
9. Canons – consideration of general principles, committee stage and passing of canons:

<i>Diocesan Governance Canon Amendment</i>	
<i>(FDSC) Canon 2018</i>	<i>Rev'd Stewart Perry</i>
<i>General Synod Legislation Canon</i>	
<i>Amendment Canon 2018</i>	<i>The Hon Justice Debra Mullins</i>
<i>Professional Standards Canon Amendment</i>	
<i>Canon 2018</i>	<i>Ms Vaishi Rajanayagam</i>
<i>Tribunal Canon Amendment Canon 2018</i>	<i>The Hon Justice Debra Mullins</i>
10. Motions of which notice has been given.

Order of Business – Sunday 7 October 2018

Synod in Session at 11.30am

1. Proceedings are opened with prayer.
2. Confirmation of minutes of previous day's sitting.
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 of canons:

<i>Diocesan Governance Canon Amendment (FDSC) Canon 2018</i>	<i>Rev'd Stewart Perry</i>
<i>General Synod Legislation Canon Amendment Canon 2018</i>	<i>The Hon Justice Debra Mullins</i>
<i>Professional Standards Canon Amendment Canon 2018</i>	<i>Ms Vaishi Rajanayagam</i>
<i>Tribunal Canon Amendment Canon 2018</i>	<i>The Hon Justice Debra Mullins</i>
7. Motions of which notice has been given.
8. Motion regarding minutes of this day's sitting (see SO B.2 (5))
9. Synod adjourned *sine die*.



NOTICES OF MOTION

Part A – Proposed Orders of the Day

Saturday 6 October, 11am

(following the Finance & Diocesan Services Commission Report)

1. Auditor’s Report and 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 2017 as incorporated in the Report Book, be adopted.”

2. Budget 2019

The General Manager to move; Mr David Sneesby seconding:

“That this Synod approves the Budget for the 12 months ending 31 December 2019 as detailed in the attached summary and in so doing notes that:

- this Budget has been prepared six months in advance of the year of operation;
- 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
- 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.”

3. Appointment of Auditors for 2019

The General Manager to move; Mr David Sneesby seconding:

“That this Synod appoints Ernst & Young as Auditors to the Diocese of Brisbane for all Diocesan audits for the three years ending 31 December 2019, 2020 and 2021”.

MOTIONS OF WHICH NOTICE HAS BEEN GIVEN

Saturday 6 October

(Immediately preceding the Parishes and Other Mission Agencies Commission Report)

4. Collection & Analysis of Parish Data

The Rev'd Adam Lowe to move; the Right Rev'd John Roundhill seconding:

"That this Synod notes the continuing work of collection and analysis of parish data and commends the outcomes to the Diocese for use in strategic planning."

Saturday 6 October, 5pm

5. Anglican Board of Mission

The Rev'd Andrew Schmidt to move; The Rev'd Rebecca King seconding:

"That this Synod:

1. commends the people of the Diocese for their support of ABM in 2017 and in particular the 2017 Archbishop's November Appeal through which over \$28,000 was raised to help support the Province of Myanmar.
2. commends the people of the Diocese for their support of ABM, generally, with over \$180,000 being raised for ABM again in 2017, amounting to 15% of the total donations from all of the Australian Dioceses.
3. encourages the people of the Diocese to support the 2018 Archbishop's November Appeal – an urgent need for resources at Yarrabah in North Queensland including to:
 - provide Faithfulness in Service Training;
 - provide training in how to lead liturgy and use the prayer book, more prayer books and Bibles and access to e-pray;
 - continue repairs to the hall which is a neutral location for Christian Education and other ministry activities;
 - provide Resources such as the Bethel Bible Studies;
 - provide Funds to send leaders to retreats and Diocesan conferences;
 - assist in the provision of other Indigenous grants.
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 benefits ABM by over \$5,000 each year.
6. gives thanks for the contribution of Bishop Bill Ray to the work of ABM in the life of the Church in the Province of Queensland."

MOTIONS OF WHICH NOTICE HAS BEEN GIVEN

Part B – Motions of which Notice has been Given

6. *Baptism*

Mr Doug Russell to move; tba seconding:

“That this Synod recommends that the Anglican Ceremony known currently as Baptism, be alternatively known as ‘Christening for Children under the age of ten’ in order to facilitate growth in Anglican membership amongst younger families.”

7. *Religious Freedom*

The Rev’d Dr Josephine Inkpin to move; The Rev’d Peter Mayen seconding:

“That this Synod:

1. affirms the view of the National Council of Churches in Australia that ‘the human right to freedom is in reasonable state’ in Australia, but that much more needs to be done by Australian authorities to aid the victims of religious persecution overseas, not least the needs of asylum seekers, irrespective of religious affiliation.
2. considers that further attention should be given to the clarification of religious rights to ensure religious freedom is safeguarded for all Australians, and that ideas of religious freedom should not be used to support religious privilege, bullying and discrimination.
3. calls on the Federal Government to strengthen Australian efforts to help end religious persecution overseas, and to receive more compassionately those seeking refuge and asylum.
4. encourages members of the Anglican Church Southern Queensland to deepen their prayer and practical support for all victims of religious persecution, and, with the National Council of Churches in Australia, to encourage all Australian leaders, from whatever outlook, ‘to model courteous and respectful discourse in public life’.”

8. *Disability Access & Action*

The Rev’d Penny Jones to move; The Rev’d Allan Paulsen seconding:

“That this Synod:

1. affirms the equality and gifts of the members of the Anglican Church Southern Queensland with disability and recognises that there are significant attitudinal and environmental barriers in church and society to their full participation.
2. encourages use of the growing resources supplied by disability support practitioners and theologians of disability.

MOTIONS OF WHICH NOTICE HAS BEEN GIVEN

3. requests Diocesan Council to set up a Diocesan working group to progress a Disability Access and Action Plan, in partnership with people with disability and their families, and in consultation with Anglicare and other expert non-governmental organisations.”

Rationale

This review is necessary to enable the full participation and growth of the Body of Christ, and to ensure ACSQ meets its responsibilities as described in the Disability Discrimination Act 1992, and the United Nations Convention on the Rights of Persons with Disabilities. Such developments as the Archbishop of Canterbury's encouragement of disability engagement, the Australian Catholic University's church access research activity, and the Uniting Church's recently adopted Disability Access Guidelines, provide further support and inspiration.

9. Reconciliation Action Plan

The Rev'd Canon Bruce Boase to move; The Rev'd Dr Josephine Inkpin seconding:

“That this Synod:

1. gives thanks to God for the fruits of the ACSQ Reconciliation Plan (RAP) 2016-2018, and for the ministry of all involved, especially that of Christine Ellis, RAP Co-ordinator.
2. requests the Diocesan RAP Working Group to develop a new Innovate RAP in consultation with Reconciliation Australia, with details to be agreed by Diocesan Council.
3. encourages all members of the Diocese to contribute their own input to the development of the new RAP and to share fully in the continuing journey of Reconciliation.”

10. Acknowledgement of Mr BM Lovett

Mr Doug Russell to move; tba seconding:

“That this Synod acknowledges the tremendous contribution of late (deceased) teacher Mr BM ‘Peter’ Lovett over four decades (excludes military service in WWII) of both TSS and Anglican Church Grammar School, until December 1977. To that end, recommends to the Churchie headmaster and School Council the commissioning of a bronze bust or statue in the precinct of Centenary Library or Brenan Pavilion.”

11. Refugees & Asylum Seekers

The Very Rev'd Peter Catt to move; tba seconding:

“That this Synod,

1. notes with deep concern:
 - a. the plight of asylum seekers held indefinitely on Nauru and Manus Island by the Federal Government of Australia.
 - b. that many people seeking asylum in Australia have lost access to core services and financial support due to Government changes in the Status Resolution

MOTIONS OF WHICH NOTICE HAS BEEN GIVEN

Support Services (SRSS), and that up to 12,000 people seeking asylum in Australia are at risk of losing access.

- c. that charities are already struggling to support destitute asylum seekers.
2. calls on the Federal Government to:
 - a. remove from Nauru to Australia, as a matter of urgency, all asylum-seeker children and their families.
 - b. remove to Australia all other asylum-seekers held on Nauru and Manus Island.
 - c. reverse the changes made to SRSS so that those seeking asylum are not forced into destitution.
 3. commends to members of the Diocese for attention and action:
 - a. the Kids Off Nauru Campaign www.kidsoffnauru.com and
 - b. the Dignity not Destitution Campaign <http://www.acrt.com.au/dignity-not-destitution-changes-to-support-services-for-people-seeking-asylum-srсс/> ".

Rationale

The asylum seekers currently detained by the Federal Government on Nauru have been there for over five years. The current policy is that they be detained indefinitely until an enduring solution can be found. For many it is likely that no solution will be found within the current policy framework. The cohort includes approximately 119 children. As many as 20 of the children are in detention-like conditions inside the regional processing facility. Health professionals are deeply concerned about the health of children and have described the conditions as a cruel and unsafe environment. In 2014, the Australian Human Rights Commission reported that children at this centre were deeply traumatised psychologically, and that some had been abused. Information on the effects of the changes to Status Resolution Support Services (SRSS) can be found here: <http://www.acrt.com.au/dignity-not-destitution-changes-to-support-services-for-people-seeking-asylum-srсс/>

12. Ecumenical Ministry

The Right Rev'd Doug Stevens to move; The Rev'd Helen Paget seconding:

“That this Synod encourage continued Diocesan participation in the following ecumenical ministries:

- a. Diocesan Ecumenical Affairs Committee
- b. Queensland Churches Together
- c. Ecumenical Tertiary Chaplaincy Committee
- d. Queensland Faith Communities Council”

MOTIONS OF WHICH NOTICE HAS BEEN GIVEN

13. Clergy Summer School

The Rev'd Geoff Hoyte to move; The Rev'd Helen Paget seconding:

“That this Synod:

1. affirms the role of the Clergy Summer School in maintaining collegiality and in the ongoing professional development of the clergy of Brisbane Diocese.
2. encourages the clergy to attend the January 2019 Summer School.
3. encourages Parishes to meet the financial cost for their clergy of registration at the Summer School.”

Rationale

The Clergy Summer School is a long-standing institution in the Diocese, held every year at The Southport School. It is organised by a committee elected by and from the clergy attending. Lectures cover a range of biblical and theological issues. Invited speakers are always high quality, with an international speaker every two-three years.

In 14-16 January 2019 the theme will be “New Testament on Tap”. The main speakers will be Craig Keen, (Emeritus Professor of systematic theology at Azusa Pacific University) and Fr Brendan Byrne SJ (Emeritus Professor at the University of Divinity, Melbourne).

14. Church Missionary Society – Appointment General Secretary

Mr Martin Hawkins to move; The Rev'd Michael Uptin seconding:

“That this Synod welcomes the appointment of Rev'd Mark Fairhurst as the new General Secretary of the Church Missionary Society (Queensland and Northern NSW) and prays that the Lord will continue to bless the efforts of CMS as it works to extend God's kingdom throughout the world.”

15. Civil Marriage & Blessings

The Very Rev'd Peter Catt to move; tba seconding:

“That this Synod:

1. notes that it has previously supported and encouraged the Social Responsibilities Committee in the use of talking circles to enable members of the Diocese to discuss and explore the shape and character of marriage.
2. notes that the talking circle processes demonstrated:
 - a. that members of the Diocese hold a variety of views about the character of Christian marriage.
 - b. that there is a high level of support for the church to have the capacity to celebrate marriage for and with all who seek it.
3. Therefore:
 - a. notes that there is pastoral value in providing a blessing to those whose marriages have been solemnised by a civil celebrant.

MOTIONS OF WHICH NOTICE HAS BEEN GIVEN

- b. requests the Archbishop to explore ways for those communities that wish to offer it to offer a blessing for all couples who seek a blessing of their marriage.”

16. St Francis College

The Rev'd Professor Rodney Wolff to move; The Rev'd Canon Sarah Leisemann seconding:

“That this Synod:

1. acknowledges theological education offers a valuable way to know Jesus and to deepen one's discipleship of him;
2. commits to prayer for, and encouragement of, all undertaking formal theological education, especially for those in formation for ordained ministry in this Diocese;
3. commends the Principal, lecturers, and professional staff of St Francis' Theological College for:
 - a. providing Bible-based study programs which uphold academic excellence and faithful theological integrity, and
 - b. curating a spiritual and physical environment at the Milton site which is highly conducive to faith-seeking understanding; and
4. calls on incumbents and leaders in parishes, other mission agencies, and schools to
 - a. encourage members of their respective communities to engage with learning opportunities at St Francis' College, and
 - b. visit the College to meet with the Principal and staff to discover more about learning opportunities and the potential use of the College for parish fellowship and faith formation activities.”

Rationale

There are many ways to know, love and serve Jesus. One way is through theological education by which we can speak of God and all that God is doing in our lives more confidently. St Francis' College has a distinguished history of theological education. The College delivers academically excellent degree programs (tertiary level), as well as significant additional learning programs (at a non-tertiary level). The various courses are wonderful ways to assist in one's personal discipleship journey. The Principal and lecturing staff give generously of their academic knowledge and faith experiences to educate and encourage learners to explore their understanding of God, Jesus, the Bible, the Church and more. They hope that through deeper understanding and insight comes also a deeper union with Jesus Christ and a deeper love of God and of others. St Francis' College is a beautiful, peaceful site. The Chapel and lecture rooms are steeped with prayer. All in our church should be encouraged to visit and to make full use of the various study courses there.

MOTIONS OF WHICH NOTICE HAS BEEN GIVEN

17. Statement of 'Our Mission'

The Rev'd Bronwyn Pagram to move; tba seconding:

"That this Synod:

1. commends the statement of mission on the ACSQ Diocesan website; and
2. notes the statement:
 - a. is congruent with the Anglican Communion marks of mission numbers one, two, three and five, with the fourth mark of mission being present in a truncated form, and
 - b. contains supplemental mission statements on worship and living as the Church.
3. supports the extension of the ACSQ mission statement on justice to read, "To seek to transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation". This will enable the Diocesan mission statement to both strengthen its commitment to non-violent living, peace and reconciliation, and fully incorporate the fourth mark of mission of the Anglican Communion into the Diocesan statement of mission."

Rationale

1. Statements of mission provide a valuable source of context for the Church as it seeks to live into God's mission and be true to its calling. It is recognised that there is significant commitment in ACSQ to the five marks of mission as promulgated by the Anglican Communion, with the great majority of the Anglican Communion statement incorporated in to the Diocesan statement. It appears to be an anomaly to exclude the call "to challenge violence of every kind and pursue peace and reconciliation" in the mission statement on justice, particularly given the work in the Diocese in all these areas.
2. References: <https://anglicanchurchsq.org.au/who-we-are/our-mission/>;
<http://www.anglicancommunion.org/mission/marks-of-mission.aspx>

18. Community of the Way

The Rev'd Jasmine Dow to move; Ms Wynona Newby-Clark seconding:

"That this Synod:

1. celebrates and gives thanks for the vision and implementation of an intentional Christian community for young adults (Community of The Way), at St Francis Theological College in 2019.
2. encourages the people of the Diocese to support the life of the Community through prayer, publicity, and financial giving."

MOTIONS OF WHICH NOTICE HAS BEEN GIVEN

19. Communicating & Reporting on Mission Activities

The Rev'd Gillian Moses to move; the Rev'd Sue Wilton seconding:

“That this Synod:

1. celebrates the many and diverse expressions of the mission of God through the Anglican Church Southern Queensland, which nurture relationships and faith formation within our own communities and with the communities in which we are situated;
2. encourages the development and effective use of Diocesan media platforms where Anglican faith communities can share their stories of engagement and evangelism;
3. invites the PMC and the ASC to broaden their data collection and reporting to include new ways of capturing and describing the work of faith communities towards the five marks of mission, and to share this data at future Synods.
4. asks parishes, schools and agencies to reflect on how they are participating in the mission of God outside formal worship services.”

20. Statements on ‘Climate and the Environment’

The Rev'd Bronwyn Pagram to move; tba seconding:

“That this Synod:

Recalling the 2009 adoption by this Synod of the General Synod Protection of the Environment Canon 2007 (Canon No. 11, 2007),

1. acknowledges:
 - a. that this Diocese has been slow in meeting the undertakings it made in adopting the Canon, and
 - b. that actual programs and targets have not been co-ordinated nor collated by the Diocese for reporting to General Synod;
2. thanks those individual members, parishes, schools, commissions and agencies of the diocese who are active in reducing their environmental footprint;
3. requests:
 - a. individual parishioners, every Diocesan organisation, and the Diocese as a whole, to commit to putting in the necessary time and energy to take seriously our care for the environment, including the commitments agreed to in the above-mentioned Canon,
 - b. Diocesan Council, in consultation with the Social Responsibilities Committee and Angligreen, to develop a process whereby we are able to examine our successes, our failures and ways in which we can better respond to the undertakings we made in 2009, and
 - c. requests that progress on this task be the subject of a 2019 Report to this Synod. This report would mark the tenth anniversary of the commitment made in 2009.”

MOTIONS OF WHICH NOTICE HAS BEEN GIVEN

Rationale

1. The Protection of the Environment Canon 2007 adopted by this Diocese in 2009 gives form to the Anglican Communion Mark of Mission: 'To strive to safeguard the integrity of creation and sustain and renew the life of the earth' and recognises that climate change is a most serious threat to the lives of the present and future generations. It seeks to reduce the release of greenhouse gases by this Church and its agencies, and undertakes to reduce its environmental footprint by increasing the water and energy efficiency of its current facilities and operations, and by ensuring that environmental sustainability is an essential consideration in the development of any new facilities and operations, with a view to ensuring that the Diocese minimises its contribution to the mean global surface temperature rise.
2. This Diocese has not yet set targets and General Synod 2017 was the first year it reported.
3. *References:*
https://www.anglican.org.au/data/canons/Protection_of_the_Environment_Canon_2007.pdf
<https://anglicanchurchsq.org.au/who-we-are/our-mission/>
<http://www.anglicancommunion.org/mission/marks-of-mission.aspx>

21. Australian Broadcasting Corporation

Dr Chris Gourlay to move; tba seconding:

“That this Synod respectfully requests the Archbishop to write to the Australian Broadcasting Corporation to encourage the ABC to continue to support programs with a religious element as being an important part of the national identity and cultural life of Australians of all generations and backgrounds and to make provision for those who for whatever reason are not able to use digital technology.”

Rationale

The ABC is operating in a constrained budgetary environment and needs to respond to a massive disruption of traditional media channels by digital mediums. The challenge for the ABC is to maintain services to older generations at the same time as catering for the rapid movement of content to digital. Not all Australians are able to access the internet or perhaps can't afford to do so. It is important that these Australians' religious needs continue to be catered for. The move online will continue apace and it is essential for the national broadcaster to take all Australians on a journey that includes them. Ways need to be found to help those wary or disconnected from the digital technology to become familiar with new technology to the degree that they are able. It is important the ABC ensures that its current policy of developing content for all platforms does in fact result in content that works for each type of media channel, including religious content.



CANONS

<i>Canon</i>	<i>Mover</i>
Diocesan Governance Canon Amendment (FDSC) Canon 2018	Rev'd Stewart Perry
General Synod Legislation Canon Amendment Canon 2018	The Hon Justice Debra Mullins
Professional Standards Canon Amendment Canon 2018	Ms Vaishi Rajanayagam
Tribunal Canon Amendment Canon 2018	The Hon Justice Debra Mullins



CANONS

Diocesan Governance Canon Amendment (FDSC) Canon

Anglican Church of Australia - Diocese of Brisbane

DIOCESAN GOVERNANCE CANON AMENDMENT (FDSC) CANON 2018

A Canon to amend the Diocesan Governance Canon to give effect to the amalgamation of the Diocesan Services Commission and the Financial Services Commission.

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

Short Title

1. This Canon may be cited as the “Diocesan Governance Canon Amendment (FDSC) Canon 2018”.

Amendment

2. The Diocesan Governance Canon is amended as follows:
 - (a) In section 2, delete the definitions of DSC and FSC and insert:
"FDSC" means the Finance and Diocesan Services Commission.
 - (b) Section 5(b) is amended by substituting the following:
 - (b) Finance and Diocesan Services Commission;
 - (c) In Part V, substitute sections 23 to 30 (inclusive) with sections 23 - 30 (inclusive) as set out in schedule 1;
 - (d) Part VA, comprising sections 30A to 30H (inclusive), is repealed;
 - (e) Section 70(1) is amended by substituting the following:
 - (1) A reference in any Canon, Regulation, document or resolution to the Property and Finance Board shall be read and construed as a reference to the FDSC.
 - (f) Part B to Schedule 1 is amended by deleting "Diocesan Services Commission" and inserting "Finance and Diocesan Services Commission".
 - (g) Part D to Schedule 1 is amended by deleting "Financial Services Commission" and inserting "Finance and Diocesan Services Commission".
 - (h) In each of sections 16(h), 34(h), 43(e) and 52(h), delete "DSC" and insert "FDSC".

Operation of FDSC

3. (1) Regulation I - Finance and Diocesan Services Commission made by the Archbishop-in-Council on 27 July 2017 is repealed.

- (2) Nothing in this Canon affects any action taken in reliance on Regulation I and in particular:
- (a) the Finance and Diocesan Service Commission created under Regulation I continues in existence under the provisions of the Diocesan Governance Canon as amended by this Canon;
 - (b) nothing in this Canon affects any act, resolution or decision made in exercise of its powers by the Finance and Diocesan Services Commission before the coming into force of this Canon, which acts, resolutions or decisions remain valid and in full force and effect unless and until otherwise determined by the Finance and Diocesan Services Commission or the Archbishop-in-Council;
 - (c) without limiting subsection (2)(b), nothing in this Canon affects the employment of any person who is employed by the Corporation as a result of an exercise of power by the Finance and Diocesan Services Commission.
- (3) The members of the Finance and Diocesan Services Commission appointed under Regulation I continue in office as if appointed under the Diocesan Governance Canon as amended by this Canon.
- (4) For the purposes of calculating the length of service of a member of the Finance and Diocesan Services Commission under sections 26(c) and (d) of the Diocesan Governance Canon as amended by this Canon:
- (a) the continuous length of service of the member on the FSC or the DSC up to 1 September 2017 will be taken to be service as a member of the Finance and Diocesan Services Commission; and
 - (b) the continuous length of service of the member on the Finance and Diocesan Services Commission from 1 September 2017 will be taken to be service as a member of the Finance and Diocesan Services Commission.

Schedule 1

PART V – FINANCE AND DIOCESAN SERVICES COMMISSION

Purpose

23. The purpose of the FDSC is to support the mission of the Church by providing strategic direction and policy development to, and monitoring of, administrative systems across the Diocese, managing and controlling all real property of the Corporation and ensuring the proper management of all financial, banking, investment and treasury services across the Diocese.

Objects

24. The FDSC will:
- (a) provide strategic direction, leadership and oversight in administrative support areas including:

- (i) strategic planning;
 - (ii) information management and technology;
 - (iii) human relations and industrial relations;
 - (iv) insurance services;
 - (v) communications and the media;
 - (vi) governance, risk management and legal compliance;
 - (vii) records and archives; and
 - (viii) the management of real property;
- (b) provide financial, banking, investment and treasury services to the Diocese, Commissions and agencies of the Diocese, including the following functions:
- (i) financial, management and special-purpose reporting, budgeting, accounting systems, policies and procedures;
 - (ii) banking and treasury functions, including investment strategy, liquidity and cash flow management;
 - (iii) financial governance and risk management, financial legislative, statutory and audit compliance;
 - (iv) management of such of the financial, banking and investment services dedicated to Anglican Financial Services by the FDSC.
- (c) develop policies in each of the areas set out in paragraphs (a) and (b) and make recommendations for the adoption of such policies to the Archbishop-in-Council;
- (d) undertake research and planning and consult widely in the development of strategies and policies related to the areas set out in paragraphs (a) and (b);
- (e) consult and coordinate with other Commissions and agencies within the Diocese on issues relating to each of the areas set out in paragraphs (a) and (b);
- (f) develop a Delegations Manual for the Diocese for adoption by the Archbishop-in-Council and review and recommend changes from time to time; and
- (g) perform such other roles, tasks or objects which are consistent with its purpose or which the Archbishop-in-Council may from time to time prescribe by Regulation.

Powers

25. Subject to the operation of other Canons and within the limits imposed by the Synod or Archbishop-in-Council, the FDSC may (for and on behalf of the Corporation) exercise any of the powers of the Corporation, including:
- (a) employ staff and remunerate contractors, advisors, consultants or other persons providing services to the FDSC;
 - (b) raise money including by way of applications to government or government agencies;
 - (c) purchase equipment, supplies, information, communication, travel and other services as may be required to conduct the business of the FDSC;

- (d) operate bank accounts;
- (e) enter into contracts, agreements or other arrangements with Federal, State or Local Governments, statutory authorities, companies or persons which the FDSC believes are conducive to its objects;
- (f) delegate the exercise of powers to individuals or committees (including the power to delegate in accordance with a resolution or Regulation of the Archbishop-in-Council); and
- (g) do all such things as are incidental or conducive to achieving the objects of the FDSC and the exercise of these powers.

Membership

26. (a) The members of the FDSC shall be:
- (i) the Archbishop, who shall be President of the FDSC;
 - (ii) a Chairperson, if appointed by the Archbishop;
 - (iii) up to twelve members (including at least two clergy), appointed by the Archbishop-in-Council; and
 - (iv) the Executive Director of the FDSC.
- (b) At least two-thirds of the members of the FDSC must be practising Anglicans.
- (c) After each ordinary session of the Synod, at least one third of the members appointed under paragraph (a)(iii) must retire from office. Those to retire will be those who have served longest in office. Where members have served an equal term, in the absence of agreement as to which of them shall retire, the retiring member will be determined by lot. Subject to paragraph (d), a member retiring under this paragraph (c) will be eligible for reappointment. The retirement of the member takes effect on the date of appointment of a successor under paragraph (e), unless the member is reappointed, in which case the member will be taken to have retired and been reappointed on the date of reappointment.
- (d) No member appointed under paragraph (a)(iii) is permitted to serve more than 3 years without retiring and being subject to reappointment. If such a member has served as a member of the FDSC for a period of 12 or more consecutive years, then, in addition to the provisions of paragraph (c), that member's appointment must be confirmed by the Archbishop-in-Council at its first meeting after each ordinary session of the Synod. If the Archbishop-in-Council does not resolve to confirm that appointment, then the appointment of that member ceases.
- (e) At its first meeting after each ordinary session of Synod, Archbishop-in-Council shall appoint such number of members as are required under paragraph (a)(iii) to fill the position of members retiring under paragraph (c).
- (f) The Archbishop-in-Council shall have regard to the expertise and interests of the people it appoints under paragraph (a)(iii) to ensure the business of the FDSC is dealt with expeditiously. Without limiting the appointment of any individual, the skills and qualifications appropriate for members of the FDSC include:

- (i) mission of the church;
 - (ii) administration and general management;
 - (iii) law;
 - (iv) human relations and industrial relations;
 - (v) public relations, marketing and the media
 - (vi) information technology and information management;
 - (vii) governance and compliance;
 - (viii) strategic planning and business development;
 - (ix) real estate, property development and facilities management;
 - (x) finance, accounting and economics;
 - (xi) banking;
 - (xii) auditing and risk management;
 - (xiii) investments;
 - (xiv) business development and financial management of schools or community services/aged care;
 - (xv) records and archive management.
- (h) The FDSC may invite persons to attend meetings of the FDSC on a temporary or permanent basis.

Proceedings

27. The FDSC shall determine procedures for the conduct of the business of the FDSC subject to the following:
- (a) the FDSC must meet as necessary for the proper discharge of its duties and obligations under this Canon but must meet at least four times per year;
 - (b) the President, if in attendance, may chair the meeting. Should the President not be present at the meeting or elect not to chair the meeting, the Chairperson shall chair the meeting otherwise the members shall elect one of their number to chair the meeting;
 - (c) resolutions shall be determined by a simple majority. If votes are equal the person chairing the meeting shall have an additional casting vote;
 - (d) a quorum shall be half of the members;
 - (e) the FDSC shall arrange for records to be kept of the proceedings of the FDSC; and
 - (f) the FDSC may establish such committees as it shall consider expedient or convenient for the functioning of the FDSC provided that at least one member of any committee shall be a member of the FDSC and the chair of such committee shall be appointed by the FDSC.

Reporting

28. The FDSC shall report in the form required from time to time by the Archbishop-in-Council at least twice each calendar year and provide a detailed set of management accounts to the Archbishop-in-Council quarterly.
29. The Archbishop-in-Council may at any time direct the FDSC to provide such other reports or information of any description in regard to the FDSC's objects, authorities, powers and

activities as the Archbishop-in-Council may require, and direct any member or members of the FDSC to attend a meeting of the Archbishop-in-Council.

30. The FDSC shall report in writing to each annual session of Synod in the form required from time to time by the Archbishop-in-Council. Such report will include the audited financial statements for the preceding year and a budget of expenditure and income for the following year.

**DIOCESAN GOVERNANCE CANON
AMENDMENT CANON (FDSC) 2018**

EXPLANATORY MEMORANDUM

1. This draft Canon amends the Diocesan Governance Canon to give effect to the amalgamation of the Diocesan Services Commission and the Financial Services Commission to form the Finance and Diocesan Services Commission.
2. At the 2017 Synod, a regulation was tabled under section 75 of the Diocesan Governance Canon (Regulation I – Finance and Diocesan Services Commission). The purpose of Regulation I was to give effect to a trial amalgamation of the Diocesan Services Commission and the Financial Services Commission.
3. The trial amalgamation arose from a review of governance and shared services structures in the Diocese undertaken by the Diocesan Council.
4. Key recommendations arising from that review included the re-dedication of certain management services away from a shared services structure and back to the exclusive use of the Community Services Commission (Anglicare). Anglicare is the prime user of these services and the review considered that this was necessary to assist Anglicare to address changing dynamics in the funding of community based care (including consumer directed care). Certain services continue to be centralised and provided on a “corporate services” model basis, including areas such as payroll, legal services, treasury and investment services and procurement. The review also suggested better defining the scope of management responsibilities attached to the General Manager’s Office based on the position description for that role.
5. A further recommendation was to amalgamate the DSC and FSC based on the crossover of activities between these commissions, particularly in areas such as property, and given the likely smaller scope of both FSC and DSC based services following the restructure described above. It was anticipated that the amalgamation would provide a more efficient governance and approvals framework in property and finance matters and related services.
6. Rather than amend the Canon at the 2017 session of Synod to give effect to this amalgamation on a permanent basis, Diocesan Council elected to trial the amalgamation by way of a regulation under section 74, which has a life of up to 3 years. The intention was to review the performance of the amalgamated commission over 2017/18 and make recommendations to the 2018 session of Synod regarding any Canon changes.
7. Diocesan Council has reviewed the operation of the FDSC and recommends that changes be made to the Diocesan Governance Canon to give effect to the creation of FDSC on a permanent basis.
8. The effect of the provisions of the draft Canon are as follows:
 - a. Section 1 – the short title.

- b. Section 2 – various modifications to the Canon to incorporate Regulation I into the principal Canon. Schedule 1 of the Canon sets out the key provisions dealing with the FDSC’s purpose, objects, powers, membership, proceedings and reporting. The only change to those matters in Regulation I (as tabled at the 2017 Synod) is the express inclusion of records and archives as a separate responsibility (previously covered by information management).
- c. Section 3 – deals with transitional arrangements:
 - i. Repeal of Regulation I;
 - ii. Saving any actions taken by the FDSC under the repealed Regulation I;
 - iii. Continuation of the current FDSC membership;
 - iv. Provisions ensuring length of service counts previous service on the DSC, FSC and FDSC.



CANONS

General Synod Legislation Canon Amendment Canon

GENERAL SYNOD LEGISLATION CANON AMENDMENT CANON 2018

A Canon to assent to and 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 2018".

Definition

2. In this Canon, the **Principal Canon** means the “General Synod Legislation Canon”

Assent to Canons of General Synod

3. Schedule 1 of the Principal Canon is amended by the addition of the following to the Schedule –
“No 2, 2017 Constitution (Appellate Tribunal) Amendment Canon 2017
No 6, 2017 Constitution (Jurisdiction of Special Tribunal) Amendment Canon 2017”

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 7, 2017 Offences Amendment Canon 2017
No 12, 2017 Special Tribunal (Limitation Period) Canon 2017
No 18, 2017 Holy Orders (Removal from Exercise of Ministry) Canon 2017
No 19, 2017 Canon Concerning Services Amendment Canon 2017”

**GENERAL SYNOD LEGISLATION CANON
AMENDMENT CANON 2018**

EXPLANATORY MEMORANDUM

1. The purpose of this proposed Canon is for the Synod of the Diocese of Brisbane to:
 - a. assent to two canons passed by the General Synod (GS) at the 17th session held in September 2017 which amend the Constitution of the Anglican Church of Australia (the Constitution); and
 - b. adopt four other canons passed by GS at that same session.
2. The way the Brisbane Synod assents to and 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 assented to and those GS Canons which the Brisbane Synod has adopted.
3. The Brisbane Synod cannot amend or alter any of the GS canons. It can only decide to assent to or adopt, or not to assent to or adopt, each GS canon. The way in which a member can move to reject any of the GS canons would be to move an amendment to the proposed Canon to delete the reference to the relevant GS canon.
4. Copies of each of the GS canons and the explanatory memorandum for each GS canon are attached to this Explanatory Memorandum.

Constitution Changes

5. Under section 67(1)(c) of the Constitution, a canon to alter the Constitution must receive the assent of three-quarters of the dioceses in Australia, including all the metropolitan dioceses (Brisbane, Sydney, Melbourne, Adelaide and Perth), to come into effect.
6. The two canons proposed to be assented to are:

No 2, 2017 Constitution (Appellate Tribunal) Amendment Canon 2017

Section 57 of the Constitution governs the composition and membership of the Appellate Tribunal which exercises the various jurisdictions conferred by the Constitution.

This canon will amend the Constitution to allow the GS by canon to make a canon to provide for a means to fill a vacancy on the Appellate Tribunal for a particular appeal, question or matter caused by a member of the tribunal being unable to participate in hearing that appeal, question or matter. It will also allow for a member of the Tribunal whose office is about to be vacated (e.g. by expiry of their term), but who is participating in the hearing of an appeal, question or matter, to continue as a member to complete that appeal, question or matter.

No 6, 2017 Constitution (Jurisdiction of Special Tribunal) Amendment Canon 2017

Section 56(6) of the Constitution confers jurisdiction on the Special Tribunal to hear and determine charges against any current member of the House of Bishops (i.e. an Archbishop or Bishop of a Diocese) and any current bishop assistant to the Primate in his capacity as Primate (assistant to the Primate).

At its 17th session, the GS, as part of its response to child protection matters, amended the Offences Canon 1962 to create offences relating to child protection matters that can apply to a former member of the House of Bishops or former assistant to the Primate, but committed while a member of the House of Bishops or assistant to the Primate.

This second Constitutional canon amends section 56(6) to extend the jurisdiction of the Special Tribunal to any former member of the House of Bishops or assistant to the Primate in respect of such offences. This will allow the Special Tribunal to hear a charge against a former Archbishop or Bishop of a Diocese alleged to have been committed while they were in office.

7. The explanatory memoranda for these two GS canons that are proposed for assent at this Brisbane Synod set out the effect of the canons in greater detail.
8. The assent to these GS canons is achieved by clause 3 of the proposed Canon which adds the names of each of the Constitutional Canons to schedule 1 of the General Synod Legislation Canon, which is the schedule that sets out the canons of the GS which alter the Constitution which have been adopted by this Diocese.

Other General Synod Canons

9. The four canons proposed to be adopted are:

No 7, 2017 Offences Amendment Canon 2017

The Offences Amendment Canon 2017 is the canon passed by the GS that is complementary to the Constitution (Jurisdiction of Special Tribunal) Amendment Canon 2017 (discussed above). It creates offences relating to child protection matters that can apply to a former member of the House of Bishops or former assistant to the Primate, but committed while a member of the House of Bishops or assistant to the Primate.

No 12, 2017 Special Tribunal (Limitation Period) Canon 2017

The purpose of this GS canon is to remove the 12 months limitation period for an offence of wilful violation of the Constitution or applicable canons by a Bishop.

No 18, 2017 Holy Orders (Removal from Exercise of Ministry) Canon 2017

As a result of a report by the Doctrine Commission into the nature and scope of what is referred to as deposition from Holy Orders, the GS repealed the Holy Orders

Relinquishment and Deposition Canon 2004 and replaced it with the Holy Orders (Removal from Exercise of Ministry) Canon 2017.

Many of the provisions of the 2004 Canon are preserved in the 2017 Canon. A significant reform achieved in the 2017 Canon is to allow both voluntary relinquishment and disciplinary removal to be from some, rather than all, of the orders of Bishop, Priest and Deacon (but in descending order only).

No 19, 2017 Canon Concerning Services Canon Amendment Canon 2017

The purpose of this GS canon is to allow authorisation of additional forms of service for use by Anglican ministers in Australia. To be used in a parish, a form must satisfy five criteria:

- a. it has been recommended by the Liturgy Commission;
 - b. the Doctrine Commission has concurred in that recommendation;
 - c. it has been approved by a decision of at least two-thirds of the Diocesan bishops;
 - d. it has been approved by a majority of Metropolitans;
 - e. it has been approved for use within that parish's diocese by its diocesan council.
10. The explanatory memoranda that relate to these four GS canons that are proposed for adoption at this Brisbane synod set out the effect of the canons in greater detail.
 11. The adoption of the GS canons is achieved by clause 4 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.

CONSTITUTION (APPELLATE TRIBUNAL) AMENDMENT CANON 2017

Canon 2, 2017

The General Synod prescribes as follows.

Title

1. This Canon is the Constitution (Appellate Tribunal) Amendment Canon 2017.

Continuing to hear part-heard matters

2. After s 57(1) of the Constitution, insert:

"(1A) Despite s 57(1), the General Synod may by canon provide for -

- (a) a member of the tribunal whose office is to be vacated, but who is participating in the disposition of an appeal, question or matter made or referred to the tribunal where that appeal, questions or matter will not be disposed of before the date on which the member's office is to be vacated, continuing as a member of the tribunal for the purposes only of participating in and concluding that appeal, question or matter even though the office of that member will for all other purposes be vacated on that date;
- (b) the appointment of a qualified person to take the place of a member who is unable to participate in the disposition of an appeal, question or matter (whether because that member's office is vacant, or the member is disqualified or for some other reason) for the purposes only of participating in the disposition of that appeal, question or matter; and
- (c) a person referred to in paragraph (b) who is participating in the disposition of an appeal, question or matter made or referred to the tribunal continuing to participate in the disposition of that appeal, question or matter until it is concluded.

(1B) A person participating in the disposition of an appeal, question or matter by virtue of a canon of the General Synod made under sub-section (1A) is not a member of the tribunal for the purposes of the first sentence in sub-section (1)."

Removal of right of co-option

3. In section 57(2) of the Constitution the words "and his place shall be filled for the purpose of the appeal by the other members co-opting a person qualified for the office" are repealed.

Repeal of Canon No 3 of 2010

4. Canon No. 3 of 2010 (Constitution Amendment (Appellate Tribunal Part Heard Matters) Canon 2010) is repealed.

BILL 03

A BILL FOR THE CONSTITUTION (APPELLATE TRIBUNAL) AMENDMENT CANON 2017

EXPLANATORY MEMORANDUM

General Background

1. This Bill complements the proposed changes to the Appellate Tribunal Canon in a cognate Bill.
2. It amends the Constitution to allow explicitly for General Synod to do by canon what it is proposed it do in that other canon; that is, it provides clear Constitutional authority for it to make the proposed canon.
3. In addition, the Constitution at present provides, "No Party to an appeal shall be a member of the tribunal for the purpose of the appeal and his place shall be filled for the purpose of the appeal by the other members co-opting a person qualified for the office." It is proposed to remove all the words after "purpose of the appeal", for two reasons: (1) the same subject matter will now be covered by the reserve list proposal, and (2) in any case it is now considered undesirable that the members of the tribunal should themselves select people to replace members unable to sit.

Status of Bill and Canon

4. By s 67(1)(c) of the Constitution, this bill shall be a canon duly made if passed by a vote of a majority of the members of each house, but the canon does not come into effect unless and until at least three quarters of the diocesan synods of this Church, including all of the metropolitan sees, have assented to it by ordinance and all such assents be in force at the same time.

Notes on Clauses

- Clause 1 provides the title of the canon.
- Clause 2 sets out the additional matters in respect of which the General Synod may legislate in relation to the Appellate Tribunal. These are:
1. members of the Appellate Tribunal completing part heard matters even once they have gone out of office;
 2. the appointment of reserves;
 3. reserves completing part heard matters even though they have ceased to be reserves.
- The amendment also makes it clear that members of the reserve list are not members of the tribunal for the purposes of the Constitution.

- Clause 3 amends s 57(2) of the Constitution so that, while it will continue to be the case that a party to an appeal cannot remain as a member of the tribunal for the purpose of that appeal, there is no provision for the place of such a member to be filled by the other members of the tribunal co-opting someone.
- Clause 4 repeals Canon 3 of 2010, which covered some of the same matters and which has not been adopted by all Metropolitan dioceses and therefore has not come into effect.

CONSTITUTION (JURISDICTION OF SPECIAL TRIBUNAL) AMENDMENT CANON 2017

Canon 6, 2017

The General Synod prescribes as follows:

Title

1. This canon is the Constitution (Jurisdiction of Special Tribunal) Amendment Canon 2017.

Extending the jurisdiction of the Special Tribunal to former members of the House of Bishops and bishops assistant to the Primate

2. Insert at the end of subsection (6) of section 56 of the Constitution:
“; and
(c) any former member of the House of Bishops and any former bishop assistant to the Primate in the Primate’s capacity as Primate of such offences as may be specified by canon in respect of conduct while a member of the House of Bishops or assistant to the Primate.”

BILL 21

A BILL FOR THE CONSTITUTION (JURISDICTION OF SPECIAL TRIBUNAL) AMENDMENT CANON 2017

EXPLANATORY MEMORANDUM

General Background

1. This bill should be read with the proposed amendment to the Offences Canon 1962 to insert a new section 2A that lists the offences that can apply to a former member of the House of Bishops or bishop assistant to the Primate in the Primate's capacity as Primate (assistant to the Primate) and be dealt with by the Special Tribunal.
2. This bill amends the Constitution to confer jurisdiction on the Special Tribunal for offences that may be specified by canon in respect of the conduct of a former member of the House of Bishops or assistant to the Primate, while a member of the House of Bishops or assistant to the Primate.
3. Section 67(1)(c) of the Constitution applies to this Bill which must be passed by a vote of a majority of the members of each House and the canon will not come into effect unless and until at least three-quarters of the diocesan synods, including all the metropolitan sees, have assented to the canon by ordinance and all such assents are in force at the same time.

Notes on Clauses

- Clause 1 contains the title of the canon.
- Clause 2 inserts a new paragraph (c) in section 56(6) of the Constitution that will give the Special Tribunal jurisdiction in respect of a former member of the House of Bishops or assistant to the Primate for offences that are proposed to be specified in the Offences Canon 1962 and apply to the conduct of the bishop while a member of the House of Bishops or assistant to the Primate.

OFFENCES AMENDMENT CANON 2017

Canon 7, 2017

The General Synod prescribes as follows:

Title

1. This canon is the Offences Amendment Canon 2017.

Interpretation

2. In this canon principal canon means the Offences Canon 1962.

Additional offences

3. (1) Insert at the conclusion of section 1 of the principal canon:
 - “7. Child abuse.
 8. Failure without reasonable excuse to comply with the laws of the Commonwealth or a State or Territory requiring the reporting of child abuse to the police or other authority.”
- (2) Insert at the conclusion of section 2 of the principal canon:
 - “7. Child abuse.
 8. Failure without reasonable excuse to comply with the laws of the Commonwealth or a State or Territory requiring the reporting of child abuse to the police or other authority.
 9. Failure to comply with a direction of the Episcopal Standards Board established under the Episcopal Standards Canon 2007 or the Episcopal Standards (Child Protection) Canon 2017 or any other Board established under an ordinance of a provincial synod or diocesan synod for dealing with the fitness of a bishop to hold office or to be or remain in Holy Orders.”

Special Tribunal’s jurisdiction in respect of current bishops

4. Insert “paragraphs (a) and (b) of” before “section 56(6)” where it occurs second in section 2 of the principal canon.

Special Tribunal's jurisdiction in respect of former bishops

5. Insert after section 2 of the principal canon:

“2A. The Special Tribunal may hear and determine charges against any person referred to in paragraph (c) of section 56(6) of the Constitution made in respect of the following offences committed while a member of the House of Bishops or assistant to the Primate:

1. Wilful violation of the constitution or of the canons made thereunder or of the ordinances of provincial synod or of the bishop's diocesan synod relating to child abuse.
2. Child abuse.
3. Failure without reasonable excuse to comply with the laws of the Commonwealth or a State or Territory requiring the reporting of child abuse to the police or other authority.
4. Conduct relating to child abuse (whenever the child abuse occurred),
 - (a) which would be disgraceful if committed by a member of the clergy, and
 - (b) which at the time the charge is preferred is productive, or if known publicly would be productive, of scandal or evil report.

2B. In this canon, unless the context otherwise requires, **child abuse** has the same meaning as in the National Register Canon 2007.”

Application of offences inserted by the Offences Amendment Canon 2017

6. Insert after section 3 of the principal canon:

“4. The offences added to this canon by the Offences Amendment Canon 2017 apply to conduct committed after the date the Offences Amendment Canon 2017 was passed by the General Synod.”

Order and good government

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

BILL 22

A BILL FOR THE OFFENCES AMENDMENT CANON 2017

EXPLANATORY MEMORANDUM

General Background

1. The primary purpose of this bill is to insert section 2A after section 2 of the Offences Canon 1962 (the principal canon) that will list the offences that can apply to a former member of the House of Bishops or former bishop assistant to the Primate in the Primate's capacity as the Primate (assistant to the Primate) and be dealt with by the Special Tribunal, when the jurisdiction of the Special Tribunal is expanded to deal with charges against such former bishops confined to conduct in relation to child protection matters that was committed while a member of the House of Bishops or assistant to the Primate.
2. Corresponding amendments to both sections 1 and 2 of the principal canon are also proposed which will insert new offences of child abuse (as defined in the National Register Canon 2007) and the wilful or reckless failure to comply with the laws of the Commonwealth or a State or Territory requiring the reporting of child abuse to the police or other authority. In addition, it is proposed to add an additional offence to section 2 that in the case of a bishop who is a member of the House of Bishops or an assistant to the Primate covers failure to comply with the direction of the Episcopal Standards Board or a like Board established under an ordinance of a provincial synod or diocesan synod dealing with the fitness of the bishop for office.
3. On the basis this bill affects the discipline of the church (as defined in section 74(9)(a) of the Constitution), the procedure for a special bill set out in section 28 of the Constitution must be followed, unless the synod by votes of at least three-fourths of the members present in each house decides that it need not proceed as a special bill. Even if the Synod votes that the bill not proceed as a special bill, section 30(a) of the Constitution applies. Any canon affecting the discipline of the church is deemed pursuant to section 30(a) to affect the order and good government of the church within a diocese and will not come into force in any diocese unless and until the diocese by ordinance adopts the canon. As there will be some delay before the canon takes effect in a diocese, it is proposed the new offences apply to conduct committed after the date this canon is passed by the Synod. It will therefore only have retrospective effect to that date.

Notes on Clauses

- Clause 1 contains the title of the canon.
- Clause 2 provides the principal canon is the Offences Canon 1962.
- Clause 3 inserts two new offences in the list of offences in section 1 of the principal canon and three new offences in the list of offences in section 2 of the principal canon. The amendment to section 1 will enable a charge of either child abuse or wilful or reckless failure to comply with the law of the Commonwealth or a State or Territory requiring the reporting of child abuse to the police or other authority to be brought in a diocesan tribunal or a provincial tribunal against a member of the clergy resident in the diocese. The amendment to section 2 will enable like charges to be brought in the Special Tribunal against any current member of the House of Bishops or assistant to the Primate, but in addition inserts an additional charge for failure to comply with the direction of the Episcopal Standards Board established under an ordinance or provincial synod or diocesan synod for dealing with the fitness of a bishop to hold office or to be or remain in Holy Orders.
- Clause 4 inserts the reference to paragraphs (a) and (b) before section 56(6) where it occurs for the second time in section 2 of the principal canon to clarify that section 2 of the principal canon applies to any current member of the House of Bishops or assistant to the Primate. This amendment is essential if the Constitution (Jurisdiction of Special Tribunal) Amendment Canon 2017 is passed.
- Clause 5 inserts sections 2A and 2B after section 2 of the principal canon. Section 2A provides for the jurisdiction of the Special Tribunal in respect of any former member of the House of Bishops or assistant to the Primate in respect of the offences listed in the section that relate to child protection and are limited to offences committed while a member of the House of Bishops or assistant to the Primate. Section 2B provides that in the principal canon, unless the context otherwise requires, **child abuse** has the same meaning as in the National Register Canon 2007.
- Clause 6 inserts a new section 4 in the principal canon that provides that the offences added to the principal canon by this canon apply to conduct committed after the date this canon was passed.
- Clause 7 states the provisions of the canon affect the order and good government of the church within a diocese and do not come into force in a diocese unless and until the diocese by ordinance adopts the canon.

SPECIAL TRIBUNAL (LIMITATION PERIOD) CANON 2017

Canon 12, 2017

The General Synod prescribes as follows:

Title

1. This canon is the Special Tribunal Amendment Canon 2017.

Interpretation

2. In this canon, the **principal canon** is the Special Tribunal Canon 2007.

Amendment of First Schedule

3. Delete paragraph 4 of the First Schedule to the principal canon.

BILL 05

A BILL FOR THE SPECIAL TRIBUNAL (LIMITATION PERIOD) CANON 2017

EXPLANATORY MEMORANDUM

General Background

1. Under section 13(1) of the Special Tribunal Canon 2007 the Episcopal Standards Commission (ESC) is permitted to take action only in respect of a complaint alleging an offence mentioned in the First Schedule where the complaint relates to conduct or an omission alleged to have occurred not more than 12 months prior to the date on which the complaint is received by the ESC.
2. The structure of the First Schedule is awkward. It sets out offences in paragraphs 1, 2 and 3 that are subject to the limitation period of 12 months. They are offences of the type that are commonly listed in the canons dealing with discipline of bishops or clergy: any breach of faith, ritual or ceremonial; drunkenness; wilful failure to pay just debts.
3. Paragraph 4 of the First Schedule sets out as a category of offence that is subject to the limitation period of 12 months as “Wilful Violation of the Constitution or of the Canons made thereunder or of the Ordinances of Provincial Synod or Diocesan Synod”, but then excludes from the operation of that limitation period of 12 months the offences that are listed in subparagraphs (a) and (b) of paragraph 4:

“(a) wilful commission of an offence mentioned in item 1, 4 or 6 of section 2 of the *Offences Canon 1962*; and
(b) any other breach of discipline not mentioned in items 1, 2 and 3 of the Schedule.”
4. The ESC proposed to Standing Committee that item 5 of section 2 of the *Offences Canon 1962* should also be exempt from the limitation period of 12 months. Rather than carve out more exceptions to paragraph 4 of the First Schedule which would leave paragraph 4 with little work to do, it is proposed to delete paragraph 4 of the First Schedule to the Special Tribunal Canon 2007.
5. This will have the effect that the only offences that will be the subject of the limitation period of 12 months will be those that are set out in paragraphs 1, 2 and 3 of the First Schedule.
6. On the basis this bill deals with or concerns the discipline of the church, the procedure of a special bill must be followed, unless Synod by votes of at least three-fourths of the members present in each house decides that it need not proceed as a special bill. Pursuant to section 30(a) of the Constitution any canon affecting the discipline of the church is deemed to affect the order and good government of the church within a

diocese, and will not come into force in any diocese unless and until the diocese by ordinance adopts the canon.

Notes on Clauses

- Clause 1 contains the title of the canon.
- Clause 2 provides that the principal canon is the Special Tribunal Canon 2007.
- Clause 3 deletes paragraph 4 of the First Schedule to the principal canon which has the effect of making the offences listed in paragraphs 1, 2 and 3 of the First Schedule a the only offences that are subject to the limitation period set out in section 13(1) of the principal canon.

HOLY ORDERS (REMOVAL FROM EXERCISE OF MINISTRY) CANON 2017

Canon 18

The General Synod prescribes as follows:

Title

- 1 This Canon is the Holy Orders (Removal from Exercise of Ministry) Canon 2017.

Interpretation

- 2 (1) In this Canon –

“deposition” means (without derogating from or altering the effect of section 11 of this Canon) removal of the right to the exercise of ministry in all of the Holy Orders to which a person is ordained, and **“depose”** has a similar meaning;

"national register" means a National Register established pursuant to a Canon of General Synod for a purpose which includes the recording of determinations of a tribunal or the recommendations or determinations of a professional standards body;

"person in Holy Orders" means a person who, in accordance with the Canons of the General Synod or the law of this Church applying at the relevant time has been –

- (a) ordained to the order of bishop, priest or deacon by bishops, or a bishop, of this Church, or by bishops, or a bishop, of a Church in communion with this Church; or
- (b) received into an order of ministry of this Church by a bishop of this Church in accordance with the Holy Orders (Reception and Ministry) Canon 2004;

"professional standards body" means a body established by a Canon of General Synod or the ordinance of a diocese relating to professional standards or episcopal standards that has under that Canon or that ordinance the power to recommend or determine that a person in Holy Orders be deposed;

"relevant bishop" means –

- (a) in relation to a priest or deacon who is licensed, the Diocesan bishop of the diocese in which he or she is licensed or the Primate, or the

Metropolitan of the Province in which that diocese is situated, authorised by that bishop to act in that behalf;

- (b) in relation to a priest or deacon who is not licensed, the Diocesan bishop of the diocese in which he or she resides or the Primate, or the Metropolitan of the Province in which that diocese is situated, authorized by that bishop to act in that behalf;
- (c) in relation to a person who is a bishop, the bishop other than that person who is –
 - (i) the Metropolitan of the Province in which that person is a Diocesan bishop, is licensed by a Diocesan bishop or (if neither a Diocesan bishop nor licensed) resides; or
 - (ii) where that person –
 - A. is the Diocesan bishop of; or
 - B. is licensed by the Diocesan bishop of; or
 - C. resides in –
 - an extra-provincial diocese, the Primate; or
 - (iii) where the person is a Metropolitan, the Primate; or
 - (iv) where the person is the Primate, the most senior Metropolitan by date of consecration;

“relinquishment” means (without derogating from or altering the effect of section 11 of this Canon) voluntary cessation of the right to the exercise of ministry in one or more of the orders of ministry to which a person is ordained, and **“relinquish”** has a similar meaning;

"tribunal" means a tribunal established in accordance with the provisions of Chapter IX of the Constitution and includes a body established by canon or by an ordinance of a diocese.

- (2) For the purposes of this Canon, a person who, during any vacancy in the office of, or during the incapacity of, a Diocesan bishop or during that bishop's absence from the diocese for a period exceeding thirty days has been appointed by or under the constitution of that diocese to administer the affairs of the diocese, is to be taken to be the Diocesan bishop of that diocese.
- (3) In this Canon a reference to an **"order of ministry"** is a reference to the Holy Order of bishop, the Holy Order of priest or the Holy Order of deacon.

Relinquishment of Holy Orders

- 3 (1) A person in Holy Orders –
- (a) if a bishop, may relinquish the order of bishop, or the orders of bishop and priest, or the orders of bishop, priest and deacon; or
 - (b) if a priest but not a bishop, may relinquish the order of priest, or the orders of priest and deacon; or
 - (c) if a deacon but not a bishop or priest, may relinquish the order of deacon –
- by–
- (d) resigning all clerical licences and appointments held by that person as a person in the order or orders to be relinquished; and
 - (e) executing an instrument of relinquishment in or to the effect of the form in Schedule 1 endorsed with the consent, if given, of both –
 - (i) the bishop of the diocese in which the person last held a clerical licence or appointment, if that is a diocese other than the diocese in which the person resides; and
 - (ii) the relevant bishop.
- (2) Before giving consent under sub-section (1)(e)(ii), the relevant bishop must be satisfied that the person is not currently the subject of any information, complaint or charge in this Church (including in any diocese) concerning his or her conduct or fitness to hold office.

Liturgical context

- 4 The relinquishment under section 3 may, with the consent of the person, be set in a liturgical context by the bishop.

Prohibition from functioning after sentence of a tribunal

- 5 (1) A sentence of prohibition from functioning –
- (a) in relation to a bishop may concern only functioning –
 - (i) as a bishop, or
 - (ii) as a bishop and priest; or
 - (iii) as a bishop, priest and deacon;
 - (b) in relation to a priest, may concern only functioning as a priest or as a priest and deacon;

- (c) may be limited or not limited by reference to place, office, role or function, time or circumstance;
 - (d) subject to sub-section (2), may be permanent, indefinite or for a period of time, and may be permanent, indefinite or for a period of time in different respects in relation to different functions or different limitations.
- (2) A sentence of prohibition from functioning may not be permanent in respect of all the orders of ministry to which a person has been ordained.

Note: The proper sentence for a person who is to be prohibited permanently from all orders of ministry is deposition.

- (3) A relevant bishop gives effect to a sentence of prohibition by a tribunal or a recommendation or determination of prohibition by a professional standards body by executing an instrument of prohibition in or to the effect of Schedule 2.

Deposition

- 6 The deposition of a person by a bishop pursuant to the sentence of a tribunal or following the recommendation or determination of a professional standards body shall be effected by the execution by the relevant bishop of an instrument of deposition in or to the effect of the form in Schedule 3.

Registration

- 7 (1) In this section-
- "instrument" means-
- (a) an instrument of relinquishment in accordance with section 3; or
 - (b) an instrument of deposition or prohibition from functioning executed pursuant to sections 5 or 6.
- (2) Upon executing an instrument, the relevant bishop must forthwith-
- (a) cause the instrument to be registered in the register of that bishop;
 - (b) deliver a copy of the instrument to the bishop of the diocese in or for which the person who is the subject of the instrument was ordained; and
 - (c) cause a copy of the instrument to be registered in the national register.

Giving notice of an instrument

- 8 (1) A bishop who executes an instrument under section 7 must give notice of that instrument and of the effect of that instrument in the form of Schedule 4 to the Primate, the General Secretary and such other persons as the bishop considers necessary.
- (2) The bishop may include in or with the notice under subsection (1) a statement of any circumstances relevant to the relinquishment, prohibition or deposition.
- (3) The General Secretary must as soon as reasonably practicable make available to the public the information contained in a notice executed under sub-section (1).

Effect of prohibition from functioning

- 9 (1) A prohibition from functioning has effect according to its terms.
- (2) Where a person is prohibited from functioning in an order of ministry, that person –
- (a) must not act in contravention of or inconsistently with that prohibition by –
 - (i) officiating or acting in any manner that is reserved to that order of ministry; or
 - (ii) accepting or holding any office in this Church capable of being held only by a person in that order of ministry;
 - (b) ceases to have any right, privilege or advantage attached to that order of ministry; and
 - (c) must not hold himself or herself out as being in that order of ministry.

Effect of relinquishment of fewer than all Holy Orders

- 10 A person who has relinquished one or more but not all orders of ministry in respect of any order of ministry relinquished –
- (a) may not officiate or act in any manner that is reserved for that order or those orders;

- (b) may not accept or hold any office in this Church capable of being held only by a person in that order or those orders;
- (c) ceases to have any right, privilege or advantage attached to that order or those orders; and
- (d) must not hold himself or herself out as being in that order or those orders.

Effect of relinquishment of all Holy Orders and of deposition

11 A person who has relinquished all Holy Orders or who has been deposed in accordance with this or another Canon or following the sentence of a tribunal or the recommendation or determination of a professional standards body –

- (a) may not:
 - (i) officiate or act in any manner as a bishop, priest or deacon of this Church; or
 - (ii) accept or hold any office in this Church capable of being held only by a person in Holy Orders;
- (b) ceases to have any right, privilege or advantage attached to the order of bishop, priest or deacon;
- (c) must not hold himself or herself out to be a member of the clergy;
- (d) may not hold an office in a diocese which may be held by a lay person without the consent of the bishop of the diocese; and
- (e) shall be considered to be a lay person for the purposes of all laws, canons, rules, ordinances and regulations of the Church except for any provision enacted under Chapter IX of the Constitution.

Revocation

- 12 (1) A person who has relinquished one or more orders of ministry in accordance with this Canon may petition the Metropolitan of the Province in which he or she resides or, if the person resides in an extraprovincial diocese, the Primate, to issue a certificate of revocation of the instrument of relinquishment.
- (2) The petition must include a statement of –
- (a) the circumstances and reasons in and for which the petitioner executed the instrument of relinquishment;

- (b) the nature of the work or employment upon or in which the petitioner has been engaged, and the place or places in which the petitioner has resided since executing the instrument of relinquishment; and
 - (c) the circumstances in which and the reasons for which the revocation is sought.
- (3) The Metropolitan or the Primate, as the case requires, must confer with the bishop of the diocese in which the petitioner last held a clerical licence or appointment and the bishop of the diocese in which the person resides and may make such other enquiries as seem appropriate.
- (4) The Metropolitan or the Primate, as the case requires, may by writing under seal certify that, for all purposes, the instrument of relinquishment ceases to have any force or effect.
- (5) A certificate under sub-section (4) must be registered in –
- (a) the register of the bishop of the diocese in which the instrument of relinquishment or the instrument of deposition was registered;
 - (b) the register of the Primate; and
 - (c) the national register –
- and a copy of the certificate must be delivered to the bishop of the diocese in or for which the petitioner was ordained.

Effect of revocation

- 13 The provisions of sections 10 and 11 do not apply to a person whose relinquishment has been revoked in accordance with this Canon.

Offences under this Canon

- 14 (1) It is an offence for a person who has relinquished an order of ministry to hold out that the person continues to exercise that order, except for the purposes of any provision enacted under Chapter IX of the Constitution.
- (2) It is an offence for a person who has been deposed to act contrary to section 11(c), except for the purposes of any provision enacted under Chapter IX of the Constitution.

Canon 76 of the Canons of 1603 to have no effect

- 15 The Canon numbered 76 of the Canons of 1603, insofar as it may have any force, shall have no operation or effect in a diocese of this Church which adopts this canon.

Repeal and consequential amendment

- 16(1) The Holy Orders Relinquishment and Deposition Canon 2004 is repealed.
- (2) In—
- (a) section 17(3) of the Episcopal Standards Canon 2007; and
 - (b) section 23(3) of the Special Tribunal Canon 2007—
- for "Holy Orders, Relinquishment and Deposition Canon 2004" substitute "Holy Orders (Removal from Exercise of Ministry) Canon 2017".

Coming into force by adoption

- 17 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.

SCHEDULES

SCHEDULE 1

VOLUNTARY RELINQUISHMENT OF ONE OR MORE ORDERS OF MINISTRY

KNOW ALL PERSONS BY THESE PRESENTS THAT I, _____, a person in Holy Orders in the Anglican Church of Australia (particulars of which are set out in the Schedule)

DECLARE that I have resigned the clerical licences and appointments and positions held by me as (*bishop, priest or deacon*) and **RELINQUISH** all rights and privileges as attached to the order/s of (*bishop, priest or deacon*) set out in the Schedule to this instrument in accordance with the Constitution and Canons of the Anglican Church of Australia and **FURTHER DECLARE** that I shall at all times from the date of this instrument conduct myself accordingly.

SCHEDULE

PARTICULARS OF HOLY ORDERS SUBJECT TO THIS DECLARATION

FULL NAME AND ADDRESS

	ORDAINING BISHOP(S)	PLACE	DATE
ORDINATION AS DEACON
ORDINATION AS PRIEST
CONSECRATION AS BISHOP

DATED:
EXECUTED BY
in the presence of:
(Bishop or Archdeacon or legal practitioner)

CONSENT OF BISHOP OF DIOCESE IN WHICH DECLARANT LAST HELD A CLERICAL LICENCE OR APPOINTMENT

I, _____ by Divine Providence Bishop (Archbishop) of _____ consent to the above relinquishment.

DATED:
EXECUTED BY:
in the presence of:

CONSENT OF BISHOP OF DIOCESE IN WHICH DECLARANT RESIDES:

I, _____ by Divine Providence Bishop (Archbishop) of _____ declare that I am the relevant bishop for the purposes of the Holy Orders (Removal from Exercise of Ministry) Canon 2017 and consent to the above relinquishment.

DATED:
EXECUTED BY:
in the presence of:

SCHEDULE 2

PROHIBITION FROM FUNCTIONING FOLLOWING THE SENTENCE OF A TRIBUNAL

I, _____ by Divine Providence Bishop (or Archbishop) of _____

To _____

GREETINGS

I declare that I am the relevant bishop for the purposes of the Holy Orders (Removal from Exercise of Ministry) Canon 2017 and I by these presents **prohibit you from functioning in the exercise of Holy Orders** in the Anglican Church of Australia (as set out in the Schedule) in accordance with the Constitution and Canons of the Anglican Church of Australia following the sentence of a duly constituted tribunal.

SCHEDULE

PARTICULARS OF HOLY ORDERS SUBJECT TO PROHIBITION

FULL NAME AND ADDRESS

	ORDAINING BISHOP(S)	PLACE	DATE
ORDINATION AS DEACON
ORDINATION AS PRIEST
CONSECRATION AS BISHOP

PARTICULARS OF PROHIBITION FROM FUNCTIONING

.....

DATED

SEALED



SCHEDULE 3

DEPOSITION

I, _____ by Divine Providence Bishop (or Archbishop) of _____

To _____

GREETINGS

I declare that I am the relevant bishop for the purposes of the Holy Orders (Removal from Exercise of Ministry) Canon 2017 and by these presents **depose you** in accordance with the Constitution and Canons of the Anglican Church of Australia following the sentence of a duly constituted tribunal *or* following the recommendation or determination of a professional standards body [delete as applicable] from the Holy Orders set out in the Schedule.

SCHEDULE

PARTICULARS OF HOLY ORDERS

FULL NAME AND ADDRESS

	ORDAINING BISHOP(S)	PLACE	DATE
ORDINATION AS DEACON
ORDINATION AS PRIEST
CONSECRATION AS BISHOP

DATED

SEALED



SCHEDULE 4

**NOTICE OF AN INSTRUMENT UNDER THE HOLY ORDERS (REMOVAL FROM
THE EXERCISE OF MINISTRY) CANON 2017**

I, _____ by Divine Providence Bishop (or Archbishop) of

GIVE NOTICE of the instrument dated that concerns [*name*] and
that is now attached being

- * an instrument of relinquishment
- * a prohibition from functioning pursuant to the sentence of a tribunal
- * an instrument of deposition.

**delete as applicable*

STATEMENT AS TO CIRCUMSTANCES

ATTACHMENT

DATED

BILL 09

A BILL FOR THE HOLY ORDERS (REMOVAL FROM EXERCISE OF MINISTRY) CANON 2017

EXPLANATORY MEMORANDUM

General Background

1. The Doctrine Commission in a report to the Standing Committee of General Synod (attached) considered the nature and scope of what is referred to as deposition from Holy Orders.
2. As a result of that report it became clear that the Holy Orders Relinquishment and Deposition Canon 2004 needed to be reconsidered and rewritten. Three areas in particular needed to be addressed clearly and consistently.
 - a. The limit of what any process can achieve is to remove a cleric from the *exercise of Holy Orders*.
 - b. Deposition in English canon law (and therefore as used in our Constitution) can be only from the exercise of *all* orders; however, the Constitution also refers to prohibition from functioning, and that sentence can include prohibition from functioning in some only orders of ministry.
 - c. Allowing both voluntary relinquishment and disciplinary removal to be from only some of the offices of Bishop, Priest and Deacon (although only in descending order, as it were).
3. The new bill is based on the 2004 Canon, and substantially preserves many of its provisions. A comparison of the Bill and existing Canon is attached. The Standing Committee decided that consideration of this proposal by the General Synod would be facilitated by having it presented in the form of a new Canon rather than as an amending Bill.
4. The option of voluntary deposition in the present (2004) Canon has been removed, as there appears to be no circumstances in which it differs from voluntary relinquishment.

Status of this bill and canon

5. This canon concerns the discipline of the church and is therefore a special bill for the purposes of section 28 of the Constitution. Unless the General Synod otherwise determines, it will therefore become a provisional canon. By section 30 of the Constitution, the canon once made will not come into force in any diocese unless and until the diocese by ordinance adopts it.

Notes on individual clauses

Clause 1 contains the title of the Canon.

Clause 2 defines the words and expressions used in the Canon.

“deposition” is defined to refer to the removal of the right to exercise Holy Orders, and to refer to all of those orders.

"national register" has the same meaning as in the present Canon.

"person in Holy Orders" now means not only a person ordained in this church, but also a person received into an order of ministry of this church.

"relevant bishop" for a priest or deacon means the Diocesan bishop of the diocese in which the clerk is licensed, and, for a priest or deacon who is unlicensed, the Diocesan bishop of the diocese in which they reside. In the case of a person who is a bishop, the relevant bishop is the Metropolitan of the Province in which the bishop is a Diocesan bishop or resides, with special provision made for bishops in extraprovincial dioceses and for Metropolitans and the Primate.

“relinquishment” means the voluntary cessation of the exercise of one or more of the orders of ministry.

"tribunal" has the same meaning as in the present Canon, being a tribunal established under Chapter IX of the Constitution or by diocesan legislation.

Further provisions extend the meaning of Diocesan bishop to include the administrator of a Diocese *pro tempore*; and define **"order of ministry"** to be a reference to the Holy Order of bishop, of priest or of deacon.

Clause 3 provides that a bishop may relinquish the order of bishop, or the order of bishop and priest, or the orders of bishop, priest and deacon; a priest may relinquish the order of priest, or the orders of priest and deacon; and a deacon may relinquish the order of deacon. This is done by executing an instrument to that effect that is endorsed with the consent of the bishop of the last diocese in which the person held a license (if that is not the diocese in which she or he now resides) and with the consent of the relevant bishop. That consent cannot be given if the person is currently the subject of a disciplinary investigation or charge.

Clause 4 allows for relinquishment to take place in a liturgical context.

Clause 5 sets out the options available for the sentence of prohibition from functioning. This is the first time a Canon of General Synod has sought to do this.

The options allow for infinite mixing and matching, covering some or all orders of ministry, conditions, limited or unlimited periods of time, and different roles, places and circumstances. For example, a prohibition

could be from the exercise of any order of ministry permanently in Diocese X, from the exercise of the order of bishop in any Diocese, and from the exercise of the order of priest as the incumbent or priest in charge of a parish for the next five years.

Sub-clause (2) makes it clear that a permanent prohibition on the exercise of all orders of ministry must be by deposition.

Sub-clause (3) provides that effect is given to such a sentence by an instrument in the form of Schedule 2.

- Clause 6 provides that deposition following the sentence of a tribunal is effected by the form in Schedule 3.
- Clause 7 provides that any of the instruments made under this Canon must be registered in the registry of the relevant bishop and of the diocese(s) in or for which the person was ordained, and registered in the national register.
- Clause 8 provides that the bishop executing an instrument must also give notice of it, and of the reasons for it, to such persons as the bishop considers necessary.
- Clause 9 provides that a prohibition from functioning has effect according to what is in it, and reinforces that by providing that the person prohibited must not act inconsistently with the prohibition.
- Clause 10 provides that a person who has relinquished the exercise of some orders of ministry must not act inconsistently with the terms of that relinquishment.
- Clause 11 provides that a person who has relinquished or been deposed from the exercise of all orders of ministry must not act or present himself or herself as in any way as a person in Holy Orders.
- Clause 12 provides for a process by which a person who has relinquished the exercise or some or all orders of ministry may seek to have that relinquishment revoked.
- Clause 13 provides that clauses 10 and 11 to not apply to a person whose relinquishment of orders has been revoked.
- Clause 14 creates offences where a person who has relinquished an order of ministry holds out that the person continues to exercise that order, or where a person who has been deposed hold himself or herself out to be a member of the clergy.
- Clause 15 provides that Canon 76 of the Canons of 1603 has no effect. Although it is arguable that this is unnecessary given that the 2004 Canon has already provided to that effect, it is considered helpful to carry that provision forward into the current Canon.
- Clause 16 repeals the 2004 Canon.
- Clause 17 states that the Canon affects the order and good government of this Church within a diocese and does not come into force in a diocese unless and until the diocese adopts this canon by ordinance of the synod of the diocese
- Schedule 1 contains the instruments relevant to the relinquishment of the exercise of one or more orders of ministry

- Schedule 2 contains the instruments necessary following the sentence of a tribunal that include prohibition from functioning
- Schedule 3 contains the instruments relevant to deposition.
- Schedule 4 contains the forms of notice consequence on relinquishment, prohibition from functioning or deposition.



The Doctrine Commission of the Anglican Church of Australia

Deposition from Holy Orders – February 2017

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

ATTACHMENT TO BILL 09

4. Within the Western churches, there is a long tradition that emphasises the permanence or “indelibility” of Orders. This was given classic expression by Thomas Aquinas, who spoke of Holy Orders as one of three catholic sacraments that made “an indelible mark” on the soul of the recipient.¹ Despite some debate at the time, the Thomistic view became the standard in the Roman Catholic Church. The Council of Florence in 1439 affirmed the indelibility and unrepeatability of these three “character-conferring” sacraments and the seventh session of the Council of Trent in 1547 anathematised those who did not hold to this position.² So while the Roman Catholic Church speaks of deposition and “laicisation”, it is clear that this involves cessation of the rights and obligations of the ordained, while the indelible character of ordination is retained (this is evidenced by an exceptional provision for a laicised priest to give absolution to someone in the danger of death). The other important aspect of the Thomistic approach to Orders is that because each Order is part of one “sacrament” of Orders, there is an intrinsic unity between them.

5. The nature of Eastern Orthodoxy, as a communion of autocephalous churches, means some qualification may be needed in speaking of a single “Orthodox” position on doctrinal matters. It is clear, however, that within Orthodox churches the distinctive status resulting from ordination is intended to last permanently, although this is not couched in the language of the “indelibility” of Orders as in parts of the Western tradition. An Orthodox cleric, however, may be the subject of deposition because of serious sin that creates a permanent canonical hindrance to performing his sacred function. In such a case, even though there may be repentance, the priest cannot be restored to clerical status. On the other hand, there are some offences for which the penalty of deposition is foreseen, but which are not necessarily an obstacle to canonical restoration.³

6. A number of other denominations see ordination as a life-long calling. The Uniting Church of Australia (UCA), for instance, describes ordination as a changed relationship with the

¹ *Summa Theologiae* III, 63, 5.

² Excerpts from these councils in *The Christian Faith in the Doctrinal Documents of the Catholic Church*, eds. Josef Neuner, S.J. and Jacques Dupuis, S.J. 6th edition (New York: Alba House, 1996), 520-23.

³ “Ordination”, Joint Committee of Orthodox and Catholic Bishops, Boston 1988. Retrieved 13 Feb 2017 from <http://www.assemblyofbishops.org/ministries/dialogue/orthodox-catholic-bishops/1988ordination>

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Church “normally for life”,⁴ and the Presbyterian Church in Australia maintains that a person, once ordained, remains so for life, unless removed through disciplinary processes.⁵ In the instance of withdrawal of recognition (UCA) or removal from office in these churches, there does not seem to be an assumption of a residual character of ordination in the person so removed.

7. In Anglicanism, the nature of the ordination vows in various rites, with their shared heritage in the *Book of Common Prayer*, would support the affirmation that ordination is normally for life. The lack of any provision for re-ordination would seem to confirm this conclusion. However, there are Anglicans within some traditions who would want to go further than this and, for them, the language of the “indelibility” of Orders would find comfortable acceptance. An alternate position is represented within a 2001 report to the General Synod of the Anglican Church of Australia which noted that, for some Anglicans, “ordination (which is not a sacrament) is very different from baptism (which is), and there is no necessary or essential reason to regard the former as ‘for life’”.⁶
8. Some Churches within the Anglican Communion have formally articulated an understanding of the enduring character of Orders. Canon C 1.2 of the Church of England, for instance, states:

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

At the same time, it must be noted the Church of England has in recent times chosen not to use the terminology of “deposition” in regard to the removal of clergy from ministry. The *Clergy Discipline Measure 2003*⁷ provides for a range of sanctions up to life-long prohibition

⁴ “Docbyte: Ordination”, National Working Group on Doctrine, Uniting Church of Australia, 2009. Retrieved 13 Feb 2017 from <https://assembly.uca.org.au/doctrine/item/856-docbytes>.

⁵ “How the Presbyterian Church Functions”, Presbyterian Church of Australia. Retrieved 13 Feb 2017 from <http://www.presbyterian.org.au/index.php/functions>

⁶ “The Three-Fold Ordained Ministry in the life and Mission of this Church – An Interim Report to the General Synod”, 2001. Retrieved 13 Feb 2017 from http://www.anglican.org.au/community/working-groups/defunct/documents/ordained_ministry_wg_interim_report_july_2001.doc

⁷ Found at <http://www.legislation.gov.uk/ukcm/2003/3/section/40>.

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(which is arguably equivalent to deposition, given the affirmation of Canon C 1.2 and probably reflecting concern in the Church of England about the lack of a right of appeal after deposition should further information come to light that might lead to an acquittal in a secular court).

9. The Episcopal Church uses the terminology of deposition, but makes it clear that the person is “removed from the Ministry of this Church and from the obligations attendant thereto, and ... is deprived of the right to exercise in The Episcopal Church the gifts and spiritual authority conferred in Ordination.”⁸ In this understanding deposition does not remove the intrinsic character of Orders but does remove the opportunity and responsibilities of exercising those ministerial gifts within the life of that Church. Ordination is thus assumed to be for life.⁹

THE ANGLICAN CHURCH IN AUSTRALIA

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

Effect of relinquishment or deposition¹⁰

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

(a) may not:

- i. officiate or act in any manner as a bishop, priest or deacon of this Church; or

⁸ The Episcopal Church Canon IV.16(B).4. found at http://www.episcopalarchives.org/sites/default/files/publications/2015_CandC.pdf

⁹ In the Canadian Church, the position is less clear. In a glossary of terms, deposition is described as being from the “office and character conferred by ordination”, while the Discipline Canon of that Church refers to deposition as only from the *exercise* of ordained ministry. The fact that following deposition there can be a process of appeal would suggest that some character of Orders is retained. (Anglican Church of Canada, Handbook of the General Synod, available at <http://www.anglican.ca/about/handbook/>).

¹⁰ This definition is (largely) reflected in s.72 of the model Professional Standards Ordinance.

- ii. accept or hold any office in this Church capable of being held only by a person in Holy Orders;
- (b) ceases to have any right, privilege or advantage attached to the office of bishop, priest or deacon;
- (c) shall not hold himself or herself out to be a member of the clergy;
- (d) may not hold an office in a diocese which may be held by a lay person without the consent of the bishop of the diocese.
- (e) shall be considered to be a lay person for the purposes of all laws, canons, rules, ordinances and regulations of the Church except for any provision enacted under Chapter IX of the Constitution.¹¹

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

12. The 2004 Canon does not make provision for “relinquishment/deposition by degrees”. Furthermore, any contemplated changes to the Canon need to be consistent with the limits imposed by the Constitution, which stipulates that deposition resulting from a sentence of a tribunal is “from Orders” (i.e., every Order, not some Orders). According to Section 60(1)

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

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

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

- ***Deposition*** is the permanent taking away of the right to perform the duties of every office for which Holy Orders is required,

¹¹ The phrase “considered to be a lay person” does not necessarily imply that the clerical character remains after relinquishment/deposition. This clause is a merely a “deeming provision” that ensures that former clergy could still be subject to disciplinary proceedings under Chapter IX of the constitution. The jurisdiction of a diocesan tribunal is limited “to a person licensed by the bishop of the diocese, or any other person in holy orders resident in the diocese” (s.54(2)). A deposed clergyperson no longer holding a bishop’s licence might otherwise be outside the jurisdiction of a tribunal.

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- **Deprivation** is the permanent taking away of the right to perform the acts and functions of a particular office or appointment held by an ordained or lay minister,
- **Suspension** is the temporary taking away of the right to perform acts and functions of the Ministry, or of a particular clerical or lay office or appointment.
- **Inhibition** disqualifies a person from exercising certain ministerial functions.
- **Admonition**, or monition, is a formal written warning, order, or injunction.
- The least severe censure is **rebuke**.¹²

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

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

THEOLOGICAL THEMES

14. Ordained ministry is a particular expression of the priesthood of Christ manifest in the priesthood of all believers. “There is one priesthood in the Church, the priesthood of Christ”, and all “Christian priesthood is directly related to Christ’s priesthood.”¹³ Similarly, through the Holy Spirit, all Christians participate in Christ’s priesthood, as “the whole Church is taken into the movement of Christ’s self-offering and his eternal praise of the Father.”¹⁴ In and by ordination, the Church recognises that some members from within the priesthood of all believers are called by Christ and empowered by his Spirit to exercise their priestly calling by serving a Christian community as messengers, shepherds and stewards of the Lord.

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

¹² Norman Doe, *Canon Law in the Anglican Communion*. Oxford, OUP: 1998, pp.88-89.

acknowledgement that ordained ministry is above all the call and gift of God:

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

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

17. The Church's role in deposition from / relinquishment of the exercise of Holy Orders parallels its role in ordination. Through a process of examination that ends with a public act, the Church makes a discernment about a person's fitness to exercise an office, and accordingly may withdraw its recognition and authorisation. In the case of relinquishment, a variation of the same threefold process occurs.¹⁷ The hesitancy in some parts of the Church

¹³ *The Church of the Triune God*, (the Cyprus agreed statement from the International Anglican-Orthodox Theological Commission), Section VI, para 1

¹⁴ *The Church of the Triune God*, Section VI, para 11.

¹⁵ The Ordinal consistently places the ministry of the ordained into the context of the whole People of God, so statements about the nature of ordained ministry are usually best heard in relationship to statements about all baptised believers.

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

¹⁷ The elements of discernment, recognition and authorisation are not as public in the relinquishment of or deposition from Holy Orders, but are still present. Deposition involves a formal disciplinary process of examination (i.e., discernment) which may result in the formal and public removal of both recognition and authority. Relinquishment involves a private discernment, in that the Bishop is required to consider the application for relinquishment and to give consent. The bishop must give public notice of relinquishment in the manner prescribed by section 7(2) of the Holy Orders, Relinquishment and Deposition Canon 2004.

to presume that it has the power to remove in entirety what God has given recognises the limits to the Church's role in ordination. Given that the Church should not exceed its own nature, it can deal only with the expression of ministry in its midst, through discernment, recognition and authorisation or withdrawal of the same.

18. The hesitancy, which is prepared to remove a minister from exercising the ministry of the ordained but which is unwilling to claim to remove the inner character of the Order, also reflects an appropriate modesty about the nature of the Church. Even in its holy calling, the knowing of the Church is, as Paul puts it, a knowing "in part" (1 Cor 13:12). What the Articles point out about General Councils is true of churches: they can err. Even in an area as important as clergy discipline, poor or inadequately informed decisions can occur and weakness of human process can produce failings.

19. The affirmation of the ministerial call to ordination as a call for life can be seen to be expressive of important themes: that ministry above all comes as the call and gift of God; and that it involves not just the activity of an individual, but that person's very being. The hesitancy noted above recognises that the Church, waiting its final fulfilment, is incomplete, contingent and susceptible to making inadequately formed and erroneous decisions.

20. These are important theological themes to be affirmed in the context of Holy Orders. But they must also be placed alongside the great and grave responsibilities of those Orders:

Remember that you will be called to give account before Jesus Christ; if it should come about that the Church or any of its members, is hurt or hindered as a result of your negligence, you know the greatness of the fault and the judgement that will follow.¹⁸

¹⁸ APBA p. 794.

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

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

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

CONCLUSION

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

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25. Providing for deposition, prohibition from functioning, and relinquishment in this way would allow for the effective removal of the exercise of an Order of ministry, while allowing continued participation in other Orders.¹⁹ The overall unity and inter-connectedness of Holy Orders, in terms of their essential character would be retained, while the recognition and authorisation of a particular Order could be removed or prohibited for life.

¹⁹ There is a sequential aspect to this, of course. Priestly/presbyteral ministry presumes ordination to the diaconate, just as episcopal ministry presumes ordination the Order of priests. Removal of Diaconal Orders from a priest would not be contemplated any more than removal of Priestly Orders from a bishop.

CANON CONCERNING SERVICES AMENDMENT CANON 2017

Canon 19, 2017

The General Synod prescribes as follows:

Title

1. This canon is the Canon Concerning Services Amendment Canon 2017.

Interpretation

2. In this canon principal canon means the Canon Concerning Services 1992.

Additional Forms of Service Authorised

3. In the principal canon—
 - (a) in section 4(1)(b) for "part." substitute "part;"; and
 - (b) after paragraph 4(1)(b) insert:
 - "(c) for use within a diocese, any other form that has been -
 - (i) approved for use, on the recommendation of the Liturgy Commission with the concurrence of the Doctrine Commission, by a decision of at least two-thirds of the diocesan bishops including all of the Metropolitans; and
 - (ii) approved for use within the diocese by the diocesan council of that diocese."

Canon affects the ritual, ceremonial or discipline of this Church

4. The provisions of this canon affect the ritual, ceremonial or discipline of this Church.

BILL 11

A BILL FOR THE CANON CONCERNING SERVICES AMENDMENT CANON 2017

EXPLANATORY MEMORANDUM

General Background

1. The Canon Concerning Services 1992 includes provisions relating to the forms of service authorised for use within the Anglican Church of Australia.
2. Section 4(2) of that canon provides that every minister must use only the authorised forms of service, except so far as the minister may exercise the discretion allowed by section 5. (Section 5 in turn provides for a limited range of variations which are either not of substantial importance for particular occasions for which no provision is made in the authorised forms of service.)
3. Section 4(1) provides for two forms only of authorised service, those in the Book of Common Prayer, and those authorised, as regards a parish, pursuant to the Constitution or a canon of the General Synod in force in that parish's diocese.
4. The church, through the leadership and insight of the Liturgy Commission, will continue to develop fresh language, metaphors and forms for services used in public worship, and some diocese and ministers will want to use them. It is improbable that these will be published in the form of a new prayer book, and even if a new prayer book were being considered (which it is not) there is a category of liturgical resource that falls between what needs to be authorised by canon and what is covered by section 5 of the Canon Concerning Services.
5. The amendment is directed to materials in that space. The ambition is to find a mechanism that retains the principle of church authority over liturgy and the authentication of properly considered and high quality materials, while at the same time allowing for such materials to be disseminated and used within the church without the need for a canon of General Synod in every case.
6. The proposed amendments require five forms of approval before any form of service can be used in reliance on this section of the canon: recommendation by the Liturgy Commission, concurrence in that recommendation by the Doctrine Commission, approval by two-thirds of diocesan bishops (including a majority of Metropolitans), and approval for use within any diocese by the diocesan council of that diocese.

Status of this Bill and Canon

7. As this bill affects ritual and ceremonial, it will be a special bill for the purposes of section 28 of the Constitution unless three-quarters of the members of each House otherwise determine. In addition, it is deemed by paragraph (a) of s 30 of the Constitution to affect the order and good government of the Church and therefore not to come into force in a diocese unless and until that diocese by ordinance adopts it.

Notes on Clauses

- Clause 1 provides for the short title of the canon.
- Clause 2 provides that the term "principal canon" means the Canon Concerning Services 1992.
- Clause 3 amends clause 4 of the Canon Concerning Services 1992 by authorising additional forms of service for use by Anglican ministers in Australia. To be used in a parish, a form must satisfy five criteria:
- a. it has been recommended by the Liturgy Commission;
 - b. the Doctrine Commission has concurred in that recommendation;
 - c. it has been approved by a decision of at least two-thirds of the Diocesan bishops;
 - d. it has been approved by a majority of Metropolitans;
 - e. it has been approved for use within that parish's diocese by its diocesan council.
- It is noted that the first, second and fifth criteria recognize lay as well as clerical involvement in the approval process.
- Clause 4 provides that the canon affects the ritual, ceremonial or discipline of this Church.



CANONS

Professional Standards Canon Amendment Canon

PROFESSIONAL STANDARDS CANON AMENDMENT CANON 2018

A Canon to amend the Professional Standards 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 "Professional Standards Canon Amendment Canon 2018".

Definition

2. In this Canon, the **Principal Canon** means the “Professional Standards Canon”

Composition of PSB

3. Omit sections 39(b) and (c) of the Principal Canon and replace them with –
“(b) up to eight members of the clergy of at least seven years standing; and
(c) up to eight lay persons who may or may not be members of the Church and who have skills or qualifications appropriate for members of the Board.

A Board can be constituted under section 42 notwithstanding a vacancy or vacancies in the membership of the panel provided there are sufficient members to constitute a Board under section 42(2).”

4. Omit section 42(2) of the Principal Canon and replace it with –
“(2) For the purpose of any reference to the Board, the Board shall consist of –
(a) the presiding member who shall be the President, the Deputy President or another member of the panel who is eligible for appointment as a lay member of the Appellate Tribunal; and
(b) an equal number not exceeding two of clerical and lay members of the panel.”

Other amendments

5. The Principal Canon is amended as follows –
 - (a) In section 49(5), after “tribunal” in both places, insert “or commission of enquiry”.
 - (b) In section 50, add -
“The Board may, for the purpose of any particular reference, appoint a person to act as a counsel assisting the Board to carry out any advocacy or advisory role that the Board may determine.”
 - (c) In section 70, add -
“Unless otherwise ordered by the presiding member and subject to any conditions the presiding member may order, the determination and recommendation provided to the relevant Church Authority and the respondent will be accompanied by a copy of any written reasons produced under section 51.”

PROFESSIONAL STANDARDS CANON AMENDMENT CANON 2018**EXPLANATORY MEMORANDUM**

1. This proposed Canon amends the Professional Standards Canon to the following effects:
 - a. Section 3 - Increase the size of the panel from which a Professional Standards Board can be appointed. The President has requested an expanded panel so that there are sufficient members to form a Board when there are multiple referrals and to cover absences and unavailability.
 - b. Section 3 - Clarify that a Board can be appointed notwithstanding vacancies on the panel. A technical clarification.
 - c. Section 4 - Permit a legally qualified member of the panel to preside over a Board, in addition to the President and Deputy President. At present, either the President or Deputy President have to sit on each Board. When there are multiple referrals, this can cause delays when it is not been possible for them to deal with multiple matters at the same time.

The proposal is that another member of the panel with similar legal qualifications be permitted to preside, i.e. qualified to be a lay member of the Appellate Tribunal (a judge of a superior court or practising barrister or solicitor of at least 10 years standing).

- d. Section 5(a) – Allows the Board to inform itself from the record, or adopt the findings of, a commission of enquiry in addition to its current ability to do so in respect of the records or findings of a court or tribunal. An example would be to inform itself from the records or findings of the Royal Commission into Institutional Responses to Child Sexual Abuse.
- e. Section 5(b) - Allow the Board to appoint a counsel assisting to aid the Board in any hearing and be asked to advocate (e.g. on behalf of the Professional Standards Committee) or advise the Board. The Board may benefit from advocacy in relation to matters before it from the perspective of the PSC or to advise the Board on legal issues in a hearing. This is a role that is like that of a counsel assisting in a royal commission. In an appropriate case, this would relieve the Board members from having to take this role themselves and potentially be open to claims of bias.
- f. Section 5(c) - Requires that a copy of the reasons for a determination are provided to the Archbishop as the relevant Church Authority and to the respondent, unless the presiding member determines otherwise and subject to any conditions the presiding member may order. The Principal Canon is not clear on whether reasons must be provided to the Church Authority or the respondent, even though they are required under section 51 (except in some circumstances).

The proposed change allows the presiding member to restrict access to reasons. This allows the presiding member to take into account circumstances of particular sensitivity or risk such as to the safety of a complainant or respondent, defamation issues or an ongoing enquiry by civil authorities, such as police.

2. The Professional Standards Canon is based on the model canon recommended by General Synod. The proponents do not consider that the changes suggested in the draft amending canon will put the Diocese out of step with the national approach to professional standards in any material particular.



CANONS

Tribunal Canon Amendment Canon

TRIBUNAL CANON AMENDMENT CANON 2018

A Canon to amend the Tribunal Canon to incorporate changes to the Constitution of the Anglican Church of Australia.

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

Short Title

1. This Canon may be cited as the "Tribunal Canon Amendment Canon 2018".

Composition of Tribunal

2. Omit sections 20(1) to (4) of the Tribunal Canon and replace them with –
 - 20 (1) A Diocesan Tribunal shall be constituted for the trial of an Accused so long as it consists of the following members –
 - (a) the President,
 - (b) not less than two of the clerical members of the Panel of Triers, and
 - (c) not less than two of the lay members of the Panel of Triers.
 - (2) The President shall be appointed by the Archbishop.
 - (3) The President must be a person qualified to be a lay member of the Appellate Tribunal in accordance with the provisions of section 57(1) of the Constitution of the Anglican Church of Australia.
 - (4) The President shall preside over the trial. If the President is not present then the Archbishop may appoint another person qualified under the requirements of section 20(3) as the President for the trial.
3. Add a new section 20(7) –
 - (7) The Archbishop is ineligible to be a member of the Panel of Triers or a Diocesan Tribunal. A person who is a member of the Panel of Triers or a Diocesan Tribunal shall cease to hold that office on becoming the Archbishop.

Consequential amendments

4. The Tribunal Canon is amended as follows –
 - (a) in section 26, delete the word "Deputy".
 - (b) in section 27:
 - (i) in paragraph (b), delete "President" and insert "Tribunal";
 - (ii) in paragraph (c), delete "by the President".
 - (c) in section 31:
 - (i) delete the second sentence;
 - (ii) in the third sentence, delete the words "other" and "Deputy".

(d) omit section 32 and replace it with –

32. The President shall forthwith give the Archbishop notice in writing of the decision and the recommendation (if any) of the Tribunal.

When Canon comes into force

5. This Canon will have no force or effect until the date on which General Synod Canon No. 4 of 2014, *Constitution Amendment (Membership of the Diocesan Tribunal) Canon 2014* comes into force in the Diocese.

1. This proposed Canon amends the Tribunal Canon to incorporate amendments to the Constitution of the Anglican Church of Australia passed by General Synod that affect who may be appointed as President of a diocesan tribunal.
2. In 2014, the General Synod passed the *Constitution Amendment (Membership of the Diocesan Tribunal) Canon 2014*. The Brisbane Synod assented to this Canon in 2015. The effect of this Canon was to amend the national Constitution to:
 - Remove the provision that the bishop of a diocese is the President of its tribunal;
 - Require the bishop to appoint a legally qualified person as the President of a diocesan tribunal;
 - Make a diocesan bishop ineligible to serve on a diocesan tribunal.
3. The General Synod recognised the potential conflicts of a diocesan bishop having several roles in the process of bringing and determining a charge under the tribunal process. This included being the instigator of a charge, the presiding member of the tribunal and the decision maker receiving the decision and recommendation of the tribunal as to sentence.
4. Further, the Tribunal Canon in Brisbane diocese provides that the Archbishop may only appoint the Chancellor or Deputy Chancellor or some other legally qualified person as Deputy President of the Tribunal. The Chancellor or Deputy Chancellor, as advisors on Church law to the Archbishop, may also have a conflict in this role.
5. The proposed amendments are to the following effect:

Section 2 – deleting the requirement that the Archbishop be President and the role of Deputy President. The Canon would require the President to be a person who is qualified to be a lay member of the Appellate Tribunal (qualified to be a lay representative of General Synod and a judge of a superior court or practising barrister or solicitor of at least 10 years standing).

Section 3 – making the Archbishop ineligible to be a member of the Panel of Triers or a Tribunal.

Section 4 – consequential amendments. Note that the Canon proposes that the determination of applicable principles of Doctrine in a trial be a matter for the whole Tribunal to determine rather than just the President (previously the Archbishop) – see amendment to section 27.
6. The *Constitution Amendment (Membership of the Diocesan Tribunal) Canon 2014* is not yet in force as one further metropolitan diocese must assent to it before it comes into force under the national Constitution. Section 5 therefore provides that the proposed Canon amending the Tribunal Canon has no force or effect until the *Constitution Amendment (Membership of the Diocesan Tribunal) Canon 2014* comes into force.



REPORTS & EXTRA DOCUMENTATION

ACSQ Snapshot of Parish Growth and Decline

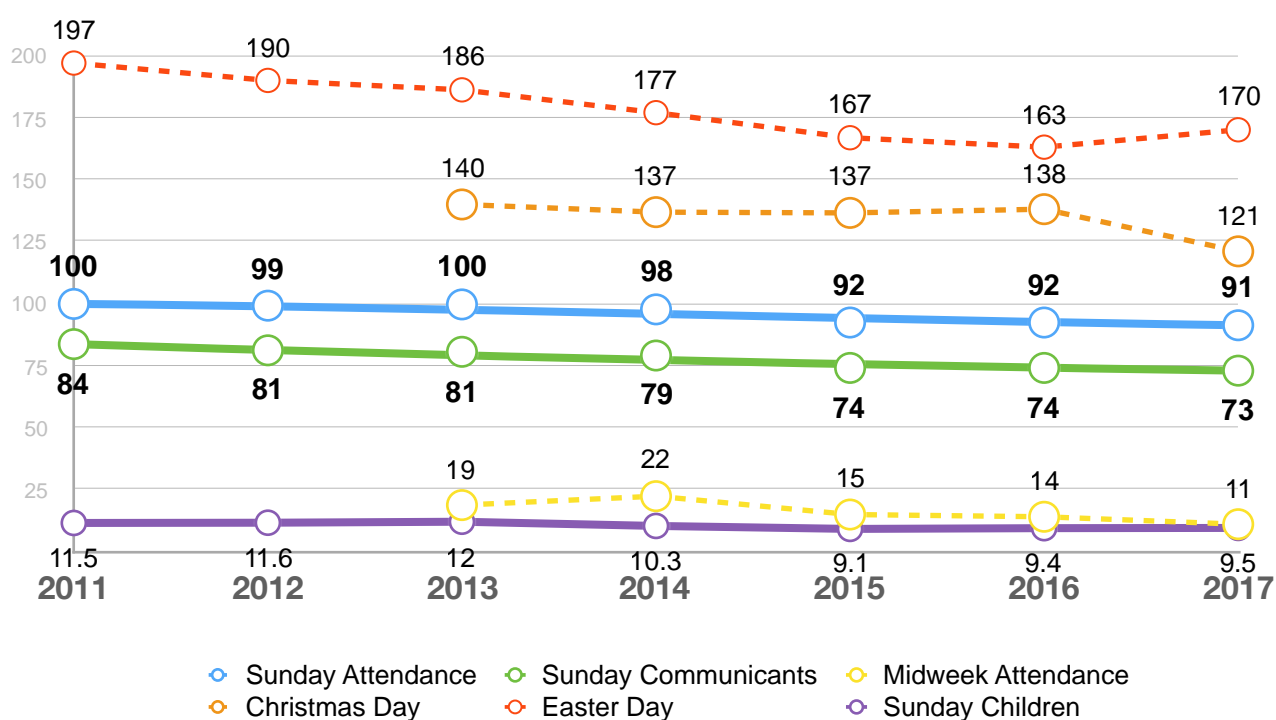
A brief summary of key data from the 2017 Annual Return is provided below. Whilst there was a small decline in Average Sunday Attendance (ASA) between 2016 and 2017, it is evident that there remains a significant decline over a longer period. It is also evident overall that our parishes reflect an ageing profile that is distinct from that of the broader population demographics. Whilst there is decline across the Diocese, it is also evident that there is consistent and considerable growth in some places to be celebrated. Further findings will be reported at Synod 2018.

SUNDAY SERVICES

Average Sunday Attendance and Communicants slightly decreased in 2017 (see below). There is an average of 9 attendees and 11 communicants less per parish (on average each Sunday) than in 2011. Also of note:

- **Average Easter Day Attendance** shows a small increase compared to 2016, however still reflects an approximately straight-line decline over the six-year period from 2011 to 2017. Good Friday has consistently declined.
- **Average Christmas Day Attendance** whilst previously stable, showed a sharp decline in 2017. Given Christmas Eve was a Sunday, this may have affected Christmas attendance patterns.
- **Midweek Attendance** has shown a consistent decline over a five-year period (noting an increase in 2014, largely due to a very large average midweek attendance at the Cathedral for that year). Median rates for midweek attendance indicate a consistent decline, with a sharper drop in 2017.
- **Regular Saturday Services** (which are included in ASA) were held by 36 parishes (27%). The total number of Saturday congregations has remained steady over the past three years.
- **A total of 4.6% of ASA was from ethnic congregations** (there are 11 in 9 parishes).
- **Thirteen new people (adults and children) join a parish per year on average.** This number has remained steady over the past three years.

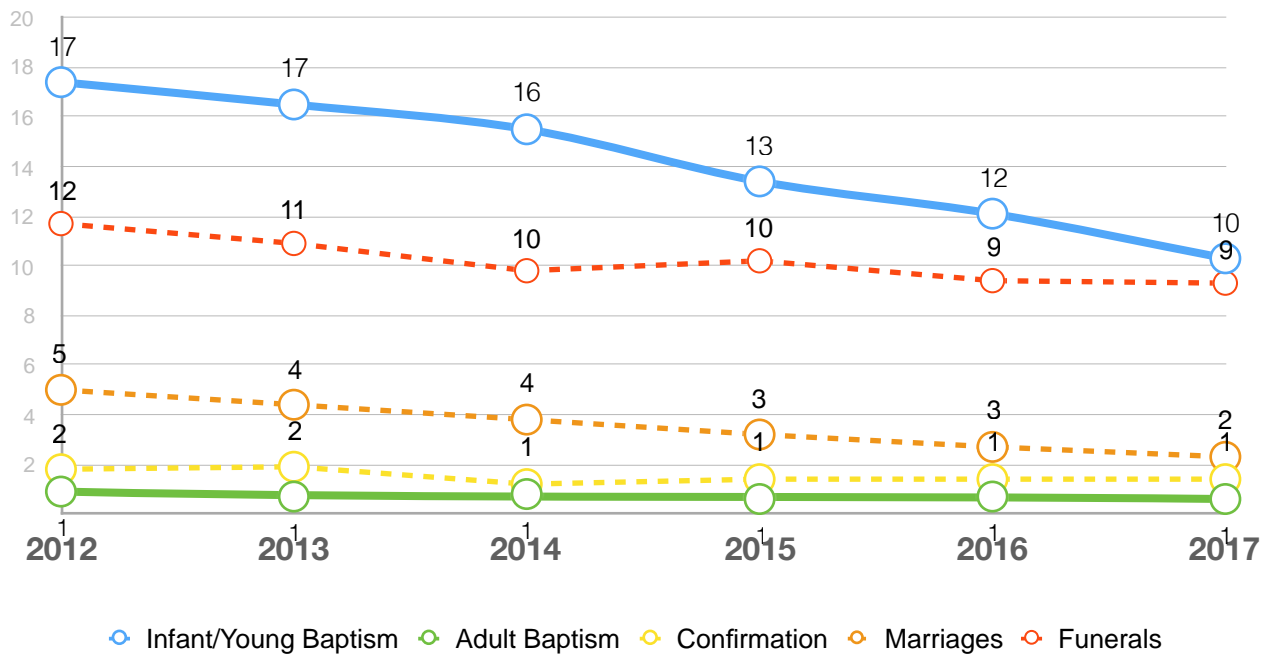
FIGURE 1: AVERAGE PARISH ATTENDANCE (WEEKLY SUNDAY, CHRISTMAS, EASTER)



PASTORAL SERVICES

There is a continuing decline in the average number of infant/young baptisms per parish (-14.9%). There is also decline in Funerals and Marriages. Whilst there was also a decline in Adult Baptisms, these figures are so small, any trends should be considered with caution (with less than one adult baptism on average per parish in 2017).

FIGURE 2. PASTORAL SERVICES TRENDS

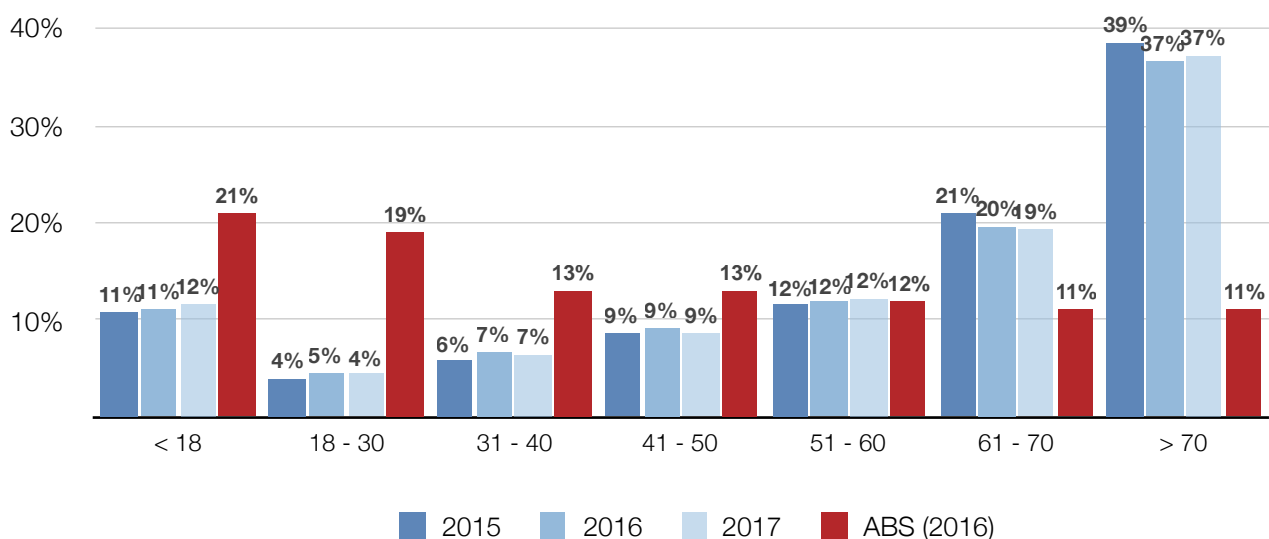


AGE DISTRIBUTION (APPROXIMATE)

The approximate age distribution¹ of parishes continues to be skewed towards an older demographic.

Accordingly, on average, more than half of a parish is over the age of 60 years. In 2017, the estimated age profile was very similar to previous years. **The demographic with the smallest proportional representation continues to be 18-30 years.** Overall, it can be observed that the ACSQ age profile is skewed (approximately) in the opposite direction of the average ABS profile of parishes.

FIGURE 3. AVERAGE AGE PROFILE OF PARISHES (COMPARED WITH 2011 ABS DATA)



¹ Data regarding the age profiles is based on estimates provided by parishes in their Annual Returns.

CHURCH GROWTH (WITH REGARD TO AVERAGE SUNDAY ATTENDANCE)

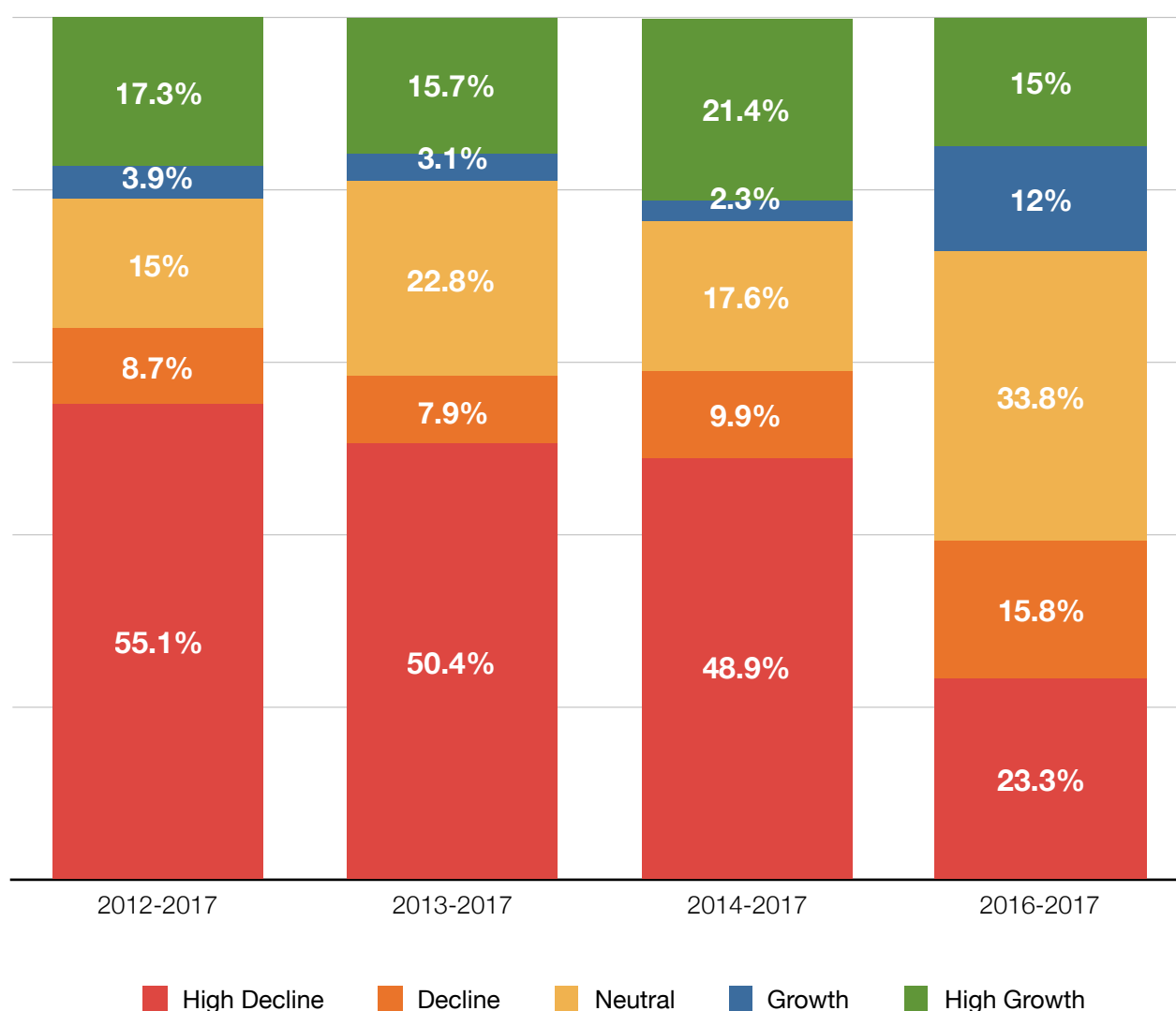
In order to better understand the variance in growth being experienced at a local parish level, the following segments (with associated cut-offs) have been utilised:

- High Decline (more than -10%);
- Decline (-6% to -10%);
- Neutral (a large range to account for a small amount of measurement error; -5 to 5);
- Growth (6% to 10%); and
- High Growth (more than 10%).

For all multi-year periods (i.e., 2011-2017, 2013-2017, and 2014-2017), approximately 50% of churches were in some form of decline. When accounting for both 'growth' and 'high growth', around 20% of churches were growing across the same time periods. This should be considered cautiously however, as there were numerous very small parishes that need only relatively small numbers of new people to inflate growth overall.

When considering the previous year alone (i.e., the fourth column, '2016-2017 Growth'), 39% of churches declined and 27% grew. Large churches (i.e., parishes with more than 200 ASA) are far more likely to be growing and have the highest proportion of children in attendance. In fact, 10 churches (i.e., the ten 'Large' churches with an ASA over 200), account for 23% of the total Diocesan ASA. Specifically with regard to children, five churches alone account for 23% of total Diocesan ASA (of children). There continues to be a 'squeeze' on our medium-sized churches (i.e., with an ASA between 100 and 200), with very few growing beyond 200 and numerous slipping below 100.

FIGURE 4. CATEGORIES OF GROWTH (BY YEAR RANGE)



GROWTH IN GENEROSITY

Average offerings per parish were 2.7% higher than in 2016. Average income per parish has grown (however this is skewed from particular parishes with high incomes).

When contributions are considered relative to offerings, the percentage is relatively steady (but somewhat declining). When contributions are considered relative to income, the percentage is similarly steady.

TABLE 14. PARISH OFFERINGS, CONTRIBUTIONS, AND OTHER GENEROSITY

	2012	2013	2014	2015	2016	2017
Total Offertory (\$)	13,998,903	14,814,705	14,373,372	13,863,194	13,705,054	13,979,875
Number of Parishes	131	129	131	131	133	132
Avg Offertory/Parish	106,862	114,843	109,720	105,825	103,046	105,908
CHANGE (Avg/Parish)	no data	7.5%	-4.5%	-3.6%	-2.6%	2.7%
Avg Offertory/Attendee (\$)	1149	1195	1130	1147	1118	1170
Total Income (\$)	27,471,588	27,571,254	27,376,554	28,353,934	29,697,311	30,733,885
Number of Parishes	131	129	131	131	133	132
Avg Income/Parish (\$)	209,707	213,731	208,981	216,442	223,288	232,832
Other Generosity (\$)	1,039,494	1,091,984	967,674	1,027,942	994,630	1,124,840
Number of Parishes	128	131	131	131	135	132
Avg Generosity/ Parish (\$)	8,121	8,336	7,387	7,847	7,368	8,522
Parish Contribution (\$)	1,401,645	1,415,910	1,431,679	1,406,599	1,401,942	1,377,269
Number of Parishes	130	131	131	132	133	132
Contribution/Parish (\$)	10,782	10,808	10,929	10,656	10,541	10,433
% Contribution vs Income	5.1%	5.1%	5.2%	5.0%	4.7%	4.5%
% Contribution vs Off	10.0%	9.6%	10.0%	10.1%	10.2%	9.9%

Notes: Caution should be exercised when comparing totals as the number of parishes included in analyses varies from year to year.

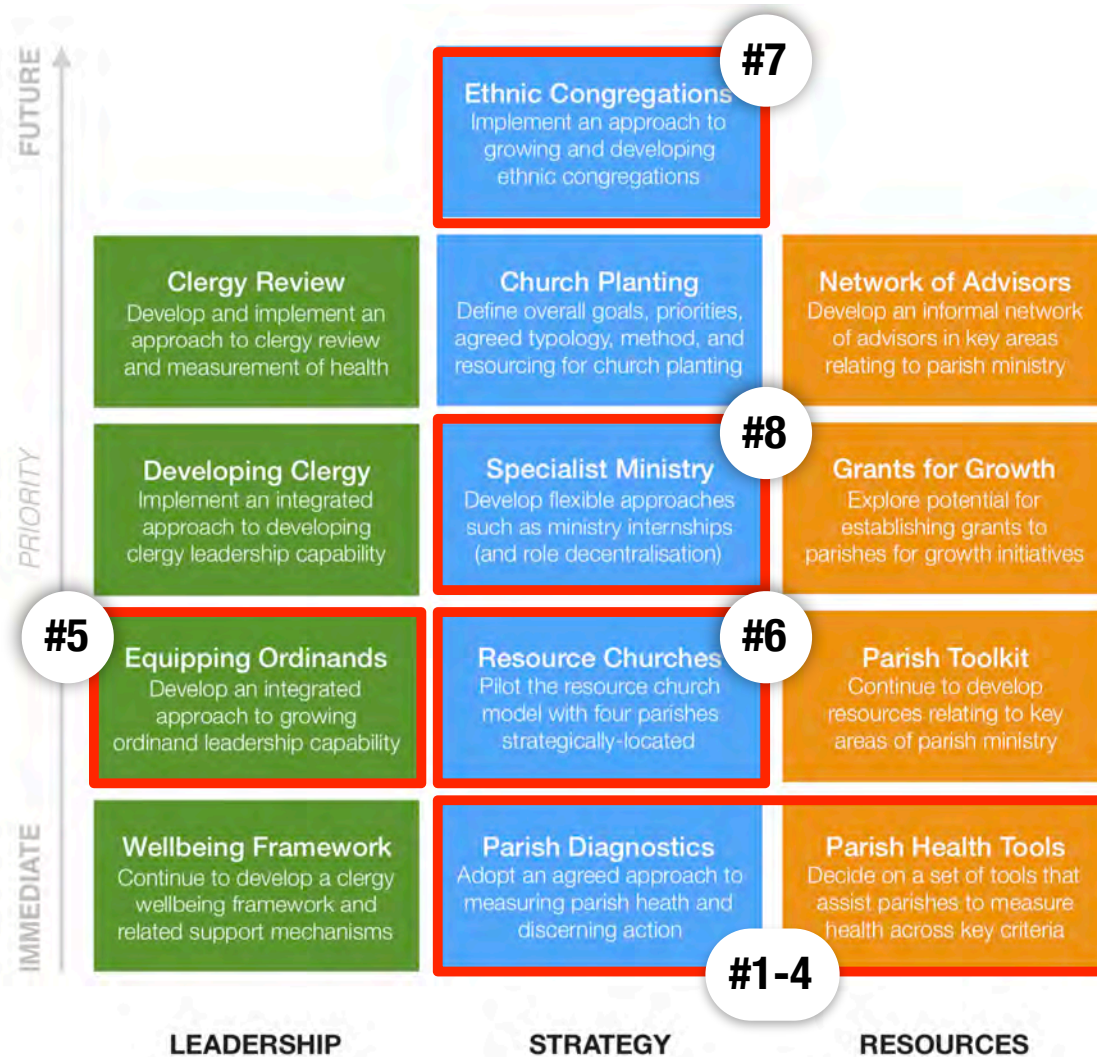
A WAY FORWARD: RECOMMENDATIONS AND THE PARISH GROWTH FRAMEWORK

In light of this data (and other sources not summarised here), there are eight key recommendations that have been considered in recent years. These recommendations have helped shape the development of a parish growth framework (shown below) that will be launched at Synod and soon implemented. It is encouraging that some of the aspects of the framework are already in progress. The four primary recommendations are to:

1. Develop and implement a clear strategy to identify, prioritise, and address parishes experiencing decline.
2. Address the significant number of parishes 'stuck' at a particular size or 'slipping' over time.
3. Develop and implement a clear strategy for early identification of any factors that may lead to decline.
4. Adopt a standard approach to measuring health (e.g., NCLS) - in combination with data from the annual return - whilst also being active in sharing stories and case studies.

These four recommendations are critical in helping us to have an accurate and holistic understanding of the health of our churches and how best we can prioritise, enable flourishing, and make decisions. Accordingly, they form a key part of the 'foundation' of the framework below (i.e., #1-4). Whilst equally important, there are also four secondary recommendations which have also helped shape the growth framework below (noting the labels for recommendations #5-8). These are to:

5. Shape the selection and training of ordinands given the challenges, needs, and opportunities for our parishes as we participate in the Mission of God.
6. Better utilise larger churches as a potential catalyst for growth. More generally, it is also important that we continue to enable and support the flourishing of growing churches.
7. Adopt a clear model and process for ethnic congregations to start, be resourced, and flourish.
8. Develop strategies to help churches engage with people between the ages of 18 and 30. The linked building block (i.e., #8) seeks to partly address this recommendation by growing the opportunities for related specialist ministry areas (e.g., children and families, youth and young adults, generations).





DRAFT BUDGET 2019



The Corporation of the Synod of the Diocese of Brisbane
2019 Budget

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Budget Commentary

Basis of Preparation

The 2019 budget sets out the expected income and planned expenditure for the Diocese, covering the following operational streams:

- Anglican Schools Office (Anglican Schools Commission)
- Ministry Education (Ministry Education Commission)
- Parish Services (Parishes and Other Mission Agencies Commission)
- The Episcopate and Leadership Team
- General Managers Office (including Professional Standards)
- Finance and Diocesan Services (Finance and Diocesan Services Commission)
- The Mission Alive Fund
- Insurance Funds
- Anglican Financial Services (ANFIN)
- Special Reserves
- Going for Growth Fund
- General Trust Funds

As in previous years, 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.

The budget includes activities whose net surpluses are “restricted” and cannot be used to offset other Diocesan operating costs. These include ANFIN retained profits after dividend distribution, trusts, insurance funds and parish property accounts.

Key Assumptions

- Staff costs have been escalated by 2.0% for both Lay staff and Clergy
- Share portfolio and investment net income yield of approximately 4.3% (includes franking credits, and is net of management fees)
- All budgets have been built from a ‘zero base’

Budget Focus

The Diocese is going through a period of transition with the desired outcome being long term sustainability and growth. This period of transition started in 2017 with the governance and shared services review. The following table summarises the expected pathway through this period of transition.

Year	Stage	Focus
2017	Identified the need for change	<ul style="list-style-type: none"> • Disbanded DSC & FSC and created FDSC • Agreement to separate Anglicare and Diocesan Operations to enable refocusing • Invested in a transformative leadership group aligned to a sustainability and growth strategy
2018	Implementation Phase 1	<ul style="list-style-type: none"> • Establish the new structures and invest in transformative capability • Discover and realign service and stewardship needs • Address the legacy from our past through robust claims and redress processes
2019	Implementation Phase 2	<ul style="list-style-type: none"> • Focus on Growth in Mission • Connectivity – improve connectivity and communications across the Diocese • Sustainability – to ensure resources are available to support growth in Mission
2020	Reflect and Measure	<ul style="list-style-type: none"> • Are the decisions made in 2017 together with the level of investment made in 2018-2019, realising strategic outcomes?

As part of Implementation Phase 2 the 2019 budget aims to reposition Diocesan operations through:

- addressing impediments to achieving the growth strategy
- investing in initiatives that will facilitate that growth

The 2019 budget has been built from a zero base whilst referencing the 2018 refresh budget and forecast.

Two key initiatives have been included in the 2019 budget:

1. Implementation of elements of the Parish Growth Framework
2. Improved connectivity across the Diocese

Additional resources have been included in the Parish Services budget to work on elements of the Parish Growth Framework during 2019. The project planning for this will be further refined over the coming months with the recent appointment of Stephen Harrison as the new Executive Director of the PMC.

The enormous geographic spread of the Diocese can lead to a sense of disconnection between the parishes and with Diocesan Operations. This can manifest in various ways such as frustration with sharing and accessing information and connecting and collaborating with people across the Diocese. The 2019 budget includes the implementation of an ICT platform that can readily connect the Diocese bringing every corner of the Diocesan community closer together. Initiatives include implementing a Diocesan-wide intranet/extranet and PC/mobile device based videoconferencing facilities.

2019 Budget Result

While Diocesan Council acknowledges that in the long term the Diocese needs to achieve a balanced or small surplus in Diocesan unrestricted funds, there is a need to invest in the capability of our operations to ensure the value in Diocesan assets is unlocked and support is provided for Parish growth. The 2018 Budget approved by Synod and the 2018 Refresh Budget approved by Diocesan Council did result in a small unrestricted surplus. However, as the separation of shared services between Anglicare and Diocesan Operations was worked through in 2018 it became evident that some of the assumptions in the budget underestimated the true costs and overstated income from FOCUS and property sales. As a result the forecast unrestricted deficit for 2018 is \$137k.

The 2019 Budget recognises the Diocese is still in transition in relation to the costs of operation, but does make provision for investment in future sustainability and growth. As a result the 2019 unrestricted budget is a deficit of \$569k.

The 2019 restricted budget is a deficit of \$271k giving a total 2019 Budget deficit of \$841k compared to the 2018 total Refresh Budget deficit of \$2,273k.

These deficits are funded from Retained Earnings. The medium to long term cash flow modelling indicates that this does not have a material impact on the sustainability of the Diocese.

See Table 1 for a comparison of the 2018 Refresh Budget and the 2019 Budget.

Table 1 – 2019 Budget compared to 2018 Refresh Budget

	Refresh Budget 2018	Budget 2019	Refresh Budget 2018 vs Budget 2019
	\$	\$	\$
Income			
Interest/Investment Income	12,867,502	12,237,239	(630,263)
Business Operations Income	2,769,452	2,678,930	(90,522)
Service Fees	6,696,325	8,901,003	2,204,678
Anglicare Belonging Fee	2,058,996	2,058,996	0
Commonwealth School Funding	88,043,023	91,932,685	3,889,662
School Levies	1,519,000	1,886,498	367,498
Parish Contributions	1,440,000	1,440,000	0
Donations & Fundraising	171,000	170,000	(1,000)
Total Income	115,565,298	121,305,351	5,740,053
Expenses			
Employee Expenses	11,381,151	12,390,340	(1,009,188)
Business Operations Expenses	14,925,725	13,848,377	1,077,349
Distribution of Commonwealth School Funding	86,573,570	90,796,445	(4,222,875)
Interest Expense	4,845,259	4,882,380	(37,121)
Depreciation	112,502	228,644	(116,142)
Total Expenses	117,838,207	122,146,185	(4,307,978)
Surplus/(Deficit)	(2,272,909)	(840,834)	1,432,075

Considering each item separately the following explains the major movements:

Income

Interest/Investment Income

Interest/Investment income is generated from:

- Interest earned by ANFIN on its lending portfolio
- Interest income on term deposits
- Distributions from investments in managed funds

Interest income in ANFIN is expected to decrease in 2019 due to a lower level of assets under management by ANFIN compared to 2018, however this is offset by a corresponding lower interest expense in ANFIN. The lower level of assets under management is due to the higher level of capital investment by Anglicare and schools. The distribution to the Mission Alive Fund from ANFIN is budgeted to increase by \$150k from the 2018 Refresh Budget.

The distribution from managed funds is assumed to be 4.3% in 2019 compared to 4.5% in the 2018 Refresh Budget.

Business Operations Income

Business operations income in 2019 is budgeted to be \$91k below the 2018 Refresh Budget. Table 2 details the items included in Business Operations income.

The \$702k relates to the profit on sale of the redevelopment of the Beaconsfield Road site that is part of the South Brisbane Parish. As a result of this development the Parish will have a new rectory and additional funds available to support other Parish initiatives.

The reduction in conference and training income is related to the Provincial Clergy Conference, the Biennial School Conference and the Biennial Music Camp not being held in 2019.

Table 2 – Business Operations Income

	Refresh Budget 2018	Budget 2019	Change
	\$k	\$k	\$k
Property Development Profit	0	702	702
Property Income - General	235	190	-45
Rental Income	1,112	1,015	-97
Property Expense Recovery	85	30	-55
Conference and Training	996	468	-529
General Synod	54	61	7
Focus Advertising	90	0	-90
External Chaplaincy Income	115	114	-1
Sundry Income	82	99	17
	2,769	2,679	-91

Service Fees

Table 3 details the items included in Service Fee income. Service Fee income has increased due to the assumption that the child sex abuse claims paid in 2019 relating to schools will be paid by the schools. This has and continues to be the case for Anglicare. The 2019 Budget only includes the costs of Parish child sex abuse claims.

The schools contribute to the School Chaplaincy Fund from which School Chaplains are paid. The 2018 Refresh Budget understated the contribution and also the wages paid. The 2019 Budget reflects the actual agreed arrangement which has not changed from 2018 to 2019.

Table 3 – Service Fees

	Refresh Budget 2018	Budget 2019	Change
	\$k	\$k	\$k
Schools contribution to MSIF	1,000	3,000	2,000
Parish contribution to MSIF	100	80	-20
Insurance premium recoupment	4,526	4,343	-184
Anglicare SQ fee for service	578	513	-64
Schools contribution to Chaplaincy fund	492	965	473
	6,696	8,901	2,205

Commonwealth Grant Funding of Schools/School Levies

Commonwealth grants in 2019 are budgeted to increase by approximately 4.42% as a result of an expected increase of 3.56% to primary and secondary SRS amounts as well as the Queensland Anglican School System moving to a 77.13% share of total SRS amounts compared to 76.41% in 2018.

The method by which the ASC distributes the pool of funds is by using each individual schools transition path not the system's. This method provides some surplus funds to assist in funding the ASC Office. The surplus reduces each year and in 2019 is budgeted at \$1,136k down by 22.7% on 2018. This reduction has resulted in an increase in school levies.

All of the figures in the Synod budget were based on enrolment data from the 2017 Census not the August 2018 Census. The difference in funding is not expected to be material.

Expenses

Employee Expenses

The increase in employee expenses is due to:

- an assumed 2% increase in salaries and stipends (\$240k)
- wages paid to School Chaplains (\$355k) – note offset by increased income.
- the removal of the assumed vacancy rate of 5% included in 2018 Budget (\$631k)

This increase has been offset in part by identified staff savings.

Business Operations Expense

The decrease in Business Operations expense is due to:

- reduced printing and distribution costs for FOCUS
- reduced auditing costs
- reduced conference and training costs due to the conferences not being scheduled for 2019
- reduced property and grant distributions
- reduced insurance expenses

plus other smaller identified efficiencies.

Going for Growth Fund

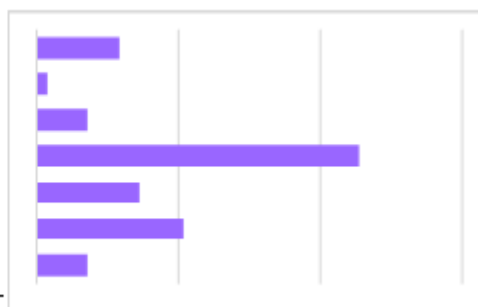
The investment returns in the Going for Growth Fund (the Fund) for 2019 are budgeted at \$710k, down from the \$810k budget in 2018. This is the result of assumed lower investment returns, offset by a higher level of assets within the Fund, assumed to be approximately \$18.8m for the 2019 budget. For budgeting purposes, a distribution from the Fund to the Mission Alive Fund of 4% of the opening value of the Going for Growth Fund at the start of the financial year is allowed per the Going for Growth Investment Policy, which for the 2019 budget is \$752k. As this is higher than the income being generated, the 2019 budget has only included a distribution of the budgeted investment income.

Mission Alive Fund

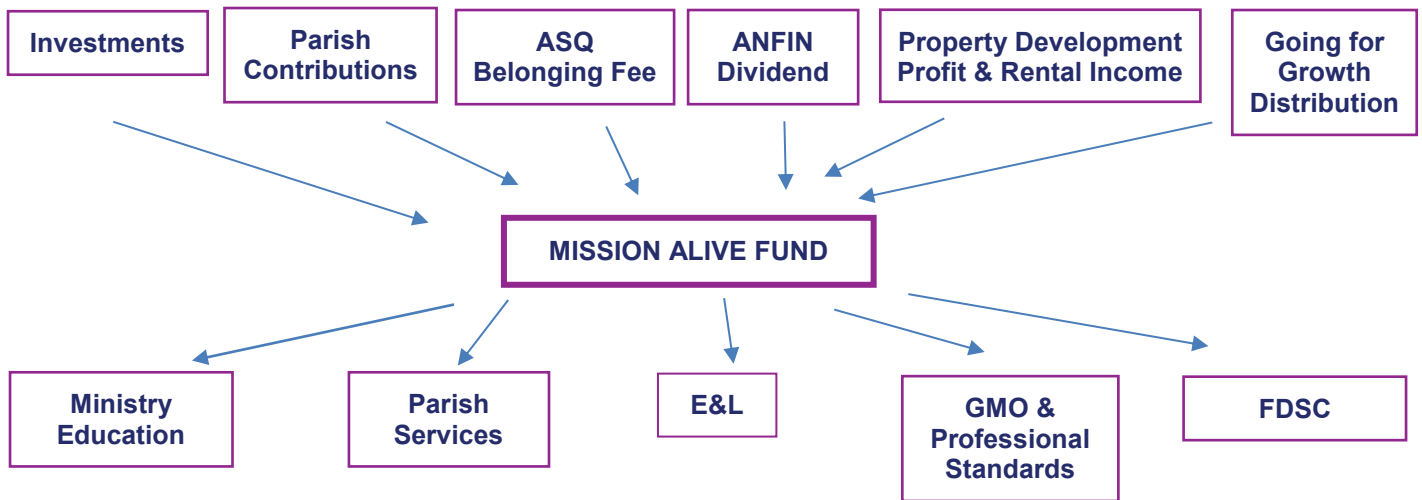
The activities related to Parish Services and Ministry Education, two key Diocesan Commissions with responsibility to grow and support the Church's mission activities, are funded in part through the Mission Alive Fund (Mission Alive). In addition, Mission Alive provides support to the administration (FDSC and GMO) and the Episcopate of the Diocese (E&L). Income to Mission Alive in 2019 has been increased by \$688k through an additional distribution from ANFIN (\$150k) and profit on property development activities (\$702k) offset by reduced investment income and donations.

Income Sources for Mission Alive

MISSION ALIVE FUNDING SOURCES 2019	Value(\$k)	%
Investment Income (Interest & Dividends)	1,155	11%
Rental Income	151	1%
Property Development Profit	702	7%
ANFIN Dividend	4,550	42%
Parish Contributions	1,440	13%
Anglicare Belonging Fee	2,059	19%
Going for Growth	710	7%
	10,767	100%

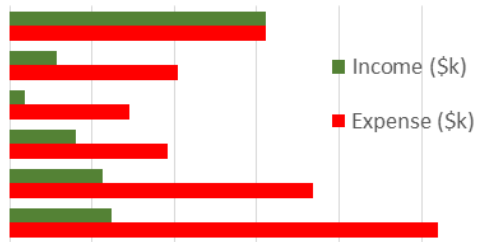


The diagram below illustrates the flow of funding into and out of the Mission Alive Fund.



The distribution of the net income in the Mission Alive Fund is as follows:

	<u>Income</u> \$k	<u>Expense</u> \$k	<u>Surplus</u> <u>/(Deficit)</u> \$k
Anglican Schools' Office*	3,114	3,104	10
Ministry Education	568	2,047	-1,479
Parish Services	177	1,446	-1,269
E&L	803	1,919	-1,116
GMO incl Prof Stds	1,120	3,682	-2,562
FDSC	1,236	5,199	-3,963
Total	7,019	17,396	-10,377
Mission Alive Fund contribution			9,808
Net Unrestricted Deficit			-569



* ASC values exclude value of Grants distributed to schools \$90.8m

Conclusion

The 2019 budget recognises the current period of transition and the need to invest in capability to address concerns and facilitate growth.

Diocesan Council recommends the adoption of this budget acknowledging that deficit budgets are not sustainable in the medium to long term.

Resolution

That Synod approves the Budget for the 12 months ending 31 December 2019 as detailed in the attached summary and in so doing notes:

- this Budget has been prepared six months in advance of the year of operation.
- that 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.
- that, 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 be honoured where possible.

Prepared by: Finance and Diocesan Services Commission

The Corporation of the Synod of the Diocese of Brisbane

Budget Summary 2019

	Anglican Schools' Office	Ministry Education	Parish Services	E&L	General Managers Office incl Prof Stds	FDSC	Mission Alive Fund	Total Unrestricted
Income	\$	\$	\$	\$	\$	\$	\$	\$
Interest/Investment Income	20,500	13,252	0	430,472	0	0	5,704,544	6,168,768
Business Operations Income	70,400	540,000	177,064	172,971	92,835	216,676	853,431	2,123,378
Service Fees	0	0	0	0	42,780	470,582	0	513,362
Inter Entity Service Income	0	0	0	200,000	984,733	548,765	0	1,733,498
Anglicare Belonging Fee	0	0	0	0	0	0	2,058,996	2,058,996
Commonwealth School Funding	91,932,685	0	0	0	0	0	0	91,932,685
School Levies	1,886,498	0	0	0	0	0	0	1,886,498
Parish Contributions	0	0	0	0	0	0	1,440,000	1,440,000
Donations & Fundraising	0	15,000	0	0	0	0	0	15,000
Going for Growth Distribution	0	0	0	0	0	0	710,000	710,000
Total Income	93,910,083	568,252	177,064	803,443	1,120,347	1,236,023	10,766,972	108,582,185
Expenses								
Employee Expenses	1,622,101	1,281,945	870,566	1,166,935	2,262,376	3,803,808	0	11,007,732
Business Operations Expenses	1,015,095	757,328	575,648	742,431	1,418,691	1,184,972	272,970	5,967,135
Inter Entity Service Expense	466,496	0	0	0	0	0	0	466,496
Distribution of Commonwealth School Funding	90,796,445	0	0	0	0	0	0	90,796,445
Interest Expense	0	0	0	0	0	0	685,928	685,928
Depreciation	0	7,458	0	9,619	480	210,377	0	227,934
Total Expenses	93,900,137	2,046,732	1,446,214	1,918,985	3,681,548	5,199,157	958,897	109,151,670
Surplus/(Deficit)	9,946	(1,478,480)	(1,269,150)	(1,115,542)	(2,561,200)	(3,963,134)	9,808,075	(569,485)
Funded By								
Mission Alive Contribution	0	1,478,480	1,269,150	1,115,542	2,561,200	3,963,134	(10,387,506)	0
Net Surplus(Deficit)	9,946	0	0	0	0	0	(579,431)	(569,485)

The Corporation of the Synod of the Diocese of Brisbane

Budget Summary 2019

Income	Insurance Funds		ANFIN		Special Reserves		Going for Growth		Trusts & Other Funds		Total Restricted		Total Unrestricted & Restricted		Inter Entity Adjustments		Budget 2019	
	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$
Interest/Investment Income	63,853	10,500,000	2,000	711,750	268,495							11,546,098	17,714,866	(5,477,627)				12,237,239
Business Operations Income	0	0	448,652	85,000	21,900							555,552	2,678,930	0				2,678,930
Service Fees	7,526,400	0	0	0	964,920							8,491,320	9,004,682	(103,679)				8,901,003
Inter Entity Service Income	0	0	0	0	0							0	1,733,498	(1,733,498)				0
Anglicare Belonging Fee	0	0	0	0	0							0	2,058,996	0				2,058,996
Commonwealth School Funding	0	0	0	0	0							0	91,932,685	0				91,932,685
Schools - Levies	0	0	0	0	0							0	1,886,498	0				1,886,498
Parish Contributions	0	0	0	0	0							0	1,440,000	0				1,440,000
Donations & Fundraising	0	0	170,000	50,000	0							220,000	235,000	(65,000)				170,000
Going for Growth Distribution	0	0	0	0	0							0	710,000	(710,000)				0
Total Income	7,590,253	10,500,000	620,652	846,750	1,255,315							20,812,970	129,395,155	(8,089,804)				121,305,351
Expenses																		
Employee Expenses	0	358,637	0	0	1,023,971							1,382,608	12,390,340	0				12,390,340
Business Operations Expenses	7,032,548	5,098,208	335,745	710,000	133,420							13,309,920	19,277,055	(5,428,679)				13,848,377
Inter Entity Service Expense	1,267,002	0	0	0	0							1,267,002	1,733,498	(1,733,498)				0
Distribution of Commonwealth School Funding	0	0	0	0	0							0	90,796,445	0				90,796,445
Interest Expense	0	5,000,000	108,000	0	16,080							5,124,080	5,810,008	(927,627)				4,882,380
Depreciation	0	0	0	0	709							709	228,644	0				228,644
Total Expenses	8,299,550	10,456,845	443,745	710,000	1,174,179							21,084,319	130,235,989	(8,089,804)				122,146,185
Surplus/(Deficit)	(709,297)	43,155	176,907	136,750	81,136							(271,349)	(840,834)	(0)				(840,834)
Funded By																		
Mission Alive Contribution	0	0	0	0	0							0	0	0				0
Net Surplus(Deficit)	(709,297)	43,155	176,907	136,750	81,136							(271,349)	(840,834)	(0)				(840,834)



SYNOD ROLL & STATISTICS

President: The Most Reverend Dr Phillip J Aspinall, BSc, Grad Dip RE., BD (Hons), PhD, MBA - Archbishop of Brisbane and Metropolitan of Queensland

The Right Reverend Jeremy D Greaves, KSJ, BTh - Assistant Bishop of the Diocese of Brisbane (Northern Region)

The Right Reverend Andrew (John) Roundhill, MA(Hons), BTh (Hons) - Assistant Bishop of the Diocese of Brisbane (Southern Region)

The Right Reverend Cameron D Venables BA (Hons); BTh - Assistant Bishop of the Diocese of Brisbane (Western Region)

ACTIVE LICENSED CLERGY

Name	Appointment
The Rev'd Trevor Adams	Rector, Parish of Kingaroy Area Dean, Bunya Deanery
The Rev'd James Ajak	Honorary Assistant Priest, Parish of Toowoomba St James
The Rev'd Karen Allen	Assistant Priest, Parish of Bundaberg
The Rev'd Nicole Anderson	Priest-in-Charge, Parish of Samford
The Ven Olaf Anderson	Rector, Parish of New Farm
The Rev'd Frances Andrews	Priest-in-Charge, Parish of Pittsworth
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 Sharon Baird	School Chaplain, The Glennie School & Honorary Assistant Priest, St John's Cathedral
The Rev'd Graheme Baldock	Rector, Parish of Redcliffe & Area Dean of the Redcliffe Deanery
The Rev'd Jeffrey Balnaves	Rector, Parish of Mundubbera-Eidsvold-Monto
The Rev'd Christopher Bate	Assistant Priest, Parish of Ipswich
The Rev'd John Bell	Honorary Deacon, Parish of Rosewood
The Rev'd Daniel Berris	Priest-in-Charge, The Lakes Anglican Church
The Rev'd Deborah Bird	Assistant Curate, Parish of Buderim
The Rev'd Canon Bruce Boase	Priest-in-Charge, Parish of Green Hills Anglican Community; Honorary Canon, St John's Cathedral
The Rev'd Timothy Booth	Mission Chaplain and Honorary Deacon, Parish of New Farm
The Rev'd Anne Bottomley	Honorary Assistant Priest, Parish of Redcliffe
The Rev'd Kevin Bourke	Rector, Parish of Stafford and Area Dean of Brisbane North West Deanery
The Rev'd Thomas Bower	Rector, Parish of Dalby
The Rev'd John Bretz	Honorary Deacon, Parish of Waterloo Bay
The Rev'd Stephen Briggs	Priest-in-Charge, Parish of Banyo
The Rev'd Jonathan Bright	Priest-in-Charge, Parish of Alexandra Hills
The Rev'd Jonathan Brook	Associate Priest, Parish of Surfer's Paradise
The Rev'd David Browne	Assistant Priest, Parish of Toowoomba, St Bartholomew's
The Rev'd Zoe Browne	Assistant Curate, Parish of St Bartholomew's, Toowoomba and Chaplain TACAPS
The Rev'd Ingrid Busk	Assistant Priest, Parish of Gympie
The Rev'd Helen Button	Priest in Charge, Parish of Zillmere

SYNOD ROLL – ACTIVE LICENSED CLERGY 2018

Name	Appointment
The Rev'd Mark Calder	Rector, Parish of Noosa; Priest-in-Charge Parish of Cooroora & Area Dean, Sunshine Coast Deanery
The Rev'd Donald Campbell, (Bro Donald Campbell SSF)	Priest-in-Charge, Parish of Annerley and Priest-in-Charge, Parish of East Brisbane
The Rev'd Mark Carlyon	Rector, Parish of Toowoomba, St James'; Archdeacon of the Downs
The 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 Ian Chevis	Honorary Deacon, Parish of Logan
The Rev'd Elizabeth Chol	Honorary Assistant Priest, Parish of S Paul's Ipswich
The Rev'd Raymond Clifton	Mission Chaplain, Spiritual & Pastoral Care Manager
The Rev'd Jennifer Colbrahams	Priest-in-Charge, Parish of Gatton – Ma Ma Creek
The Rev'd Bill Colbrahams	Associate Priest, Parish of Gatton – Ma M Creek
The Rev'd Canon Nicole Colledge	Chaplain, St Margaret's Anglican Girl's School
The Rev'd Julie Craig-Leaves	Honorary Canon, St John's Cathedral Chaplain, West Moreton Anglican College
The Rev'd Jan Crombie	Rector, Parish of Kenmore-Brookfield
The Rev'd Susan Crothers-Robertson,	Chaplain, St John's Anglican College
The Rev'd Brenda Davis	Deacon & Chaplaincy Support Officer, West Moreton Anglican College
The Ven Keith Dean-Jones	Rector, Parish of Bundaberg & Archdeacon of Burnett
The Rev'd Heather Dearden	Assistant Priest, Parish of Warwick
The Rev'd David Deng	Honorary Assistant Priest Parish of Caboolture
The Rev'd John Dougherty	Priest-in-Charge, Parish of Gold Coast North
The Rev'd Jasmine Dow	Mission Chaplain, St Francis' College
The Rev'd Patrick Duckworth	Chaplain, St Hilda's Anglican School
The Rev'd Lynette Dunn	Honorary Deacon, Parish of Biggera Waters-Coomera Valley (known as Parish of Gold Coast North)
The Rev'd Tania Eichler	Rector, Parish of Maroochydore
The Rev'd Moira Evers	Priest in Charge, Parish of Buderim
The Rev'd Mark Fairhurst	General Secretary, CMS Qld & Nth NSW
The Rev'd Michael Faragher	Rector, Parish of St Lucia & Archdeacon of Oxley
The Ven Denise Ferguson	Rector Parish of Cleveland; Archdeacon of Moreton, Priest-in-Charge, Provisional Parish of Stradbroke Island
The Rev'd Canon Dr Marian Free	Rector, Parish of Hamilton
The Rev'd Terence Frewin	Priest in Charge, Leichhardt Chinchilla Anglican Mission District
The Rev'd Ian Furby	Chaplain, St Luke's Anglican School
The Rev'd Ibrahim Gabi	Honorary Assistant Priest, Parish of Yeronga
The Rev'd Bryan Gadd	Senior Chaplain, Anglican Church Grammar School
The Rev'd Elizabeth Gaitskell	Chaplain, Matthew Flinders Anglican College

Name	Appointment
The Rev'd Rosemary Gardiner	Assistant Curate, Parish of Hamilton
The Rev'd Lee Gauld	Honorary Assistant Priest, Parish of Stafford
The Rev'd Jeremy Gehrman	Priest-in-Charge, Parish Of Coorparoo
The Ven Richard Gowty	Archdeacon Emeritus – Priest-in-Charge, Parish of Palmwoods
The Rev'd John Graham-Freeman	Assistant Priest, Parish of Cooroora
The Rev'd Avriel Green	Priest-Rector, Parish of Caboolture
The Rev'd Peter Grevett	Honorary Deacon, Parish of Logan
The Rev'd Scot Gunthorpe	Rector, Parish of Waterloo Bay
The Rev'd Kenneth Hansen	Honorary Deacon, Parish of Dalby;
The Rev'd Canon Gary Harch	Priest-in-Charge, Parish of Kangaroo Point, Residentiary Canon St John's Cathedral
The Rev'd Phillip Hardie	Priest-in-Charge, Parish of Gold Coast South
The Rev'd Pauline Harley	Assistant Priest, Parish of Mt Gravatt
The Rev'd Kay Hart	Rector, Parish of Goondiwindi
The Ven Valerie Hoare	Priest-in-Charge, Parish of Tamborine Mountain & Archdeacon of the Gold Coast
The Rev'd Daniel Hobbs	Assistant Priest, Parish of Cleveland
The Rt Rev'd Jonathan Holland	Mission Chaplain – Executive Director MEC and Principal St Francis' College
The Rev'd Stephen Hooper	Priest-in-Charge, Parish of Sunnybank
The Rev'd Martyn Hope	Priest-in-Charge, Parish of Morningside
The Rev'd Kenneth Hopper	Rector, Parish of The Gap (Co-Ord Chaplain, Greenslopes Private Hospital)
The Rev'd Geoffrey Hoyte	Rector, Parish of Logan & Area Dean Logan Deanery
The Rev'd Jacqueline Hurren	Mission Chaplain, Kokoda Barracks, Canungra (Tamborine Mountain Parish)
The Rev'd Dr Josephine Inkpin	Lecturer, St Francis College
The Rev'd Christopher Ivey	Principal, St Andrew's Anglican College
The Rev'd Jeanette Jamieson	Priest-in-Charge, Parish of Maleny Area Dean, Sunshine Coast Deanery
The Rev'd Beverley Jane	Assistant Pries, Parish of Cooroora
The Rev'd Jeffrey Jarvis	Chaplain, Fraser Coast Anglican College
The Rev'd Peter Jeffrey	Assistant Curate, Parish of Sunnybank
The Ven. Christopher Johnson	Rector, Parish of North Pine, Archdeacon of Lilley
The Rev'd Lynda Johnson	Associate Priest, Parish of North Pine
The Rev'd Penelope Jones	Priest-in-Charge, Parish of Auchenflower- Milton & Director of Formation, St Francis' College
The Rev'd Peter Judge-Mears	Rector, Parish of Wishart
The Rev'd Rebecca King	Assistant Priest, Parish of Bardon
The Rev'd Sandra Kjellgren	Rector, Parish of Lutwyche & Area Dean, Brisbane North East
The Rev'd Michele Knight	Honorary Assist Curate, Parish of Ipswich
The Rev'd Charles Lacey	Priest in Charge, Provisional Parish of Springfield
The Rev'd Stephen Lake	Honorary Deacon Parish of Clayfield
The Rev'd Dr Catherine Laufer	Priest-in-Charge, Parish of Coolum
The Rev'd Mark Leam	Chaplain St Paul's School

SYNOD ROLL – ACTIVE LICENSED CLERGY 2018

Name	Appointment
The Rev'd Canon Sarah Leisemann	Chaplain, Cannon Hill Anglican College, Residentiary Canon, St John's Cathedral
The Rev'd Gregory Loumeau	Priest-in-Charge, Parish of Hervey Bay
The Rev'd Adam Lowe	Rector, Parish of St Bartholomew, Toowoomba
The Rev'd Canon Richard Martin	Rector, Parish of All Saints', Brisbane
The Rev'd Peter Mayen	Assistant Priest, Parish of Toowoomba, St Luke's
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 Ann McGuinness	Chaplain, All Saints Anglican School
The Rev'd Stephen McMahon	Rector, Parish of Ipswich
The Rev'd Canon Linda McWilliam	Director of Mission & Social Justice, Anglicare, Honorary Canon, St John's Cathedral
The Rev'd Claye Middleton	Assistant Priest, Parish of Bundaberg
The Rev'd John Milburn	Rector, Parish of Bulimba
The Rev'd Jane Mitchell	Rector, Parish of Algester
The Rev'd Paul Mitchell	Priest-in-Charge, Parish of St Luke's Toowoomba Area Dean, Toowoomba Deanery
The Rev'd Stephen Monsieigneur	Assistant Curate, Parish of Ipswich
The Rev'd Alan Moore	Rector, Parish of South Brisbane, Area Dean, Brisbane South East Deanery
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	Mission Chaplain - Archbishop's Chaplain
The Rev'd Dr Colin Nicholson	Rector, Parish of Bardon
The Rev'd Dr Timothy Nicholson	Assistant Curate, Parish of Caloundra
The Rt Rev'd Robert Nolan	Priest-in-Charge, Parish of Moggill-Mt Crosby
The Rev'd Gay Nye	Honorary Deacon, Parish of Chermshire
The Rev'd Miriam Nyrene	Honorary Deacon, Parish of Boonah- Harrisville
The Rev'd Dr Steven Ogden	Rector, Parish of Fortitude Valley
The Rev'd Imelda O'Loughlin	Assistant Priest, Parish of Roma
The Rev'd Dr Jonathan Osborne	Honorary Associate Priest, Parish of Sandgate-Northpoint & Honorary Assistant Chaplain Prince Charles Hospital
The Rev'd Canon James Oulds	Rector, Parish of Nundah
The Rev'd Helen Paget	Priest-in-Charge, Parish of Boonah-Harrisville & Area Dean, West Moreton Deanery
The Rev'd Robert Paget	Mission Chaplain, Amberley RAAF Base
The Rev'd Carol Palmer	Priest-in-Charge, Parish of Inala
The Rev'd Peter Palmer	Rector, Parish of Beenleigh
The Rev'd Donald Parker	Rector, Parish of Southport
The Rev'd Lorna Pattison	Honorary Deacon, Parish of Caboolture
The Rev'd Allan Paulsen	Priest-in-Charge, Parish of Holland Park
The Rev'd Bronwen Pagram	Assistant Curate, St John's Cathedral
The Rev'd Ronald Paschke	Priest-in-Charge, Parish of Woolloongabba
The Rev'd Eron Perry	Priest-in-Charge, Parish of Burleigh Heads
The Rev'd Stewart Perry	Rector, Parish of Robina-Mermaid Beach
The Rev'd Dr Andrew Peters	Priest in Charge – Parish of Mudgeeraba
The Rev'd Donna Petersen	Rector, Parish of Everton Park
The Rev'd Donna Petersen	Rector, Parish of Wynnum
The Rev'd Michelle Philp	Deacon, Parish of Wishart

Name	Appointment
The Rev'd Desmond Potter	Priest-in-Charge, Parish of Strathpine
The Rev'd Fang Ling Queded	Mission Chaplain, Ecumenical Co-Ordinator QUT
The Rev'd Michael Queded	Mission Chaplain, Enoggera Barracks
The Rev'd Morris Rangiwai	Honorary Assistant Priest, Parish of Algester
The Rev'd Laurel Raymond	Priest-in-Charge Parish of Allora-Clifton, Area Dean, Southern Downs Deanery
The Rev'd Harold Reuss	Priest in Charge – Parish of Yeronga
The Rev'd David Rogers-Smith	Mission Chaplain (Bush Church Aid)
The Rev'd Carol Roth	Honorary Deacon, Parish of Coolum
The Rev'd Dr Daniel Rouhead	Assistant Priest, Parish of St Bartholomew, Toowoomba
The Rev'd Mary-Anne Rulfs	Honorary Assistant Priest, Parish of Gold Coast North & Chaplain, Coomera Anglican College
The Rev'd Michael Saminathan	Honorary Assistant Priest, Parish of Annerley
The Rev'd Andrew Schmidt	Priest-in-Charge, Parish of Bundaberg West, Area Dean Burnett Deanery
The Rev'd Steven Schwarzrock	Rector, Parish of Bribie Island
The Rev'd Cheryl Selvage	Honorary Assistant Priest, Parish of Mt Gravatt, Diocesan Hospital Ministry Co- ordinator; Residentiary Canon, St John's Cathedral
The Rev'd Peter Shayler-Webb	Rector, Parish of Sherwood
The Rev'd Ann Shepperson	Honorary Assistant Priest, Parish of Maleny
The Rev'd Jennifer Simson	Rector, Parish of Grovely
The Rev'd Daniel Sitaram	Priest-in-Charge Parish of Stanthorpe
The Rev'd Trevor Sketcher	Assistant Priest, Parish of Surfer's Paradise
The Rev'd Howard Smith	Rector, Parish of Bramble Bay
The Rev'd David Snape	Mission Chaplain Amberley RAAF Base
The Rev'd Dr Ann Solari	Honorary Deacon, St John's Cathedral, Brisbane
The Rev'd Tiffany Sparks	Rector,, Parish of Ithaca-Ashgrove
The Rev'd Michael Stalley	Rector, Parish of Chelmer-Graceville; Area Dean Brisbane South West Deanery
The Rt Rev'd Dr Douglas Stevens	Rector, Parish of Mt Gravatt & Area Dean Moreton Deanery
The Rev'd Rosanne Stower	Honorary Deacon, Parish of Biggera Waters- Coomera Valley (known as Parish of Gold Coast North)
The Rev'd George Stuart	Priest-in-Charge, Parish of Rochedale
The Rev'd Thomas Sullivan	Rector, Parish of Toowong, 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
The Rev'd Debra Tedman	Assistant Curate, Parish of Gold Coast South & Assistant Chaplain TSS
The Rev'd Dr Mervyn Thomas	Assistant Priest, Parish of Indooroopilly
The Rev'd Beverley Thorogood	Honorary Assist Priest, Parish of Toowoomba, St James
The Rev'd Geoffrey Traill	Mission Chaplain, Enoggera Barracks
The Rev'd Canon Richard Tutin	Canon, St John's Cathedral
The Rev'd Christopher Tyack	Priest-in-Charge, Parish of Eastern Hills
The Rev'd Michael Uptin	Rector, Parish of Surfer's Paradise & Area Dean Gold Coast Deanery

SYNOD ROLL – ACTIVE LICENSED CLERGY 2018

Name	Appointment
The Rev'd Julia Van Den Bos	Priest-in-Charge, Parish of Wilston
The Rev'd Steffan Van Munster	Priest-in-Charge, Maranoa-Warrego District Incorporating, Charleville, Cunnamulla, Mitchell & Area Dean Maranoa Deanery
The Rev'd Mark Vincent	Honorary Assistant Priest, Parish of East Brisbane
The Rev'd Dr Graham J Warren	Priest-in-Charge, Parish of Roma
The Rev'd Jonathan Whereat	Chaplain, The Southport School
The Rev'd Nicholas Whereat	Rector, Parish of Aspley-Albany Creek
The Rev'd Susan Wilson	Rector, Parish of Maryborough
The Rev'd Suzanne Wilton	Assistant Priest, St John's Cathedral
The Rev'd Steven Wockner	Priest-in-Charge, Parish of Kawana Waters
The Rev'd Professor Rodney Wolff	Warden, St John's College, Area Dean Brisbane West Deanery
The Rev'd Rodney Wood	Senior Chaplain, Queensland Police Service
The Ven Julie Worrall	Rector, Parish of Caloundra with Glasshouse Country, Archdeacon, Sunshine Coast
The Rev'd Ceridwen Wynne	Tutor-Chaplain, St John's College, St Lucia
The Rev'd Josephine Yarham	Chaplain, - The Springfield Anglican College

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

The Rev'd Hugh Begbie
The Rev'd Marian Bishop
The Rev'd Paul Bland
The Rev'd Gary Blundell
The Rev'd Canon Ralph Bowles
The Rev'd Jamee-Lee Callard
The Ven Michael Chiplin
The Rev'd Roslyn Clifton
The Rev'd John Cornish
The Rev'd James Edward Cosgrove
The Rev'd William Crossman
The Rev'd Marilyn Cullen
The Rev'd David Curry
The Rev'd Lorrain Dawson
The Rev'd Alan Dale
The Rev'd Michael Donaldson
The Rev'd Stephanie Frances
The Right Rev'd Godfrey Fryar
The Rev'd Denis Galloway
The Rev'd Dr Richard Gibson
The Rev'd Val Graydon
The Rev'd James Hall
The Rev'd Katherine Hammer
The Rev'd Robert Hay
The Rev'd Dr Carol Hebron,
The Rev'd Dr George Henry
The Rev'd Daniel Paulraj Jayaraj
The Rev'd Shaji Joseph
The Rev'd Terrence Leonard
The Rev'd Lindsay Howie
The Ven David Lunniss
The Rev'd Gregory March
The Rev'd G W McGrory
The Rev'd Craig Moody
The Rev'd Lynette Neil
The Rev'd John Pattison
The Rev'd Carolyn Payne
The Rev'd Stephen Redhead
The Rev'd William Redman
The Rev'd Timothy Rogers
The Rev'd John Searle
The Rev'd Garth Shaw
The Rev'd Judith Shepherd
The Rev;d Bruce Sligo
The Rev'd James Kenneth Suddick
The Rev'd Peter Uther
The Rev'd Shan Vierow
The Rev'd Christopher Whittall OAM
The Ven Rodney Winterton

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

The Ven Frederick Ailwood
The Rev'd John Arnold
The Rev'd Ian Bailey
The Rev'd Asirwatham Balasingh,
The Rev'd Dr Raymond Barraclough
The Rev'd Derek Barrett
The Rev'd Kenneth Beer
The Rev'd Beverley Bell
The Rev'd Malcolm Bell
The Rev'd Michael Bennett
The Rev'd Dianne Black
The Rev'd Robert Blackburn,
The Rev'd Terrence Booth
The Rev'd Christopher Boyce
The Rev'd Geoffrey Bransgrove
The Ven Robert Braun,
The Rev'd Lima Bray
The Rev'd Keith Briggs
The Rev'd Canon Emeritus Ron Bundy
The Rev'd Dr Christopher Bunker
The Rev'd Alfred Burgess
The Rev'd Canon Ross Burnett
The Rev'd Trevor Butler
The Rev'd Robyn Cairns
The Rev'd Ross Cameron
The Ven Donald Campbell
The Rev'd Marjorie Charrington
The Rev'd Robert Chippendale
The Rev'd Elsie Clack
The Rt Rev'd Bruce Clark
The Rev'd Canon Keith Colbert
The Rev'd Maurice Collins
The Rev'd Clive Cooper
The Rev'd Alan Colyer
The Rev'd John Corner
The Rev'd David Cox
The Rev'd Jillian Crawford
The Rev'd Canon Elisabeth Crossman
The Rev'd John Cuffe
The Rev'd Dorothy Daniels
The Rev'd Brian Darbyshire
The Rev'd Robert Davidson
The Rev'd David Dean
The Rev'd Robert Dean
The Rev'd Barbara Diery
The Rev'd Bill Doak
The Rev'd Bruce Dorman
The Rev'd Graham Dorman
The Rev'd Patrick Doulin
The Rev'd John Drayton
The Rt Rev'd Leonard Eacott, OAM

The Rev'd Edwin Edgerton
The Rev'd Canon Dr Donald Edwards,
Canon Emeritus
The Rev'd Kelvin Elm
The Rev'd Canon Arthur Fellows
The Rev'd Canon Mary Florence
The Rev'd Keith Foote
The Rev'd Doug Frith
The Rev'd Graham Frizzell
The Rev'd Gillian Gardiner
(Sister Gillian, SSA)
The Rev'd Alan Gate
The Rev'd Alex Gater
The Rev'd Alfred Gerlach
The Rev'd Andrew Gilbert
The Rev'd Godfrey Gilmour
The Rev'd Dr Graeme Goldsworthy
The Rev'd Clarence Gomersall
The Rev'd Allan Goodwin
The Rev'd Gerald Greaves
The Very Rev'd Arthur Grimshaw
The Rev'd Colleen Guttormsen
The Rev'd William Guttormsen
The Rev'd Tom Hall
The Rev'd Anthony Hallin
The Rev'd Anthony Halstead
The Rev'd John Hammer
The Rev'd Betty Handley
The Rev'd Ian Harris
The Rev'd Deborah Hay
The Rev'd Alwyn Hayes
The Rev'd Canon Bruce Henzell,
Canon Emeritus
The Rev'd David Heussler
The Rev'd Pamela Hill
The Ven Bruce Horton
The Rev'd Brian Hughes
The Rev'd Warwick Humphries
The Rev'd Martin Hunnybun
The Rev'd Pamela Hynd
The Rev'd Roderick Irvine
The Rev'd David Johnstone
The Rev'd John Keyt
The Rev'd Canon Neville Knott
The Rev'd David Lamont
The Rev'd Dr Cecile Lander
The Rev'd Dr Mervyn Lander
The Rev'd Dianne Leitch
The Rev'd Kevin Lewis,
The Rev'd Peter Lockyer
The Rev'd Robert Long

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

The Rev'd Alexander Macqueen	The Rev'd George Roberts
The Rev'd John Magee	The Rev'd Mary Roberts
The Rev'd Eleanor Mancini	The Rev'd Ronald Robins
The Rev'd Rex Marre	The Rev'd Philip Robinson
The Rev'd Michael Martin	The Rev'd Sidney Rogers
The Rev'd Andrea Maslin	The Rev'd Cleone Rolfe-Reardon,
The Rev'd Kevin Masters	The Rev'd Bill Ross
The Rev'd Daniel Matthews (Brother Daniel SSF)	The Rev'd Leisha Rule
The Rev'd Canon Bruce Maughan OAM Canon Emeritus	The Rev'd Geoffroy Sampson
The Rev'd Ian McGilvray	The Rev'd Arthur Savage
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 Julie Simpson
The Rev'd Ian McWilliam	The Rev'd Cameron Smith
The Rev'd Elroy Mee	The Rev'd Gary Smith
The Rev'd Thomas Milton	The Rev'd Mary Smith
The Rev'd Karol Misso	The Rev'd Kenneth Spreadborough
The Rev'd Leslie Monaghan	The Rev'd Graham Stephens
The Rev'd Peter Moore	The Rev'd Michael Stephenson
The Rev'd Canon Prof John Morgan	The Rev'd Dr Donald Stewart
The Rev'd Canon Dr Montague Morris	The Rev'd Philip Stewart
The Rev'd Peter Moss	The Rev'd James Stonier
The Rev'd Ian Mundy	The Rev'd Owen Strong
The Rev'd Dianne Murphy	The Rev'd Theodor Svensen
The Rev'd Canon Leonard Nairn, Canon Emeritus	The Very Rev'd David Thomas
The Rev'd Canon Allen Neil	The Rev'd Bernard Thomas
The Rev'd Eric Neeve	The Rev'd L Jennifer Thompson
The Rev'd Masanja Ngweso	The Ven Heather Toon
The Rev'd Dr Michael Nixon	The Rev'd Ian Turnbull
The Ven Jim Nolan	The Rev'd Malcolm Twine
The Rev'd Graham Oates	The Rev'd John Tyler
The Rev'd Peter Paine	The Rev'd Michael Vercoe
The Rev'd Thomas Pamflett	The Rev'd Norman Wagstaff
The Rev'd Ronald Paschke	The Rev'd Diana Ware
The Rev'd William Pearson,	The Rev'd Herbert Watson
The Rev'd Aubrey Pedwell	The Rev'd Stuart Weatherley
The Rev'd Richard Penny	The Rev'd Clarence White
The Rev'd Robert Perry	The Rev'd Joy White
The Rev'd Rosemary Peterson	The Rt Ronald Chantler Williams
The Rev'd Frank Phillips	The Rev'd Robert Wisken
The Rev'd Wilfred Pinson	The Rev'd Allan Wood
The Rev'd Kay Pitman	The Rt Rev'd Clyde Wood
The Rev'd Jocelyn Pitt,	The Rev'd Theodore Woods
The Rev'd David Pope	The Rev'd Christine Woolner
The Rev'd Anne-Marie Priestly	The Rev'd Bob Woolner
The Rev'd Desmond Pritchard	The Rev'd Bruce Worthington
The Rev'd James Prosser	
The Rev'd John Pryce-Davies	
The Rev'd Canon Josephine Pyecroft	
The Rev'd Geoffrey Reeder	

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

The Rev'd Derek Allton
The Rev'd Trevor Austin
The Rev'd Kenneth Baker
The Rev'd Gregory Blaxland
The Rev'd Dr Richard William Bowie
The Rev'd Dr Richard John Bowie
The Rev'd Maurice Chant
The Rev'd John Clarkson
The Rev'd Colin Cussen
The Rev'd Peter Daugaard
The Rev'd Jim Edson
The Rev'd Graham Farrell
The Rev'd Welburn Finlay
The Rev'd Ronald Grigg
The Reverend Brian Hanley
The Rev'd Ronald Herbert
The Rev'd Violet Hill
The Rev'd Arthur Johnson
The Rev'd Drew Jorgensen
The Rev'd John Keeley
The Rev'd Jacqueline Lake
The Rev'd Douglas Lloyd
The Rev'd Alatheia Livingstone
The Rev'd Illyd Loveluck

The Rt Rev'd Bevan Meredith
The Rev'd Canon Gavin Ott
The Rev'd Joan Pascoe
The Rev'd Judith Phillips
The Rev'd Colin Roberts
The Rev'd Graham Ross
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 Tom Smith
The Rev'd Gordon Steele
The Rev'd Dr John Strugnell
The Rev'd Jamieson Tait
The Ven John Thompson
The Rev'd Robert Walsh
The Rt Rev'd Cecil Warren

SYNOD ROLL LAY MEMBERS 2018

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NAME	PARISH	
Mrs	Gail Abbott	CARINDALE
Mr	Dave Allen	ROCHEDALE
Mrs	Narrelle Allen	NERANG
Mrs	Susan Allen	NANANGO
Ms	Alexandra Amankwah	STAFFORD
Mrs	Donna Anderson	CANTERBURY COLLEGE
Ms	Isobel Annat	LUTWYCHE
Mr	Daniel Aspinall	HAMILTON
Mr	Daniel Axelson	GROVELY
Mrs	Rebecca Axelson	GROVELY
Mrs	Suzanne Bain	St John's Anglican College
Mr	Darryl Barber	HAMILTON
Mrs	Annette Barnes	NUNDAH
Mr	Phillip Bate	CHELMER-GRACEVILLE
Mr	Joshua Beausang	MORNINGSIDE
Mrs	Sandra Beck	CHERMSIDE
Mrs	Robyn Bell	CANNON HILL ANGLICAN COLLEGE
Mrs	Judy Bennett	SURFERS PARADISE
Mrs	Kay Benson	BRIBIE ISLAND
Mr	Wayne Bird	BOONAH-HARRISVILLE
Mrs	Jann Bishop	KINGAROY
Ms	Anne Braithwaite	MAROOCHYDORE
Mrs	Susan Brandis	ST HILDA'S SCHOOL
Mrs	Barbara Briggs	BANYO
Mrs	Lesley Briggs	IPSWICH NORTH
Mrs	Helyn Brockman	GOODNA
Ms	Wendy Brown	ZILLMERE
Dr	Paul Browning	ST PAUL'S SCHOOL
Dr	Desley Buchan	ST GEORGE
Mr	Leigh Buchanan	FORTITUDE VALLEY
Mrs	Susan Buchanan	IPSWICH
Mrs	Frances Burns	LOGAN
Mrs	Elizabeth Butterworth	BUDERIM
Mrs	Joycelyn Cameron	BRISBANE VALLEY
Dr	Alan Campbell	ANGLICAN CHURCH GRAMMAR SCHOOL
Mrs	Beryl Carroll	GOONANEMAN
Mrs	Robyn Casey	EASTERN HILLS ANGLICANS
Mrs	Rosalyn Cheales	ST ANDREW'S ANGLICAN COLLEGE
Mrs	Danielle Clark	FRESHWATER
Mr	Geoff Clarke	INALA
Mrs	Pamela Clemments	ZILLMERE
Mr	Timothy Coates	INDOOROOPILLY
Mr	Donald Cock	EVERTON PARK
Mrs	Kim Cohen	THE GLENNIE SCHOOL
Ms	Margaret Compton	TOOWOOMBA, ST LUKE'S

SYNOD ROLL LAY MEMBERS 2018

NAME		PARISH
Mrs	Margaret Cooper-Smith	GOONANEMAN
Ms	Mary Couche	NOOSA
Ms	Rebecca Crockett	COOLUM
Miss	Leanne Cronk	TOOWONG
Ms	Denise Cruickshank	THE GAP
Mrs	Cheryl Cumming	GAYNDAH
Ms	Roslyn Curtis	ST MARGARET'S SCHOOL
Dr	Ann Dashwood	TOOWOOMBA, ST LUKE'S
Dr	Gemma Dashwood	DC
Ms	Catherine David	GYMPIE
Mrs	Suzanne Davis	BUNDABERG
Ms	Claire Dean	GOLD COAST SOUTH
Mr	Reginald Dean	BUNDABERG WEST
Mr	Michael Dennison	TOOWOOMBA, ST BARTHOLOMEW'S
Mrs	Lynne Doneley	NAMBOUR
Mr	Jeff Drysdale	EKIBIN
Mr	Mark Dungey	SPRINGFIELD, ST ANDREW'S PARISH
Ms	Susan Dunne	ROSEWOOD
Mrs	Charmaine Dyer	ALEXANDRA HILLS
Mrs	Janet Dyke	KAWANA WATERS
Ms	Cheryl Dymock	SHERWOOD
Mr	Barnaby Eaton	FRASER COAST ANGLICAN COLLEGE
Dr	Neville Eckersley	KENMORE-BROOKFIELD
Ms	Sue Ellis	BOOVAL
Ms	Rose Elu	TORRES STRAIT ISLANDER
Mr	Francisco Estevao	ROBINA-MERMAID BEACH
Mr	Jeffrey Eustace	BRIBIE ISLAND
Mr	Jack Files	SUNNYBANK
Mrs	Val Files	SUNNYBANK
Mrs	Marie Flegler	MAROOCHYDORE
Mr	John Fradgley	ALL SAINTS' ANGLICAN SCHOOL
Mrs	Gail Frankcom	NEW FARM
Mr	Garry Franks	CABOOLTURE
Mrs	Sylvia Free	DRAYTON
Mr	John Freeman	CENTENARY SUBURBS
Mr	Jeremy Freyburg	TOOWOOMBA, ST BARTHOLOMEW'S
Ms	Marie Fuller	BANYO
Mrs	Gail Fulton	ALLORA-CLIFTON
Mr	Alan Gallimore	CATHEDRAL
Miss	Petrina Gardiner	AUCHENFLOWER-MILTON
Mr	Christopher Gehrman	YERONGA
Mr	Evan Gilbert	MATTHEW FLINDERS ANGLICAN COLLEGE
Mrs	Elizabeth Gillam	THE GLENNIE SCHOOL
Mr	Julian Glassock	WILSTON
Dr	Christopher Gourlay	CATHEDRAL

SYNOD ROLL LAY MEMBERS 2018

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NAME		PARISH
Mrs	Catherine Grant	CSC
Mr	Alan Gray	TOOWOOMBA WEST
Ms	Allison Gray	REDCLIFFE
Ms	Sharyn Gray	TOOWOOMBA WEST
Mr	Anthony Green	CABOOLTURE
Mrs	Desley Green	THE GAP
Mrs	Merilyn Greensill	HERVEY BAY
Mr	David Hale	ANNERLEY
Mr	Bushra Hamid	YERONGA
Mr	Patrick Hanly	ROMA
Ms	Margaret Harrington	NEW FARM
Mr	Frank Harrison	NORTH PINE
Ms	Lynn Haughey	INDOOROOPILLY
Mr	Martin Hawkins	ROCHEDALE
Dr	Sylvia Haworth	CHERMSIDE
Mrs	Leah Hayward	BRISBANE VALLEY
Ms	Jenna Haywood	BARDON
Mrs	Cheryl Heidrich	MUNDUBBERA-EIDSVOLD-MONTO
Mr	Fredrich Heidrich	MUNDUBBERA-EIDSVOLD-MONTO
Mr	Gregory Henderson	KAWANA WATERS
Mr	Roger Henderson	DALBY
Mr	Neil Henzell	WYNNUM
Mrs	Michelle Heuston	TARA
Mr	Stephen Hilditch	COOROORA
Mr	Ross Hodson	WYNNUM
Mrs	Rosemary Hogan	BURLEIGH HEADS
Mr	Glynn Holland-Leam	MEC - ANGLICAN YOUTH MINISTRIES
Mr	Desmond Hunt	IPSWICH
Mr	Frederick Hurman	OAKEY
Mrs	Janet Hurman	OAKEY
Mr	Kevin Hutton	NOOSA
Mrs	Helen Irwin	SPRINGFIELD, ST ANDREW'S PARISH
Mrs	Lesleigh Jackson	GOLD COAST SOUTH
Mrs	Judy Jaeger	TAMBORINE MOUNTAIN
Ms	Julie James	BEENLEIGH
Mrs	Dale Jarman	BRAMBLE BAY
Mr	Lawrence Johansen	GATTON-MA MA CREEK
Mrs	Marjorie Johansen	GATTON-MA MA CREEK
Ms	Debora John	MEC - ANGLICAN YOUTH MINISTRIES
Mrs	Judith John	MT GRAVATT
Mrs	Judith Jones	EKIBIN
Mr	Gerri Jordan	ALL SAINTS, BRISBANE
Ms	Cheryl Kadinsky	EAST BRISBANE
Mr	Barry Kelly	St John's Anglican College
Mr	Barry Kelly	THE SPRINGFIELD COLLEGE
Mr	Grantley Kemble	GOLD COAST NORTH
Ms	Debbie Kemish	ASPLEY - ALBANY CREEK
Dr	Ruth Kerr OAM	ST LUCIA

SYNOD ROLL LAY MEMBERS 2018

NAME	PARISH
Mr	Robert Kersnovske SAMFORD
Mr	David Keyt KANGAROO POINT
Ms	Anna-Britt Kjellgren LUTWYCHE
Mrs	Prudence Klaer WOOLLOONGABBA
Ms	Carmen Kleindienst GREEN HILLS
Mr	Stephen Knott COOMERA ANGLICAN COLLEGE
Mrs	Ann Lacey WOOLLOONGABBA
Mr	Hamish Lamb KILCOY
Ms	Kay Lauchland SURFERS PARADISE
Mr	Rob Law ST PAUL'S SCHOOL
Ms	Suzanne Lazarevski LAIDLEY
Mrs	Allison Leech TOOWOOMBA, ST JAMES'
Mr	Simon Lees TOOWOOMBA ANGLICAN COLLEGE & PREPARATORY SCHOOL
Mrs	Penelope Leimeister JIMBOOMBA
Mr	Tony Levick COORPAROO
Mr	David Lewis SANDGATE NORTHPOINT
Ms	Julie Lewis EASTERN HILLS ANGLICANS
Mrs	Julie Lobwein BARAMBAH
Mr	Hugh Luck-Hurst Smith HENDRA-CLAYFIELD
Ms	Ash-Lee Lund JIMBOOMBA
Mr	David Lupton COOLUM
Mr	Ian Lupton WEST MORETON ANGLICAN COLLEGE
Mr	Stuart MacKenzie NORTH PINE
Mrs	Ann MacRonal KENMORE-BROOKFIELD
Mr	Scott Malcolmson ITHACA - RED HILL
Mr	Christopher Mancini SANDGATE NORTHPOINT
Dr	Russell Manfield SOUTHPORT
Mr	Pradeep Manickam MEC - ANGLICAN YOUTH MINISTRIES
Mr	Earl Marken WISHART
Mr	Richard Mason ST LUCIA
Mrs	Diane Massurit ST GEORGE
Mrs	Irene May BEAUDESERT
Ms	Amanda McCarrick STRATHPINE
Mrs	Annabelle McDonald ALL SAINTS, BRISBANE
Mr	Michael McDonnell BEENLEIGH
Mrs	Pamela McHardy MARYBOROUGH
Mr	Geoff McLay WEST MORETON ANGLICAN COLLEGE
Mrs	Christine Mclean MITCHELL (MARANOVA-WARREGO ANGLICAN AREA)
Mrs	Coral McVean NAMBOUR
Mr	Stuart Meade MATTHEW FLINDERS ANGLICAN COLLEGE
Mrs	Gisela Meehl TAMBORINE MOUNTAIN
Mr	Craig Merritt ST LUKE'S ANGLICAN SCHOOL
Mr	Barry Miller CROWS NEST
Mr	Ian Mitchell LOGAN

SYNOD ROLL LAY MEMBERS 2018

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NAME		PARISH
Ms	Marilyn Moore	SHERWOOD
Prof	Reid Mortensen	TOOWOOMBA, ST JAMES'
Mr	Ian Mowat	NANANGO
The Hon Justice	Debra Mullins	Chancellor
Mrs	Stephanie Munday-Lake	HILLBROOK ANGLICAN SCHOOL
Mr	David Murray	STAFFORD
Mrs	Janette Mychajlyk	BUDERIM
Mrs	Susan Myring	MALENY
Ms	Hope Nakagawa-Morrison	ROBINA-MERMAID BEACH
Mr	Ian Nelson	ALGESTER
Mrs	Rhonda Nelson	ALGESTER
Ms	Wynona Newby-Clark	MEC - ANGLICAN YOUTH MINISTRIES
Mr	Derrick Newton	KANGAROO POINT
Mr	Geoff Newton	HILLBROOK ANGLICAN SCHOOL
Mr	Darren Nicholls	HERVEY BAY
Dr	Gavin Nicholson	CANNON HILL ANGLICAN COLLEGE
Miss	Amy Norman	MEC - ANGLICAN YOUTH MINISTRIES
Ms	Donna Normoyle	FORTITUDE VALLEY
Mr	Daniel O'Connor	ANGLICAN CHURCH GRAMMAR SCHOOL
Ms	Bethel O'Keefe	TORRES STRAIT ISLANDER
Ms	Trish Osgood	COORPAROO
Dr	Diane Payton	ALEXANDRA HILLS
Mr	Fraser Perrin	THE SOUTHPORT SCHOOL
Mr	Grant Peters	BRAMBLE BAY
Mrs	Dianne Phillips	ITHACA - RED HILL
Mr	Darren Pitt	The Springfield Anglican College
Mr	Alan Postle	LEICHHARDT (LEICHHARDT- CHINCHILLA ANGLICAN MISSION AREA)
Mr	Rodney Powell	MORNINGSIDE
Mrs	Dorothy Prasser	IPSWICH NORTH
Mr	Thomas Pressler	BOONAH-HARRISVILLE
Mrs	Alison Quinn	ST MARGARET'S SCHOOL
Mrs	Angela Rae	SOUTH BRISBANE
Miss	Vaishi Rajanayagam	MT GRAVATT
Mrs	Pamela Ray	WILSTON
Mrs	Gillian Rees	LEICHHARDT (LEICHHARDT- CHINCHILLA ANGLICAN MISSION AREA)
Ms	Alison Reid	CLAYFIELD, ST MARK'S
Mrs	Kay Rhodes	GOONDIWINDI
Mr	Garry Richter	MALENY
Ms	Toni Riordan	ST AIDAN'S SCHOOL

SYNOD ROLL LAY MEMBERS 2018

NAME		PARISH
Mr	Mark Robinson	ROSEWOOD
Mr	Jeffery Rogers	WARWICK
Mr	Christopher Rohde	MANLY-TINGALPA
Mrs	Isobel Rohde	MANLY-TINGALPA
Mr	Hugh Rose	TOOWOOMBA ANGLICAN COLLEGE & PREPARATORY SCHOOL
Mrs	Joanne Rose	CARINDALE
Mr	Doug Russell	EAST BRISBANE
Mr	Ian Russell	THE LAKES ANGLICAN CHURCH
Mrs	Desiree Sampson	BOOVAL
Mr	Joseph Samson	TOOWONG
Ms	Rona Sandilands	KINGAROY
Mr	John Saunders	WISHART
Mrs	Patricia Schmidt	GOLD COAST NORTH
Mr	Robert Seljak	HILLBROOK ANGLICAN SCHOOL
Mrs	Susan Sharpe	ROMA
Mrs	Carolyn Siemsen	NUNDAH
Mr	Paul Sime	EAST REDLAND
Ms	Aileen Sinclair	MUDGEERABA
Mrs	Angela Slack	GAYNDAH
Dr	Mark Sly	COOMERA ANGLICAN COLLEGE
Mr	Donald Smith	BULIMBA
Mr	Victor Smith	EVERTON PARK
Mr	David Sneesby	ITHACA - ASHGROVE
Mr	Grant Sparks	ITHACA - ASHGROVE
Ms	Ruth Sparks	MEC - ANGLICAN YOUTH MINISTRIES
Mr	Robert Standish-White	CLAYFIELD, ST MARK'S
Mrs	Aline Stinton	WATERLOO BAY
Mrs	Kathryn Swansson	BEAUDESERT
Mr	Robert Sweeney	WATERLOO BAY
Mrs	Marilyn Taylor	CHARLEVILLE (MARANOVA-WARREGO ANGLICAN AREA)
Mrs	Vivien Taylor	INALA
The Hon Justice	David Thomas	Deputy Chancellor
Mr	Jeff Thomas	CANTERBURY COLLEGE
Mr	Allan Thomson	BULIMBA
Deaconess	Margaret Thornton	BURLEIGH HEADS
Dr	Philip Towers	MOGGILL-MT CROSBY
Dr	Samantha Towers	MOGGILL-MT CROSBY
Mr	Peter Tranter	HENDRA-CLAYFIELD
Mrs	Janine Tubb	GOODNA
Mrs	Gayle Tuckwood	EAST REDLAND
Mrs	Sally Turnbull	CHINCHILLA (LEICHHARDT- CHINCHILLA ANGLICAN MISSION AREA)
Mrs	Janet Turner	GOONDIWINDI
Mr	John Turner	CALOONDRA WITH GLASSHOUSE COUNTRY

SYNOD ROLL LAY MEMBERS 2018

NAME		PARISH
Mrs	Kay Turner	CALOUNDRA WITH GLASSHOUSE COUNTRY
Mrs	Laura van Kressibucher	STRATHPINE
Mr	Lewis Von Stieglitz	WARWICK
Mr	Grant Vorhauer	NERANG
Mrs	Susan Waddell	DALBY
Mr	Greg Wain	THE SOUTHPORT SCHOOL
Ms	Cecile Wake	ST AIDAN'S SCHOOL
Mr	Milton Walit	LAIDLEY
Ms	Heather Walker	HOLLAND PARK
Ms	Suzanne Walker	GREEN HILLS
Mr	Patrick Wallas	ALL SAINTS' ANGLICAN SCHOOL
Ms	Linda Wallis	SAMFORD
Mr	Allan Warren	STANTHORPE
Mrs	Margaret Warren	STANTHORPE
Mrs	Jeanette Wedemeyer	BUNDABERG WEST
Mrs	Lorraine West	PITTSWORTH
Miss	Eleanor Whereat	THE LAKES ANGLICAN CHURCH
Mr	Raymond White	REDCLIFFE
Mrs	Glenys Willocks	KILCOY
Mr	Bruce Wilson	SOUTH BRISBANE
Dr	Julie Wilson-Reynolds	ST HILDA'S SCHOOL
Mr	Gregory Windsor	FRESHWATER
Mrs	Tina Woodall	DRAYTON
Mr	Joe Wright	FRASER COAST ANGLICAN COLLEGE
Dr	John Wright	GYMPIE
Mr	Graham Young	HOLLAND PARK
Mr	Mark Young	ANNERLEY
Mr	Jason Zagami	SOUTHPORT

PERMISSION TO ATTEND SYNOD 2018

People approved Under Section 3, Synod Canon "Permission to attend Synod"

Ms K Crouch	Executive Director, Community Services Commission
Mrs C Grant	Chair, Community Services Commission
Ms S Molloy	Executive Director, Anglican Schools Commission
Mr D Porter	Chair Finance and Diocesan Services Commission
Ms S Long	Executive Director, Finance and Diocesan Services Commission
Mr J Sargeant	Director Lay Education, Ministry Education Commission
Ms F Hammond	Director Youth, Children and Families Ministry, Ministry Education Commission
Mr J Kemp	Lay Education Project Officer, Ministry Education Commission
Mr S Harrison	Executive Direction, Parish and Mission Commission
Ms C Ellis	RAP Co-ordinator

To be approved by Synod

Ms Stephanie Munday-Lake	Hillbrook Anglican School
Mr Brady Downes	Anglican Church Grammar School
The Rev'd Annette Woods	Missioner and Priest in Charge, Parish of Yarrabah
Mr Drew Dangar	Administrator

SYNOD – 1 September 2017 - 31 August 2018

DEATHS

BAKER, The Rev'd Ken	Died 29 October 2017
JACKSON, The Rev'd Neville (Patrick)	Died 24 May 2018
LANDMAN, The Rev'd Denis	Died 25 March 2018
DYSON, The Rev'd Canon Ronald	Died 20 August 2018

CONSECRATIONS

The Right Rev'd John Roundhill	Assistant Bishop of the Southern Region
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ORDINATIONS

PRIESTS

The Rev'd Karen Allen	The Rev'd Pauline Harley
The Rev'd Christopher Bate	The Rev'd Rebecca King
The Rev'd David Browne	The Rev'd Peter Mayen
The Rev'd Jamee-Lee Callard	The Rev'd Dr Imelda O'Loughlin
The Rev'd Heather Dearden	

DEACONS

The Rev'd Deborah Bird	The Rev'd Stephen Monsiegnur
The Rev'd Zoe Browne	The Rev'd Dr Timothy Nicholson
The Rev'd Rosemary Gardiner	The Rev'd Bronwyn Pagram
The Rev'd Peter Jeffery	The Rev'd Debra Tedman

NEW LICENCES

DOW, The Rev'd Jasmine Rose	Mission Chaplain, St Francis' College
EVERS, The Rev'd Moira Evers	Priest in Charge, Parish of Buderim
FAIRHURST, The Rev'd Mark Andrew	General Secretary, CMS Qld & Nth NSW
FREWIN, The Rev'd Terry	Priest in Charge, Leichhardt Chinchilla Anglican
	Mission District (formerly Newcastle Diocese)
HOWIE, The Rev'd Lindsay David	Permission to Officiate, Parish of Inala
	(formerly Dean of Rockhampton, Rector of St Paul's)
McCLELLAN, The Rev'd Gary	Community Chaplain, St Andrew's College
	(formerly PTO Noosa Parish)
PERRY, The Rev'd Eron Avenel	Priest in Charge, Parish of Burleigh Heads
PHILP, The Rev'd Michelle Maree	Community Chaplain (Deacon), Parish of Wishart
WOCKNER, The Rev'd Steven	Priest in Charge, Parish of Kawana Waters

OTHER

ANDREWS, The Rev'd Frances Mary	Priest in Charge, Parish of Pittsworth
BAIRD, The Rev'd Sharon Leanne	School Chaplain, The Glennie School
	(formerly School Chaplain, Hillbrook Anglican School)
CAIRNS, The Rev'd Robyn Gaye	Deacon, Retired Permission to Officiate,
	Parish of Logan
CAMPBELL, The Rev'd Donald George	Priest in Charge, Parish of East Brisbane
	(remaining Priest in Charge, Parish of Annerley)
CHAMBERS, The Rev'd E Jilleen	Priest in Charge, Parish of Kilcoy
COLLEDGE, The Rev'd Canon Nicole	Honorary Canon, St John's Cathedral

DIOCESAN STATISTICS

CRAIG-LEAVES, The Rev'd Julie Elizabeth	Chaplain, West Moreton Anglican College
EICHLER, The Rev'd Tania Ann	Rector, Parish of Maroochydore (formerly Rector Parish of Centenary)
GEHRMANN, The Rev'd Jeremy	Priest-in-Charge, Parish of Coorparoo (formerly PTO, Parish of South Brisbane)
JAMIESON, The Rev'd Jeanette	Area Dean, Sunshine Coast Deanery
JARVIS, The Rev'd Jeffrey Wallace	Chaplain, Fraser Coast Anglican College (formerly PTO to Hervey Bay)
LAMONT, The Rev'd David Phillip	Associate Priest, Parish of Manly (to 17/06/2018)
LEISEMANN, The Rev'd Canon Sarah Patricia	Residential Canon, St John's Cathedral
McMAHON, The Rev'd Stephen	Rector, Parish of Ipswich (formerly Priest in Charge, Parish of Ipswich)
MITCHELL, The Rev'd Paul Bentley	Area Dean, Toowoomba Deanery
PALMER, The Rev'd Peter Wayne	Rector, Parish of Beenleigh (formerly Priest in Charge, Parish of Beenleigh)
PERRY, The Rev'd Stewart Robert	Priest in Charge, Parish of Mudgeeraba (remaining Rector of Robina-Mermaid Beach)
PETERSEN, The Rev'd Donna Elizabeth	Rector, Parish of Wynnum (formerly Priest in Charge, Parish of Wynnum)
POTTER, The Rev'd Desmond	Priest in Charge, Parish of Strathpine (formerly Permission to Officiate Parish of Hervey Bay)
REUSS, The Rev'd Harold	Priest in Charge, Parish of Yeronga (formerly Permission to Officiate Parish of Burleigh Heads)
SHEPPERSON, The Rev'd Ann	Honorary Assistant Priest, Parish of Maleny (formerly Honorary Assistant Priest, Parish of Gympie)
SMITH, The Rev'd Canon Gary	Associate Priest (half time), Parish of Gold Coast North (to 30 April 2018)
STALLEY, The Rev'd Michael	Area Dean – Brisbane South West Deanery (as well as Rector, Parish of Chelmer-Graceville)
TALBOT, The Rev'd Daniel John	Rector, Parish of Jimboomba (formerly Priest in Charge, Parish of Jimboomba)
TYACK, The Rev'd Christopher Rhys	Priest-in-Charge, Parish of Eastern Hills (formerly Assistant Priest, St Peter's, Southport)
WILSON, The Rev'd Susan Penelope	Rector, Parish of Maryborough
WORRALL, The Ven Julie Clare	Archdeacon, Sunshine Coast

PERMISSION TO OFFICIATE

ANDREWS, The Rev'd Frances Mary	Parish of Toowoomba St James' (formerly Assistant Priest P/T Toowoomba St Luke's)
AVENELL, The Rev'd Daniel Anthony	Parish of North Pine
BLAND, The Rev'd Paul Thomas	Parish of East Brisbane
CHIPLIN, The Ven Michael Alfred	Parish of Annerley (formerly, Rector Parish of Indooroopilly)
COSGROVE, The Rev'd James Edward	Parish of Waterloo Bay
DALE, The Rev'd Alan Arthur	Parish of Toowong) (formerly Assistant Priest Toowong)
DEAN, The Rev'd Robert George	Parish of Caboolture
DONALDSON, The Rev'd Michael Phillip	Parish of The Gap (formerly Rector, Parish of Keppel, Rockhampton Diocese)
DORMAN, The Rev'd Bruce Robert	Permission to Officiate Retired, Parish of Gympie (formerly, Honorary Assistant Priest, Parish of Gympie)
FLORENCE, The Rev'd Mary	Parish of Annerley
HALL, The Rev'd James Matthew	Parish of Noosa (formerly, Rector Parish of Nambour)
LANDER, The Rev'd Dr Cecilie Marion	Permission to Officiate Retired, Parish of East Brisbane (formerly, PTO Saint John's Cathedral)
LANDER, The Rev'd Dr Mervyn Meredith	Permission to Officiate Retired, Parish of East Brisbane (formerly, Retired PTO Saint John's Cathedral)
LUNNISS, The Ven David Oliver	Parish of Jimboomba (formerly, Honorary Assistant Priest, Parish of Cooroora)

MASLIN, The Rev'd Andrea Lorraine	Permission to Officiate Deacon, Parish of Maryborough
McGRORY, The Rev'd Gregory	(formerly, Hon Deacon, Parish of Maryborough) Parish of Gold Coast South
MILTON, The Rev'd Thomas Charles	(formerly Rector Parish of Burleigh Heads) Parish of Wishart
PASCHKE, The Rev'd Ronald	(formerly Assistant Priest, Parish of Wishart) Parish of Morningside
PATTISON, The Rev'd John Brack	Parish of Caboolture (formerly PTO Parish of Bribie Island)
REDHEAD, The Rev'd Stephen Harry	Parish of Fortitude Valley (formerly PTO Parish of Caloundra)
REDMAN, The Rev'd William	Parish of Centenary Suburbs (formerly Priest in Charge, Parish of Ipswich North)
SHAW, The Rev'd Garth Thomas	Parish of St James' Toowoomba (formerly Priest in Charge, Parish of Pittsworth)
SLIGO, The Rev'd Bruce James	Parish of Gold Coast North (formerly Grafton Diocese)
STRONG, The Rev'd Owen Trevor	Parish of Chelmer-Graceville (formerly PTO Parish of Toowong)
VIEROW, The Rev'd Shan	Parish of East Redland (formerly Rector, Parish of Manly)
WOOD, The Rt Rev'd Clyde Maurice	Parish of St Luke's Toowoomba
WOODS, The Rev'd Theodore Frank Spreull	Permission to Officiate Retired, Parish of Buderim (formerly Permission to Officiate Retired, Parish of South Brisbane)

RESIGNATIONS

HUNTER, The Rev'd David	TAYLOR, The Right Rev'd Alison Menzies
MIDDLETON, The Rev'd Catriona Ann	
NIXON, The Rev'd Dr Michael Willoughby	
PARSONS, The Rev'd Dr John	
PATCHING, The Rev'd Stephanie Jayne	

ARCHBISHOP'S CERTIFICATE TO OFFICIATE ON SPECIAL OCCASIONS

DUNGLISON, The Rev'd Edmond Francis
FINLAY, The Rev'd Welburn Charles
MEREDITH, The Rt Rev'd Bevan Stanley
SHIELD, The Rev'd Barry Graham
SIMPSON, The Rev'd John Barrie
WALSH, The Rev'd Robert George



HANDBOOK FOR SYNOD

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.
- (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 and 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 and 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 twenty-one 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 -
 - 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 Wi-Fi 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

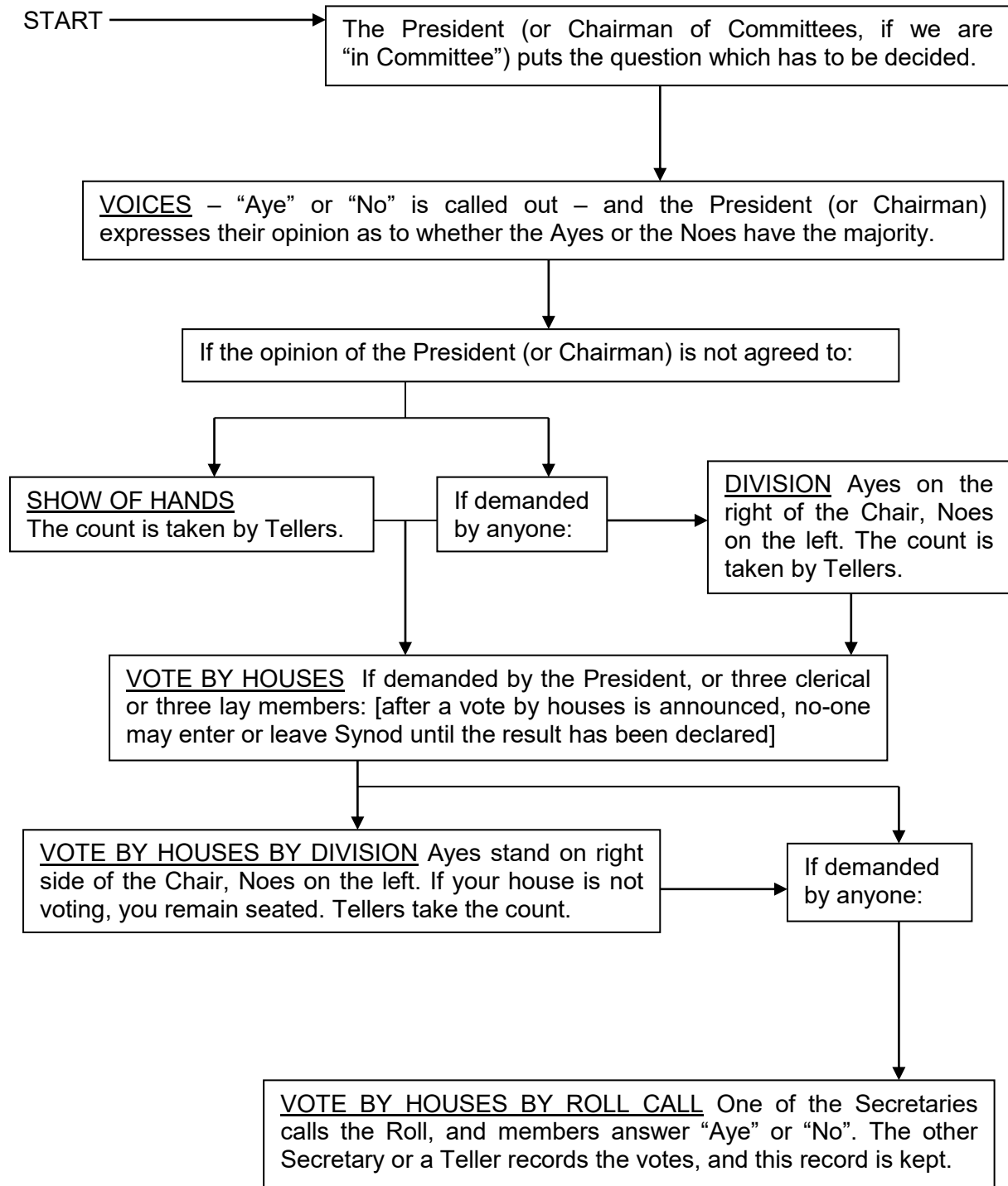


Figure 1

Passing a Motion

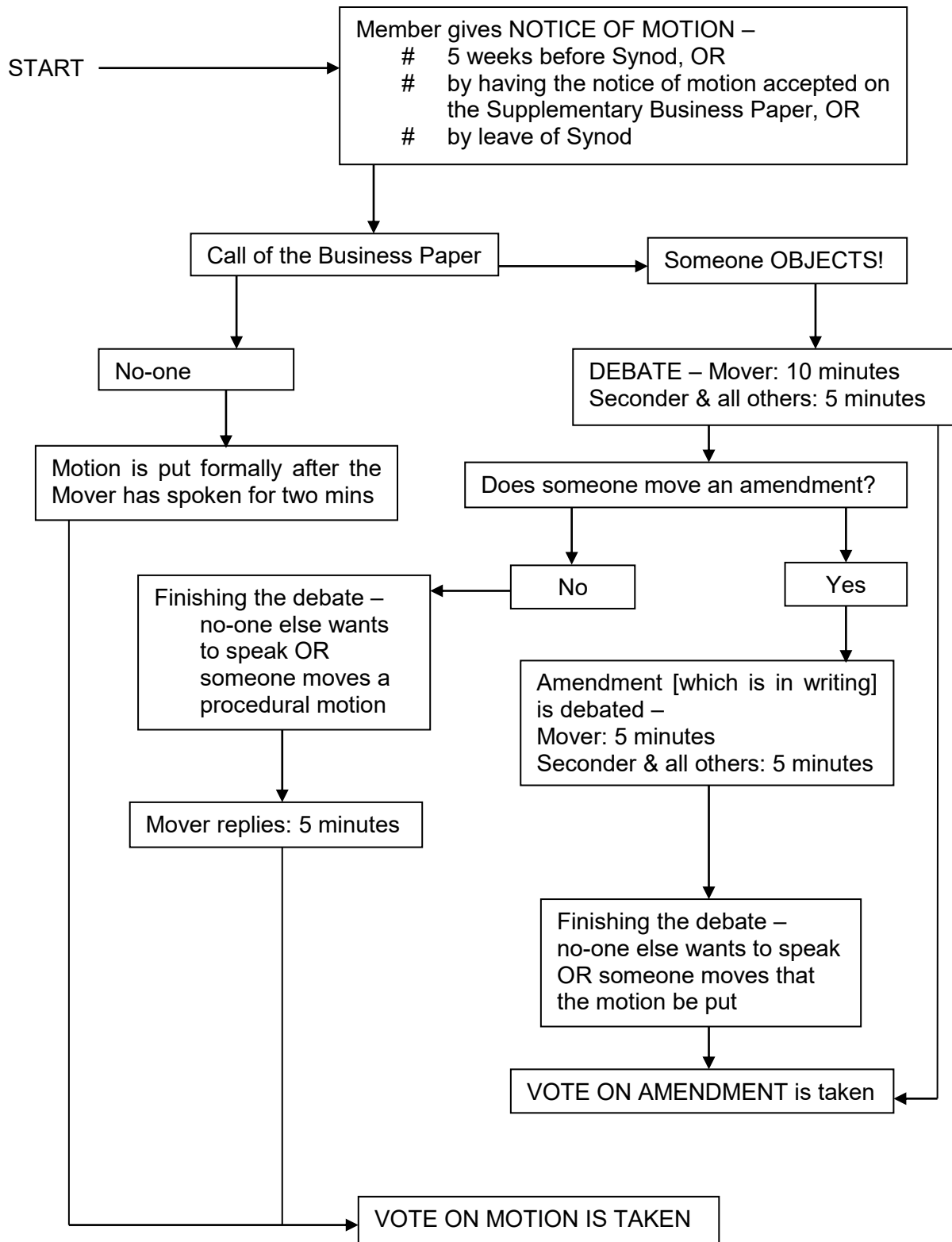


Figure 2

Passing a Canon

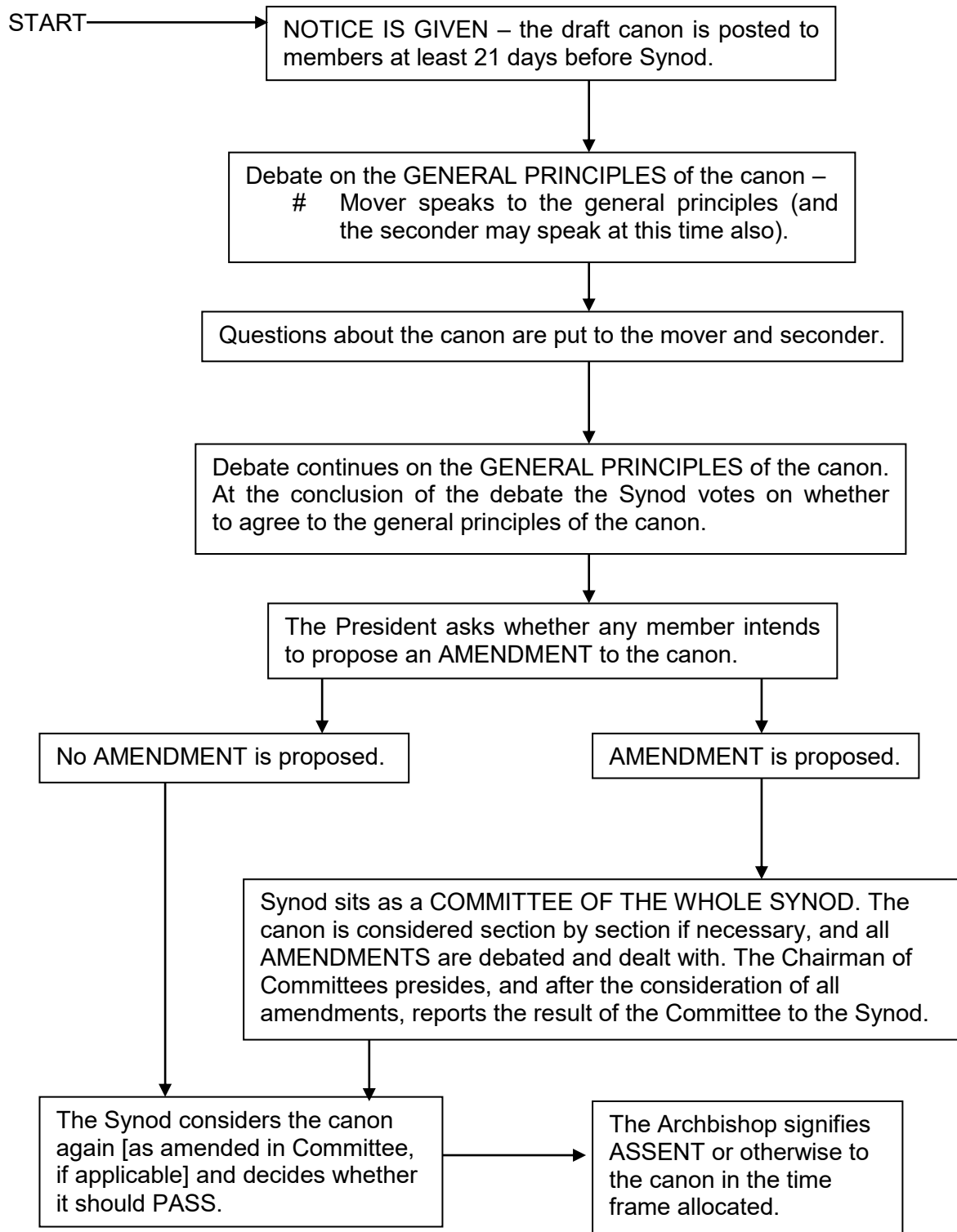


Figure 3



NOTICES



BUILDINGS

- 1 THE ANNEX
- 2 ARNOTT
- 3 BRENNAN PAVILION
- 4 THE CAMPBELL CENTRE
- 5 DARNELL
- 6 FISHER
- 7 HAYWARD MIDSON
- 8 JACKSON
- 9 JENSEN
- 10 LANSKEY
- 11 MAGNUS
- 12 MORRIS HALL
- 13 OLD BOYS PAVILION
- 14 THE CENTENARY LIBRARY
- 15 SCHOOL HOUSE
- 16 SIR JOHN PIDGEON SPORTS COMPLEX
- 17 STANLEY & MARY SMITH SCIENCE CENTRE
- 18 WALSH

FACILITIES

- 17 Administration Prep School
- C5 Administration Senior
- G1 Barry McCarr t Aquatic Centre
- K6 Chapel
- F7 Churchie Shop
- C6 David Turbayne Tennis Centre
- E6 Gerald House
- G9 Goodwin House
- F6 Health Centre
- E8 Lanskey Auditorium
- E6 Library
- E7 Main Reception
- F9 Nichols Theatre
- M8 Oaklands Child Care & Kindergarten
- L7 Prep School
- K8 Property & Works Office
- D6 Viking Café

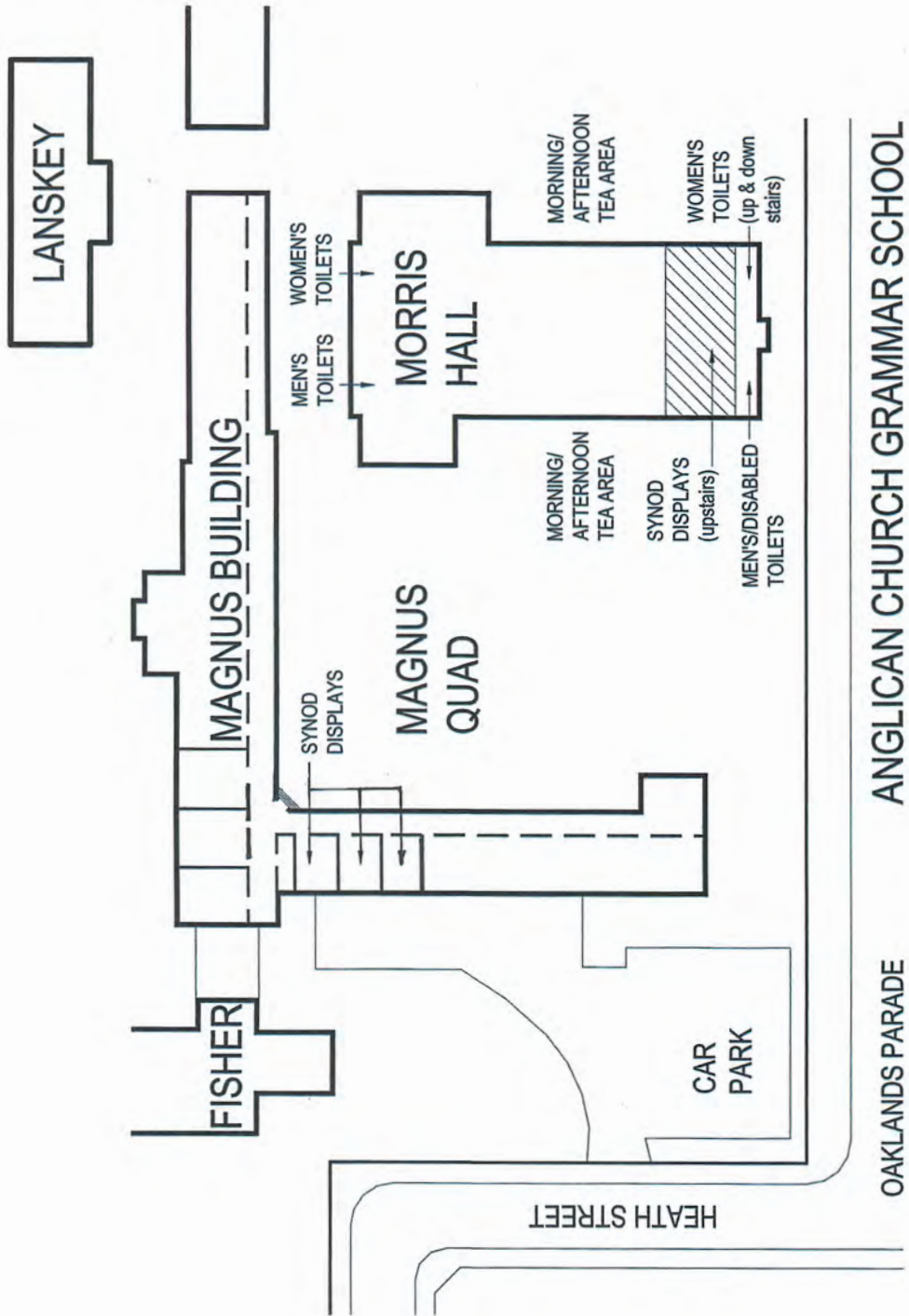
- Public Entry Gate
- Information Map
- Visitor & Student Toilets

Caretaker Contact: 0411 749 008

SITE MAP

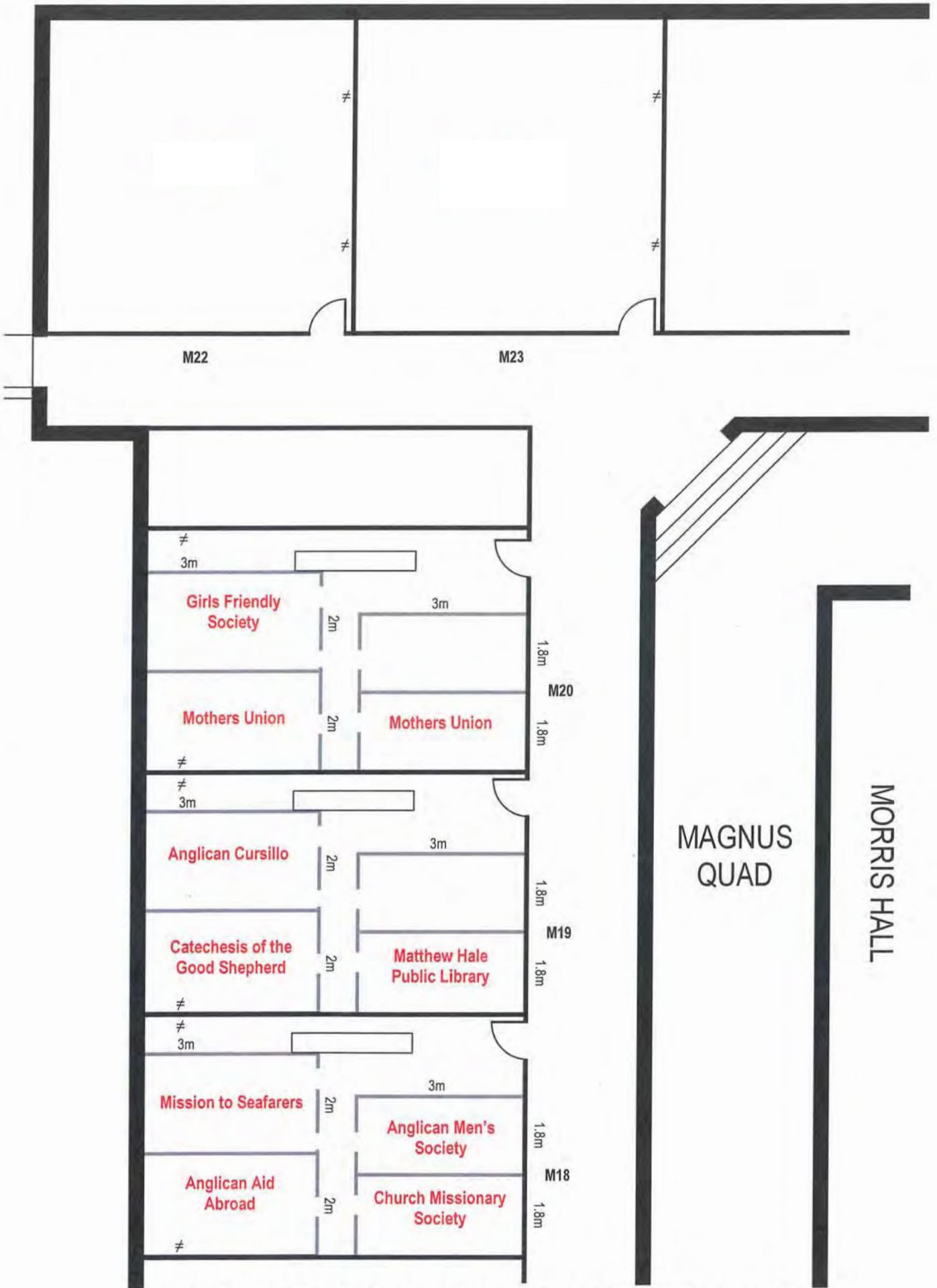


Map 1: Anglican Church Grammar School



Map 2

Diocese of Brisbane – Synod Stall Layouts – ACGS



ANGLICAN CHURCH GRAMMAR SCHOOL

Note: ≠ Denotes power points

Parking Notice

ALL SYNOD REPRESENTATIVES

IMPORTANT NOTICE REGARDING SYNOD PARKING ON FRIDAY 5 OCTOBER

Cathedral Square – Parking Arrangement Protocol

On Friday 5 October to be able to park in the car park across the road from St John's Cathedral you must **pre-book ONLINE** in order to secure a car park. If you pre-book the cost will be \$6.00.

If you do not pre-book the cost will be \$11.00 and there is no guarantee of a car park being available.

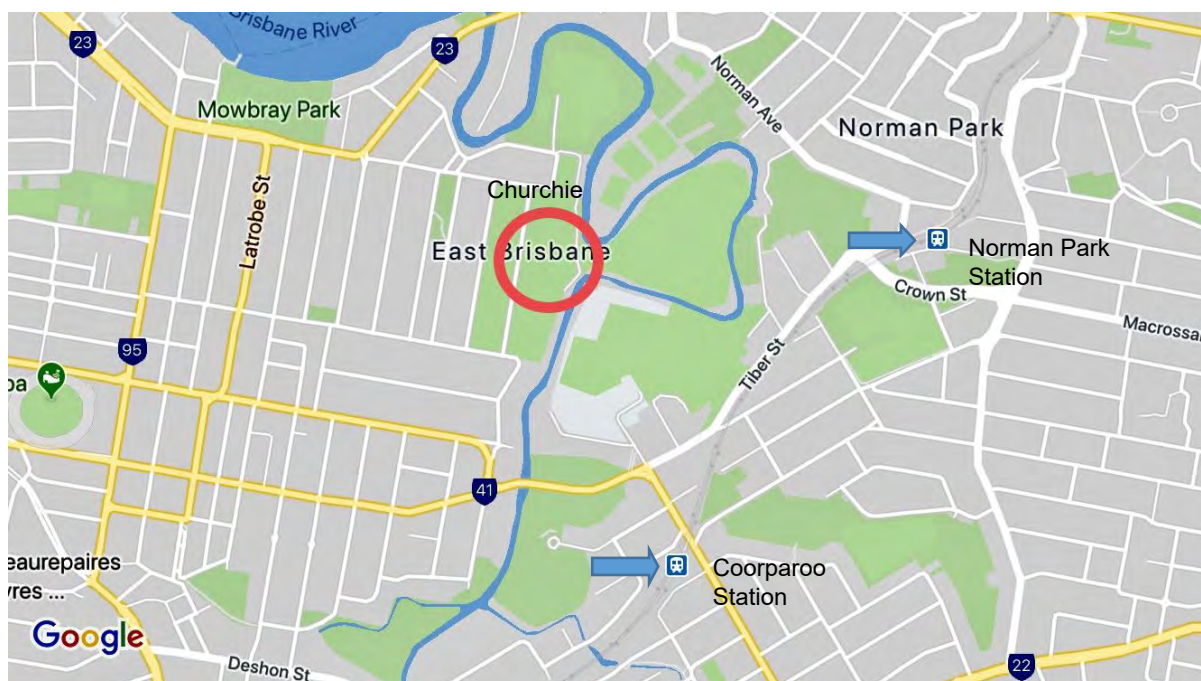
The Website is:

<http://www.secureparking.com.au/car-parks/australia/qld/brisbane/cathedral-square>

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.

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."

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.

Synod Meals

Before the Synod Eucharist, you are invited to enjoy a light meal in the Cathedral from 5.30pm on **Friday 5 October**.

The Anglican Church Grammar School will cater for lunch and dinner at the School on **Saturday** and lunch on **Sunday**.

Saturday dinner will be served (fork/plate style) in the Brenan Pavilion area/Barry McCart Aquatic Centre Courtyard (see refs 3 and 20 on Map 1 page 155). This is an outside area – gas heaters will be provided together with some seating. This is an ideal opportunity to mingle with other Synod attendees. Alcoholic and non-alcoholic beverages will be served.

Bring a warm jacket just in case.

Please remember to bring and wear your name tags.



PRAYERS & READINGS

Prayer Friday Night

Preparation

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. (Psalm 51.11)

Praise

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.

Prayers

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.**

The Collect of the day or the following prayer is said

Lord Jesus Christ, we thank you
 for all the benefits that you have won for us,
 for all the pains and insults that you have borne for us.
 Most merciful redeemer,
 friend and brother,
 may we know you more clearly,
 love you more dearly,
 and follow you more nearly,

day by day.

Amen. (after *Richard of Chichester (1253)*)

The Lord's Prayer is said.

**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.**

The Conclusion

May Christ our Saviour give us peace.

Amen.

Prayer Saturday Morning

Preparation

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

Your love, O Lord, reaches to the heavens
and your faithfulness to the clouds. (*Psalm 36.5*)

Praise

What shall I give you, Lord, in return for all your kindness?
 Glory to you for your love.
 Glory to you for your patience.
 Glory to you for forgiving us all our sins.
 Glory to you for coming to save our souls.
 Glory to you for your incarnation in the virgin's womb.
 Glory to you for your bonds.
 Glory to you for receiving the cut of the lash.
 Glory to you for accepting mockery.
 Glory to you for your crucifixion.
 Glory to you for your burial.
 Glory to you for your resurrection.
 Glory to you that you were preached to all.
 Glory to you in whom they believed. (*Ephrem the Syrian (373)*)

The Word of God Psalmody

(Sit)

Psalm 63.1-8

- 1 O God, you are my God:
 eagerly will I seek you.
- 2 **My soul thirsts for you, my flesh longs for you:
 as a dry and thirsty land where no water is.**
- 3 So it was when I beheld you in the sanctuary:
 and saw your power and your glory.
- 4 **For your unchanging goodness is better than life:
 therefore my lips shall praise you.**
- 5 And so I will bless you as long as I live:
 and in your name will I lift my hands on high.
- 6 **My longing shall be satisfied as with marrow and fatness:
 my mouth shall praise you with exultant lips.**
- 7 When I remember you upon my bed:
 when I meditate upon you in the night watches,
- 8 **How you have been my helper:
 then I sing for joy in the shadow of your wings.**

To you we come radiant Lord,

the goal of all our desiring,
 beyond all earthly beauty;
 gentle protector, strong deliverer,
 in the night you are our confidence;
 from first light be our joy;
 through Jesus Christ our Lord. Amen

Short reading

For this reason I bow my knees before the Father, from whom every family[h] in heaven and on earth takes its name. I pray that, according to the riches of his glory, he may grant that you may be strengthened in your inner being with power through his Spirit, and that Christ may dwell in your hearts through faith, as you are being rooted and grounded in love. I pray that you may have the power to comprehend, with all the saints, what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God.

Now to him who by the power at work within us is able to accomplish abundantly far more than all we can ask or imagine, to him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen. (*Ephesians 3.14-20*)

Response

Jesus said, I am the resurrection and the life.
All Those who believe in me will never die.
 (*cf John 11.25,26*)

Prayers

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.**

The Collect of the day or the following prayer is said

God be in my head, and in my understanding;
 God be in my eyes, and in my looking;
 God be in my mouth, and in my speaking;
 God be in my heart, and in my thinking;
 God be at mine end, and at my departing.
Amen. (*Sarum Primer*)

The Lord's Prayer is said.

**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.**

The Conclusion

May Christ dwell in our hearts by faith.
Amen.

(Stand)

TIS 477 **Jesus calls us here to meet him**



1

Jesus calls us here to meet him
as through word and song and prayer
we affirm God's promised presence
where his people live and care.
Praise the God who keeps his promise;
praise the Son who calls us friends;
praise the Spirit who, among us,
to our hopes and fears attends.

2

Jesus calls us to confess him
Word of Life and Lord of All,
sharer of our flesh and frailness
saving all who fail or fall.
Tell his holy human story;
tell his tales that all may hear;
tell the world that Christ in glory
came to earth to meet us here.

3

Jesus calls us to each other:
found in him are no divides.
Race and class and sex and language-
such are barriers he derides.
Join the hand of friend and stranger;
join the hands of age and youth;
join the faithful and the doubter
in their common search for truth.

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Prayer Saturday Evening

Grace to you and peace
from God our Father and the Lord Jesus Christ.
 (Ephesians 1.2)

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

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.
 (Psalm 23)

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)

The Psalms as appointed.

Psalm 88

- 1 O Lord my God, I call for help by day:
 and by night also I cry out before you.
- 2 Let my prayer come into your presence:
 and turn your ear to my loud crying.**
- 3 For my soul is filled with trouble:
 and my life has come even to the brink of the grave.
- 4 I am reckoned among those that go down to the Pit:**

I am as one that has no help.

- 5 I lie among the dead,
like the slain that sleep in the grave:
whom you remember no more,
who are cut off from your power.
- 6 You have laid me in the lowest Pit:
in darkness and in the watery depths.**
- 7 Your wrath lies heavy upon me:
and all your waves are brought against me.
- 8 You have put my friends far from me:
and made me to be abhorred by them.**
- 9 I am so fast in prison I cannot get free:
my eyes fail because of my affliction.
- 10 Lord, I call to you every day:
I stretch out my hands toward you.**
- 11 Will you work wonders for the dead:
or will the shades rise up again to praise you?
- 12 Shall your love be declared in the grave:
or your faithfulness in the place of destruction?**
- 13 Will your wonders be made known in the dark:
or your righteousness in the land
where all things are forgotten?
- 14 But to you, Lord, will I cry:
early in the morning my prayer shall come before you.**
- 15 O Lord, why have you rejected me:
why do you hide your face from me?
- 16 I have been afflicted and wearied from my youth upward:
I am tossed high and low, I cease to be.**
- 17 Your fierce anger has overwhelmed me:
and your terrors have put me to silence.
- 18 They surround me like a flood all the day long:
they close upon me from every side.**
- 19 Friend and acquaintance you have put far from me:
and kept my companions from my sight.

At the end there may follow

Lord Christ, eternal Word and Light of the Father's glory: send your light and your truth that we may 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.

One or two Readings from the Bible as appointed.

1st Reading

Colossians 2.16-23

¹⁶ Therefore do not let anyone condemn you in matters of food and drink or of observing festivals, new moons, or sabbaths. ¹⁷ These are only a shadow of what is to come, but the substance belongs to Christ. ¹⁸ Do not let anyone disqualify you, insisting on self-abasement and worship of angels, dwelling on visions, puffed up without cause by a human way of thinking, ¹⁹ and not holding fast to the head, from whom the whole body, nourished and held together by its ligaments and sinews, grows with a growth that is from God.

²⁰ If with Christ you died to the elemental spirits of the universe, why do you live as if you still belonged to the world? Why do you submit to regulations, ²¹ "Do not handle, Do not taste, Do

not touch"? ²² All these regulations refer to things that perish with use; they are simply human commands and teachings. ²³ These have indeed an appearance of wisdom in promoting self-imposed piety, humility, and severe treatment of the body, but they are of no value in checking self-indulgence.

The reading 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)

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.

The Prayers

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

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.**

O God,
by whose grace your servant William Tyndale
became a burning and a shining light in your Church:
grant that we also may be aflame
with the spirit of love and discipleship,

and walk before you as children of light;
 through Jesus Christ our Lord,
 who lives and reigns with you, in the unity of the Holy Spirit,
 one God, now and for ever. **Amen.**

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

For the unity of the Church in witness and proclamation of the Gospel;
 let us pray to the Lord: **Lord, have mercy.**
 For the peace and stability of all peoples and for the leaders of the nations;
 let us pray to the Lord: **Lord, have mercy.**
 For places of work, education and leisure;
 let us pray to the Lord: **Lord, have mercy.**
 For a blessing on our homes;
 for our relations and friends and all whom we love;
 let us pray to the Lord: **Lord, have mercy.**
 For the sick and suffering and all who minister to their needs;
 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.

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.

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.

(Revelation 22.13)

TIS 643 I want to walk as a child of the light

1

I want to walk as a child of the light;
 I want to follow Jesus.
 God set the stars to give light to the world;
 The star of my life is Jesus.

Refrain

*In him there is no darkness at all;
 The night and the day are both alike.
 The Lamb is the light of the city of God;
 Shine in my heart, Lord Jesus.*

2

I want to see the brightness of God;
 I want to look at Jesus.

Clear Sun of righteousness, shine on my path,
And show me the way to the Father.

Refrain

3

I'm looking for the coming of Christ;
I want to be with Jesus.
When we have run with patience the race,
We shall know the joy of Jesus.

Refrain

Kathleen Armstrong Thomerson 1934-

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I Want to Walk as a Child of the Light

Kathleen Thomerson, 1970

Kathleen Thomerson

1. I want to walk as a child of the light; I want to fol - low Je - sus.
2. I want to see the bright-ness of God; I want to look at Je - sus.
3. I'm look - ing for the com - ing of Christ; I want to be with Je - sus.

God set the stars to give light to the world; The star of my life is Je -
Clear Sun of righteous-ness, shine on my path, And show me the way to the Fa -
When we have run with pa - tience the race, We shall know the joy of Je -

Refrain

- sus.
- ther. In him there is no dark-ness at all; The night and the day are both a - like. The
- sus.

Lamb is the light of the ci - ty of God; Shine in my heart, Lord Je - sus.

Prayer Sunday Morning

Preparation

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

My heart tells of your word, 'Seek my face.'
Your face, Lord, will I seek. (*Psalms 27.10*)

Praise

We praise you, O God,
 we acclaim you as the Lord;
 all creation worships you,
 the Father everlasting.
 To you all angels, all the powers of heaven,
 the cherubim and seraphim, sing in endless praise:
 Holy, holy, holy Lord, God of power and might,
 heaven and earth are full of your glory.
 (*from Te Deum Laudamus*)

The Word of God Psalmody

(Sit)

Psalm 19

- 1 The heavens declare the glory of God:
 and the firmament proclaims his handiwork;
- 2 One day tells it to another:
 and night to night communicates knowledge.**
- 3 There is no speech or language:
 nor are their voices heard;
- 4 Yet their sound has gone out through all the world:
 and their words to the ends of the earth.**
- 5 There he has pitched a tent for the sun:
 which comes out as a bridegroom from his chamber,
 and rejoices like a strong man to run his course.
- 6 Its rising is at one end of the heavens,
 and its circuit to their farthest bound:
 and nothing is hidden from its heat.**
- 7 The law of the Lord is perfect, reviving the soul:
 the command of the Lord is true,
 and makes wise the simple.
- 8 The precepts of the Lord are right,
 and rejoice the heart:
 the commandment of the Lord is pure,
 and gives light to the eyes.**
- 9 The fear of the Lord is clean, and endures for ever:
 the judgements of the Lord are unchanging,
 and righteous every one.
- 10 More to be desired are they than gold,
 even much fine gold:
 sweeter also than honey,
 than the honey that drips from the comb.**
- 11 Moreover, by them is your servant taught:
 and in keeping them there is great reward.

12 Who can know their own unwitting sins?:**O cleanse me from my secret faults.**13 Keep your servant also from presumptuous sins,
lest they get the mastery over me:

so I shall be clean, and innocent of great offence.

**14 May the words of my mouth and the meditation
of my heart be acceptable in your sight:****O Lord, my strength and my redeemer.**

Christ the sun of righteousness,
rise in our hearts this day,
enfold us in the brightness of your love
and bear us at the last to heaven's horizon;
for your love's sake. **Amen**

Short reading

So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! ¹⁸ All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; ¹⁹ that is, in Christ God was reconciling the world to himself, ²⁰ not counting their trespasses against them, and entrusting the message of reconciliation to us. ²⁰ So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God. ²¹ For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God. (*2 Corinthians 5.17-21*)

Response

Jesus said, I am the living bread that came down from heaven.

Whoever eats of this bread will live for ever. (*John 6.51a*)**Prayers**

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.**

The Collect of the day or the following prayer is said

Christ be with me, Christ within me,
Christ behind me, Christ before me,
Christ beside me, Christ to win me,
Christ to comfort and restore me.
Christ beneath me, Christ above me,
Christ in quiet, Christ in danger,
Christ in hearts of all that love me,
Christ in mouth of friend and stranger.
Amen. (*from St Patrick's Breastplate*)

The Lord's Prayer is said.

**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.**

The Conclusion

May God who made both heaven and earth bless us. **Amen.**

(Stand)

TIS 687 **God gives us a future**



1

God gives us a future
daring us to go
into dreams and dangers
on a path unknown.
We will face tomorrow
in the Spirit's power
we will let God change us
for new life starts now.

2

We must leave behind us
sins of yesterday
for God's new beginning
is a better way.
Fear and doubt and habit
must not hold us back:
God gives hope, and insight
and the strength we lack.

3

Holy Spirit, teach us
how to read the signs
how to meet the challenge
of our troubled times.
Love us into action
stir us into prayer
till we choose God's life, and
find our future there.

Elizabeth J Smith 1956-

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