



Anglican Diocese
of Adelaide

2024

SYNOD PAPERS



FOR THE THIRD SESSION OF
THE 45TH TRIENNIAL SYNOD
170TH ANNUAL SESSION

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Synod

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

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Welcome to Trinity College for the Annual Session of Synod 2024

Welcome to this 170th Annual Session of Synod 2024 and Third Session of the 45th triennium. A special welcome is extended to new members of Synod.

Location

The 2024 session of Synod will occur in Hewitson Theatre @ Starplex, Trinity College, Gawler, located at the centre of the Trinity College Gawler, campus. **Please find a map overleaf.**

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

Parking

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

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

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

Catering

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

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

Please advise any other special dietary requirements to the Secretary of Synod by 9th October 2024.

Water

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

Information

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

If you have specific queries in relation to Synod 2024, please do not hesitate to contact me on 8305 9357 or synod@adelaideanglicans.com

Joe Thorp
Secretary of Synod



TRINITY COLLEGE

School Maps Gawler Site

- STARplex
- Senior
- North
- Montessori
- South



www.trinity.sa.edu.au

January 2024



Trinity College North, South and Senior / Montessori Preschool / STARplex
Alexander Avenue Evanston South SA 5116, 08 8522 0666

DIRECTORY

STARplex Includes pool, courts, gym & Hewitson Theatre	1	North Drama Centre	31
STARplex Swimming Pool	2	Outdoor Ed Shed	32
STARstore and Pilates Studio.....	3	Sports Shed	33
Change Rooms	4	Montessori Preschool	34
Development & Foundation Office	5	OSHC Centre.....	35
Senior Canteen	6	Trade Training Centre.....	36
Senior Hall	7	Agriculture Centre.....	37
Senior Gallery	8	Facilities Shed & Store (Deliveries).....	38
Senior Studio.....	9	ICT Services.....	39
Senior School Office	10	South School Hall & Music Centre.....	40
Central Administration (The Gordon Building & Common).....	11	South School Office	41
Trinity Innovation & Creativity School (TICS)	12	South Junior School	42
Change Room	13	South Audiovisual and Music Rooms.....	43
Main Change Rooms.....	14	South Staff Room.....	44
Roma Waite Library and College Psychologist.....	15	South ICT	45
Chapel.....	16	South Catering.....	46
Chaplain	17	South Art Centre.....	47
Kinsman Technology Centre	18	South Canteen.....	48
Pavilion	19	South Science	49
North Science	20	South Middle School	50
North Middle School	21	Marnkutyi Parirna Theatre.....	51
North Junior School	22	Toilets.....	♿
North Junior School	23	Playgrounds.....	🏠
North School Office	24	Rotundas	🚶
North Staff Room.....	25	Pedestrian Access Gates.....	🚗
North Catering	26	Vehicle Access Gates.....	🚚
North Canteen	27	Security Access Gates	🚚
Indoor Cricket Arena (The Big Shed)	28	Drop Off Zone.....	🚗
College Music Centre	29	Traffic Lights.....	🚦
North Teaching and Learning Centre	30	Emergency Gate Access.....	🚗



TRINITY COLLEGE

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 web: www.trinity.sa.edu.au

Mr Nick Hatley
 Head of Trinity College
 B.Ed., M.Sc., MLM.Ed., MBA,
 MACE, MACEL, FGLF

Please note that Trinity College
 operates 24 hour security
 surveillance across all sites.

CRICOS NO: 02709B/00374C



Order of Business

Friday 18 October – Sunday 20 October 2024

The Third Annual Session of the Forty Fifth Triennial Synod

170th Annual Session

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

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

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

FRIDAY, 18 OCTOBER	7:00pm	Synod Eucharist, St Peter's Cathedral, North Adelaide
SATURDAY, 19 OCTOBER		Hewitson Theatre @ Starplex, Trinity College, Gawler
	8:00am	Registration Opens
	9:00am	Morning Prayer followed by the President's Address
	9:50am	Welcome and Procedural Motions
	10.00am	Morning Tea
	10.00am	VOTING BEGINS
	10:30am	Conference – Discipling New Generations
	12.00pm	Annual General Meeting: Synod of the Diocese of Adelaide of the Anglican Church of Australia Inc.
	12:15pm	Lunch
	1:00pm	Annual General Meeting: AnglicareSA Ltd
	1.30pm	Conference - Wellbeing and Culture
	2.40pm	Comfort Break
	2.45pm	Conference - Developments in the Worldwide Anglican Communion
	4.00pm	Afternoon Tea
	4.20pm	VOTING CONCLUDES
	4.20pm	Conference – The President's Address
	5.30pm	Business Session: Call for Motions without Notice Call Over the Notice Paper
	5.50 pm	Evening Prayer
	6:00pm	Synod adjourns



**SUNDAY,
20 OCTOBER**

Hewitson Theatre @ Starplex, Trinity College, Gawler

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

1. Morning Prayer
2. Welcome and President's Address by the President, The Most Reverend Geoffrey Smith – Archbishop of Adelaide.

3. **PROCEDURAL MOTION**

Moved by Mr Joe Thorp, Secretary of Synod

Seconded by Venerable Andrew Mintern

This Synod welcomes observers:

- The Observers from the Diocese of Willochra (The Rev'd David Thompson and Mrs Rosemary O'Leary) and the Diocese of The Murray (The Rev'd David Patterson and Ms Rebecca Newell);
- Observers from the Sudanese Bari Congregation, Modbury;
- The Observer from the Emmanuel Tamil Community, Parish of Lockleys;
- The Observers from MarThoma Church, Adelaide;
- Mrs Katerina Andrushenko, Diocesan Finance Manager;
- Mr Blaine Fitzgerald, Head Anglican Funds South Australia (AFSA);
- Delegates from Kooyoora;
- Mrs Susan McLeod, Senior Chaplain;
- Ms Sharon Lockwood, Survivor Advocate;
- Ms Caralyn Lammas, Co-ordinator of Education, St Barnabas College;
- Mr Chris Prance, Schools Liaison Officer
- Members of the Property, Finance and Resource Committee (PFRC) who are not members of Synod;
- Members of the Diocesan Risk & Audit Committee who are not members of Synod;
- Members of the Drafting Committee who are not members of Synod;
- Mr Grant Reubenicht CEO, Directors of the Board of AnglicareSA Ltd & AnglicareSA Housing Ltd who are not members of Synod;
- Ms Angela Hazebroek AM, Conference Facilitator;
- Mr Nick Hately, Head of Trinity College; and
- Ordinands;



and accords them a seat on the floor of Synod with the right to speak but not to vote or move or second motions.

4. PROCEDURAL MOTION

Moved by Mr Joe Thorp, Secretary of Synod

Seconded by The Venerable Andrew Mintern

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

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

9. APPOINTMENT TO CHAIR OF COMMITTEES

Moved by Mr Joe Thorp, Secretary of Synod

Seconded by The Rev'd Canon Jenny Wilson

That Mr Grant Chapman be appointed Chair of Committees for this session of Synod.

Order of the Day – Synod Conference - 10.30 am Saturday 19 October 2024

10. Discipling New Generations

Order of the Day – The Synod of the Diocese of Adelaide of the Anglican Church of Australia Incorporated Annual General Meeting – 12.00 pm Saturday 19 October 2024

- 11. The President tables the parochial statistics and “Reports and Accounts for Synod 2024”, containing the following Annual and Special Reports and Accounts, previously distributed.

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



	Assessment Acquittal Report
Parish Ministry	Adelaide Area Deanery incl St Peter's Cathedral
	Eastern Suburbs Area Deanery
	Gawler Area Deanery
	South Eastern Area Deanery
	South Western Area Deanery
	Western Suburbs Area Deanery
Anglican Societies	Girls' Friendly Society in SA Inc
	Mothers' Union Australia – Diocese of Adelaide
Anglican Entities	AnglicareSA Ltd
	St Mark's College
	Leigh Trust
Anglican Networks	Anglicans for Makarrata
	Anglican Ecumenical Network
	Domestic & Family Violence Working Group
Anglican Schools	Schools Liaison Officer
	Schools Chaplaincy
	St John's Grammar School
	St Peter's College
	St Peter's Girls School
	St Peter's Woodlands
	Trinity College
Partner Organisations	Anglican Board of Mission
	Bush Church Aid Society
	Church Missionary Society SA/NT
	Engage Work Faith

12. FINANCE

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

12.1 **Moved by Kevin Stracey**

Seconded by Mr Joe Thorp, Secretary of Synod

That Synod receives the Financial Statement for the year ended 30 June 2024 and the Synod Operations Finance Report for the year ended 30 June 2024 as dispatched with the Notice Paper.

12.2 **Moved by Kevin Stracey**

Seconded by Mr Joe Thorp, Secretary of Synod

That Synod adopts the Synod Operations budget for the year ending 30 June 2025 as dispatched with the Notice Paper.



ASSESSMENT

12.3 **Moved by Kevin Stracey**

Seconded by Mr Joe Thorp, Secretary of Synod

That Synod adopts the estimate of Diocesan Expenses for the 2025 year and the rate of assessment of 14.0% of assessable income for the 2025 year.

Orders of the Day – Synod Conferences 1.30 pm; 2.45 pm & 4.20 pm Saturday 19 October 2024

13. **Wellbeing and Culture**

14. **Developments in the Worldwide Anglican Communion**

15. **The President’s Address**

16. VOTE OF THANKS FOR THE CONFERENCES

Moved by Kat Pugh

Seconded by Dr Linda Dillon

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

BUSINESS SESSION

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

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

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

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

Order of the Day - 1.00pm Sunday 20 October 2024

19. OPEN DISCUSSION

Moved by Kat Pugh

Seconded by Secretary of Synod

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

20. BOARD OF INQUIRY REPORT - 20TH ANNIVERSARY

Moved by Catherine Freriks

Seconded by The Rev’d Dr Don Owers

This Synod, noting that 2024 is the 20th Anniversary of the publication of the Report of the Board of Inquiry into the handling of claims of sexual abuse and misconduct within the Anglican Diocese of Adelaide (the Olssen-Chung Report) and the consequent formal Apology by the Synod in June 2004, and attentive to the need for the Diocese to remain mindful of the lessons learned through the inquiry, and also of the ongoing suffering of survivors and their families:



1. requests that the Archbishop consider making discussion of the Olssen-Chung Report a required part of the Ministry Formation programme undertaken by all ordination candidates with effect from 1 January 2025;
2. commends to members of the Synod Volume 3 (Impacts) of the Final Report of the Royal Commission into Institutional Responses to Child Sexual Abuse and the Report of Case Study 36 of the Royal Commission, and requests that electronic copies of those documents be made available for download from the Diocesan website;
3. requests the President to write a pastoral letter to be read in Sunday Services on the Sunday before National Survivors Day (Tuesday 12 November 2024) in each parish of the Diocese reminding church members of the Apology and of the ongoing suffering of survivors and families, and referencing the documents mentioned in this motion and their web locations; and
4. notes the findings of the 2024 'Study into the experiences of clergy and church workers in the Anglican Diocese of Adelaide when responding to abuse of children, sexual assault of adults, and domestic and family violence'; and
5. notes the progress of the Diocese with respect to Safe Ministry since the Olssen-Chung Report.

LEGISLATION

21. PROFESSIONAL STANDARDS ORDINANCE 2015

Moved by Katherine Dellit

Seconded by Joe Thorp, Secretary of Synod

This Synod agrees in principle to a Measure to amend the Professional Standards Ordinance 2015.

22. ANGLICAN FUNDS ORDINANCE 2010

Moved by Kevin Stracey

Seconded by Joe Thorp, Secretary of Synod

This Synod agrees in principle to a Measure to amend the Anglican Funds Ordinance 2010.

23. DIOCESAN COUNCIL ORDINANCE 2007

Moved by Katherine Dellit

Seconded by Kevin Stracey

This Synod agrees in principle to a Measure to amend the Diocesan Council Ordinance 2007.

24. CONSTITUTION

Moved by Katherine Dellit

Seconded by Joe Thorp, Secretary of Synod

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



MOTIONS

25. DISCIPLING NEW GENERATIONS

Moved by Mr David Purton

Seconded by Mr Thomas Bassett

This Synod notes the report back from Diocesan Council, the discussion on Discipling Generations at this Synod and thanks Lily Bures, Reverend Ben Woodd and Caralyn Lammas for their work.

26. WELLBEING AND CULTURE

Moved by The Rev'd Shane Ellery

Seconded by The Rev'd Canon Dr Joan Riley

This Synod notes the report back from Diocesan Council, the discussion on Wellbeing and Culture at this Synod and thanks Wellbeing Coordinator Kat Pugh for her work.

27. DEVELOPMENTS IN THE WORLDWIDE ANGLICAN COMMUNION

Moved by Dr Carol Fort

Seconded by The Rev'd John Miller

This Synod notes the report back from Diocesan Council, the discussion on Developments In The Worldwide Anglican Communion at this Synod and thanks the Task Group for their work.

28. THE PRESIDENT'S ADDRESS

Moved by The Rev'd Ali Wurm

Seconded by Ms Ann Nadge

This Synod thanks the President for his address and notes the discussion on its contents at this Synod.

29. THE St BARNABAS CENTRE FOR MISSIONAL RESEARCH & PRAXIS

Moved by The Rev'd Canon Dr Joan Riley

Seconded by Bishop Tim Harris

This Synod:

1. affirms St Barnabas College in the launch of the St Barnabas Centre for Missional Research & Praxis (the Barnabas Centre);
2. recognises the challenges and opportunities we face as a diocese to build on our strengths and explore new approaches in how God leads, guides and equips us to re-imagine a mission-shaped future;
3. commends the 'community of learning and practice' approach adopted by the Barnabas Centre and appreciates the invitation to participate in community of learning and practice conversations;
4. welcomes the creation of a missional-ministry resources centre and encourages its continuing development in collaboration with the Flourishing Communities Facilitator; and
5. requests the Archbishop to launch the Barnabas Centre forthwith and seek God's blessing in its vision to serve our call to a mission-shaped future.



30. HOPE 25

Moved by The Rev'd Helen Phillips

Seconded by The Rev'd John Miller

This Synod:

1. wholeheartedly supports the Anglican Church of Australia's project **Hope25** – 'Hope in an Uncertain World' – sharing the hope we have in Jesus Christ, and encourages every Parish and Community to participate;
2. thanks the members of the Hope25 organising implementation team for the Dioceses of Adelaide, The Murray and Willochra for their work;
3. encourages and invites parishes, organisations and communities to:
 - a. appoint a Hope25 Ambassador;
 - b. make the most of this wonderful opportunity to speak from a voice of Christian hope into our world;
 - c. plan an event or events to share our hope in a way that is relevant to your particular context and local community; and
 - d. utilise the resources available on the Hope25 website www.hope25.com.au

31. ABM 175th ANNIVERSARY in 2025

Moved by The Rev'd Paul Devenport

Seconded by The Rev'd Tracey Gracey

This Synod:

1. Notes with gratitude that the Anglican Board of Mission (ABM) will celebrate its 175th Anniversary on 29th October 2025 and:
 - a. encourages the Diocese and its faith communities to both participate in events organised by the ABM and to consider organising their own events in 2025 or 2026 to mark this achievement, highlighting particularly the involvement of members of this Diocese over that time;
 - b. explores with the ABM where God is calling this Diocese to participate in God's ongoing mission through the ABM to complement the existing mission partnerships it has; and
 - c. asks the Archbishop to write to the ABM to convey the interest of the Diocese of Adelaide in celebrating this significant anniversary with ABM.
2. Gives thanks for the almost \$60,000 donated by parishes of this Diocese and the Diocese to the work of ABM and Anglicans in Development (AID) in the 2023-2024 financial year and for the prayers said in support of our partners, particularly those for peace in Israel, Gaza and in the Middle East; and
3. Encourages parishes to support ABM Church to Church and Reconciliation Programs that work with partner churches overseas and with Aboriginal and Torres Strait Islanders.

32. MOTIONS WITHOUT NOTICE - arising from Item 17



33. VOTE OF THANKS FOR SYNOD ARRANGEMENTS

Moved by The Venerable Andrea McDougall

Seconded by Dr Carol Fort

34. **CLOSING WORSHIP**

NOTICE OF ANNUAL GENERAL MEETING

Notice is hereby given of the 11th Annual General Meeting of Anglicare SA Ltd. ACN 169 715 762 (“the Company”)

DATE: Saturday, 19 October 2024
TIME: 1.00pm
LOCATION: Starplex Trinity College Gawler
18/20 Alexander Avenue
Evanston Park
SA 5116

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

At the meeting, Members will have the opportunity to:

- Ask questions about operations and finances of AnglicareSA
- Speak about any items on the agenda
- Vote on any resolutions proposed

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

- Confirm the minutes of the Annual General Meeting held 28 October 2023
- Receive the Annual Report of the Board for the year ended 30 June 2024
- Receive the Financial Statements for the year ended 30 June 2024
- Receive the auditor’s report for the year ended 30 June 2024
- Appoint an auditor for the next 12 months

Agenda and papers are available now and the annual report and audited financial statements will be made available on 7 October 2024 following approval by the AnglicareSA Ltd Board.

On behalf of the Board



Tim Sarah

Chair of the Board
27 September 2024



How to cast a Ballot

Synod is required to elect members of Diocesan Council when a casual vacancy exists.

The 2024 Annual Session of Synod requires the election of a clergy representative.

A secret ballot of Members of Synod will be conducted during the Saturday Business Session according to the process specified in the [Elections and Appointments Ordinance 1980](#).

Information about those standing for election for the Diocesan Council lay representative will be published at <https://adelaideanglicans.com/synod-gatherings/synod-2024>

At Registration on Saturday, you will be provided with a YELLOW ballot paper where CLERGY AND LAITY may vote.

BALLOT PAPER
CLERGY MEMBER OF DIOCESAN COUNCIL

CLERGY & LAITY, please mark against one candidate only

The Rev'd Fred BLOGGS
 The Rev'd Jane SMITH
 The Rev'd John DOE

Election pursuant to the Constitution, Chapter IV & Diocesan Council Ordinance Part 2

Please vote according to the instructions on the Ballot Paper. Scrutineers will determine whether the “voter’s intent is clear?”

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

A new Electronic Voting System at Synod

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

If you do not have access to a smart phone, tablet or lap top computer please advise us at synod@adelaideanglicans.com by **Monday 14 October 2024** so that an alternative arrangement can be made for you.

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

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

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

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

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

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

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

This is consistent with the practice since 2013.

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

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



Meeting Guide

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

How to Login and Register

Click on your unique link as supplied in the Vero email or text and you will be taken directly to the AGM portal.

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

Voting (eligible voting members only)

The voting starts when the meeting Chair opens the poll unless otherwise stated. From your screen, you can see the resolutions and voting choices set.

Click on the vote tab.

Proposal #1 Testing Purposes

Testing

FOR AGAINST ABSTAIN

Select your option by clicking on your response to cast your vote for each question. You can change your vote at any time (**while the voting period is open**) by clicking “Change”. Your vote is logged once the tab turns GREEN. You do not need to do anything further; your vote has been counted.

Proposal #1 Testing Purposes

Testing

FOR [Change](#) **Vote successfully submitted:**
Wed 4th May, 2022 11:59am AEST

Support

If you have any questions, or need assistance with the online process, please contact Vero Voting via email support@verovoting.com.au OR call 1300 702 898 between 8.30am—5.00pm Monday to Friday (Australian Western Standard Time)

verovoting.com.au

QUESTION FOR SYNOD

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

In light of the changing patterns of church attendance across the Diocese of Adelaide and the potential impact of the COVID-19 pandemic:

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

1. The past 10 years
2. The past 5 years

This report should aim to provide insight into overall trends and patterns in attendance changes, with particular attention to any noticeable shifts that may have occurred due to the COVID-19 pandemic.

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

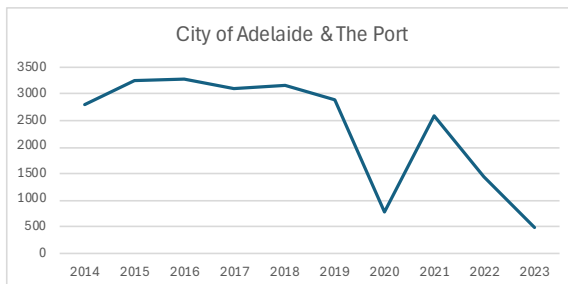
Answer:

- a) **See Attached report**

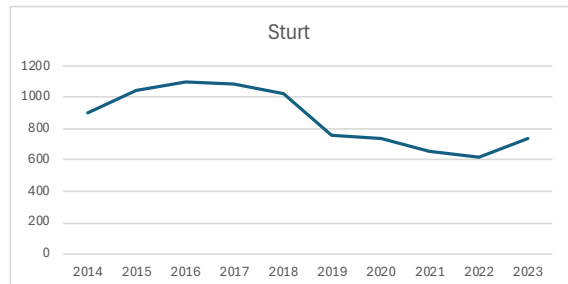
Please note that the attached report is based on parish returns provided to Synod Office, and the 2023 returns were not complete.

Changes in church attendance

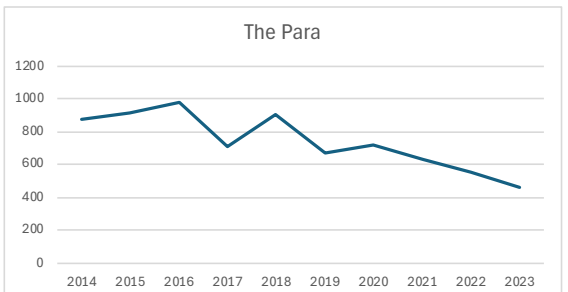
Year	Average Worshippers	Archdeacon Region
2014	2806	City of Adelaide & the Port
2015	3249	
2016	3278	
2017	3104	
2018	3170	
2019	2885	
2020	782	
2021	2591	
2022	1445	
2023	488	



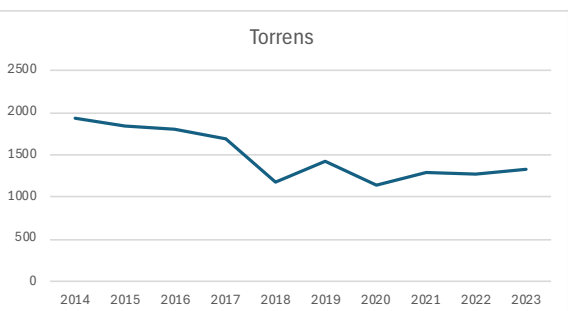
Year	Average Worshippers	Archdeacon Region
2014	902	Sturt
2015	1039	
2016	1098	
2017	1086	
2018	1019	
2019	761	
2020	740	
2021	651	
2022	618	
2023	738	



Year	Average Worshippers	Archdeacon Region
2014	874	The Para
2015	914	
2016	981	
2017	713	
2018	902	
2019	674	
2020	718	
2021	633	
2022	554	
2023	463	



Year	Average Worshippers	Archdeacon Region
2014	1932	Torrens
2015	1831	
2016	1795	
2017	1693	
2018	1182	
2019	1427	
2020	1139	
2021	1292	
2022	1261	
2023	1335	





Anglican Diocese
of Adelaide

Synod Operations Finance Report

The consolidated annual accounts may be found in the Reports & Accounts Book. This report details the Synod Operations component of the Synod consolidated financial statements for the year ended 30 June 2024. Transactions relating to Anglican Funds Management, Trust Funds, The See are only included to the extent of income received and grants paid by Synod Operations.

For the year ended 30 June 2024 Synod Operations recorded an operating surplus of \$204k, a positive variance against the budgeted position. After allowing for redress settlements of \$290k, a net deficit of \$129k was recorded.

The 2025 budget was approved by Diocesan Council at its meeting in June 2024 and is presented to Synod to assist with the setting of the assessment rate for the 2025 year.

SYNOD OPERATIONS

	\$'000			
Description	Actual 2023	Budget 2024	Actual 2024	Budget 2025
Assessment	1,240	1,075	1,252	1,075
Investment Income	363	355	433	849
Leigh Trust External Grants	777	826	838	827
Anglican Funds incl Special Fund Grants	976	1,023	1,072	750
Total Income	3,356	3,279	3,595	3,501
The SEE	(44)	(74)	(100)	(122)
Cathedral	-	-	(80)	-
Net Synod Operation Income	3,312	3,205	3,415	3,379
Bishop office	(413)	(291)	(365)	(384)
Professional Standards	(305)	(503)	(444)	(445)
Ministry Service	(249)	(303)	(365)	(287)
Corporate	(634)	(396)	(435)	(314)
Governance	(786)	(732)	(701)	(831)
Operations: Chaplaincy and Cemetery	(139)	(345)	(312)	-
Operations: Chaplaincy	-	-	-	(471)
Operations: Cemetery	-	-	-	90
St Barnabas College	(443)	(680)	(632)	(761)
Synod Funding total	(2,969)	(3,250)	(3,254)	(3,403)
Operating Surplus / Deficit	343	(45)	161	(24)
Less Redress: Settlements	(395)	-	(290)	-
Add Bequest	250	-	-	-
Net Surplus / Deficit	198	(45)	(129)	(24)

2023 Actual to 2024 Actual variances:

The Operating Loss is \$129k after accounting for critical incidents payments, which was higher in 2023; however, last's year profit was bolstered by a bequest.

Professional Standards expenses increased by \$139k compared to last year (2023) yet remained below the budget due to the adjustment period with a new service provider (Kooyoora).

Ministry Service expenses have increased by \$116k primarily driven by increased employment related expenses.

St Barnabas College expenses increased by \$189k this year primarily driven by IT and administrative expenses as well as University of Divinity charges, although costs associated with staffing were reduced.

2025 Budget

Summary

A conservative approach has been taken for the 2025 budget, with a minor deficit of \$24k.

Assessment

Assessment rate is budgeted to remain 14%.

Investment Income

The distribution from the Endowment Fund is budgeted at 7.7 cents per unit.

Grant Income

Grant income received from Anglican Funds Management is budgeted at \$750k. This increase in line with the Business Growth Plan approved by Diocesan Council.

The Leigh Trust regular grant is expected to remain the same based on advice received from the Trust.

Anglicare SA Support

Anglicare SA continues to contribute \$30k to St Barnabas College and 50% of the costs of the Senior Chaplain.

Settlements

Following the trend of previous years, no allowance has been made in the budget for critical incident or National Redress Scheme settlements to be paid in 2024/25. The Synod will continue to encounter these settlements in coming years.



Synod Conferences

1. Discipling New Generations
2. Wellbeing and Culture
3. Developments in the Worldwide Anglican Communion
4. The President's Address

1. **DISCIPLING NEW GENERATIONS**

The 169th Session of Synod in October 2023 resolved:

39.a DISCIPLING NEW GENERATIONS

Moved by Ms Lilly Bures

Seconded by The Rev'd Ben Woodd

This Synod, recognising the value of young people in the Adelaide diocese and the vital importance of discipling new generations of faith, requests Diocesan Council:

1. prepare and distribute a report detailing a comprehensive picture of the current youth and kids' ministries within the diocese;
2. research and report on available resources for training and equipping churches for ministry with young people;
3. convene a forum to discuss those reports and share the experience and knowledge of those involved in youth and kids' ministries within the diocese and beyond; and
4. produce a proposal, before the next session of Synod, to be considered by the next session of Synod, for the growth and development of youth and kids' ministry within the diocese.

The proposal might include, but not be limited to:

- a) the creation of partnerships between youth and kids' ministries and others within the diocese,
- b) the provision of training and resources to equip churches to minister to young people, and
- c) consideration of the renewal of a diocesan youth event and the role of diocesan youth and kids ministry co-ordinator.

There are two reports attached for Synod's consideration:

- 1a) Discipling New Generations Proposal which followed the Report and the Forum on 17th August 2024
- 1b) Discipling New Generations Report which contains information about current activities, learning resources and background research and was considered at the Forum on 17th August

Diocesan Council has received the report and resolved to submit the proposal for the consideration of Synod.

- Q1. How are you called to contribute to the growth and development of children and young people?



- Q2. In what ways could having Synod endorse creating and resourcing the role of a Diocesan Discipling New Generations Facilitator support you in your ministry.

2. **WELLBEING AND CULTURE**

The 169th Session of Synod in October 2023 resolved:

34. PROMOTING WELLBEING IN THE ANGLICAN DIOCESE OF ADELAIDE

Moved by The Rev'd Assoc Prof Matthew Anstey

Seconded by The Rev'd Andrea McDougall

This Synod:

- (a) acknowledges the introduction in 2023 of the Ministry Wellbeing Framework, which facilitates practices of supervision, professional development and ministry review, as a positive and necessary development for individuals (clergy and various lay roles);
- (b) recognises, furthermore, that individuals are significantly influenced by organisational culture, ethos, and practices, given the well-established correlation between organisational wellbeing and individual performance;
- (c) recognises also the paramount importance of organisational culture in shaping the environment necessary for strategy to succeed and in fostering unified alignment with our shared Diocesan Vision;
- (d) recognises thus the need for organisations to evaluate regularly their culture, wellbeing, and practices, using both robust quantitative metrics and qualitative data, in order to establish benchmarks for such, identify specific areas of concern and priorities for future cultural change, measure progress over time, and provide actionable insights for the executive leadership;
- (e) notes the value of engaging experts to provide external, independent assessments of such, in order
 - I. to deliver processes where individuals can provide clear, honest, and fulsome feedback in a confidential and safe manner; and
 - II. to collate and analyse such de-identifying data in constructive and unbiased ways;
- (f) accordingly, asks Diocesan Council to undertake an external independent assessment of our wellbeing and culture and to report back findings and recommendations to the 2024 Synod.

There are two reports attached for Synod's consideration:

- 2a) Organisational Culture Review Report developed by independent consultant Justine Trelease, MSc Psych which was commissioned specifically in response to the Synod resolution
- 2b) Anglican Model of Clergy Wellbeing developed by BeWellCo researchers Dr Matthew Iasiello and Dr Joep van Agteren which was planned prior to Synod last year by Ministry Wellbeing Coordinator Ms Kat Pugh as part of Synod's investment in better understanding and supporting wellbeing alongside the Ministry Wellbeing Framework.

Diocesan Council was asked to report back findings and has received the Organisational Culture Review Report, acknowledged the findings, and has resolved to further explore and address these priorities:

1. Establishment of agreed and codified values



2. Processes for reporting and addressing bullying, supported by skills equipping
3. Opportunities for giving and receiving feedback, supported by skills equipping
4. Recognising and encouraging progress
5. Upholding the Synod's commitment to diversity and inclusion
6. Creating more opportunities for fellowship

In addition, Diocesan Council has received the Anglican Model of Wellbeing report, acknowledged its findings and has tasked the Ministry Wellbeing Coordinator, the Archbishop and Pastoral Leadership Team to undertake further consideration on the basis that the issues are less about policy and organisation, rather of ministry development, equipping and the shape of pastoral support.

Diocesan Council also resolved to include this report in the papers for the Synod Conference to provide further insights and context for the conference on Wellbeing and Culture.

Synod in conference might consider the reports and the six priorities and discuss:

Considering the six priorities that Diocesan Council has resolved to further explore and address:

- 1) Establishment of agreed and codified values
- 2) Processes for reporting and addressing bullying
- 3) Opportunities for giving and receiving feedback
- 4) Recognising and encouraging process
- 5) Upholding the Synod's commitment to diversity and inclusion
- 6) Creating more opportunities for fellowship.

Q1. What positive changes to our organisational culture could occur in the future if these priorities were addressed?

Q2. What measurable action would make the most significant, positive difference to our culture?



3. DEVELOPMENTS IN THE WORLDWIDE ANGLICAN COMMUNION

The 169th Session of Synod in October 2023 resolved:

28 DEVELOPMENTS IN THE WORLDWIDE ANGLICAN COMMUNION

Moved by Ms Meriel Wilson

Seconded by The Rev'd Dr Josephine Armour

This Synod noting that:

- a) the Synod of the Anglican Church of Aotearoa, New Zealand and Polynesia, passed a resolution in 2018 which allows churches in New Zealand to bless same sex relationships;
- b) nine dioceses of the Anglican Church of Canada permit the blessing of same-sex unions;
- c) the General Synod of the Anglican Episcopal Church of Brazil has approved changes to its canons to permit same-sex marriages;
- d) the Episcopal Church in the United States of America has allowed same-sex marriage since 2015 and the Scottish Episcopal Church has allowed same-sex marriage since 2017; and
- e) these decisions for some have been a good development, but they have also caused divisions, costly legal challenges, arguments about finance, infrastructure and much heart ache for many;

asks the Diocesan Council to establish a working party to consider the implications of these developments for the Diocese of Adelaide, making sure to consult all the different views.

Diocesan Council established a Working Group to consider the implications of developments in the worldwide Anglican communion for Adelaide for report back to Synod in 2024 and approves its Terms of Reference as amended; and appointed Ms Meriel Wilson, The Rev'd Dr Jo Armour, Mr Adrian Winskill, The Rev'd Dave McGillivray, The Rev'd Dr Simon Hill to the Working Group to be convened by Archdeacon Sam Goodes.

The report developed by the Working Group is attached for Synod's consideration:

3. Developments in the Worldwide Anglican Communion Report

Diocesan Council received the report, and agreed with the recommendations of the Working Group to put the following questions to **Synod for consideration in conference**:

- Q1. Considering the outcomes which have occurred in other provinces detailed in the report, what do you notice about what has happened?
- Q2. (a) What potential opportunities do we see in allowing clergy in this Diocese, guided by their conscience, to bless same-sex couples, married under the updated Marriage Act?
- Q2 (b) What potential risks do we see in allowing clergy in this Diocese, guided by their conscience, to bless same-sex couples, married under the updated Marriage Act?
- Q3. How might this decision, one way or the other, shape your community and faith?



4. THE PRESIDENT'S ADDRESS

The President's address will be delivered on Saturday morning at Synod. Copies will be available on the Synod 2024 website as soon as the address is finished, and a limited number of hard copies will be available from the Synod Administration Desk.

Members of Synod in conference may consider:

- Q1. What key themes and calls in the address resonate with you?
- Q2. Are there any motions without notice arising from the President's address?

Discipling New Generations Proposal

This proposal seeks to outline the need for and the benefits of the creation of a Diocese Discipling New Generations Facilitator role. This role would serve to connect parishes seeking to disciple young Christians and provide supports for leaders through connection, training and encouragement.

Background

Passing on faith in Jesus to the next generation of Christians is a universal task for all believers, and a source of worry in nations with dwindling Christian populations. Research conducted by the Fuller Youth Institute in America exploring faith retention in young Christians heading off to college found three protective factors that supported these young people in their faith; Parents who modelled living faith, an intergenerational worship community, and older figures in their lives who cared about them.

In 2023, a motion was passed by the Adelaide Diocese Synod to support research and exploration into whether these protective factors were at play in local young Christians. The motion read:

Synod, recognising the value of young people in the Anglican Diocese of Adelaide and the vital importance of discipling new generations of faith, requested Diocesan Council to:

- prepare and distribute a report detailing a comprehensive picture of the current children and youth ministries within the diocese
- research and report on available resources for training and equipping churches for ministry with young people
- convene a forum to discuss those reports and share the experience and knowledge of those involved in children and youth ministries within the diocese and beyond
- produce a proposal, before the next session of Synod, to be considered by the next session of Synod, for the growth and development of children and youth ministry within the diocese.

The proposal might include, but not be limited to:

- the creation of partnerships between children and youth ministries and others within the diocese,
- the provision of training and resources to equip churches to minister to young people, and
- consideration of the renewal of a Diocesan youth event and the role of Diocesan children and youth ministry co-ordinator

Report

Across 2024, research was conducted by Lilly Bures and Caralyn Lammas to determine if the three protective factors were at play in the young Christians in Adelaide, convening a focus group and sending a survey to current children's and youth ministry leaders as well as interviewing the youth from 6 youth groups across Adelaide.

Leaders identified a range of supports that foster faith in young Christians including intergenerational worship, mentoring, family support, worship music, community connections, supportive environments and intentional discipleship.

Youth communicated that they felt most supported in their faith when they engaged in regular parish gatherings, felt supported by parents, peers and church leaders, and when there were events and experiences that connected to God, such as camps, being in nature, prayer and bible reading at home, and having mentors to talk to.

The research shows that Christian youth feel most supported in a community where they are known, loved, encouraged to serve, and where faith is modelled around them. This is also true for the current ministry leaders and their experiences growing up and is reflected in the approach leaders take in working with children and youth.

The report provided recommendations for the next stage of intergenerational discipleship including a forum to be hosted on the 17th of August to discuss the results and respond to youth and leader feedback, and the creation of a Diocese-wide role to facilitate the connection of parishes and communities in the service of young Christians.

Forum and feedback

The forum, hosted on the 17th of August, brought together 45 representatives from 23 ministries across the Diocese at St Martins Campbelltown.

The forum provided a chance for small groups to discuss the findings of the report, and to brainstorm how ministry to children and youth might sustainably be set up and resourced in a variety of ministry contexts.

Participant feedback indicated that there was a desire for the creation of a Diocese-wide role to support parishes in their ministry to young people, as well as for greater interconnection between parishes, shared resources made available across the Diocese, and opportunities for training and support to be provided for current and future children's and youth ministry leaders.

Proposal

The role of a Discipling New Generations Facilitator (DNGF) would address four areas of focus when supporting young Christians:

- Working alongside parishes and schools to form networks of support
- Training and equipping leaders and ministry teams for sustainable work with young Christians
- Providing resources for children's and youth ministry programs
- Creating, organising and running a Diocese youth event

The DNGF would work under the Flourishing Communities Facilitator, Reverend Helen Phillips, to ensure that young people are welcomed in and fully incorporated to their faith community. The DNGF may spend time liaising with parish leaders, researching personalized mission action plans for youth, assessing giftings of parishes and planning sustainable ministries alongside leaders.

The Youthworks organisation in Sydney currently employs a Youth Ministry and High School SRE Advisor in a similar capacity and could be used as a template for establishing the DNGF.

Request of Diocesan Council

May Diocesan Council please consider endorsing the creation and resourcing of a DNGF role within the Diocese and explore how the role may look in the Adelaide Diocese.

Consideration may need to be given for the extent of the role, where it would be based from, and at what capacity the DNGF would work.

Support structures would also need to be established, as well as clarification on required qualifications necessary for applicants to have to be considered for the role.

DISCIPLING NEW GENERATIONS

A report into children and youth ministries, and available resources for equipping parishes for ministry with young people, in the Anglican Diocese of Adelaide.

This report was prepared for the Anglican Diocese of Adelaide by

Lilly Bures

Youth Chaplain, Trinity College Senior
Lay Leader, Parish of Gawler

Caralyn Lammas

Coordinator of Education Programs, St Barnabas College

August 2024



Anglican Diocese
of Adelaide



Executive Summary

In 2024, the 169th Synod of the Anglican Diocese of Adelaide passed resolution 39.a DISCIPLING NEW GENERATIONS, moved by Mrs Lilly Bures and seconded by The Rev'd Ben Woodd. Synod, recognising the value of young people in the Anglican Diocese of Adelaide and the vital importance of discipling new generations of faith, requested Diocesan Council to:

- prepare and distribute a report detailing a comprehensive picture of the current children and youth ministries within the diocese
- research and report on available resources for training and equipping churches for ministry with young people
- convene a forum to discuss those reports and share the experience and knowledge of those involved in children and youth ministries within the diocese and beyond
- produce a proposal, before the next session of Synod, to be considered by the next session of Synod, for the growth and development of children and youth ministry within the diocese.

The proposal might include, but not be limited to:

- the creation of partnerships between children and youth ministries and others within the diocese,
- the provision of training and resources to equip churches to minister to young people, and consideration of the renewal of a Diocesan youth event and the role of Diocesan children and youth ministry co-ordinator

Diocesan Council endorsed the resolution and Lilly Bures, Youth Chaplain, Trinity College Senior and Lay Leader, Parish of Gawler, and Caralyn Lammas, Coordinator of Education Programs, St Barnabas College were tasked with producing this report.

This report presents a picture of children and youth ministry within the Diocese. By understanding these ministries, we can build a vision for the flourishing of young people in the church and create plans to support leaders, youth, children, and intergenerational communities. Data taken from the March 2024 Safe Ministry report provide a snapshot of children and youth parish activities across the Diocese. Children and youth ministry leaders shared their experiences in faith and ministry, what strengths exist in their contexts, and what they need to support their work. Young people shared their experiences of growing in faith and the support they need as they transition to adulthood.

Recommendations in this report are based on the Synod resolution and the findings, in particular, the responses to the question asked of children and youth ministry leaders: *What might need to change to better support you and the young people in your parish?* The recommendations can be broadly summarised as discernment, connection and investment. These recommendations, developed through discussion at the forum and proposed to Synod 2024 will contribute to the Anglican Diocese of Adelaide's encouragement of our young people to grow in faith and support for our leaders to continue to disciple new generations.

Introduction

Every Christian has someone to thank for guiding them in their faith, whether it's a parent, friend, mentor, or pastor. However, many western churches are at a loss for how to connect with young people and introduce them to Jesus. The Fuller Youth Institute conducted research published in the book *Sticky Faith* exploring protective factors that supported young Christians to hold onto their faith – parents who live out the Christian faith, older Christians who listened and cared, and intergenerational faith communities.

This report addresses the Discipling New Generations resolution of the 169th Anglican Diocese of Adelaide Synod that recognises the value of young people in the Diocese and the vital importance of discipling new generations of faith.

How do we encourage faith development in young people?

Research was conducted into children and youth ministries within the Anglican Diocese of Adelaide, and available resources for equipping churches for ministry with young people. The research sought to provide insight into children and youth ministry and whether similar trends and protective factors to those explored by the Fuller Youth Institute were supporting the faith of Christian young people in Adelaide. The research is also a step towards producing a proposal for the growth and development of children and youth ministries within the Diocese that will offer practical and sustainable help to church and youth leaders.

The research addressed the following questions, the responses to which offer a comprehensive and current picture of children and youth ministries in the diocese:

- What programs, activities and services are provided in children and youth ministries in the Diocese?
- Who is involved in these ministries, as leaders, supporters and participants?
- What are the factors supporting young people's faith?
- What resources are available to encourage and equip parishes and people for children and youth ministries?

The research was conducted using the following mixed methods:

- An analysis of a quantitative report of parish activities for children and young people, from data submitted from parish Safe Ministry Coordinators to the Synod Office
- A focus group of children and youth ministry leaders
- A follow up survey of children and youth ministry leaders
- Focus groups and interviews with young people
- A review of Anglican resources for training and equipping churches and people for children and youth ministries



Findings

Snapshot of children and youth parish activities

As part of parish monthly Safe Ministry reporting, data are collected on children and youth activities in the parishes. The data captured break down age into three categories: children under five years of age, primary school aged children and youth.

Parishes reporting	62
Parishes with CYM	29
Parishes with no CYM	33

All reported child and youth activities in Anglican Diocese of Adelaide March 2024

Sunday school	1456
Family worship	112
Playgroup	557
Youth group	393
Music/choir	377
Other	41
Total	2936

Types of activities are described by the parishes and for the purposes of this report have been consolidated into the following categories: Sunday school, playgroup, family worship, youth group, music (music includes choir and represents 61 children and 316 youth) and other. Other includes special events such as Easter activities, blended children and youth activities and any that don't obviously fit in any of the already listed categories. The figures to the left represent all reported weekly and monthly activities and the number of children and youth attending them in March 2024.

Although March 2024 had five Sundays, since there were some extra Easter activities the snapshot of discrete children and youth attendance at an activity in a week can be considered representative enough. The data to the right is one fifth of total monthly attendance broken down by age category.

Children and youth attending an activity each week on average

Under 5 years	162
Primary school aged	244
Teenagers and youth	181

Children and Youth Ministry Leaders

A focus group was held with children and youth ministry leaders and a follow up survey was completed by the focus group participants and other leaders in the Diocese. The questions asked can be found in Appendix 1. The responses to these questions are summarised here.

Key life factors that nurtured children and youth leaders' faith when they were young, and when they became adults include: faith modelled by parents and grandparents, and integrated into daily life; active participation in church and school, and age-specific activities; guidance and encouragement from peers, older young people, church leaders, and mentors in community, and; regular Bible study, prayer, and discipleship groups.

Leaders approach caring for children and youth by fostering relationships with the young people and their families, and collaborating with parents. Leaders account for young people's ages and needs, and offer creative, relevant and prayerful activities. They provide environments where young people can ask questions and feel respected, build connections with peers and leaders, and feel part of the wider church community.

Children and youth ministry teams include a mix of volunteers, parents, youth and some paid staff. Roles within these teams include youth pastor, ministry apprentice, chaplain, and ministry coordinators. Volunteers play significant roles in this ministry across the Diocese. Teams meet regularly to plan activities and for prayer and Bible study. Regular meetings are also held with parish priests and other leaders. Teams are supported by their parish priests, parish councils, and administrative staff.

Leaders help foster intergenerational worship, mentoring and faithful family support for the young people they lead in the following ways:

Intergenerational Worship

- Develop 'all age time' in services to engage everyone.
- Involve children and youth in services through roles like reading, serving, and music.
- Encourage cross-generational activities like children-led services and family events.
- Communicate effectively using inclusive language and appropriate songs.

Mentoring

- Consistent leaders for children and youth to build strong relationships.
- One-on-one mentoring sessions for Bible reading and prayer.
- Encourage youth to serve and lead within younger groups.
- Involve parish members as leaders, helpers, or guest speakers.

... children and young people participate in social activities at the church, fundraisers, help with the garden, with morning teas and with our contributions to Anglicare ...

Family Support

- Provide resources and materials for families to connect with faith teachings.
- Host podcasts, devotions, and home packages to support Christian parenting.
- Check in with families regularly, offer pastoral support, and maintain communication.
- Facilitate family involvement in church activities and maintain a nurturing environment.

Leaders consider the existing strengths in their local parishes and wider communities to be:

Youth and Children Ministry

- Full-time youth pastor and support staff, allowing dedicated time for ministry needs.
- Volunteer adults leading Sunday children's programs and youth ministry with enthusiasm.
- A variety of services and intergenerational activities throughout the month.
- Liturgy, sermon, prayer, and Bible study sessions.
- Positive environment where youth and children enjoy attending church and connecting with friends.

Worship and Music

- Vibrant worship centre with a focus on youth engagement.
- Music organist, choir, and hospitality initiatives.
- Music program with a long tradition of involving children and young adults, keeping them engaged.

... there is energy when planning worship and intergenerational services. Youth and children like being at church and connecting with their friends. There are opportunities to support those in need ...

Community Connections

- Partnerships with local public schools, sharing Easter and Christmas stories annually.
- Jumble Mart offering affordable used clothing, toys, and books for children and families.
- Opportunities to support those in need, such as a drop-in food bank.
- A dedicated team for junior children, children, and youth programs, with a strong commitment to serving God.
- Community members who are actively involved in making food for youth group activities.
- Strong intergenerational community with links to youth and children's programs at neighbouring churches.

Supportive Environment

- Strong support from clergy, Parish Council, and prayer warriors.
- A Parish Council that values and supports youth ministry.
- Education for congregation members, lay leaders, the Deanery, and the Diocese.
- Growing number of young families within a predominantly older congregation.
- Connections with other local Christian churches and involvement in Co-operating Churches supporting pastoral care in schools.

Intergenerational Relationships

- Effective youth programming that keeps youth connected through high school and beyond.
- Long-lasting relationships between youth and their leaders.
- Structures to help youth transition from school to adult life and into adult leadership roles within the parish.
- Intentional intergenerational and intercultural gatherings and serving teams.

Leaders had the following to say about what changes could better support them and the young people in their parishes:

Intentional Discipleship

- Encourage younger adults to take on leadership roles in events and services, fostering relationships with the youth.
- Emphasise meeting Jesus and growing in faith in various settings, fostering a culture of service, relationship and mutual growth.
- Be intentional about planning the next steps for young people's growth as disciples of Christ.
- Explore the possibility of having a regular Sunday service led by children to give them a sense of responsibility and involvement.

I think we could be more intentional and specific in thinking about the best next steps for each of our young people to grow as disciples of Christ. Would they benefit from a formal mentoring relationship? How could they serve at church?

Family, Intergenerational and Community Engagement

- Develop a new model for family engagement that captures their interest and meets their needs.
- Increase outreach efforts and establish stronger relationships with the wider community.
- Build stronger relationships with local high schools and other nearby institutions to support and engage students in their faith journey.

Resources

- Expand the range of liturgical and worship materials, including alternative music, to cater to diverse tastes and preferences.
- Ensure that children and youth programs are adequately resourced and supported by the Parish Council and community. Highlight the importance and long-term benefits of such investments.
- Enhance the parish's social media presence to attract more youth and create awareness about ongoing activities and opportunities.
- Seek funding and the right candidate for roles focusing on older children's ministry.
- Increase efforts to recruit more volunteers for ministry to children and young people.
- Provide comprehensive training and support for volunteers, emphasising mentoring and faith development rather than just childcare.
- Secure better and safer facilities with dedicated youth spaces to create a conducive environment for youth activities.

We need to have a succession plan for our children and youth programs. It would be great to see younger adults leading events and services and building relationships with youth.

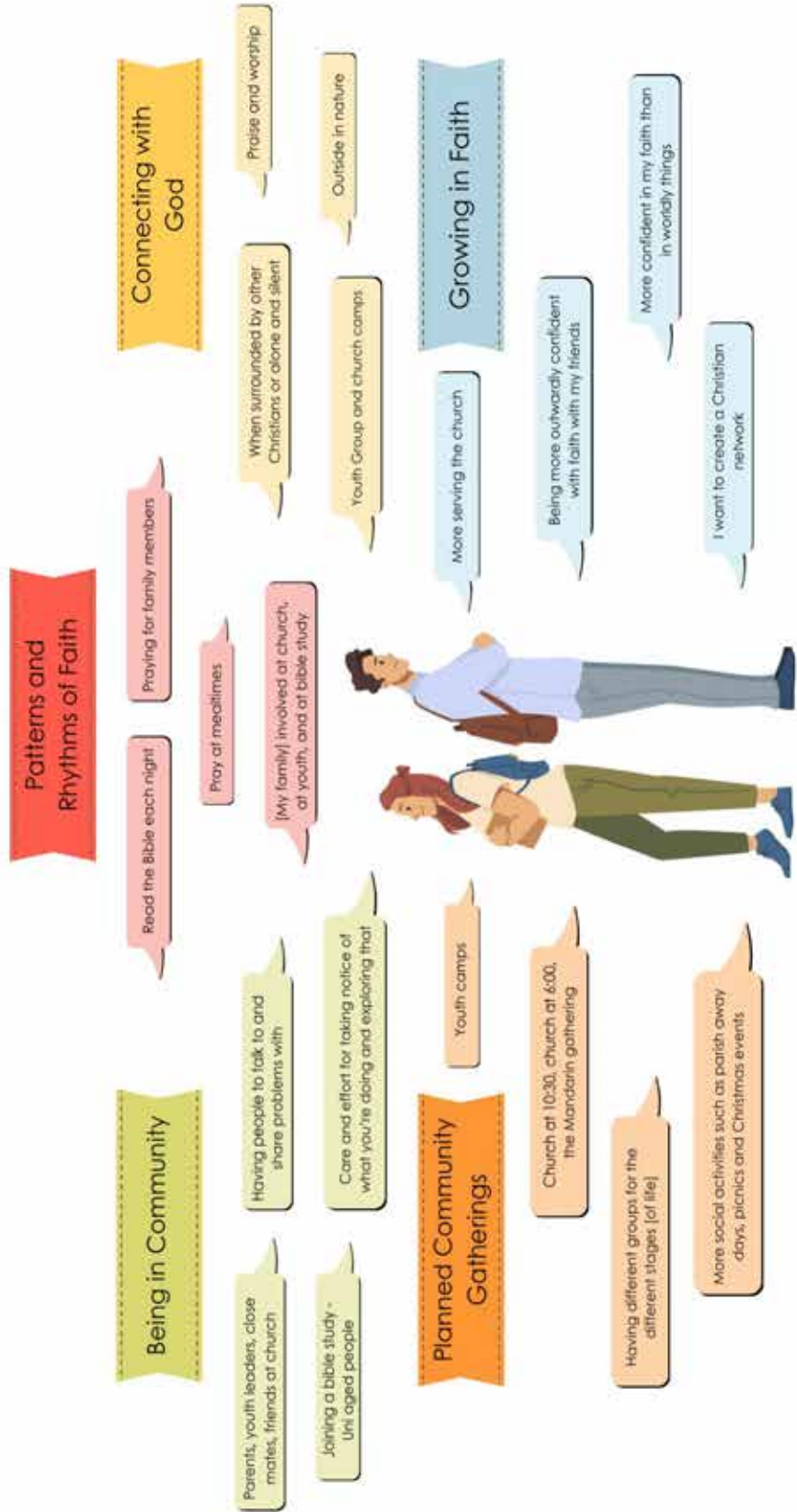


Children and Youth

Five youth groups were visited and interviewed regarding their faith communities, where they find encouragement, when they feel most connected with God and how they could feel supported in their transition to adulthood (Appendix 2). Youth were interviewed about their support networks and faith to determine if similar trends found in young American Christians rang true in Adelaide. Children younger than eleven years of age were not interviewed as their views were outside the scope of this research.

Youth indicated they engaged in regular parish gatherings, such as specific service times, youth groups, or serving in the kids' ministry team. They felt supported by parents, family, peers, and church leaders, especially when these people checked in and remembered details about their lives. One group found that camps and worship were places youth connected to God, while another group felt God connection in nature and alone time. Another found that they felt connected to God when experiencing something really good or bad, and in community with other Christians.

For many, prayer and Bible reading were linked to home life and parents, along with family discussions about Bible readings, sermons, and current events from a Christian perspective. When thinking about future faith development, youth wanted to focus on evangelism, growing in wisdom, creating faith habits, building a Christian peer network after school, and maintaining a flexible faith during challenges. To support their transition to adulthood, they mentioned Bible studies with peers, parish-wide social events, and having mentors to talk to during tough times. Regular prayer and serving in their church were also seen as faith encouragements.



What young people in the Anglican Diocese of Adelaide have to say about their faith



Anglican Diocese of Adelaide



Anglican resources for training and equipping children and youth ministries

The scope of research into resources was limited to what is available to the Diocese through St Barnabas College, what is Anglican or can be adapted to the Anglican context, and what is designed to develop the knowledge and skills of people working in, or planning to work in, children and youth ministry. Beyond the scope of this research are resources for use in children and youth ministry. Two significant sources of education, research and connection are as follows.

St Barnabas College is a college of the University of Divinity, therefore all tertiary and vocational course and units of study accredited by the University are available to St Barnabas College. A scan of UD units of study provides the following relevant options:

- Children and Families Ministry: Issues and Contexts
- Understanding the Family: A Christian Perspective
- Personal Formation of those in Generational Ministry (Child, Youth and Young Adults)
- The Nurture and Spiritual Guidance of Children in Global Perspective
- Ministry to Teens and Youth
- Discipling Young People in Migrant Contexts

These units of study can be taken as part of undergraduate or postgraduate tertiary study, contributing to a qualification. They can also be audited, or adapted for non-accredited study purposes. St Barnabas College offers the flexibility to respond to the educational needs of lay or ordained individuals, parishes and the Diocese.

The Church of England's Growing Faith Foundation is a movement that involves churches, schools and households working together in children, youth and family ministry. The Foundation includes education programs, learning and research hubs, and peer networks. The Foundation is an exemplar of Anglican young people's faith development ministry.

Conclusion

Care for the next generation of Christians is a common goal in the universal church, including in the Anglican Diocese of Adelaide. The research conducted into children and youth ministries within the Diocese provides a snapshot of the activities that occur in our parishes. It also provides insights into who takes part in these ministries, what factors support young people's faith development, and what resources are available to equip parishes and people for children and youth ministries.

The research shows that Christian youth feel most supported in a community where they are known, loved, encouraged to serve, and where faith is modelled around them. This is also true for the current ministry leaders and their experiences growing up, and is reflected in the approach leaders take in working with children and youth.

Each parish has unique strengths and environments that influence how they care for their young people, and while each youth group has different ideas of what is encouraging and strengthening for their faith, there are commonalities. The connections between parish strengths and youth faith development are intergenerational worship, mentoring and partnerships, and supportive families, environments and communities. These connections within parishes and local community create authentic bonds of love and mutual service between young people and their wider communities.

Children and youth ministry leaders want to be intentional about discipling young people and to do so with parishes, family and community. Leaders consider that their work to encourage young people's faith development can be supported by educating and resourcing ministry workers, and building community networks and programs.

In the Anglican Diocese of Adelaide, people are discipling new generations. The research describes a rich and vibrant children and youth ministry that still has plenty of room to grow.



Recommendations

It's crucial to consider how to extend God's love to young people and draw them into His kingdom. The recommendations offered here are based on the Synod resolution and the research, in particular the leaders' responses to the question *What might need to change to better support you and the young people in your parish?* The recommendations include encouraging parishes to discern what God is calling them to do confidently, wisely and practically to pass faith on to the next generation of Christians, as well as investments at the Diocesan level.

What is God calling you to do?

Short term

In accordance with the Synod resolution, a torum will be convened on 17 August 2024 to gather people from around the Diocese to discuss the report and generate ideas and potential actions collaboratively. Participants can take ideas and inspiration back to parishes and initiate a discernment process to determine their ministry contexts. Participants will be invited to provide feedback which will contribute to the proposal to Synod 2024.

Medium term

The creation of a Diocese-wide role (such as a Discipling New Generations Coordinator) that would connect people and parishes, collaborate with parishes and their ministries and provide them with support and encouragement in their outreach to young people is central to the recommendations in this report. The DNGC would provide support in discerning discipleship opportunities, and in facilitating children and youth ministry mission action planning for parishes, deaneries and the Diocese. The following recommendations can be incorporated into the DNGC role, or be addressed in other ways:

- Continue to research children and youth ministry in the Diocese by broadening the scope to include all youth groups and children's voices, and a continued reporting on trends and parish-based data.
- Hold a children and youth ministry session at the next clergy conference or gathering on how to support youth and children's leaders in the parish for building faithful confidence and providing pastoral oversight for new leaders and new ministries.
- Work with St Barnabas College to develop a portal of children and youth ministry resources that is available to all parishes.
- Work with St Barnabas College to develop and facilitate non-accredited programs that will encourage and equip new and experienced youth and children's ministry leaders.
- Work with St Barnabas College to develop a model in which the Discipling New Generations portal and programs can be located similar to that of the Church of England's Growing Faith Foundation learning hub, via St Barnabas College's Community of Learning.

Appendices

Appendix 1

Leaders focus group and survey questions:

- What were the key factors in your life that helped you nurture your faith when you were young, when you became an adult?
- What is your approach to caring for the youth and children in your church?
- Who makes up your ministry team, how does that team work together and how is that team supported?
- How might you as leaders help foster intergenerational worship, mentoring and faithful family support for the young people you lead?
- What are the strengths already in your local parish and wider community?
- What might need to change to better support you and the young people in your parish?

Appendix 2

Youth interview questions:

- What does your faith community look like?
- Who are the important people to you in your faith community?
- When do you feel most connected to God, both in and out of your community?
- In what ways is your faith nurtured at home?
- What would make you feel cared for and supported in your walk with Jesus?
- In what ways do you think your faith might change as you mature?
- How could your faith community continue to support you and your peers as you transition to adulthood?





ORGANISATIONAL CULTURE REVIEW

Review into Organisational Culture at The
Anglican Diocese of Adelaide

Content warning

This report contains some distressing personal stories of harmful behaviours. As a reader, you may experience a range of emotions, particularly if you have directly experienced or witnessed harmful behaviours yourself. Please use your available support networks.

Justine Trelease, MSc Psych

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Executive Summary

The Anglican Diocese of Adelaide

The Anglican Diocese of Adelaide is a diocese of the Anglican Church of Australia. The Diocese is comprised of more than 75 worship centres across 59 parishes, covering nearly 23,000 square kilometres, including the metropolitan area of Adelaide, the Barossa Valley, and Kangaroo Island.

This Synod acknowledges the introduction in 2023 of the Ministry Wellbeing Framework and specifically recognises that individuals are significantly influenced by organisational culture, ethos, and practices. Recent, key initiatives include:

- Implemented a Ministry Wellbeing Framework to support clergy and ministers to engage with pastoral supervision, professional development and regular reviews.
- Commissioned a study to investigate wellbeing in our ministry context with Be Well Co. to identify the physical, mental, emotional and social health factors.
- Facilitate more opportunities for people to come together in fellowship such as conferences, workshops, luncheons, and worship.

It is the aim of the Synod to provide a working environment that minimises the risk to work health and safety as far as is reasonably practicable.

A request to the Diocesan Council, the executive committee of the Synod, to undertake an external independent assessment of our wellbeing and culture was supported, leading to this Review.

Psychological safety, supportive leadership (Laity, Support and Clergy staff), an effective work environment are

vital to individual wellbeing, team and workplace success. Individuals that feel safe and supported at work are more effective, more satisfied, more engaged and ultimately able to service the community better.

About this Review

The organisational resilience needed to survive in the wake of the COVID-19 pandemic, historic leadership style concerns (and lasting negative behaviours) and the demographic complexities of a religious institution post threats to workplace culture, Clergy and Laity staff wellbeing and Diocese success.

The Anglican Diocese of Adelaide has recognised that now is a critical time to strengthen and renew workplace culture, so as to contribute to the wellbeing and retention of Clergy, staff and volunteers and the success of the Diocese.

This Review, led by Justine Trelease, Registered Psychologist and Workplace Consultant examined:

- psychological safety
- relationships – workgroup (Parish / Ministry)
- bullying or negative behaviours
- psychological health & safety (emotional demand)
- leadership support (Clergy & Laity staff)
- employee engagement
- relevant systems of work

The focus of the Review was on workplace culture and as such, the Review did not investigate any individual complaints or review past investigation outcomes.

The findings and recommendations in this report are supported by evidence obtained a tailored online survey of current Anglican Diocese of Adelaide staff (Clergy, Support and Laity). A total of **118 participants** completed the survey (of a possible 200) which is a robust response

rate of **59%**, and thereby is a fair representation of the sample.

All participation in the survey was voluntary with confidentiality maintained by the independent party (Justine Trelease). Participants completing the survey were provided with available support options, should they find the questions triggering emotionally.

Key Insights

The Review found that:

Psychological safety

- Overall, there was a good level of psychological safety across the Synod with individuals feeling they could bring up problems and tough issues without fear of retribution.
- A significant proportion did feel however, that Members were rejected or left out for being different.
- Reasons individuals felt they *couldn't* voice their true feelings or ideas were resistance or hostility from others and an unsupportive culture or environment.
- Overall, Laity and Women tended to answer more favourably.
- Compared to the other work types, part time staff felt if you make a mistake, it is often held against you and it is difficult to ask other members for help.

Relationships – workgroup (Parish / Ministry)

- Generally, there was an 'average' level of sentiment that relationships were productive with a large proportion stating they were comfortable in speaking up when not in the majority consensus.
- A sizable proportion however stated there was conflict, tension and differences of opinion at times.
- Although minimal, those that worked part time felt there was

conflict in the workgroup about the nature of the work.

Bullying or negative behaviours

- Overall, the majority of the Synod had not been subjected to or witnessed bullying.
- However, a sizeable proportion of individuals answered, 'yes' or 'maybe', suggesting there may be concerns in this area.
- For those who advised they had been *subjected* to negative behaviours, although minimal, 'Behaviours that could be perceived as indicating a power imbalance' was the most prevalent.
- Witnessed bullying or negative behaviours were verbal abuse, gossiping/spreading rumours or power imbalance.
- A large proportion of individuals didn't feel there was a satisfactory complaint process to report workplace bullying.

Psychological health & safety (emotional demand)

- Whilst a large proportion of respondents (63%) stated they found their work emotionally demanding, the majority (80%) reporting they get emotionally involved in their work.
- When looking at the reasons for why the work is demanding, unsurprisingly, given the nature of the work, empathy towards others, exposure to vulnerable people were the main reasons.
- Of concern, working in an unsupportive work environment and worrying about the organisations future also added to this emotional demand.
- In terms of why individuals are getting emotionally involved, a sense of purpose, nature of undertaking religious work, connections with others were the reported primary reasons.

- A significant proportion of respondents didn't feel that the organisation upholds its commitment to diversity and inclusion.

Leadership support (Clergy & Laity)

- A large proportion of the Synod manage or lead others.
- Generally, there was a good level of sentiment indicating leadership was supportive.
- An area of focus was Line Managers not giving regular and useful feedback. For Clergy, almost half felt their Archdeacon/Bishop did not offer this.
- Laity and women answered more favourably across each question, when compared to Clergy and men.
- A large proportion of Laity and Clergy staff felt their Line Manager/ Archdeacon/Bishop values their contributions to this organisation.

Engagement

- Generally, there was a good level of engagement across the Synod.
- Women answered more favourably across each question whilst tenure appeared to impact level of engagement.
- Those who had worked for either > 15 years or 4 – 6 years were the least engaged.
- Laity and Clergy were similar across each question.
- A large proportion of respondents felt they had not been advised of their progress in the last 6 months or had a trusted confidant at work.

Systems of work

- Overall, respondents answered positively across all questions with a large proportion stating they were aware of the organisation's mission and strategic purpose and relevant policies and processes.
- Again, women answered more favourably across each question.

- A sizeable proportion of individuals *didn't* feel the organisation upholds its commitment to diversity and inclusion, the core values are clearly communicated and understood, and processes are free from bias.

Methodology

Survey

An online survey was administered to current workers (Clergy, Laity staff, volunteers) in The Anglican Diocese of Adelaide to understand their experience of workplace culture and work practices. This included an examination of:

- psychological safety
- relationships – workgroup (Parish / Ministry)
- bullying or negative behaviours
- psychological health & safety (emotional demand)
- leadership support (Clergy & Laity staff)
- engagement
- relevant systems of work

The questionnaire was developed collaboratively with the Wellbeing Lead from The Anglican Diocese of Adelaide, existing scales (Amy Edmondson's Psychological Safety survey, Gallup Q12), adapted from existing question sets (People at Work Survey) or bespoke questions focusing on the targeted areas.

All Synod were invited to complete the online survey via a unique survey link emailed to them by the Wellbeing Lead. A communication strategy was deployed to increase survey participation across the data collection period, including a survey deadline extension. This also included information on the confidentiality of survey responses.

The survey was administered from 16 July 2024 to 31 July 2024. A total of 118 people

completed the survey, representing an overall response rate of 59%.

This represents a statistically significant sample and includes:

- Current Synod Clergy, Laity and Support staff in worship centres across parishes, including the metropolitan area of Adelaide, the Barossa Valley, and Kangaroo Island.

All survey responses were de-identified and aggregated with the responses of other survey respondents. All results have been reported at a group level, so that no individual can be identified.

Participants were asked for demographic information which were categorised and analysed by:

- Gender
- Age
- Region
- Tenure
- Leader/Manager status
- Role (Clergy, Laity and Support staff)

Data Analysis

Data analysis was completed to provide relevant insights to guide decision making. This included data cleansing, coding, quantitative (5- and 7-point Likert scale questions) and qualitative (free text questions) analysis. Demographic data was also modelled against the survey topics to determine any impacts (group differences) on responses.

Briefings

Periodic updates including email updates and stakeholder meetings were completed throughout the Review period. This included discussing such things as proposed framework/approach, timeframes, question set confirmation, communication plans, initial findings etc.

Limitations

As with all Reviews, this Synod Review has some limitations.

- Due to budget constraints, further qualitative contextual data collection via focus groups did not go ahead at this time.
- Whilst not a limitation per se, it is noteworthy that the majority of respondents were over 55 years (with 48% over 65) so initiatives focussing on an ageing workforce is important. Not so much for retention but knowledge transfer and addressing the negative effects of ageing on performance.
- Whilst results are reflective of the Synod, the sensitivity of the topic and the relatively high rate of non-response to this questionnaire (41%) suggests that people who have had negative experiences may be under-represented in the sample due to an unwillingness or unease in completing the survey.
- Free text participant feedback suggests roles could be further delineated. For example Bishops vs Archdeacons or more clarity provided about reporting relationships.

Findings

Demographics

Individuals participating in this Review are defined as Clergy (ordained for religious duties), Laity (individuals with religious faith who are not members of its clergy) and Support Staff (workplace/corporate support services).

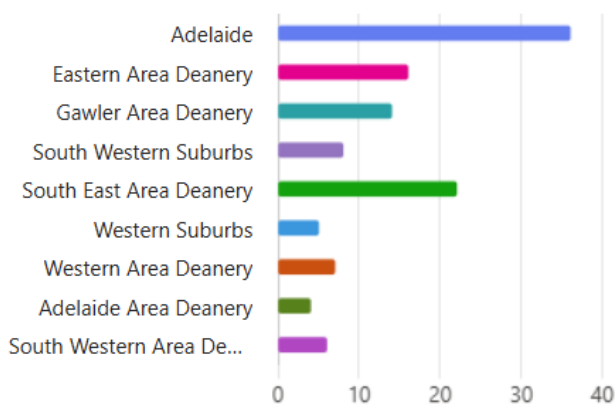
An individual could also undertake a dual role as Laity and Support Staff.

In the Review;

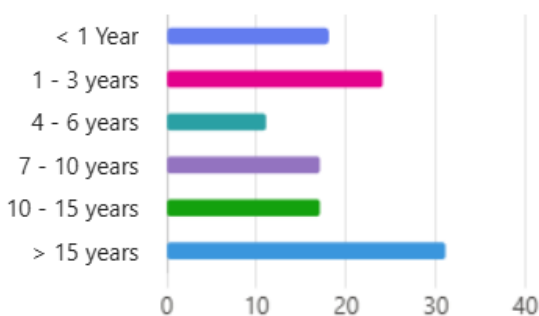
There was a similar number of males (45%) versus females (53%) with 3% stating they'd prefer not to say.

The majority (48%) of respondents were within the 65+ years range, followed by the 55 – 64 years range (31%).

Respondents were largely located in Adelaide (31%) and South East Area Deanery (19%).



Tenure was primarily evenly spread however most respondents fell within the >15 years (26%) and 1 – 3 years (20%) range.



Respondents working as a volunteer (0 FTE) and Full time (1.0) scored 31% and 32% respectively. For data analysis purposes, the coded work type categories were:

- Full time (FTO)
- Part time (PTO)
- Volunteer

Approximately half of respondents (52%) stated they currently led or managed staff or volunteers whilst 51% were Clergy and 49% were Laity.

Of the respondents who selected Laity as their job role, 33% stated they also worked as Support staff. Only findings of note will be included in the Review. See Appendix D for a full summary of all Support staff results.

Psychological Safety

Psychological safety is a shared belief that individuals in a team are safe to voice their opinions, or behave in a certain way, without the fear of 'interpersonal risk,' which could include retribution or punishments and other negative outcomes. Feeling like your work team is psychologically safe is critical to individual wellbeing and Synod's ability to provide effective service to the community.

Psychological safety is key to wellbeing, and to team success, particularly in relation to innovation and complex problem solving. High levels of psychological safety are also associated with lower levels of stress and anxiety, increased mental wellbeing, increased job satisfaction, increased team cohesion and greater commitment to shared values and purpose.

Psychological safety is also critical to be able to call out and report harmful behaviours.

In the Review;

Overall, there was a good level of psychological safety (Appendix A).

Generally, individuals felt they could bring up problems and tough issues, their unique

skills and talents are valued and utilised and their ideas were valued, further feeling they could suggest them.

A total of 44% of respondents felt the statement: 'If you make a mistake, it is often held against you' was inaccurate or very inaccurate. Similarly, 44.9% stated this was the case for 'It is difficult to ask other members for help.'

Of note, 25.4% answered very inaccurate or inaccurate for 'Members never reject others for being different and nobody is left out.'

Not surprisingly those who stated they weren't subjected to bullying, felt more psychologically safe.

Women tended to answer more favourably (had higher feelings of psychological safety) with the majority stating they felt their skills and ideas were valued and they were able to bring up problems or issues.

Overall Laity had higher feelings of psychological safety with the largest difference, when compared to Clergy for:

- My unique skills and talents are valued and utilized
- I feel my ideas are valued, and I feel safe in suggesting them
- Members never reject others for being different and nobody is left out
- When something goes wrong, we work together to find the systemic causes

Interestingly the opposite was true for the negatively scored questions. For men, they felt mistakes aren't held against you, members aren't rejected for being different and it's not difficult to ask for help.

Although minimal (0.7) there was a difference between Managers and non-Managers' feelings with those being Managers feeling more psychologically safe.

Those individuals who worked as a volunteer or PTO scored above average for:

- Members are able to bring up problems and tough issues
- My unique skills and talents are valued and utilized
- I feel my ideas are valued, and I feel safe in suggesting them.

Compared to the other work types (full time and/or volunteer) part time staff felt if you make a mistake, it is often held against you and it is difficult to ask other members for help.

Unsurprisingly, respondents who witnessed bullying, agreed that potentially people would deliberately act in a way that undermines their efforts.

Participants were asked 'Do you feel able to voice your true feelings, beliefs or ideas? If not, why?' **42%** of respondents answered they could whilst a thematic analysis revealed the below reasons if they felt they *couldn't*:

- 25%** Resistance or hostility from others
- 12%** Unsupportive culture or environment
- 6%** Fear to offend others
- 6%** Do not feel safe to do so
- 4%** Belief there will be no change
- 4%** Silos and secrecy between groups
- 4%** Opinions are not sought or not valued
- 4%** Opinion of some others are more valued
- 2%** Fear of being marginalised
- 2%** Feeling of inadequacy

Relationships

Overall, respondents answered similarly across each question (with an average of 2.5).

40.7% of respondents reported there were 'sometimes' conflicts of ideas between workgroup members, differences of opinion (48.3%) and tension (32.3%).

In contrast, respondents stated they 'often' or 'always' felt comfortable speaking up when it's not the majority consensus (57.6%)

Managers and volunteers answered slightly more favourably across the questions set with Clergy and Laity scoring similarly.

Of note, those who worked part time answered slightly less favourable for Q 3 'Is there conflict between you and members of your workgroup about the work you do?'

Those who answered 'no' to working in support services (alongside their role in Laity) scored the highest on Q5 'Are you comfortable in speaking up when it is not the majority consensus?'

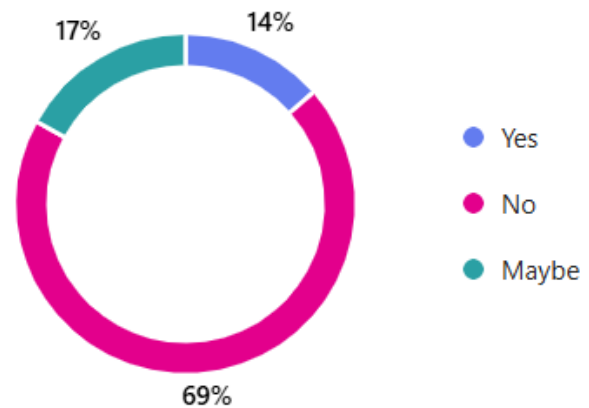
Bullying / Negative Behaviours

Bullying is the repetitive, intentional hurting of one person or group by another person or group, where the relationship involves an imbalance of power. Bullying can be physical, verbal or psychological and has a range of negative behaviours associated.

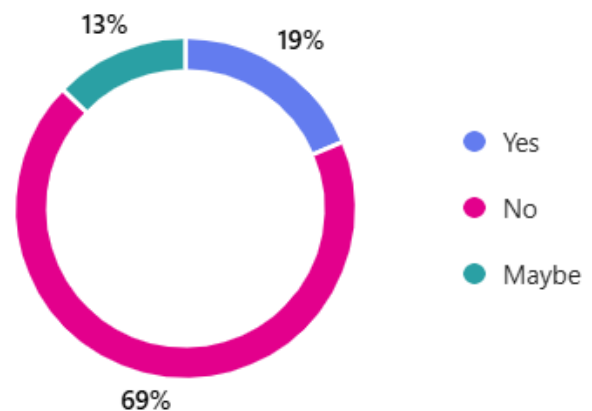
Bullying can adversely affect the psychological and physical health of an individual and is considered a workplace [psychosocial risk](#) (link in References). It can also negatively impact work culture, workplace relationships and lead to high turnover rate, poor organisation reputation and overall organisational performance.

In the Review;

Q: Have you been subjected to bullying in your work group?



Q: 'In the past 6 months have you witnessed workplace bullying in your workgroup?'



Overall, responses suggested experiencing or witnessing bullying wasn't prevalent for the majority of respondents.

However, the frequency of individuals stating 'yes' or 'maybe' is still cause for concern.

For those who advised they had been subjected to negative behaviours, although minimal, 'Behaviours that could be perceived as indicating a power imbalance' was the most prevalent.

Men and women scored similarly, as did work hours (FTO, PTO and volunteer). Those that stated they led or managed a team were more likely to experience bullying although this was minimal. Clergy were slightly more likely to experience bullying.

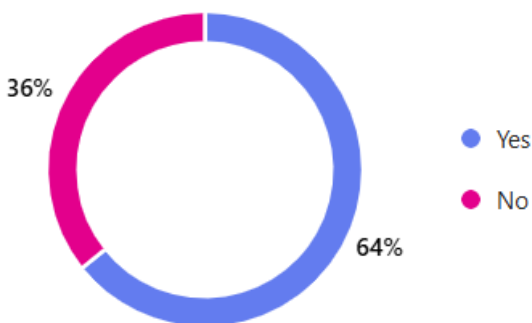
Participants were asked to provide details of experienced or witnessed bullying if they felt comfortable. A qualitative analysis on themes revealed the below themes with prevalence noted in percentages:

- 39%** Verbal abuse (Public shaming/putdowns/insults)
- 22%** Gossiping/spreading rumours
- 22%** Power imbalance
- 17%** Bullying from leadership
- 17%** Micromanagement
- 11%** Difficult to report bullying behaviours
- 11%** Exclusion
- 11%** Sabotaging work of others
- 6%** Distrust fellow colleagues
- 6%** Discrimination (e.g. sexism/Racism)

“Jealous feelings about positions held and people bullying & intimidating others, has been experienced by many.”

“Members ganging together to undermine and change decisions for Church Progress.”

Q: ‘Do you think there is a satisfactory complaint process to report workplace bullying?’



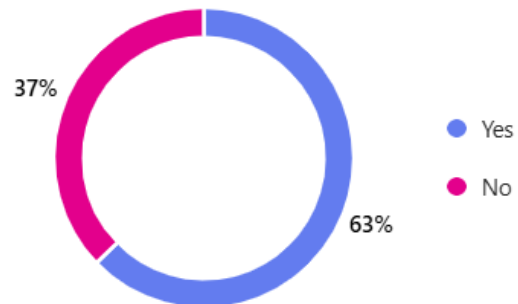
Psychological Health and Safety

In the context of the Review, Psychological Health and Safety includes job emotional demand and behaviours that could suggest an individual could be in distress (non-diagnostic). Ultimately

protecting the psychological health of workers, in the same way that we protect their physical health is integral for individual, team and organisational success.

In the Review;

Q: ‘Is your work emotionally demanding?’



Participants were asked to provide details if they felt comfortable. A qualitative analysis on themes revealed the below themes with prevalence noted in percentages:

- 48%** Empathy towards other's difficulty in life
- 35%** Contact with vulnerable and challenging individual from community
- 13%** Working in unsupportive culture
- 10%** Worrying about organisation's future
- 8%** Demonstrating resilience
- 8%** People management
- 5%** Worrying about one's ability or future
- 5%** Lack of recognition from leadership
- 5%** opportunity to improve management process
- 3%** Time pressure
- 3%** Pressure from colleagues
- 3%** Pressure to drive changes
- 3%** Self-efficacy in managing emotionally demanding situations

“Working with people is emotionally demanding because it involves effort, commitment and care of others.”

“Too many different demands and skillsets required for clergy roles now, without completely inadequate systemic, structural, and personal supports.”

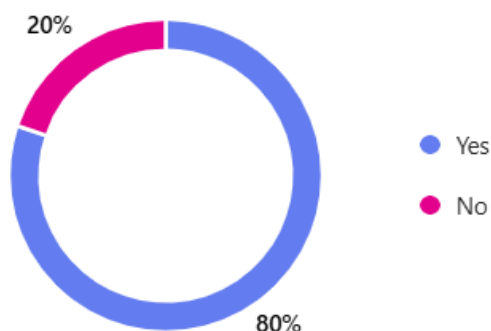
“It can be terrifying. Dealing with dying people, drunk/ intoxicated people, sexist behaviours and culture.”

Psych Health & Safety Behaviours

In terms of thoughts, feelings or behaviours relating to potential psychological distress, there were minimal indicators suggesting respondents were negatively impacted (there was an average score of 1.8).

Of note, 14.5% of respondents ‘often’ felt tired out for no good reason whilst almost 9% of respondents felt that ‘everything was an effort?’ ‘often’ or ‘always.’ This suggests individual burnout may be at play however it is noteworthy that a significant proportion of participants are aged +55 years and therefore ‘normal’ or expected age related tiredness could be at play.

Q: ‘Do you get emotionally involved in your work?’



Participants were asked to provide details if they felt comfortable. A qualitative analysis on themes revealed the below themes with prevalence noted in percentages:

- 32%** Sense of purpose and passion
- 24%** Effective rationalisation (religion or not)
- 24%** Value connections with others
- 18%** Feeling emotions is important and normal

- 11%** Work ethics / Personal standards
- 8%** Supportive colleagues and culture
- 3%** Worrying about organisation's future
- 3%** Interpersonal conflicts

Leadership - overall

Generally, effective leadership is the ability to successfully influence and support a team or group of people. Supportive leadership is linked to positive individual, team and organisational outcomes. Leaders influence culture by setting a vision that unites employees and creating a purpose-driven work environment that supports them as they work to achieve that vision.

Workplace culture can be negatively or positively influenced by Leaders (regardless of Manager status), and it is generally recognised that this influence is one of the largest impactors on workplace culture.

In the Review;

Overall, respondents scored 3.3 out of 5 suggesting generally there was a good level of leadership support.

Laitly and women answered more favourably across each question, when compared to Clergy and men.

Those that stated they led or managed a team scored above average across each question whilst interestingly, being subjected to bullying didn't seem to have a major impact on feeling like you have leadership support.

Leadership - Clergy

Overall, the majority of respondents across each question, besides question 9, agreed with the question statements.

A significant proportion of respondents (48.4%) noted they strongly disagreed or

disagreed with the statement: 'My Archdeacon/bishop offers useful feedback regularly'. Furthermore, 28.3% responded neutrally.

46.7% strongly agreed or agreed that their Archdeacon/bishop values their contributions to this organisation.

"There is an absence of real authentic relationship between the clergy - hierarchy. it is maybe clinical and not overtly destructive; but that does not facilitate a spirit of creativity, trust, support."

"Perhaps the deeper issue is how can we help clergy and others to feel supported without adding any further burden on the already overworked few."

Leadership – Laity

There were 19 responses out of a possible 58 Laity staff for this question set so results should be interpreted with caution, given the small sample size.

Overall, the majority of respondents agreed or strongly agreed with the question statements. One highlight was question 6 (I feel that my Line Manager values my contributions to this organisation) where 50% strongly agreed, followed by 38.9% who agreed.

Engagement

Engaged staff exhibit an emotional commitment to their organisation and its goals. Having an engaged workforce is positively linked to individual, team and organisational outcomes such as job satisfaction, a sense of belonging, productivity and retention.

In the Review;

Generally, respondents were engaged at work, with an overall average score of 3.6 out of 5.

Respondents strongly agreed or agreed that:

- 'At work, I have the opportunity to do what I do best every day' (72%).
- 'At work, my opinions seem to count' (75.4%).
- My associates or fellow employees are committed to doing quality work (79.7%).
- The mission or purpose of my company makes me feel my job is important (72.8%).

Conversely, respondents disagreed or strongly disagreed with 'In the last six months, someone at work has talked to me about my progress (31.5%) and 'I have a best friend at work (35.6%).'.

Women answered more favourably across each question. Men scored lowest for Q 9 'In the last six months, someone at work has talked to me about my progress' (2.7).

Unsurprisingly, tenure appeared to impact level of engagement (see graph in Appendix B), with those working for the AD for 7 - 10 years were more engaged overall. Those who had worked for either > 15 years or 4 – 6 years were the least engaged.

Laity and Clergy were similar across each question with the largest difference for Q1 ('I am satisfied with the Anglican Diocese of Adelaide as a place to work/volunteer?') with Laity scoring 3.8 compared to 3.2 for Clergy.

Looking at the spread across each question, the largest difference was between:

- Q9 (description above): individuals working 1 – 3 years (3.5) to > 15 years (2.6).
- Q8 (I have a best friend at work): 7 – 10 years (3.5) to 4 – 7 years (2.5).
- Q7 (My associates or fellow employees are committed to doing quality work): 7 – 10 years (4.2) to 4 – 6 years (3.0).

Relevant Systems of Work

Systems of work is a way of working, organising, or doing something which follows a fixed plan or set of rules. 'Safe' systems of work that minimise risk reduce liability, satisfy legislative requirements and lead to better individual, team and organisational outcomes.

In this Review, systems such as policies, processes, strategic purpose, core values and mission were assessed to determine awareness, clarity and successful application.

In the Review;

Overall, respondents answered positively across all questions (average of 3.5) scoring slightly higher for 'I'm aware of the Anglican Diocese's mission and strategic purpose and 'I am aware of the necessary Synod policies and processes to be successful in my role.'

Of note, respondents disagreed or strongly disagreed with:

- 'The organisation upholds its commitment to diversity and inclusion?' (26.3%)
- 'The Diocese's core values are clearly communicated and understood across all levels of the organisation' (18.7%)
- 'Processes are free from bias in your workgroup' (17%)

Women tended to answer more favourably.

Those who confirmed they had been subjected to bullying (and those responding 'maybe') answered more negatively to this question set. The largest differences were between:

- 'The organisation upholds its commitment to diversity and inclusion?' (No = 3.7 & Maybe = 2.8)
- 'Policies are applied consistently in your workgroup' (No = 3.7 & Maybe = 3.0)

General

Lastly when asked if there was any general feedback, answers typically fell within the categories:

1. Suggestion for survey design
2. Positive sentiment
3. Negative sentiment
4. General contextual information

As such, suggestions are embedded in this review with de-identified text in Appendix C.

Conclusion and Framework for Action

General

Now that a baseline of data has been established, it is recommended that the survey is replicated in approx. 12 – 18 months to determine any differences. Timing however is dependent on initiatives to address any areas of concern being carried out.

Further qualitative or contextual information to be gained via focus groups. For example, it could be of benefit to explore such things as:

- Reported feelings of rejection for being different.
- Potential impacts on responses based on age.
- Further learnings from Group differences.
- Comments around power imbalance...etc

A suggestion from one participant also recommended the question 'how representative of the diocese is your church'?' could be useful to explore.

Given the large proportion of Managers/Leaders, initiatives that focus on upskilling this cohort is key, especially given the autonomous nature of their work, in

part due to the multi-site and large location spread.

A systematic approach should be implemented with any proposed initiative should allow for consultation so staff feedback can be gained. Success measures should be identified prior to implementation so they can be tracked.

The following areas should be addressed via a relevant, timely and clear action plan that is created with key stakeholders. The importance of this is highlighted by one participant: "Unless the forum can be put in place for the civilized debate and open exchange of ideas then the issues are perceived as conflict with winners and losers and people leave or avoid the issue because they don't want to be associated with conflict."

Regular review against clear success measures should be carried out and reported back to those contributing.

1. Creating a safe and healthy work environment

These Review findings should be considered in conjunction with the current Wellbeing Review so proposed solutions are well rounded and therefore more likely to be successful.

Negative behaviours associated with bullying should be addressed at the individual, team and organisational level.

Generally, raising awareness of the bullying complaints process and providing scripting (wording) to call out witnessed bullying (or general hostility)

Leaders/Managers should be upskilled to:

- Identify potential bullying (especially verbal abuse, gossiping)
- How to address individual concerns should they arise and/or escalate as required (complaints process)
- What do 'safe and professional' behaviours look like and how are

they modelled in a team environment (*examples below*)

- Address any perceptions of power imbalances
- How to give effective feedback
- Potential biases in decision making

Leaders | Modelling Psychologically Safe Behaviours | examples

- Celebrate learning from mistakes and build "lessons learned" debriefing sessions into every project.
- Lead by example to show how to raise problems and tough issues for discussion in a constructive, nonjudgmental manner.
- Encourage all team members to raise problems or tough issues that may be on their minds.
- Applaud thoughtful risk taking and demonstrate it yourself.

Provide psychoeducation regarding the early signs of burnout, compassion fatigue or vicarious trauma alongside encourage support seeking, boundary setting and self-care (including leveraging your intrinsic motivations). One participant reported: "There is a systemic problem with the way we expect our leaders to just take on more responsibility while maintaining other roles."

For consideration, is the request to establish a complaints process for reporting congregant abuse. This exposure is also a psychosocial risk and should be explored further.

2. Celebrating the Synod Community

Connection with the organisation's mission and purpose is strong. Leveraging and celebrating this via communication strategies (positive news stories, newsletter articles, etc) as a means to build further cross site connection could be of benefit.

Continue to look for opportunities for people to come together in fellowship

such as conferences, workshops, luncheons, and worship.

“Focus [more] on building relationships of trust between diocesan leaders and parish leaders, between parishes themselves (i.e. in deaneries especially). More events like the recent Diocesan 'Day of Encouragement' where relationships are formed, and hope is fostered.”

The best cultural step forward we can make is really to see that it is everyone's responsibility to be the church together - and of course the corollary to that is that people need to see that communality at work in the decision-making processes of the diocese.”

Further explore what a 'commitment to diversity and inclusion' looks like for *all* staff. Define observed behaviours that demonstrate this commitment (or not) and reflect this in the Synod's policies. Leaders should lead by example and hold those accountable who breach this.

One participant suggests: “Introduce quotas to appoint more representatives of minorities including women, immigrants and First Nations people Take First Nations issues more seriously.”

Ensure core values are clearly communicated and understood by each work group (whilst context may differ, the underlying principles should remain the same and as per the overarching mission). Determine how each value 'comes to life' depending on your role and whole your contribution connect with the wider strategy.

Further explore:

- what potential 'biases' come into play for processes and address these via an educative approach.
- feelings of rejection for being 'different' as there was no opportunity to expand further on the context.

3. Supporting Growth within the Synod

Line Managers/Archdeacons/Bishops providing regular feedback or having 'progress chats' were key areas that needed addressing. There are two parts to this:

1. Defining what 'growth' looks like (career trajectory, skills development, breadth of role etc)
2. Upskilling Leaders to have conversations that connect the strategic goals of the organisation with individual goals.

Feedback or 'progress chats' are only one part of facilitating 'growth'. Developing a standardised process or guide to fostering growth (and what it looks like for each work type) could be of benefit.

Tenure appears to impact level of engagement with > 15 years or 4 – 6 years being the least engaged. It could be useful to compare tenure to attrition rates and exit interview data to gain insight into reasons for leaving so a proactive approach can be implemented.

Of note was a comment from a participant stating: “Resources need to be decentralised as much as possible and subsidiarity embraced as deeply as possible.... for example, in a local area (i.e. parish) rather than for a whole country (i.e. diocese)”.

A Roadmap identifying short, medium and long term actions is a recommended next step.

References

Edmondson, Amy C. *The Fearless Organization: Creating Psychological Safety in the Workplace for Learning, Innovation, and Growth*. Hoboken, NJ: John Wiley & Sons, 2018.

Gallup Q12 Employee Engagement survey: [Gallup's Q12 Employee Engagement Survey - Gallup](#)

People at Work: Helping to create psychologically healthy and safe workplaces: [People at Work](#)

Beth M. Schwartz, PhD, associate director in the Office of Applied Psychology at APA, noted “Through psychological safety we can find out what each member of a team has to offer. It allows us to learn what smart and talented team members really bring to the table, and ultimately, leads to more productive organizations.”

SafeWork SA: [Psychosocial hazards & work-related stress | SafeWork SA](#)

Appendix A

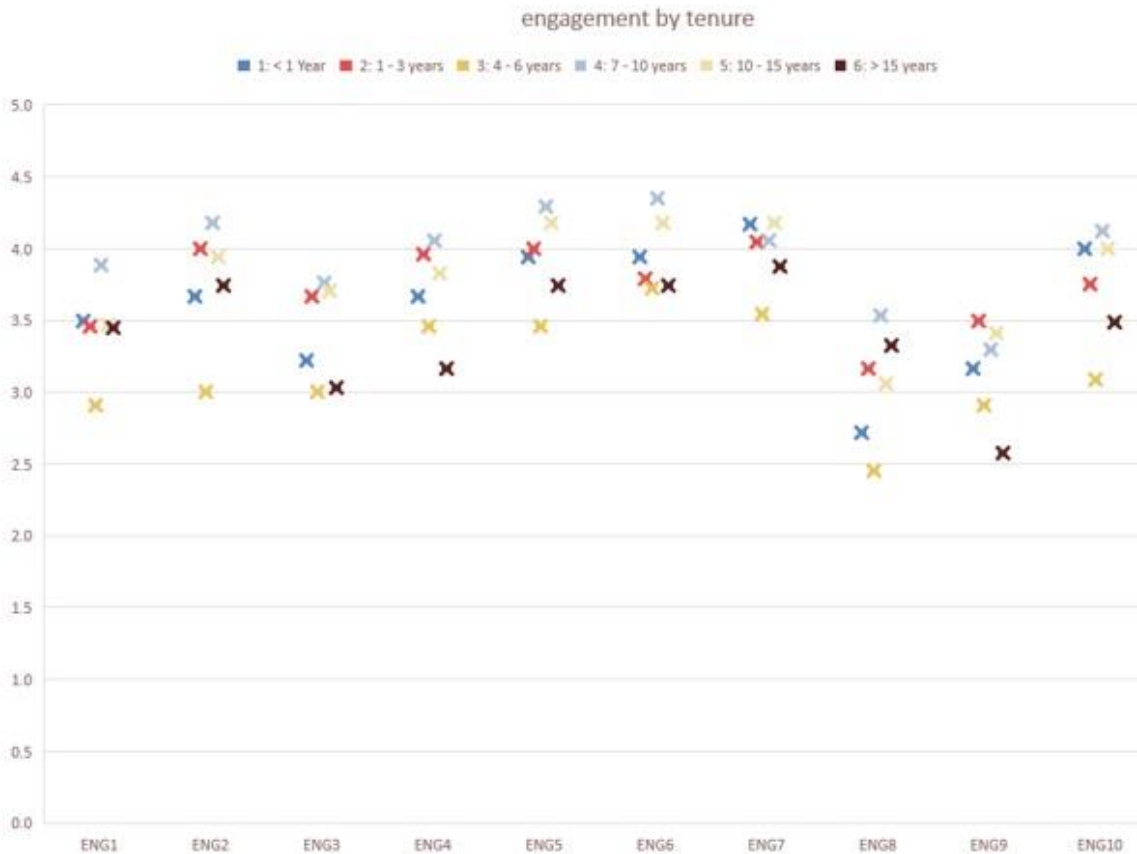


Psychological Safety | How much do you agree with the below statements?

7pt likert scale: 1 = very inaccurate, 2 = inaccurate, 3 = moderately inaccurate, 4 = neither inaccurate nor accurate, 5 = moderately accurate, 6 = accurate, and 7 = very accurate

- PS1 If you make a mistake, it is often held against you.
- PS2 Members are able to bring up problems and tough issues.
- PS3 Members sometimes reject others for being different.
- PS4 It is safe to take a risk.
- PS5 It is difficult to ask other members for help.
- PS6 No one would deliberately act in a way that undermines my efforts.
- PS7 My unique skills and talents are valued and utilized.
- PS8 I feel my ideas are valued, and I feel safe in suggesting them.
- PS9 When something goes wrong, we work together to find the systemic causes.
- PS10 Members never reject others for being different and nobody is left out.

Appendix B



Engagement | How much do you agree with the below statements?

5pt likert scale: (1) Strongly Disagree; (2) Disagree; (3) Neither Agree nor Disagree; (4) Agree; (5) Strongly Agree.

- ENG1 I am satisfied with the Anglican Diocese of Adelaide as a place to work/volunteer?
- ENG2 At work, I have the opportunity to do what I do best every day.
- ENG3 In the last seven days, I have received recognition or praise for doing good work.
- ENG4 There is someone at work who encourages my development.
- ENG5 At work, my opinions seem to count.
- ENG6 The mission or purpose of my company makes me feel my job is important.
- ENG7 My associates or fellow employees are committed to doing quality work.
- ENG8 I have a best friend at work.
- ENG9 In the last six months, someone at work has talked to me about my progress.
- ENG10 This last year, I have had opportunities at work to learn and grow.

Appendix C

Deidentified free text information from the question 'Do you have anything else you would like to add that the survey didn't cover?'

The complexity of different spheres of the church - were these questions meant to be answered when thinking about one context, or all contexts... I don't know if I answered well over all if I was to be summarising my entire experience with all facets of the diocese, so I picked one (the most positive and uplifting, being my paid employment) and reported on that. I hope this makes sense! :)

I organise the readings and prepare power point for morning prayer service and lead the service with sermons provided by a priest others do flowers, clean, provide music. No discussion on where we are headed etc.

ask the question "how representative of the diocese is your church"?

Whilst this survey is well intentioned, we actually need to stop trying to fix everything from the centre, and focus on building relationships of trust between diocesan leaders and parish leaders, between parishes themselves (i.e. in deaneries especially). More events like the recent Diocesan 'Day of Encouragement' where relationships are formed, and hope is fostered. Resources need to be decentralised as much as possible and subsidiarity embraced as deeply as possible. Subsidiarity: the principle that decisions should always be taken at the lowest possible level or closest to where they will have their effect, for example in a local area (i.e. parish) rather than for a whole country (i.e. diocese) <https://dictionary.cambridge.org/dictionary/english/subsidiarity> So, for example, returns from diocesan trusts like the Leigh Trust and the O'Leary Bakewell Trust ought to be made available to parishes in some fashion. These are assets belonging to the whole diocese, they are not the private revenue to fund Synod Office operations, the Bishops Office, or pet projects of the Archbishop or Diocesan Council. This would reflect the principle of subsidiarity and empower frontline ministry in our parishes.

I have answered to the best of my ability

Safe Ministry requirement needs to change so that the individual member is not liable but the church is legally accountable for a problem. The present legal situation is stopping members of laity from volunteering for Parish council for example.

Suggest rethinking the format of lay leader forums to go beyond info sharing

pretty happy in the service:)

tolerance level of difference in the diocese has risen remarkably so. Collegiality is more common and the willingness to consider new or different ways of doing ministry and mission has increased; always more to be done in these and other arenas, including the ability to consult widely with other disciples in discerning what God is doing and joining in...However, the dualism of clergy and laity language and attitude continues as if in Christendom era, but we are no longer in the Christendom era in 2024! Equality of discipleship is more common but still some clericalism and inequality of discipleship which hinders discipleship learning, participation and ministry.

A bit more recognition of the need for those who can do Sunday cover and locum work - and a word of encouragement and thanks would be helpful for those who do it - not just from the pastoral chaplain, who does that anyway.

Many issues above relate to change. There are some people committed to it, some that are opposed and some that pretend to be committed but really are not and just hope the idea will go away. There are often ideas promoted but few people want to put them into action. The culture changes are necessary but take time and needs civilized debate. Unless the forum can be put in place for the civilized debate and open exchange of ideas then the issues are perceived as conflict with winners and losers and people leave or avoid the issue because they don't want to be associated with conflict.

If I am not supported by my bishop or Archdeacon it is only because they have so many demands in their time and attention. There is a systemic problem with the way we expect our leaders to just take on more responsibility while maintaining other roles.

I'm not sure you are asking the right questions, nor in the right way. this is not anonymous. we all know that. in summary there is an absence of real authentic relationship between the clergy - hierarchy. it is maybe clinical and not overtly destructive; but that does not facilitate a spirit of creativity, trust, support.

I think this survey was unsatisfactory because it tried to cover too many contexts, e.g. staff, clergy and laity. The wording of many questions did not really apply to my context.

The survey doesn't seem relative to lay leaders in a parish.

I feel the pay rates for lay positions (office administrator, lay minister etc.) are low compared to the cost of living, and add significant stress to these roles.

I feel accepted and that my contributions are valued

I have answered the questions as put to the best of my ability and to how they have been asked.

A culture survey is an excellent idea. Thank you for completing it on behalf of the synod. The culture is improving, and Kat and Joe are part of that improvement. There were no questions about the diocesan office's impact on the diocese's culture. This is a shame because there would have been some positive stuff, including praise for Marianne, who does a lot for the cultural health of the diocese. Thank you :)

The diocese has not addressed the problem of religious fundamentalism in our churches and the social changes taking place in society

It surprises me that we have as coherent a culture as we do, considering we don't always put a lot of effort into developing it. I think at a parish level we do put a lot of effort into it, but as a diocese it is only in the last couple iterations of the Diocesan vision that this has been addressed. Prior that the diocesan visions had almost no connection with parish life. That has really changed in recent years and there is a much greater connection and that seems to be having a positive effect. And so I think there is developing culture in a positive way. The structure of the diocese is confusing for most people and there can often be an assumption that the church will act in a far more professional way than it is capable of. The best cultural step forward we can make is really to see that it is everyone's responsibility to be the church together - and of course the corollary to that is that people need to see that communality at work in the decision making processes of the diocese. It is very difficult to be the church in terms of our capacity and resources (even though we have a lot compared to some parts of the world) the best way we can face our vocation is by doing it together with shared culture based on the values and calling of the Kingdom of God.

Most of this survey does not involve me . All ageing 70+ no young families, apart from Easter and Christmas

I believe that the Senior Leadership team of the Diocese are fully committed to being as helpful and empowering as they can be. Communication always goes both ways. A culture of "us" and "them" that is sometimes found in parishes or with individuals is pretty entrenched and blame is easily and unfairly placed at those in authority. I feel there is an unreal expectation that our bishops be always available to whomever wants their attention. Perhaps the deeper issue is how can we help clergy and others to feel supported without adding any further burden on the already overworked few. Culture change takes time and we all need to be committed to doing our bit to work towards a healthy culture with open and respectful communication at all levels. Thank you for prioritising these matters.

Most of my positive experience relates specifically to the parish rather than the culture of the wider diocese which I understand to be less collegial.

I found it difficult the answer the first section of questions that tied the response to Archdeacon/Bishop as one. The responses are therefore of a general nature. The two roles and relationships are quite different in nature.

I think the survey is flawed because it does not distinguish between bishops and archdeacons. It also doesn't distinguish clearly enough between the experiences of negotiating the parish and diocese as "workplaces."

I work in my ministry because of my love for my Lord Jesus Christ. I would not be foolish enough to try to do it otherwise.

some of the questions needed a "Not applicable" column as some not really relevant to volunteers. Why was it sent to volunteers, more applicable to paid staff

I am very happy to work here. And i feel it is a privilege.

As a Diocese, there is very much an Affinity Bias and also a Command-and-Control Culture. Both of these are dangers in any church or volunteer organisation. This would not be the personalities of those in leadership but the systems of influence they have on the wider Diocese. It is a symptom of the stress the Diocese is under due to changing demographics and a growing disconnect within the organisation. A significant part of this is the lack of engagement of laity from different communities with each other with a reduction of involvement in Para-Anglican organisations that draw people across parishes to relate with each other.

Introduce quotas to appoint more representatives of minorities including women, immigrants and First Nations people Take First Nations issues more seriously

I would appreciate it if conversations/ surveys/ Presidential Addresses were consistent in their acknowledgment that parish ministry is not the only model in the church.

Yes! You have not recognised nor involved the work of the area dean. This is a major shortcoming in this survey. It indicates to me that the individual or group designing this survey don't have an understanding of the diocesan structure, ministry or levels of responsibility meted. out through the ranks of clergy.

The controlling behaviour of gatekeepers made my working life difficult and stressful in the past.

I observe the following in other parts of the organisation: A middle manager who does not lead, has poor output (people are always waiting for things to be done), and who is micro-managed by one of their staff. That staff member is very controlling of others as well as their aforementioned manager. A staff member who is not skilled in teaching, guiding or supporting other staff and therefore does so poorly, inadequately or not at all, causing a stressful work environment for others. The culture in that part of the organisation is dysfunctional and unsafe.

To often church office/Bishops/people above clergy make decisions without consultation that mean more administrative work for priests. This is not great culture, as it contributes to burnout and feelings of hopelessness and worthlessness.

frustrated with some individual's attitude

I hear disappointing things about the language used in church office and the disdain about how individuals are sometimes spoken about.

As I said earlier, workgroup is not defined, so what can our answers mean? This survey doesn't reflect life as experienced specifically serving in the Anglican Diocese of Adelaide. It's too generic. It only asks about relationships with two 'superiors', and an undefined 'workgroup', but not how it is to relate to the diocesan administrative structure - which is overstretched and under resourced, and so bewildering and at times unsafe.

I don't understand the role of the wellbeing person .. I have not experienced any wellbeing or encouragement I don't understand what she does apart from compliance we never get anything positive

The direction of the Church needs to be examined and reorganized to find new people and be ready to have services at a time when people are available ie later in day Keep Early service (Traditional) but have a new more contemporary service to attract younger persons at a time later in day

1. Questions that grouped together archdeacon/bishop were impossible to answer, as my experience of both is very different. 2. It was very unclear at points in the survey if I was supposed to be talking about my parish context, or the larger diocesan workplace and culture. My experience and feelings/thoughts about both are also very different. 3. One "statement" simply said "Statement 12" and another had a spelling error (for the word "Anglican").

Many Parishes think that the Diocese of Adelaide does not always have their best interests at heart. Whilst there will always be contention and disagreement, this fact is stated by many.

I don't believe that the survey adequately covers the position of a volunteer.

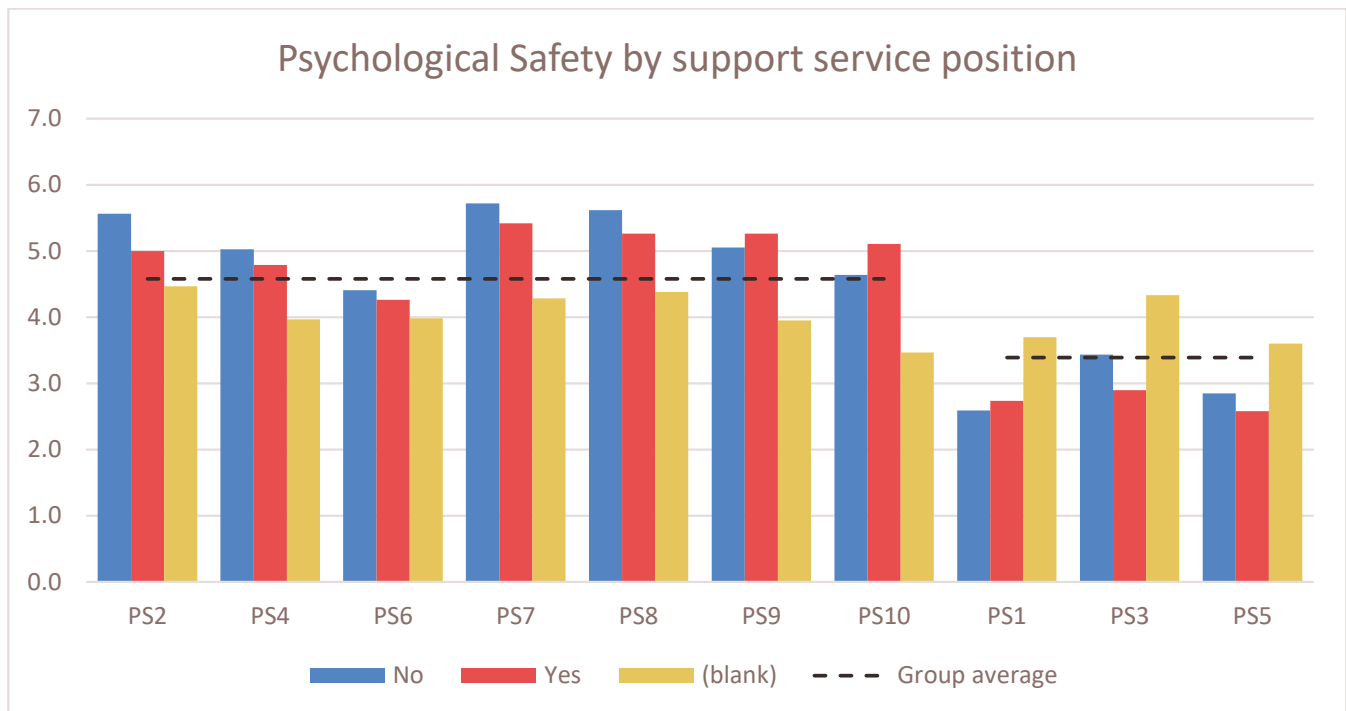
The survey can be a basic one and a face to face approach for clarifications would be appreciated.

I found a lot of the questions hard to answer. Some asked questions about two things at once e.g. does my archdeacon/bishop support me. One does and one doesn't, so how can I answer that?

Appendix D

Support Staff – Findings

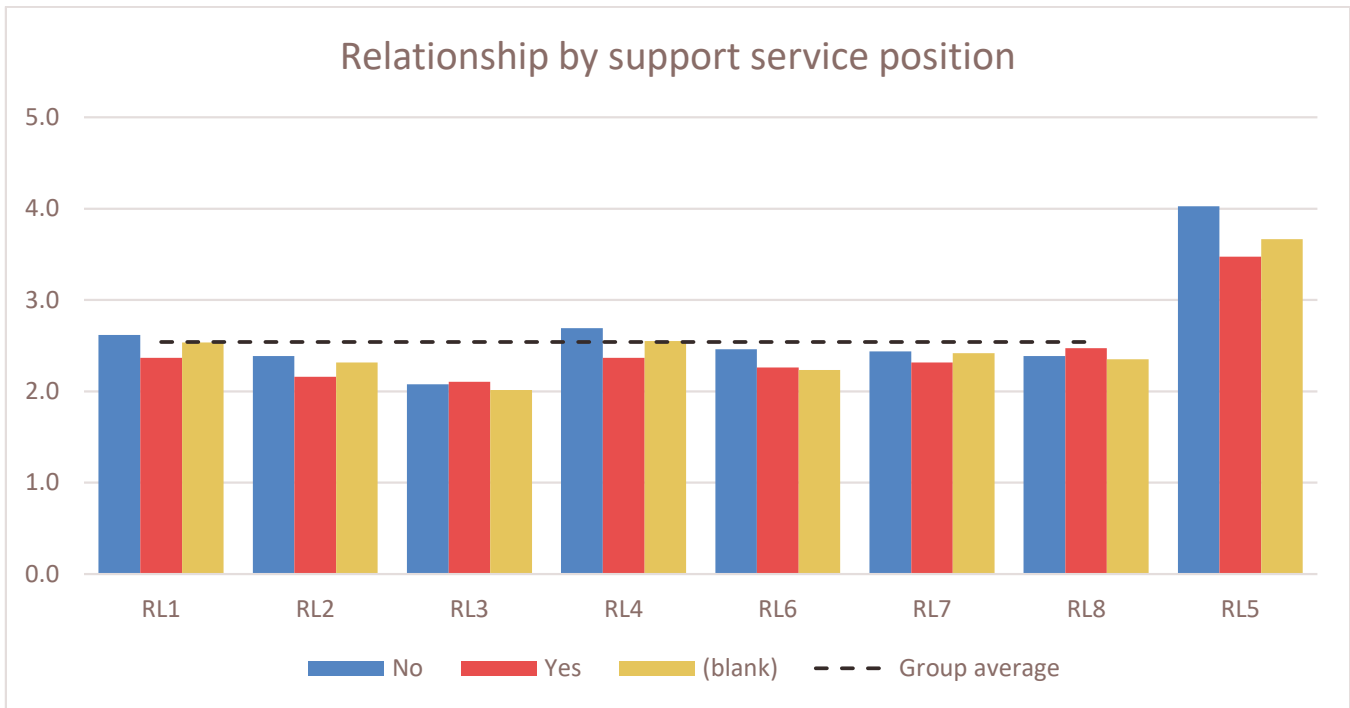
Note: those that selected 'Yes' they also work within a Support Service role are the RED bar.



Psychological Safety

7pt likert scale : 1 = very inaccurate, 2 = inaccurate, 3 = moderately inaccurate, 4 = neither inaccurate nor accurate, 5 = moderately accurate, 6 = accurate, and 7 = very accurate

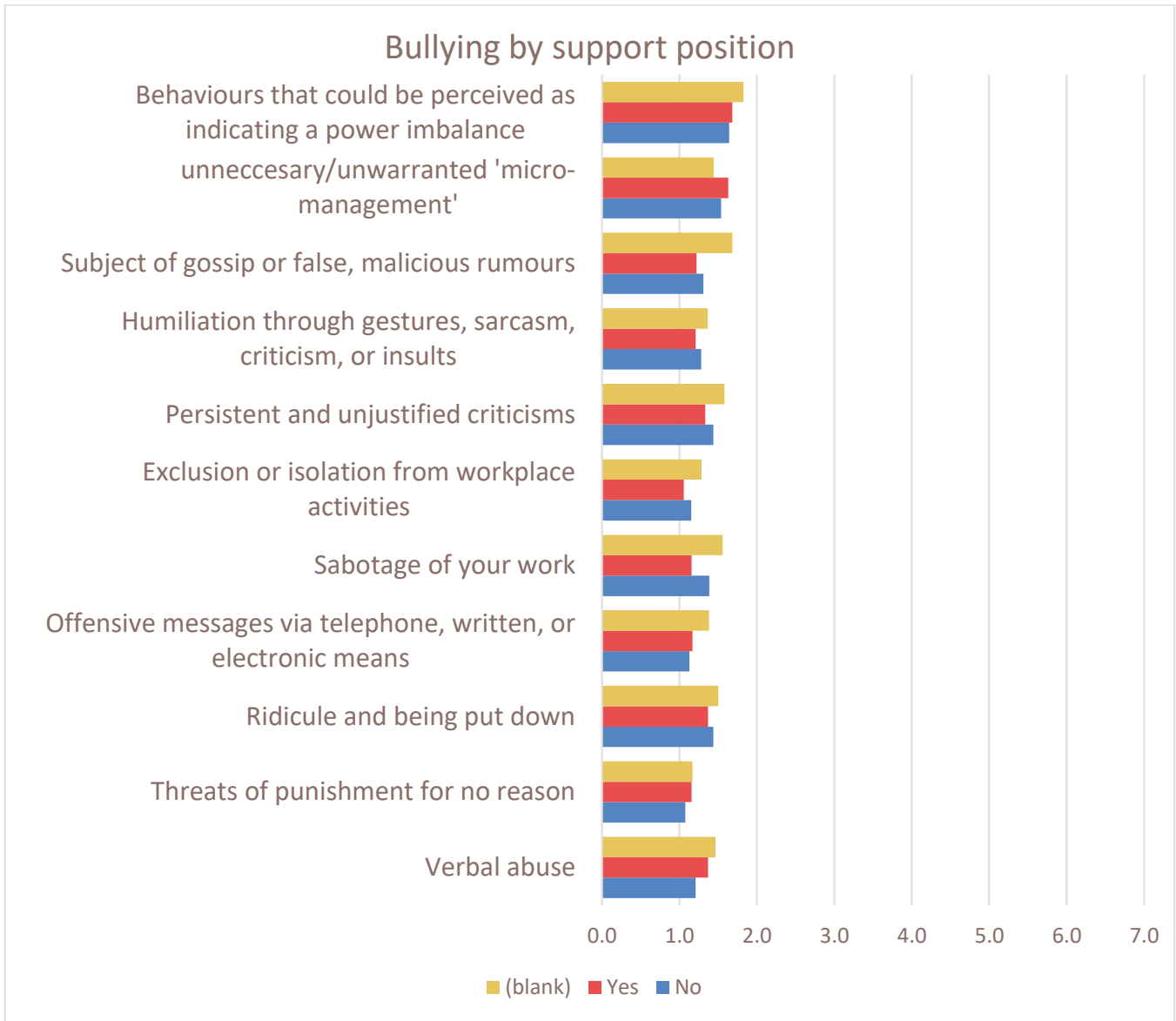
- PS1 If you make a mistake, it is often held against you.
- PS2 Members are able to bring up problems and tough issues.
- PS3 Members sometimes reject others for being different.
- PS4 It is safe to take a risk.
- PS5 It is difficult to ask other members for help.
- PS6 No one would deliberately act in a way that undermines my efforts.
- PS7 My unique skills and talents are valued and utilized.
- PS8 I feel my ideas are valued, and I feel safe in suggesting them.
- PS9 When something goes wrong, we work together to find the systemic causes.
- PS10 Members never reject others for being different and nobody is left out.



Relationships

5pt likert scale: (1) Strongly Disagree; (2) Disagree; (3) Neither Agree nor Disagree; (4) Agree; (5) Strongly Agree.

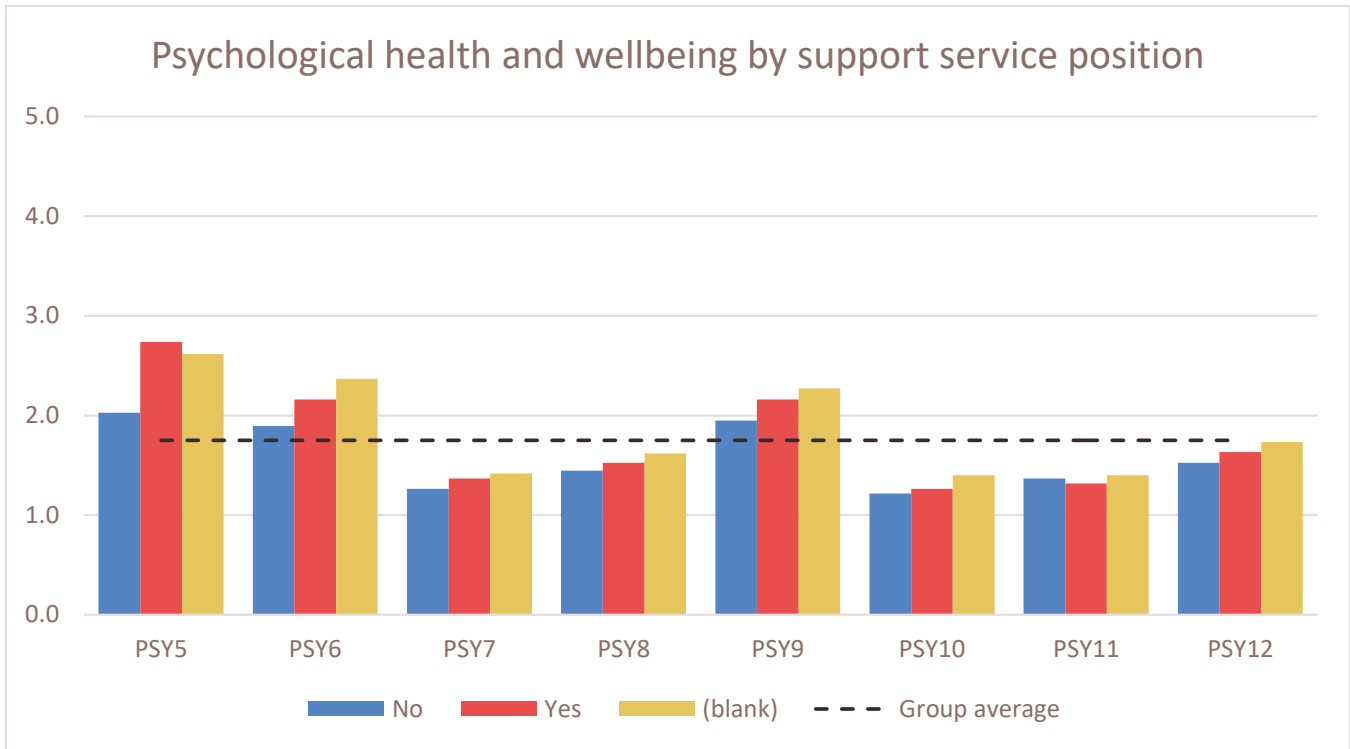
- R1 Are there conflicts about ideas between you and members of your workgroup?
- R2 Is there conflict between you and members of your workgroup about the work?
- R3 Are there differences of opinion between you and members of your workgroup?
- R4 Are you comfortable in speaking up when it is not the majority consensus?
- R5 Are there 'bad feelings' (eg resentment, irritability, unhappiness, etc)?
- R6 Are there personality conflicts evident in your workgroup?
- R7 Is there tension among members in your workgroup?



Bullying

In the past 6 months, have you been subjected to the below behaviours ?

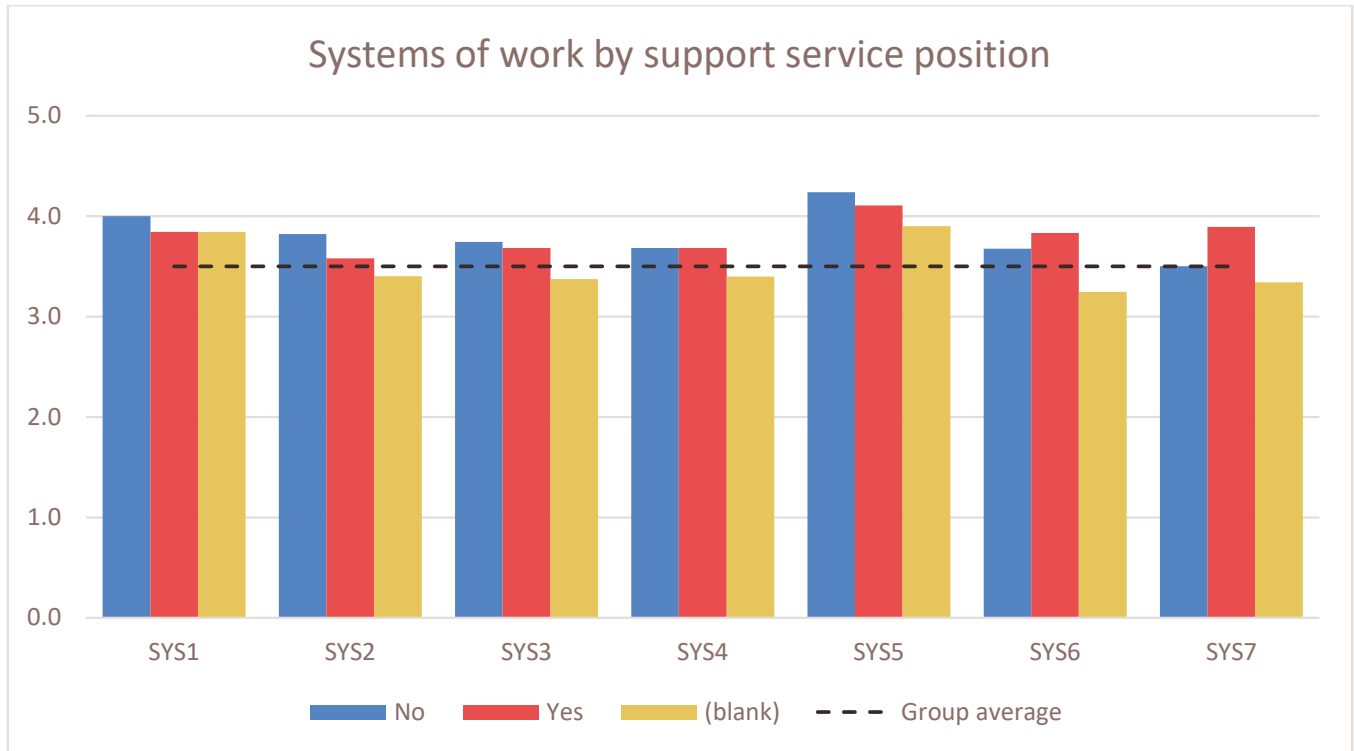
5pt likert scale: (1) Never; (2) Rarely; (3) Sometimes; (4) Always; (5) Often



Psychological health and Safety

5pt likert scale: (1) Never; (2) Rarely; (3) Sometimes; (4) Always; (5) Often

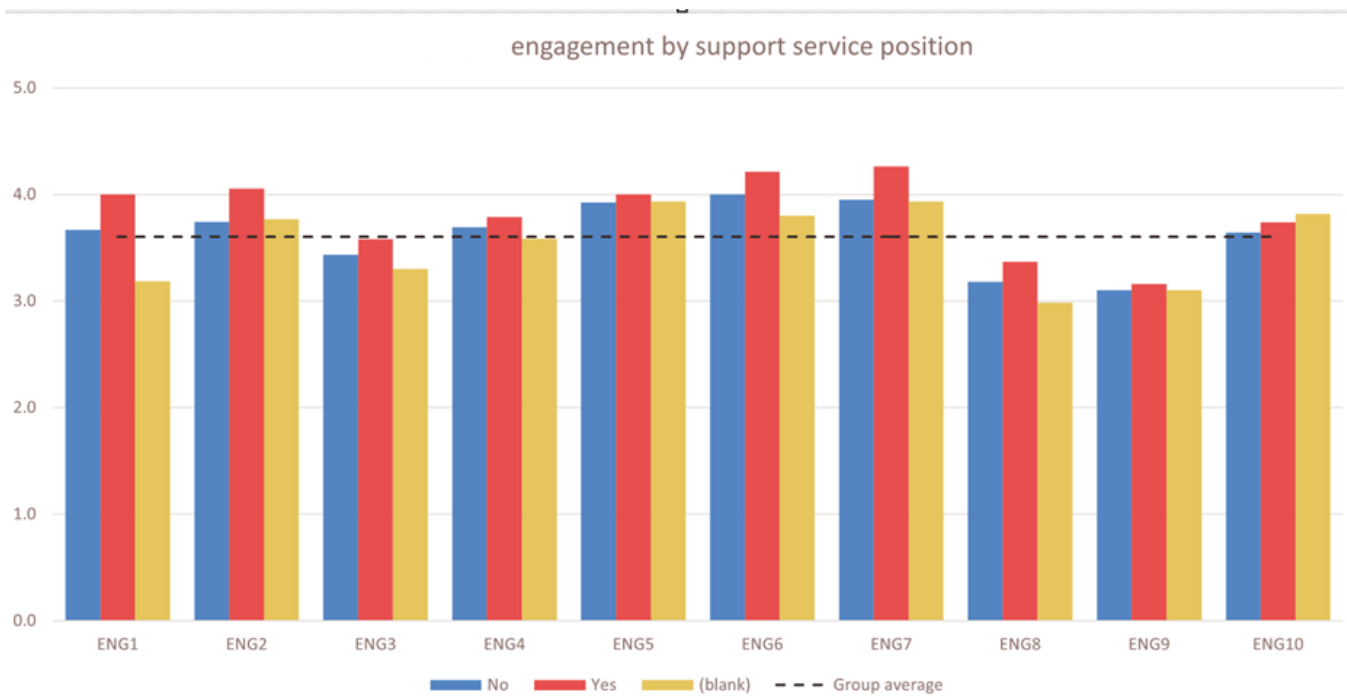
- PSY5 About how often did you feel tired out for no good reason?
- PSY6 About how often did you feel nervous?
- PSY7 About how often did you feel so nervous that nothing could calm you down?
- PSY8 About how often did you feel hopeless?
- PSY9 About how often did you feel that everything was an effort?
- PSY10 About how often did you feel so sad nothing could cheer you up?
- PSY11 About how often did you feel worthless?
- PSY12 About how often did you feel depressed?



Systems of Work

5pt likert scale: (1) Strongly Disagree; (2) Disagree; (3) Neither Agree nor Disagree; (4) Agree; (5) Strongly Agree.

- SYS1 I am aware of the necessary Synod policies and processes to be successful in my role.
- SYS 2 I feel the existing policies provide clarity and guidance for my role.
- SYS3 Policies are applied consistently in your workgroup.
- SYS4 Processes are free from bias in your workgroup.
- SYS5 I am aware of the Anglican Diocese's mission and strategic purpose.
- SYS6 The Diocese's core values are clearly communicated and understood across all levels of the organisation.
- SYS7 The organisation upholds its commitment to diversity and inclusion?
- SYS8 Do you feel able to voice your true feelings, beliefs or ideas? If not, why?
- SYS9 Do you have anything else you would like to add that the survey didn't cover?



Engagement

5pt likert scale: (1) Strongly Disagree; (2) Disagree; (3) Neither Agree nor Disagree; (4) Agree; (5) Strongly Agree.

- ENG1 I am satisfied with the Anglican Diocese of Adelaide as a place to work/volunteer?
- ENG2 At work, I have the opportunity to do what I do best every day.
- ENG3 In the last seven days, I have received recognition or praise for doing good work.
- ENG4 There is someone at work who encourages my development. Quan 5-point agreement
- ENG5 At work, my opinions seem to count.
- ENG6 The mission or purpose of my company makes me feel my job is important.
- ENG7 My associates or fellow employees are committed to doing quality work.
- ENG8 I have a best friend at work.
- ENG9 In the last six months, someone at work has talked to me about my progress



A model of wellbeing for Anglican Clergy in the Diocese of Adelaide

Dr Matthew Iasiello, Dr Joep van Agteren



Anglican Diocese
of Adelaide

Acknowledgements

We want to sincerely thank Anglican Diocese of Adelaide for commissioning this project. We want to thank Kathryn Pugh for coordinating the focus groups and collaboration in helping to complete the project and the accompanying report. Finally, a thank you to the participants who generously offered their time and honest perspectives in the focus groups.

Background

This research project aimed to develop a model of wellbeing for clergy in the Anglican Diocese of Adelaide by understanding the unique resources and stressors placed on an often-overlooked workforce.

The objectives of the project were to conduct a series of focus groups and interviews with Anglican ministers, to investigate the most relevant 'dimensions' of wellbeing for their vocation. Focus groups also enquired about barriers to wellbeing and practical strategies that may be useful for promoting wellbeing.

There is limited literature on the nature of clergy resilience or the specific variables that enable clergy to positively adapt to the challenges and adversity they face (Terry and Cunningham, 2020). The role of mental health, wellbeing, and resilience in ministry is an understudied topic, particularly considering risks that many clergy face (Terry and Cunningham, 2021) and the ripple effect on church and community members (Clarke 2022). Clergy face high levels of job-related demands, including high expectations from church and community members (Birk et al. 2001) who may also discourage wellbeing practices such as vacation time (Proeschold-Bell et al. 2011).

Proposed strategies for wellbeing promotion were considered within the SMART work design framework, developed by the Centre for Transformative Work Design (CTWD) (2024). SMART is an acronym for Stimulating, Mastery, Agency, Relational, and Tolerable demands. This framework has been used in Australia to assist individuals and organisations to better understand the elements of work design and enable the development of tailored solutions to fit the organisation, individual, and situation (CTWD 2024).

Methodology

The co-production of context-specific models of wellbeing is considered gold-standard compared to general wellbeing models (Alexandrova & Fabian, 2022). This project was conducted with ethical approval from the Flinders University Human Research Ethics Committee (6935). Anglican ministers from the Diocese of Adelaide were invited to participate in two-hour focus groups, inviting them to discuss workplace stressors, mental health resources, and strategies for wellbeing in their roles. A total of eight focus groups, with 2-6 participants totalling 30 participants, were conducted.

Focus groups followed a semi-structured question format, first inviting participants to reflect on a range of dimensions of positive mental health identified by Iasiello et al. (2024;

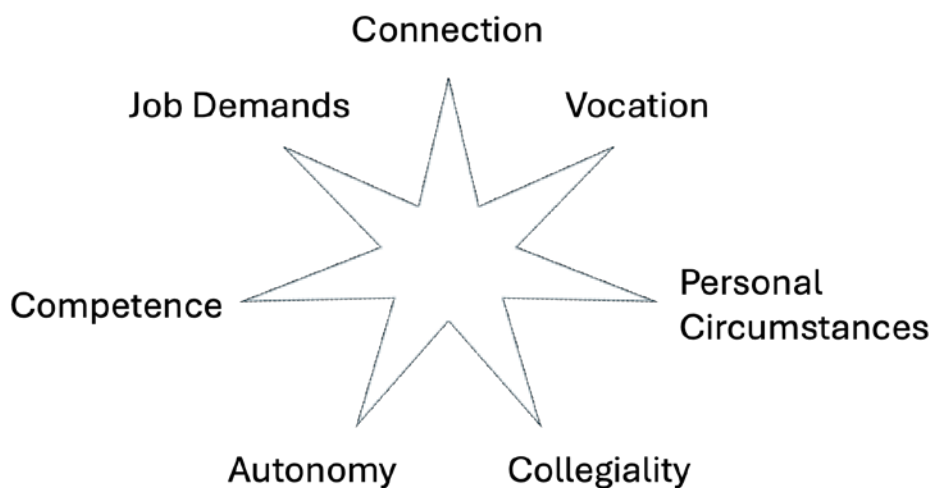
<https://internationaljournalofwellbeing.org/index.php/ijow/article/view/3621/1211>) and aspects of wellbeing identified as important for ministers of religion in academic

literature. Participants were asked to prioritize the most relevant dimensions that they considered resources or challenges for their mental health in their primary ministry role. Participants were then invited to consider aspects of their ministry that contribute to the resources and challenges and asked to identify any useful strategies to reduce the challenges or boost the resources.

Thematic analysis was used to synthesise the data into themes under the dimensions of wellbeing discussed with participants.

Results:

The model of clergy wellbeing was designed as a multi-dimensional model, prioritising targets that can be improved (or challenges to be mitigated) that were directly identified by participants. The model consists of seven dimensions: Connection, Vocation, Personal Circumstances, Autonomy, Job Demands, Competence, and Collegiality. While there is a degree of overlap between these dimensions, they were considered sufficiently distinct to warrant inclusion in the final model.



Before describing each of the dimensions, a brief summary of the current environment encompassing clergy wellbeing should be considered. Clergy reported significant challenges in their roles and considered that morale was generally low. Many of the dimensions described in the model are directly influenced by current circumstances, making them appear as ‘wicked’ problems that will be very difficult to shift without vision and creative leadership. Such challenges for the Church in Australia, and around the world, include reduced attendance, difficulty attracting and maintaining younger parishioners, financial health of parishes and ministry viability, the growing administrative burden, the fallout of the Royal Commission, increased expenses, breakdowns of trust with previous Bishops, instability of employment and retirement, and increasingly polarised theologies within the Church. Not surprisingly, many

participants concluded that this is a very difficult time to be a clergy member in any diocese in Australia. Despite these challenges, there were many sources of optimism and reassurance, and clergy were able to separate the challenges of the 'organisation' from a strong 'body of Christ' and the fellowship of Christians.

"One of my older parishioners pointed out that she believes there are more 'true' Christians today on parish council than there were in the 'glory days'"

Connection

A sense of connection and the strength of relationships was highlighted across all focus groups and was considered fundamental to almost all aspects of ministry life. Whether it be friendship or collegiality (a dimension in its own right described below); parishioners, volunteers, parish council, wardens, community members, people in need, family, spouses, children — relationships were central. It was considered highly valuable to share your life with others who are supportive and encouraging, who you can talk to, both within and outside of church life.

"Personal relationships are the most critical to me"

Managing relationships was a challenge in many circumstances, particularly balancing family life and clergy life. High job demands (a distinct dimension described below) meant that clergy were sometimes unavailable or distracted during personal commitments. It was frequently commented that while clergy spouses and children are an incredible resource of wellbeing, they often carry quite a burden.

"Family, kids, grandkids want to see grandma and grandpa – so we do have pressures with a busy life, can lead to feeling of isolation."

"Trying to find time to connect with family outside of the working week when you have hardly seen your family Monday to Friday and then weekends become that more precious"

Many clergy shared that their role can be lonely, but that there are many opportunities to connect with others. Friendship was an important resource, with people within or external to the church. For some, there was a balancing act between making friends within the parish community without demonstrating favouritism or being perceived to exclude others. Some clergy mentioned strategies of intentionally balancing their calendar to spread more difficult parishioner interactions with easier ones.

"I try and arrange my calendar where I follow up 'harder' parishioners with people I get along well with that fill my cup"

Managing connections with parishioners was considered highly important, with balancing parishioner expectations with clergy availability and capacity considered a specific challenge.

“I think some parishioners are stuck in the old, you know, the vicar should visit everyone in the parish idea. I think the most important thing is to respond to pastoral needs apart from the services that you're obliged to run. But people certainly know if you don't respond when they have a real need and it may not be a personal visit, it could well be a phone call or an e-mail. But it's really important to hear the need of the person.”

Vocation

The sense of vocation was an important aspect of clergy wellbeing. Many participants referenced their purpose being derived from their role as a clergyperson and their work to nurture and facilitate a community of inclusive love. This vocation was seen as a protective factor against challenges in the world and ministry life, and the reason they persist with such challenging work.

Clergy reported being amazed at the commitment of their small communities, and participants mentioned the incredible moments attached to being a priest; having the privilege of being a part of amazing events in people's lives, both the tragic and the joyful, and experiencing God's love in the midst of it all.

“In His time, it's His church. Jesus will build a church and the gates of Hades won't overcome it. You know, these types of promises are so rich and encouraging when there are times of difficulty”

Many participants mentioned a range of spiritual practises that kept their spiritual life healthy and the importance of maintaining these habits particularly in busy moments. These included small habits such as lighting prayer candles, maintaining prayer diaries, devotions, meditating on the word, scripture reading, and following the daily office. Some Clergy were able to attend services as a parishioner and appreciated the opportunity to experience church-life from that perspective, as well as managing their own responsibilities.

“Self-care is an important part of vocation, How can I minister, how can I care for others, if I am not caring for myself. I need to refresh the well from which I draw from.”

Remembering one's vocation was seen as highly important to manage challenging situations, especially as clergy are perceived to be modelling a Christian life. Remaining

close to spiritual practices was considered fundamental to maintaining calmness and self-care during difficult times.

“These are critical qualities for clergy in our context as they can go into a crisis situation with one of our work teams and they have to be the calm person in the room.”

There were concerns that the clergy role is becoming more of a ‘job’ than a vocation, and that the language of ‘licenses being removed’ was a phrase creeping into policy documents that undermined the vocational sense of clergy life (although such events were acknowledged as highly rare).

“Although we’re not technically employees, we’re treated that way. Vocation implies ‘for life’, but we all have a 3-month clause on our licenses.”

Job Demands

The demand placed on Clergy was one of the most consistent challenges identified in focus groups, with a particular focus on the growing workload, unpredictability of workload surges, managing volunteers and staff, and the diversity of skills required from ministry.

“Being a priest means you can never do everything that needs to be done. Always living with unfinished business and never enough resources.”

It was commonly reported that the workload placed on clergy has grown in recent times, while there are less supports available to manage the load.

“It’s a long time since parishes could build up a paid ministry team of people with particular skills and allocation of tasks.”

Many clergy reported functional and supportive relationships with wardens and volunteers, who were often able to assist with reducing the workload. Wardens were perceived as incredibly important, and many parish priests felt able to offload various responsibilities to lighten their own load. Examples where this relationship was productive included effective delegation, regular meetings (often over a meal), and clear communication. In these scenarios, clergy reported feeling supported by wardens, who might notice when they are tired and worn down; however, there was a wide variety in the experiences of parish clergy relating to the wardens’ availability. Symptomatic of an aging parishioner group, many clergy were experiencing difficulty with older wardens who might have been out of the workforce for many years and don’t appreciate new technologies or new ways of doing things, particularly regarding modern standards of compliance.

“I’ve always stood on a chair to change a light bulb”

Other clergy found themselves in parishes where they could only rely on one warden who worked full time, limiting the amount of support that was available. Clergy often reported the administrative burden of being the only ‘employee’ in a parish, and the challenge of managing a team of volunteers who can be unreliable and difficult to handle in conflict.

Some clergy reported positive experiences of connecting wardens directly with the diocese office, where wardens received lots of support and were able to effectively problem solve without involving the parish priest.

Competence

There was a common reference to the ‘stress of expectations’ placed on modern clergy, who felt expected to have a broad range of skills to complete their ministry tasks.

“We are expected to be a theological, liturgical, financial, HR, administrative, counselling expert”

There was a common perception that clergy are trained liturgically and theologically, but that a significant training gap exists between formation and active clergy life.

“We come to ministry because we’re called. We’re trained liturgically and theologically, but suddenly learn that what is needed in the ground is not a theological degree.”

Some clergy felt that they were fortunate to have learnt or developed skills in previous roles or education, which they could bring into their clergy life, but this made it challenging for those without such life experiences.

“[Our ability to cope] really depends on what skills we came into ministry with”

There was recognition that clergy do develop a highly desirable skillset that would be valued in the secular world, bringing empathy, grace, hope, and a capacity to care for people. Some expressed frustration with some of the training that is offered to clergy, which was perceived as an exercise in compliance rather than valuable learning. There were calls for high-level up-skilling with quality professional development. Topics of interest included de-escalation of incidents, supporting people with mental health issues, learning how to ‘leave’ some difficult situations safely, and conflict resolution.

Alongside feeling competent, having a sense of achievement was important for clergy. Many participants mentioned how they often ask themselves whether they are doing a good job and the challenge of setting ‘fair’ outcomes or indicators of success. Naturally, many parish clergy aim for increased attendance, however there was general consensus that this was not necessarily a fair outcome to attach to one’s performance. Rather, spiritual development of parishioners and community members was a highly valued

outcome, which is harder to measure (and harder to report). It was recognised that you can still be doing a good job even if attendance isn't increasing. There were some concerns that the indicators that a church measures (i.e., what clergy are required to report to the diocese) are not necessarily aligned to what is valued by priests.

"I want to see growth deepening of faith, and wholeness in the community that I'm working with, which makes KPI's elusive."

Ministry action planning was used by many participants who recognised the benefits of short- and long-term goal setting, which provided them a more concrete method to judge their own performance and achievements.

Many reported working in small parishes with very faithful service despite challenging and tough circumstances. To this end there was a discussion around how churches should 'close well' and that the decision to close a parish and pass on its assets should not be seen as a failure but as the spirit of charity. There was confusion about the role and push for flourishing communities with some hesitation around the use of 'fluffy' language such as 'flourishing' and comments that people would prefer a faithful community rather than a flourishing one.

Autonomy

The sense of autonomy and having a sense of control of one's life was an important factor for clergy wellbeing. In particular there were challenges associated with setting boundaries, achieving days off, and rectory housing.

The ability to set appropriate boundaries was raised as an important skillset for clergy wellbeing. This was related to managing expectations of parishioners and their use of communication channels. Having clear methods for communicating urgency was deemed important to ensure that clergy are able to effectively triage their incoming calls or other contacts (messages, emails, etc.). It was noted that this experience was very dependent on where you land (in which parish/context) and what the prior expectations were. Managing emergencies also presented a challenge as it often means that important jobs are left behind yet still need to be done post emergency.

"Clergy are often keen to please, and there's a vulnerability of being asked too much, so having a clear sense within yourself what the line is for what I should/can do and what I can't/won't."

Additionally, there was discussion relating to the impact of living in a rectory where parishioners might feel more 'at home' than the clergy themselves.

“We all live in houses where the community know it better than we do. Can feel like violation of privacy, people come into the backyard and pick your oranges and use the rainwater because ‘it’s the parishes’.”

It was commonly described by parish clergy that living in rectory placed significant limitations on their sense of autonomy (for both them and their families) with a limited ability to control basic things within the home such as paint colours and furniture. There were frustrations related to parish councils wanting to use the rectory for a range of purposes (such as storage) and a reluctance to afford maintenance costs, where clergy then often felt they were being asked to live with issues that councillors would not have accepted in their own homes.

Parish clergy who could find independent housing within walking distance often suggested that this was an ideal balance of privacy and autonomy without diminishing the requirement of needing to be available at the parish and in the local community.

Collegiality

While relationships in general were fundamental to clergy wellbeing, there was a particular focus on collegiality between clergy members. The potential role of deaneries to support collegiality, and to help mitigate loneliness and isolation, was commonly referenced; however, with a common acknowledgement that deaneries often do not work well and can sometimes increase the feeling of isolation.

Deaneries that worked well were considered collegial and were regular moments for genuine connection.

“Sharing life as it really is, connecting with each other, and praying for each other”.

The fact that deaneries did not often function well was considered a lost opportunity to strengthen the wellbeing of clergy. The friction point of differences in theologies was mentioned often as a challenge, as well as using deaneries merely as a setting for administrative communication and logistics.

Supervision was a very well-regarded initiative, where clergy (both junior and senior) could converse, share troubles, and get a different perspective from a trusted person. The autonomy to choose whether supervision was individual or in groups was also appreciated. There was some sentiment that there was negativity about the initiative, having come from the Royal Commission, however that this negativity dissipated once people had experienced supervision.

“I didn’t realise it would help me as much as it has”

Recognition was a huge factor described across almost all focus groups with participants expressing the sentiment that they were feeling minimally cared for yet first to be blamed. The absence of pastoral care was a particular challenge along with not feeling a personal or pastoral connection with diocesan bishops. There was frustration about parish decisions being ‘made from above’ without consultation and the desire for some more respect and engagement; there was a concern that this approach can result in Clergy who are resentful and end up withdrawing into their parish community which reinforces a ‘siloes parish’. There was an expressed desire that pastoral visits might include more of a genuine attempt to understand the various activities within the parish such that these could be recognised, valued, and noticed. There was a frustration that pastoral roles seem ‘tacked on’ to existing busy schedules, often being given to priests of larger parishes, meaning that it was frequently overlooked. It was considered that pastoral care, connection, and some recognition, could strongly support clergy wellbeing, especially in a parish context.

Many acknowledged the difficult role of Archdeacon and hoped that the Archdeacon could manage building and administration and allow the clergy to get on with their job of being clergy, however, there was a frustration that Archdeacons are also expected to be parish priests, and often priests of the larger communities, making them even busier and less able to complete their additional role.

Clergy recognise the challenges of leadership, particularly with the bishop being Primate, and many recognised improvements in several of the areas mentioned here. In particular, the mission plan and visioning document which has been continuously revised and refined, however, there was a want for even more consistency across all aspects of the diocese to be in alignment with the mission plan. There was also a recognition that many of these issues of distrust and isolation arise from decades of broken-down relationships from previous bishops and administrators.

Personal circumstances

Financial circumstances for clergy was identified as a particular challenge to wellbeing. This was both related to personal circumstances and also integrally tied to the financial challenges of parishes and the Church. The financial challenges of the parish were perceived as landing on the clergy to try and solve, which felt like a very difficult task considering the increased costs of running a church and repairs required for many of the buildings and how this links with competence and ‘the right outcomes’.

“It’s demoralising when treasury report often says, ‘we can’t afford the priest.’”

Clergy mentioned the challenges of being treated as *“the biggest expense on the Parish budget”*. The inequality between parishes was again mentioned, with great disparities in the resources/income streams available across the Diocese. In particular, the resultant

strain that comes from employing part-time priests was discussed, as the workload still exists despite the fractional employment.

“[If you’re employed at 0.5FTE], you can’t do half a sermon”

Similar to the dimension of Autonomy, many clergy mentioned personal circumstances related to their ‘employment’ that come from ministry life. There was confusion regarding benefits of their role such as leave allowances (e.g. compassionate leave, long service leave, etc.), difficulty in getting loans, and income insurance. While many clergy appreciated that they were often living in much nicer houses than could generally be afforded at their income level, there were concerns about housing in retirement and their current inability to purchase their own home.

“I’ve given my entire life to the church, and I wouldn’t even have a place to live [in retirement].”

Proposed strategies for wellbeing promotion

Opportunities to promote wellbeing for clergy are discussed below in relation to the SMART workplace design framework (CTWD 2024). Each aspect of the framework (Stimulating, Mastery, Agency, Relational, and Tolerable) is discussed in turn with recommendations highlighted in bold text. These recommendations are suggestions that should be considered and contextualised by the Diocese in collaboration with clergy.

Stimulating work includes:

- Skill variety
- Task variety
- Problem solving demands

Clergy lead highly stimulating vocations, however, are often busied by administrative work. While clergy understood the importance of this for safety, it was perceived as preventing ‘real’ work.

There is a wide variety of skill and abilities required for ministry work, however clergy often suggested that they were better prepared with skills such as time management, project management, and conflict resolution in their work lives prior to ministry. While clergy considered themselves well trained theologically and liturgically, **opportunities to upskill in the competencies that Clergy considered ‘missing’ in their formation will be useful.**

Clergy reported feeling unable to carry out the number of tasks required, which span across multiple skillsets. **Opportunities to centralise some tasks (such as central office support with finance and budgets) would assist to reduce the variety of tasks,** and the intolerable demands (discussed below).

Clergy were often working creatively to solve problems; however efforts are usually siloed. Many Clergy are working individually on similar challenges, and there may be benefits in **developing specific working groups to tackle similar issues across parishes.**

Work with a high degree of **Mastery** includes:

- Clear on what to do and why
- Receive feedback and recognition from supervisors and peers in addition to feedback on performance from the job itself
- Can complete a whole piece of work with identifiable outcomes

Clergy were clear on their role, tasks to be performed, and the reasons why these are required.

Feedback and recognition was a significant issue. Clergy often reported feeling ‘invisible’ and that their efforts and ministry were not known by leadership. **Lots of opportunities for greater pastoral care were identified by clergy, including:** highlighting good work in communications to clergy, restructuring the role of Archdeacons to allow greater time for pastoral care, having superiors know and understand various ministries and their activities.

Completing work with identifiable outcomes was a challenge for some clergy, because of the difficult nature in measuring outcomes of ministry efforts (e.g. deepening of faith of parishioners). **Setting identifiable outcomes to help feel accomplishment may be useful,** and many Clergy highlighted the utility of Ministry Action Planning to help define clear immediate, medium, and long-term goals to work towards.

High **Agency** at work includes:

- Control the timing and scheduling of tasks
- Decide upon the best methods of completing a task
- Making decisions independently and feeling empowered in doing so

Clergy acknowledged and appreciated the high degree of agency that their role affords. This agency extended to both controlling the timing and scheduling of tasks, and also the appropriate methods for completing tasks. Some challenges were identified (such as

‘protecting’ days off), which were often related to difficulties with identifying relief clergy. **Solutions to assist clergy to find ministers who are available to relieve them** would assist to provide greater agency and autonomy.

There was some frustration expressed relating to decision making, with respect to disagreements at Parish Council, and some decisions regarding parishes that are ‘handed down’ from leadership without consultation with clergy. **Opportunities to support clergy during disagreements with their council, and involving clergy in decisions that directly impact their parish or ministry may be useful for promoting agency.**

Highly **Relational** work involves:

- Employees and supervisors support each other and show personal interest
- Consists of tasks which adds a clear sense of value to the organisation
- Contain a degree of feedback from outside of the organisation, leading to a sense of feeling valued.

Clergy were able to identify lots of sources of support from within the Diocese, from Bishops and Archdeacons, Area Deans, and fellow clergy. However, the level of perceived support was variable, and issues such as polarised theologies lead many to feel unsupported by fellow Clergy. **Solutions such as pastoral supervision were highly valued by clergy, as a direct approach to build relationships and develop. Efforts to improve the interactions in Deaneries was often mentioned,** which might be re-focused on meaningful development, support, and pastoral care rather than being focused on administrative tasks and logistics.

Clergy were often supported by parishioners and wardens, who provided the sense of feeling valued. This again was quite variable, depending on the availability of wardens in particular, and **efforts to support those clergy without the support of capable wardens may help mitigate this inequality.**

A job with **tolerable demands** would likely involve:

- a manageable workload with reasonable time pressure and work hours
- work with manageable emotional, mental or other pressures that create challenge without unnecessary strain
- work without excessively conflicting expectations or instructions

Clergy strongly expressed the challenges associated with unmanageable workloads in their role. Solutions to address workloads were often tied to the need for greater resources, which may not be financially viable in the current climate. **Some**

opportunities to mitigate workloads included centralising some administrative tasks (exemplified by the support offered with finance and budgeting), empowering wardens to communicate directly with central office (i.e. cutting out the middle-person), and supporting part-time clergy or clergy without capable wardens.

There were some perceived issues related to conflicting expectations and instructions, with key reportable statistics being somewhat misaligned to clergy mission. For example, many of the statistics required to be reported were related to attendance, whereas Clergy understood that this was an 'unfair' outcome to set for themselves considering the current climate in Australia. **Opportunities to support Clergy to report outcomes that were closer to their goals** (i.e., deepening of parishioners' faith) would be for greater congruence between values and outcomes and to assist in 'measuring what the Diocese values'.

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Final Report on Developments in the Worldwide Anglican Communion

The Working Group was formed following the passing of motion 23 at Synod in 2023. Its purpose was to 'consider the implications for the Diocese of Adelaide for developments in the worldwide Anglican Communion with respect to same sex relationships, marriage and blessings, and to provide a report, which may include recommendations, to the next session of Synod'.

The Working Group consisted of the following members:

- Rev. Sam Goodes (Chair)
- Rev. Dave MacGillivray
- Rev. Jo Armour
- Rev. Simon Hill
- Meriel Wilson
- Adrian Winskill
- Peter Burke

The Working Group identified seven provinces within the Anglican Communion where significant debate and change regarding same-sex relationships has occurred, as well as a summary of the current situation within the Anglican Church in Australia.

The questions on pastoral and structural implications for discussion at Synod in October should be considered in light of the developments outlined below.

Scotland

The Episcopal Church of Scotland began its process of change following the 2014 legalization of same-sex marriage in Scotland. In 2017, the General Synod amended canon law to permit same-sex marriages in Scottish Episcopal churches. Conservative members expressed opposition, citing concerns about diverging from traditional Christian teachings. The amendment includes a provision allowing clergy to opt-in to officiate same-sex marriages, protecting those whose conscience objects.

Since 2017, the Global Anglican Future Conference (GAFCON) has supported conservative voices, including those within the Episcopal Church of Scotland, reaffirming traditional biblical teachings on marriage and sexuality.

Brazil

In the Episcopal Church of Brazil (ECB), the process of doctrinal change was initiated by the House of Bishops. Resistance primarily came from the laity, reflecting Brazil's predominantly Catholic and conservative outlook.

The doctrinal shift, which took place in 2004, led to a schism, with approximately 20% of congregations forming a new Diocese. This division resulted in a prolonged and costly legal

dispute over property, lasting over a decade. The new Diocese has been recognised by GAFCON as a province within the Worldwide Anglican Communion.

New Zealand

In 2018, the Anglican Church in New Zealand amended its Canon Law to permit the blessing of same-sex marriage. The three strands (Tikanga) of the church—Maori, Pakeha, and Pasifika—hold differing positions on this issue. Although the original marriage formularies remain widely used, blessings are a common practice, affirming the goodness of what is blessed. Supporters of blessing same-sex couples argue that sexual orientation is an inherent part of a person's identity and advocate for the church to uphold dignity and justice for all.

A minority of members opposing same sex blessings have formed “Christian Communities” within the church, to maintain their affiliation.

Conversely, those who have left the church have sought alternative (GAFCON) oversight to preserve traditional biblical interpretations, adhering to the Lambeth 1.10 stance that views homosexual practice as incompatible with scripture.

Europe

In Continental Europe, four Anglican Communion jurisdictions have recently established a covenant to guide their interrelationships and collaborative ministry. European churches are either “Anglican” (affiliated with the English Church) or “Episcopal” (linked to the Church in the USA).

Consequently, European churches and chaplaincies are influenced by either the Diocese in Europe (Church of England) or The Convocation of Episcopal Churches (USA), aligning with their doctrinal positions which allow same sex blessings. Many churches have made local adaptations, showcasing their own inclusivity. European churches opposed to same-sex changes can seek alternative Episcopal oversight from GAFCON.

United States of America

In 2015, the General Convention of the Episcopal Church (TEC) approved constitutional amendments aligning with the Supreme Court's legalization of same-sex marriage. Two key resolutions were passed: A054, which formalized gender-neutral and same-sex marriage ceremonies, and A036, which allowed clergy to use either the Episcopal Book of Common Prayer or a trial liturgy for same-sex marriages.

The 2018 General Convention expanded marriage rites for same-sex couples and included provisions for clergy who object on theological grounds to request alternative pastoral oversight. The June 2024 General Convention further amended the Canon on marriage to reference “two persons” rather than “a man and a woman.”

The Anglican Church in North America (ACNA) had been previously established in 2009 in response to disagreements over same-sex issues, with its founders being traditionalists who separated from the Episcopal Church USA and the Anglican Church of Canada. It has been formally recognised by and receives oversight from GAFCON.

Church of England

The Church of England has been grappling with issues surrounding same-sex marriage and blessings amidst existing divisions over women's ordination.

Despite civil marriage laws changing in 2005 to permit same-sex marriage, the Church maintained a doctrinal position that marriage is between one man and one woman. Although clergy could offer individual prayers for same-sex partnerships, no official blessing service was created. The Archbishop of Canterbury, balancing his roles as head of the Church of England and leader of the worldwide Anglican Communion, has often abstained from votes on same-sex issues.

In November 2023, the General Synod approved trial services of blessings for same-sex couples by a narrow margin, reflecting the deep division within the Synod. The official doctrine remains unchanged, with ongoing debates reflecting a crossroads within the Church.

Canada

Since 2016, many dioceses in Canada have permitted same-sex marriages. However, a 2019 vote by the Canadian general assembly to redefine marriage to include same-sex marriage failed.

Individual dioceses retain the autonomy to address same-sex marriage independently. The divisive nature of this issue is exemplified by the case of David Short, who left the Diocese of Vancouver to seek oversight from the ACNA and faced significant personal and congregational costs as a result.

Elsewhere

A substantial majority of Anglican provinces, particularly in the Global South, have rejected same-sex marriage and blessings, deeming them incompatible with scripture. In many of these provinces same-sex marriage is not permissible due to legal prohibitions. The Anglican Communion maintains a presence in many of these countries, including those with severe penalties for same-sex activity.

Australia

The Anglican Church in Australia maintains its official doctrine that marriage is a lifelong commitment between one man and one woman. In 2017, the General Synod tasked the Doctrine Commission with facilitating a discussion on marriage and same-sex relationships, resulting in the publication "Marriage, Same-Sex Marriage, and the Anglican Church of Australia." This publication acknowledged the complexity of the issue and emphasized sensitivity towards the LGBTIQ+ community, noting that same-sex attraction is not a choice or sin.

The Marriage Act was changed to allow marriage equality in Australia in December 2017, following the results of the plebiscite. In 2019, the Synod of the Diocese of Wangaratta authorised a liturgy for the blessing of persons married under the updated Marriage Act. In response to this, the Primate of the Anglican Church of Australia, Archbishop Philip Freier,

referred the matter to the Appellate Tribunal. The Tribunal found that the service “does not entail the solemnisation of marriage; is authorised by the Canon Concerning Services 1992; and is not inconsistent with the Fundamental Declarations and Ruling Principles of the Constitution of the Church.”¹ No other Dioceses in Australia have subsequently moved to adopt a similar liturgy.

The issue remains a source of significant division, highlighted by the 2022 formation of the GAFCON-aligned Diocese of the Southern Cross, led by former Archbishop of Sydney Glenn Davies, comprising congregations from the Anglican Church of Australia and one former Uniting Church congregation.

¹ <https://anglican.org.au/wp-content/uploads/2020/11/AT-Wangaratta-formatted-11112020FINAL.pdf>

EXPLANATORY MEMORANDUM

Measure for the Professional Standards Ordinance Amendment Ordinance 2024

The purpose of this Measure is to amend the Professional Standards Ordinance 2015

The Synod appointed Kooyoora Ltd to manage its professional standards operations in August 2022. Kooyoora is an independent not-for-profit organisation that has been providing similar services to charitable bodies including church organisations, schools and welfare agencies since 2017.

Kooyoora has recommended to remove a weakness concerning the reporting of possible misconduct. This clarifies that members of the Laity who are Church Workers (that is paid employees, licenced lay members, or members of parish councils) will have the same obligation or positive duty to report possible misconduct to the Professional Standards Director as clergy already do.

This will remove possible confusion about how to approach the resolution of complaints and makes it clear that possible misconduct is to be reported to the Professional Standards Director who will investigate in accordance with the Ordinance.

Clause Notes

Part 1 deals with necessary preliminary matters.

Clause 1 provides for the short title of the Ordinance.

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

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

Part 2 contains the amendments proposed to the Ordinance.

Clause 4 broadens the class of persons who must disclose information relating to alleged misconduct on the part of a Church worker from “clergy” to “church worker”, which is defined as a member of the clergy; or a person employed by the Anglican Church; or a person holding a position or performing a function within the Anglican Church.

A MEASURE FOR

AN ORDINANCE to amend the *Professional Standards Ordinance 2015*.

NOW THE SYNOD HEREBY DETERMINES:

Part 1 - Preliminary

1 - Short title

This Ordinance may be cited as the *Professional Standards (Disclosure of Information) Amendment Ordinance 2024*.

2 - Commencement

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

3 - Amendment of principal ordinance

The *Professional Standards Ordinance 2015* is amended in the manner set out in Part 2.

Part 2 - Amendment of the *Professional Standards Ordinance 2015*

4 - Amendment of Section 17–Disclosure of information

Section 17(1) – delete “A member of the Clergy and” and substitute:

A Church worker or

PROFESSIONAL STANDARDS ORDINANCE 2015

An Ordinance relating to professional standards within the Church, and for other purposes

Contents

Part 1 – Preliminary

1. Title
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15. Appointment
16. Functions of the Director

Part 6 – Information

17. Disclosure of information
18. Director to report

Part 7 – Complaints

19. Who may make a complaint
20. Form of complaint
21. Further information and verification

The Synod hereby determines:

PART 1 - PRELIMINARY

Title

1. This Ordinance may be cited as the “Professional Standards Ordinance 2015”.

Interpretation

2. (1) In this Ordinance, unless the context otherwise requires:

"Board" means the Professional Standards Board established under Part 12.

"ceremonial" has the same meaning as that expression has in the Constitution;

"Certificate of Conviction" means a certificate of conviction given under or in accordance with sections 42 or 43 of the *Evidence Act 1929* (SA) certifying as to the conviction of a Church worker of a criminal offence referred to in Part 3, Divisions 11, 11A or 12 of the *Criminal Law Consolidation Act 1935* (SA) or Parts 6 or 7 of the *Summary Offences Act 1953* (SA) or any equivalent provision in legislation which repeals or replaces those Acts, or any equivalent provision in any Commonwealth, State or Territory legislation;

"child" means a person under the age of 18;

"Church" means the Anglican Church of Australia;

"Church authority" means the Bishop or a person or body having administrative authority of or in a Church body to license, appoint, authorise, dismiss or suspend a Church worker;

"Church body" includes a parish, school and any body corporate, organisation or association that exercises ministry within, or on behalf of, the Church;

"Church worker" means a person who is or who at any relevant time was:

- (a) a member of the clergy; or
- (b) a person employed by a Church body; or
- (c) a person holding a position or performing a function with the actual or apparent authority of a Church authority or Church body;

but excludes a bishop subject to the jurisdiction of the Special Tribunal of the Church;

"Code of Conduct" means the code adopted under Part 2;

"complainant" means a person who makes a complaint;

"complaint" means a complaint under section 19 of this Ordinance;

"Constitution" means the Constitution of the Anglican Church of Australia;

"Director" means the Director of Professional Standards appointed under Part 5;

"equivalent body" means a body of another diocese exercising powers, duties or functions equivalent to those of the Director, the PSC the Board or the Review Board as the case may be, or where there is no such body, the bishop of the diocese;

"faith" has the same meaning as that expression has in the Constitution;

"information" means information of whatever nature and from whatever source relating to alleged misconduct on the part of a Church worker;

"member of the clergy" means a person in Holy Orders;

"misconduct" has the meaning in subsection (3) of this section;

"national register" means any national register established pursuant to a Canon of General Synod or a resolution of the Standing Committee of General Synod for the purpose of recording determinations of the Board and other equivalent bodies;

"Professional Standards Committee" or **"PSC"** means the Professional Standards Committee established under Part 4;

"prohibition order" means an order prohibiting a Church worker from holding a specified position or office in or being employed by a Church body or Church authority or from carrying out any specified functions in relation to any office or position in the diocese or in relation to employment by a Church body, and includes a variation of a prohibition order;

"protocol" means a protocol approved from time to time by the Diocesan Council under Part 3;

"respondent" means a Church worker whose alleged conduct is the subject of a complaint;

"Review Board" means the Professional Standards Review Board established under Part 14;

"ritual" has the same meaning as that expression has in the Constitution;

"suspension order" has the meaning in section 32.

(2) For the purposes of this Ordinance –

(a) a person employed by a Church body; or

- (b) a person holding a position or performing a function with the actual or apparent authority of a Church authority or Church body;

will be taken to be engaged by a Church authority.

- (3) The expression “**misconduct**” in relation to a Church worker means an activity or wilful or careless inactivity that –

- a) involves harassment, or causes harm to a person's physical, spiritual, emotional or financial well-being or, in the case of a child, to his or her development; or
- b) is carried out by a person in a position of power or authority over another –
 - (i) for the inappropriate gratification of that person; or
 - (ii) for the exploitation of the other; or
- c) involves the exploitation of an office or position within the Church or a Church body; or
- d) brings an office within the Church or a Church body or, if relevant, brings the Church or a Church body more generally into disrepute; or
- e) involves a breach of the standards of sexual conduct prescribed in the Code of Conduct;
and includes:
- f) wilful or careless failure to comply with an undertaking given to or a direction imposed by a Church authority under section 104 of this Ordinance;
- g) wilful or careless failure to comply with an undertaking given to the Board, the Review Board or the Church authority;
- h) wilful or careless failure to comply with the provisions of section 17; and
- i) a breach of the Offences Canon 1962 or any Canon amending or replacing that Canon which is in force in and is not excluded from this diocese;¹

by the Church worker whenever occurring which, if established, would on its face call into question:

- (i) the fitness of the Church worker, whether temporarily or permanently, to hold a particular or any office, licence or position of responsibility in the Church or to be or remain in the employment of a Church body, or in Holy Orders; or
- (ii) whether, in the exercise of the Church worker's ministry or

¹ . Section 1 of the *Offences Canon 1962* provides for the following offences in respect of a person licensed by the Bishop:

1. Unchastity.
2. Drunkenness.
3. Habitual and wilful neglect of ministerial duty after written admonition in respect thereof by the bishop of the diocese.
4. Wilful failure to pay just debts.
5. Conduct, wherever occurring,
 - (a) which would be disgraceful if committed by a member of the clergy, and
 - (b) which at the time the charge is preferred is preferred is productive, or if known publicly would be productive, of scandal or evil report.
6. Any other offence prescribed by an ordinance of the Synod of the diocese.

employment, or in the performance of any duty or function, the Church worker should be subject to any condition ;

but excludes for the purposes of this Ordinance any breach of faith ritual or ceremonial.

Membership of equivalent bodies

3. 1) The Director, the members of the PSC, the Board and the Review Board may constitute or be members of an equivalent body either generally or for a particular case or matter.
- 2) The Diocesan Council may enter into such agreements or arrangements as it sees fit with the relevant authority of another diocese as to the terms on which the powers and functions of the equivalent bodies or persons of that diocese are to be exercised by the persons holding office in or as delegates of the PSC, or by the members or the secretary of the Board or of the Review Board.

Overriding Purposes

4. The overriding purposes of this Ordinance and of any protocol made under this Ordinance, in their application to any complaint under this Ordinance, are to facilitate the just, quick and inexpensive resolution of the real issues in the complaint and to regulate fitness for ministry for the protection of the community.

Purposes to be given effect

5. The Director, the PSC, the Board and the Review Board must each seek to give effect to the overriding purposes when exercising any power given by this Ordinance or by any protocol and when interpreting any provision of this Ordinance or of any such protocol.

PART 2 – CODE OF CONDUCT

Adoption of Code of Conduct

6. (1) There will be a Code of Conduct for observance by Church workers in the diocese.
- (2) *Faithfulness in Service*, as adopted by the Synod from time to time, is the Code of Conduct.
- (3) The Synod may adopt *Faithfulness in Service* with any modifications determined to be appropriate by the Synod.

Promotion of Code of Conduct

7. The Diocesan Council through the PSC and by such other means as may be considered appropriate shall take such steps as may be necessary or desirable to promote the knowledge, understanding and observance in this Church of any code of conduct applicable in the diocese.

with the conditions of employment, remuneration or performance of the Director;

- (f) to provide advice about the code of conduct, the protocol and procedures under this Ordinance;
 - (g) to provide or arrange care or treatment of the complainant and respondent;
 - (h) to provide input into education and vocational training programs for Church workers;
 - (i) to provide advice to complainants and the respondent about the operation of the protocol, with particular emphasis on helping the respondent to understand and discharge his responsibilities under the protocol;
 - (j) to keep proper records of complaints, decisions, meetings, employment screening details, police checks and people affected by any allegation of misconduct;
 - (k) to consult and co-operate with other persons and bodies in the Church with responsibility for professional standards;
 - (l) in a case of alleged illegal behaviour:
 - (i) to support a complainant in making a report to police or child protection authorities; or
 - (ii) if the Director or the PSC considers it to be necessary, appropriate or in the interests of a victim or alleged victim – make a report to police or child protection authorities;
 - (m) to report to the PSC on any recommended changes to the protocol and any other changes to Church processes, structures and education programmes that would reduce the risk of misconduct; and
 - (n) such specific functions and duties, consistent with this Ordinance, as may be determined from time to time by the PSC.
- (2) The Director must act in all things as expeditiously as possible.

Conflicts of interest

16A. If the Director has a personal interest in a matter that is, or forms part of, the subject matter of a complaint (including on account of their relationship with the complainant or the respondent), the Director must not act in relation to the matter.

PART 6 – INFORMATION

Disclosure of information

17. (1) ~~A Church worker or A member of the Clergy and~~ a Church authority in the diocese must as soon as possible refer any information in his her or its possession or knowledge to the Director unless there are reasonable grounds to believe that the information is already known to the Director or the PSC.
- (2) This section does not affect the operation of the Canon Concerning Confessions 1989 of the General Synod or any other Canon or legislative instrument relating to confessions in force in the diocese.

EXPLANATORY MEMORANDUM

**Measure for the Anglican Funds – South Australia Ordinance Amendment
Ordinance 2024**

The purpose of this Measure is to amend the Anglican Funds South Australia Ordinance 2010.

The substantive amendments relate to

1. changing the name under which the Anglican Funds business operates to Anglican Funds Management (AFM), and
2. updating the language to reflect AFM’s current regulatory and operating environment.

This is primarily a branding change reflecting Anglican Funds growth outside of South Australia.

Clause Notes

Part 1 deals with necessary preliminary matters.

Clause 1 provides for the short title of the Ordinance.

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

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

Part 2 contains the amendments proposed to the Ordinance.

Clause 4 amends the long title of the Ordinance to ANGLICAN FUNDS MANAGEMENT ORDINANCE 2010

Clause 5 amends the Interpretation section of the Ordinance

Clause 6 amends the name of Anglican Funds and provides for use of consistent terminology

Clause 7 provides for use of consistent terminology

Clause 8 provides for use of consistent terminology updates the corrects the short title of a referred to Ordinance

Clause 9 amends and updates the terminology used in this section and provides for use of consistent terminology

Clause 10 provides for use of consistent terminology.

Clause 11 provides for use of consistent terminology

Clause 12 provides for use of consistent terminology

Clause 13 provides for the deletion of this section.

A MEASURE FOR

AN ORDINANCE to amend the *Anglican Funds – South Australia Ordinance 2010*.

NOW THE SYNOD HEREBY DETERMINES:

Part 1 - Preliminary

1 - Short title

This Ordinance may be cited as the *Anglican Funds – South Australia Ordinance Amendment Ordinance 2024*.

2 - Commencement

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

3 - Amendment of principal ordinance

The *Anglican Funds – South Australia Ordinance 2010* is amended in the manner set out in Part 2.

Part 2 - Amendment of the *Anglican Funds – South Australia Ordinance 2010*

4 - Amendment of Long Title

Long Title – delete the long title and substitute:

ANGLICAN FUNDS MANAGEMENT ORDINANCE 2010

AN ORDINANCE to provide for the establishment and operation of Anglican Funds Management; to repeal the *Anglican Development Fund Ordinance 1985*; and for other purposes

5 – Amendment of section 2 - Interpretation

- (1) Section 2 – delete the definition of *Anglican Funds - SA* and substitute:

Anglican Funds Management means the funds under section 3;

- (2) Section 2 – delete the definition of *Board* and substitute:

the Board means the Board constituted under section 5;

6 – Amendment of section 3 – The funds

- Section 3(2) – delete “*Anglican Funds - South Australia*” and substitute:

Anglican Funds Management

7 – Amendment of section 4 – Objects and purposes

- (1) Section 4 – delete “Anglican Funds -SA” and substitute:

Anglican Funds Management

- (2) Section 4(c) – delete “depositing” and substitute:

investing

8 – Amendment of section 5 – Board

- (1) Section 5 – delete the heading title “**Board of Directors**” and substitute:

Establishment of Board

- (2) Section 5(1) – delete “Anglican Funds -SA” and substitute:

Anglican Funds Management

- (3) Section 5(3) – delete “*Diocesan Council and Ministry Units Ordinance 2007*” and substitute:

Diocesan Council Ordinance 2007

9 – Amendment of section 6 – Functions and Powers of Board

- (1) Section 6(a) - delete the paragraph and substitute:

receive investments or loans for any or all of the purposes of Anglican Funds Management as the investors or lenders may indicate, and to pay interest on such investments or loans at such rates as may from time to time be determined by the Board; and

- (2) Section 6(e) – delete “Anglican Funds -SA” and substitute:

Anglican Funds Management

- (3) Section 6(f) – delete “Anglican Funds -SA; and” and substitute:

Anglican Funds Management.

- (4) Section 6(g) – delete the paragraph.

10– Amendment of section 7 – Application of surplus

Section 7 – delete “Anglican Funds -SA” and substitute:

Anglican Funds Management

11– Amendment of section 8 – Board Policy Statement

Section 8(e) – delete “Anglican Funds -SA” and substitute:

Anglican Funds Management

12– Amendment of section 10 – Financial Statements

Section 10(2) – delete “Anglican Funds -SA” and substitute:

Anglican Funds Management

13– Deletion of section 13 – Transitional provisions

Section 13 – delete the section.

ANGLICAN CHURCH OF AUSTRALIA
DIOCESE OF ADELAIDE

ANGLICAN FUNDS ~~MANAGEMENT – SOUTH AUSTRALIA~~ ORDINANCE
2010

A MEASURE FOR

An Ordinance to provide for the establishment and operation of Anglican Funds ~~Management – South Australia~~; to repeal the *Anglican Development Fund Ordinance 1985*; and for other purposes.

The Synod hereby determines:

1—Title

This Ordinance may be cited as the *Anglican Funds ~~Management – South Australia~~ Ordinance 2010*.

2—Interpretation

In this Ordinance, unless the context or subject matter otherwise dictates:

Anglican Community Members means Anglican parishes and parishioners, Anglicare –SA, schools, agencies and other institutions that support the principles of the Anglican Church;

Anglican Funds ~~Management – SA~~ means the funds under section 3;

the Board means the Board ~~of Directors~~ constituted under section 5;

Board Policy Statement means the Board Policy Statement under section 8.

3—The funds

(1) There will be one or more funds managed by the Board.

(2) The funds will collectively be known as *Anglican Funds ~~Management – South Australia~~*.

4—Objects and purposes

The objects and the purposes of the Board in the management of *Anglican Funds ~~Management – SA~~* will be:

- (a) to oversee cash and equity funds held for investment purposes on behalf of the Synod, parishes, diocesan organisations and agencies and other relevant entities;

- (b) to obtain suitable financial returns on the funds and to generate revenue from the management of the funds;
- (c) to assist in meeting the financial needs of Anglican Community Members by providing cost effective ~~depositing~~investing, lending and other financial products and services and, insofar as may be appropriate, to make available such products and services to members of the wider community;
- (d) to maintain the sustainability of the funds.

5—Establishment of Board of Directors

- (1) A Board ~~of Directors~~ is established for the purposes of the management of Anglican Funds Management—SA.
- (2) The Board will consist of not fewer than 5 but not more than 9 members elected or appointed under and in accordance with this Ordinance (and the *Elections and Appointment Ordinance 1980* will not apply in relation to the Board).
- (3) Despite the provisions of the *Diocesan Council and Ministry Units Ordinance 2007*, the Board will act as the delegate of the Synod to the extent authorised by this or any other Ordinance.

6—Functions and powers of Board

The Board may, on behalf of the Synod—

- (a) receive ~~deposits~~investments or loans ~~at call or for fixed terms~~ for any or all of the purposes of Anglican Funds Management—SA as the ~~depositors~~investors or lenders may indicate, and to pay interest on such ~~deposits~~investments or loans at such rates as may from time to time be determined by the Board; and
- (b) provide loans to Anglican Community Members, other than individual persons, within limits prescribed by the Board Policy Statement; and
- (c) conduct one or more equity funds by way of investment units subject to the provisions of the Board Policy Statement; and
- (d) invest moneys in any class of investment approved under the Board Policy Statement; and
- (e) borrow or enter into other financial arrangements to make payment of any sum or sums of money for the purposes of Anglican Funds Management—SA subject to the provisions of the Board Policy Statement; and

- (f) enter into any agreements, arrangements or understandings with any person, corporation, Government or authority that may be considered by the Board to be necessary or appropriate for the formation, promotion, administration, management or organisation of the funds and which are incidental or conducive to the furtherance, benefit or enhancement of the objects and purposes of Anglican Funds Management—SA; and
- ~~(g) appoint such staff, officers and agents as may be necessary for the purposes of this Ordinance.~~

7—Application of surplus

The surplus of Anglican Funds Management Anglican Funds—SA may be applied as follows:

- (a) a proportion of the surplus of the funds, as determined from time to time by the Board, will be retained by the funds;
- (b) any part of the balance of the surplus may be distributed by the Board to the Synod and other Anglican Community Members, other than individual persons, in accordance with any determinations made by the Board from time to time and subject to the provisions of the Board Policy Statement.

8—Board Policy Statement

- (1) The Diocesan Council shall adopt and may from time to time amend or replace a Board Policy Statement.
- (2) An amendment to or replacement of the Board Policy Statement may be upon the recommendation of the Board or upon the determination of Diocesan Council.
- (3) The Board Policy Statement must include—
 - (a) a statement setting out the role of the Board; and
 - (b) the rules governing the election or appointment of members of the Board, their terms of office and the conditions on which they are appointed; and
 - (c) provisions about the election or appointment of a person as the presiding member of the Board, and provisions about the proceedings of the Board; and
 - (d) rules with respect to the appointment and constitution of committees of the Board, their terms of reference, and the delegated powers under which any committee will operate; and

- (e) the rules that will apply in relation to the prudential management of ~~Anglican Funds Management Anglican Funds—SA~~; and
- (f) the policies that will direct the Board in fulfilling the objectives and purposes of this Ordinance; and
- (g) the rules governing the reporting responsibilities of the Board; and
- (h) the matters that are otherwise contemplated by this Ordinance as being provided for by the Board Policy Statement,

and may include or address such other matters as the Board or the Diocesan Council thinks fit.

9—Procedures

Subject to the Board Policy Statement, the Board may determine its own procedures.

10—Financial statements

- (1) The Board must keep proper accounting records in relation to its financial affairs and must have annual financial statements prepared in respect of each financial year.
- (2) ~~Anglican Funds Management Anglican Funds—SA~~ will be taken to constitute funds under and within the control of the Synod for the purposes of the *Auditors Ordinance 1986*.

11—Delegation

- (1) The Board may delegate a function or power conferred on or vested in the Board under this Ordinance.
- (2) A delegation—
 - (a) may be to a particular person or body, or to the person for the time being occupying a particular office or position; and
 - (b) must, if the Board Policy Statement so provides, be subject to such limitations or conditions as may be specified by the Board Policy Statement, and may be subject to such other limitations or conditions as the Board may determine from time to time; and
 - (c) is revocable at will and does not derogate from the power of the Board to act in any matter.

12—Repeal

The *Anglican Development Fund Ordinance 1985* is repealed.

13—Transitional provisions

- (1) In this section—

commencement day means the day on which this Ordinance comes into operation;

designated day means 1 July 2011;

repealed Ordinance means the *Anglican Development Fund Ordinance 1985*.

- (2) Subject to subsection (3), the persons holding office as members of the Board of Directors under the repealed Ordinance immediately before the commencement day will be the initial members of the Board under this Ordinance with a term of office expiring on the designated day (and will then be eligible for re-election or re-appointment under section 5 of this Ordinance).
- (3) In the event of a casual vacancy occurring in the membership of the Board before the designated day, the vacancy may be filled by Diocesan Council (and the person filling that vacancy will hold office until the designated day).
- (4) The presiding member of the Board (being the presiding member of the Board of Directors under the repealed Ordinance immediately before the commencement day) may call the first meeting of the Board under this Ordinance.
- (5) The Board must prepare the first Board Policy Statement envisaged by section 8, and submit it to the Diocesan Council, as soon as is reasonably practicable after the commencement day.
- (6) Until the Board Policy Statement prepared under subsection (5) is approved by the Diocesan Council, the *Board Policy and Governance Statement* in force under the repealed Ordinance immediately before the commencement day will be taken to be a Board Policy Statement under this Ordinance.

Amended 22 October 2011 - Section 8.

EXPLANATORY MEMORANDUM

**Measure for the Diocesan Council Ordinance Amendment
Ordinance 2024**

The purpose of this Measure is to amend the Diocesan Council Ordinance 2007 to make lay employees of Synod ineligible to be voting members of Diocesan Council.

The proposed changes will also necessitate an amendment to the Constitution.

This change will not come into effect until the next triennium, therefore not affecting current membership.

This change comes about because Diocesan Council on behalf of the Synod, rather than the Archbishop, is the employer of the Secretary of Synod. The Secretary of Synod in turn represents the Synod as the employer of the lay employees of the Synod. It is therefore a conflict of interest for employees of the Synod to be determining matters in relation to the engagement, employment, performance, remuneration, or termination of employment of the Secretary of Synod, or to be setting the workplan and priorities for the Synod Office.

Clause Notes

Part 1 deals with necessary preliminary matters.

Clause 1 provides for the short title of the Ordinance.

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

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

Part 2 contains the amendments proposed to the Ordinance.

Clause 4 provides that a person employed by the Synod will cease to be a voting member of the Diocesan Council

A MEASURE FOR

AN ORDINANCE to amend the *Diocesan Council Ordinance 2007*.

NOW THE SYNOD HEREBY DETERMINES:

Part 1 - Preliminary

1 - Short title

This Ordinance may be cited as the *Diocesan Council (Governance) Amendment Ordinance 2024*.

2 - Commencement

This Ordinance will come into operation upon the confirmation by Synod of the *Constitution (Membership of Diocesan Council) Amendment Measure 2024* in accordance with section 30(b) of the *Constitution*.

3 - Amendment of principal ordinance

The *Diocesan Council Ordinance 2007* is amended in the manner set out in Part 2.

Part 2 - Amendment of the *Diocesan Council Ordinance 2007*

4 - Amendment of Section 5—Vacancies

Section 5(3) –after the subsection insert:

- (3A) A member of the Diocesan Council holding office under section 3(d) or (f) will cease to be a member by force of this subsection if he or she is employed by the Synod.

A MEASURE

to amend the *Constitution*.

NOW THE SYNOD HEREBY DETERMINES:

Part 1 - Preliminary

1 - Short title

This may be cited as the *Constitution (Membership of Diocesan Council) Amendment Measure 2024*.

2 - Commencement

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

3- Amendment of the *Constitution*

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

Part 2 - Amendment of the *Constitution*

4 - Amendment of section 21 - Composition

Section 21 – after subsection 21(3) insert:

- (4) A person employed by the Synod is ineligible to be a voting member of the Diocesan Council.

DIOCESAN COUNCIL ORDINANCE 2007

AN ORDINANCE to provide for the appointment and the regulation of the affairs of the Diocesan Council; to repeal The Diocesan Council Ordinance 1980; and for other purposes.

THE SYNOD HEREBY DETERMINES:

Part 1—Preliminary

Title

1. This Ordinance may be cited as the “Diocesan Council Ordinance 2007”.

Interpretation

2. In this Ordinance, unless the context or the subject matter otherwise indicates:

“**election Synod**” means a Synod at which the elections held pursuant to *The Elections and Appointment Ordinance 1980* take place;

“**election year**” means an election year under section 14 of the Constitution;

Part 2—Diocesan Council

Composition

3. The Diocesan Council will consist of:
 - (a) the persons referred to in paragraph (a) of section 21(1) of the Constitution *ex officio*;
 - (b) two Archdeacons appointed by the Bishop pursuant to paragraph (b) of section 21(1) of the Constitution;
 - (c) the Chancellor and the Secretary of Synod *ex officio* pursuant to paragraph (c) of section 21(1) of the Constitution (who will be non-voting members);
 - (d) pursuant to paragraph (d) of section 21(1) of the Constitution, four members of the clergy and eight lay members of the Synod elected by the Synod;
 - (e) deleted
 - (f) not more than two other communicant members of the Church, as may be appointed by the Diocesan Council pursuant to paragraph (f) of section 21(1) of the Constitution.

Election and appointment of members

4. (1) An Archdeacon appointed under section 3(b) will hold office until the Bishop appoints another Archdeacon in his or her place.
- (2) The persons referred to in section 3(d) will be elected by ballot at each election Synod and a person so elected will hold office until a successor is elected at an election Synod.
- (3) deleted
- (4) A person referred to in section 3(f) may be appointed by the Diocesan Council at any time and will hold office for such period as the Diocesan Council may determine or until the day preceding the date appointed for the first meeting of the Diocesan Council after an election Synod, whichever period is the shorter.

Vacancies

5. (1) A member of the Diocesan Council holding office under section 3(d) or (f) may resign by notice in writing to the Bishop.
- (2) A lay member of the Diocesan Council holding office under section (3)(d) will cease to be a member by force of this subsection if he or she ceases to be a member of the Synod other than in accordance with section 14(1) of the Constitution.
- (3) A member of the Diocesan Council holding office under section 3(d) or (f) will cease to be a member by force of this subsection if he or she is absent from three consecutive meetings of the Diocesan Council without leave of absence.

(3A) A member of the Diocesan Council holding office under section 3(d) or (f) will cease to be a member by force of this subsection if he or she is employed by the Synod.

- (4) A casual vacancy—
 - (a) under section 3(d) will be filled by election at the next meeting of Synod;
 - (b) deleted;
 - (c) under section 3(f) will be filled by the Diocesan Council.
- (5) A person appointed under subsection (4) will hold office for the balance of the term of the person's predecessor.

- (6) The Diocesan Council may continue to act despite a vacancy in an office.

Meetings and quorum

6. (1) The Diocesan Council must meet at least six times in each calendar year, at times and places determined by the Diocesan Council.
- (2) The Bishop will preside at a meeting of the Diocesan Council and in the absence of the Bishop the Assistant Bishop (if any) will preside and in the absence of the Assistant Bishop (if any) or in any other case the members present at the meeting will elect a chair.
- (3) Nine members of the Diocesan Council, comprising not less than four ordained persons and not less than four lay persons, form a quorum of the Diocesan Council.
- (4) In determining whether a quorum for a meeting has been established, non-voting members of Diocesan Council are not to be counted.

Committees

7. (1) The Diocesan Council may appoint such committees as the Diocesan Council thinks fit to assist the Diocesan Council in the performance of any function or to exercise any power of the Diocesan Council on behalf of the Diocesan Council.
- (2) A committee of the Diocesan Council may include members who are not members of the Diocesan Council but must have at least one member of the Diocesan Council as a member of the Committee.
- (3) A committee of the Diocesan Council has such functions as are specified by the Diocesan Council.
- 7A. (1) The Diocesan Council may delegate any of its functions or powers -
- (a) to a committee of the Diocesan Council; or
- (b) to a person occupying a specified office or position.
- (2) A delegation under this section -
- (a) may be subject to such conditions as the Diocesan Council thinks fit; and
- (b) is revocable at will and does not derogate from the power of the Diocesan Council to act in any matter itself.

Records

8. (1) The Diocesan Council must—
 - (a) keep proper records of its proceedings; and
 - (b) furnish to the Synod an annual report of its activities including the exercise of its powers on behalf of the Synod and of the activities of its committees including the exercise of their delegated powers and functions on behalf of the Diocesan Council and any other report required by the Synod from time to time;
 - (c) ensure proper records of its Committees are kept; and
 - (d) maintain a delegations register.
- (2) The annual report of the Diocesan Council must include a full account of the income and expenditure of all funds under the control and management of the Synod.
- (3) Diocesan Council shall report to Synod all new policies established by the Diocesan Council and amendments to existing policies, and Synod may by resolution amend any such policy.

Part 5—Interim arrangements following repeal of MDC Ordinance

15. (1) The Diocesan Council will ensure the continued operation of St Barnabas’ Theological College and may make, amend and repeal rules for the governance of the College provided that no rule may be made, amended or repealed without the consent of the Bishop.
- (2) The Diocesan Council, or a committee appointed by the Diocesan Council, may act as the governing body of St Barnabas’ Theological College.
- (3) The Diocesan Council may exercise such powers as may be conferred on it by the Rules of the Anglican Home Mission Society Inc.

Part 6—Repeal and Transitional arrangements

Repeal

16. *The Diocesan Council Ordinance 1980* is repealed.

Legislative History

Passed 26 May 2007.

Amended on and effective from 15 October 2022: sections 1,2,3,4(1), 4(3), 5(1), 5(3), 5(4), 6(3), 6(4), 7(2), 7(3), 7(4), 7A, 8(1), 8(3), 17 and deletion of Parts 3 and 4

EXPLANATORY MEMORANDUM

**Constitution Amendment (Membership of Diocesan Council & Voting by Orders) Measure
2024**

The purposes of this Measure are to:

1. To make lay employees of Synod ineligible to be voting members of Diocesan Council.
2. To change the circumstances in which a 'Vote by Orders' can be required at Synod

1. Diocesan Council membership

Please refer to the Explanatory Memorandum for the Diocesan Council Ordinance amendment.

This change will not come into effect until the next triennium, therefore not affecting current membership.

2. Voting by Orders

Currently, any member of the Synod can before vote is taken require a vote by orders. Responding to a resolution of the 169th Session of Synod, Diocesan Council issued a discussion paper, received feedback and has now resolved to change the circumstances in which a 'Vote by Orders' can be required at Synod. It is proposed that either

- the President of the Synod; or
- at least 10 members of the lay members of the Synod; or
- at least 10 members of clergy (not general licence clergy) who are present at the Synod

This change brings the Adelaide Synod in line with the principles applying at General Synod.

Clause Notes

Part 1 deals with necessary preliminary matters.

Clause 1 provides for the short title of the Measure.

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

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

Part 2 contains the amendments proposed to the Constitution.

Clause 4 provides for a new section 18(3) to allow for a vote by orders by either the President of the Synod; or at least 10 members of the lay members of the Synod; or at least 10 members of clergy (not general licence clergy) who are present at the Synod.

- Clause 5 amends section 18(4) to now provide that, in the event of a vote by orders, the requisite majority will be determined according to who is present and votes.
- Clause 6 provides for a new section 21(4) which makes lay employees of Synod ineligible to be voting members of Diocesan Council.
- Clause 7 amends section 30(3) to include the requirement that a measure to amend the Constitution can only be passed if agreed to by two thirds of those present “and voting” of each house.

A MEASURE

to amend the *Constitution*.

NOW THE SYNOD HEREBY DETERMINES:

Part 1 - Preliminary

1 - Short title

This may be cited as the *Constitution (Voting by Orders) Amendment Measure 2024*.

2 - Commencement

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

3- Amendment of the *Constitution*

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

Part 2 - Amendment of the *Constitution*

4 - Amendment of section 18 - Voting

(1) Section 18(3) – delete subsection and substitute:

(3) Except as provided by this Constitution –

(a) the President of the Synod; or

(b) at least 10 members of the lay members of the Synod; or

(c) at least 10 members of clergy who are present at the Synod (subject to the operation of subsection (5)),

may, before a vote is taken on a question, require that the vote be by orders.

(2) Section 18(4) – after “the majority of those present” insert:

and voting

5 - Amendment of section 30 - Procedure

Section 30(b) – after “by two thirds of those present” insert:

and voting

CONSTITUTION

Arrangement

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

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

CHAPTER 1 - THE DIOCESE OF ADELAIDE

Membership of The Anglican Church of Australia

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

Government

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

Operation of Constitution

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

CHAPTER II - THE BISHOP

Election

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

Bishop's Powers

6. Subject to this Constitution and the Ordinances of the Synod and to the Constitution of The Anglican Church of Australia and to the Canons or Rules mentioned in section 2 of this Constitution the Bishop as Ordinary and Chief Pastor of the Diocese shall have and may exercise within the Diocese all and singular the powers and authorities which are inherent in his office.
- 6A.(1) During the absence of the Bishop from the Province or during any period which may be proposed by the Bishop and agreed to by the Diocesan Council, the following provisions will apply:
- (a) subject to subsection (3), the powers vested in the Bishop by this Constitution will be exercised by a Commissary appointed in such manner as the Synod will determine by Ordinance;
 - (b) if no Commissary has been appointed pursuant to paragraph (a), or if the person appointed is unable or unwilling to act, and subject to subsection (3), the powers vested in the Bishop by this Constitution will be exercised by an Administrator appointed in accordance with subsection (2).
- (2) In the event of the Bishop's death, resignation or becoming incapable, and subject to subsection (3), the powers vested in the Bishop by this Constitution will be exercised by an Administrator who will be the Assistant Bishop (if any) or (if more than one) the Assistant Bishops in order of their

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

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

(4) In this section –

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

CHAPTER III - THE SYNOD

The Synod

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

Object

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

Powers of Synod

9. (1) Subject to the provisions of this Constitution the Synod shall have the following powers:-
- (a) to consider and if thought necessary to pass motions upon any matter concerning or affecting the Church of God or any part thereof and its members whether within or outside the Diocese;
 - (b) To consult with the Bishop on any matter on which the Bishop may agree to being consulted and to advise the Bishop;

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

time be determined by the Synod and for that purpose to acquire and hold shares, stocks, debentures, debenture stock bonds, obligations securities or notes issued or guaranteed by any company or corporation constituted or carrying on business in Australia or elsewhere and debentures debenture stock bonds obligations and securities issued or guaranteed by any government commission public body or authority, municipal, local or otherwise in Australia or elsewhere and to acquire any such shares stock debentures debenture stock bonds obligations notes or securities by original subscription tender purchase exchange or otherwise and to subscribe for the same either conditionally or otherwise and to guarantee the subscription thereof and to exercise and enforce all rights and powers conferred by and incidental to the ownership thereof;

- (m) To hold and administer any property on trust;
 - (n) To appoint regulate and dissolve such committees for such purposes as the Synod may from time to time determine;
 - (o) To delegate to any person persons or body any right authority or power conferred upon or exercisable by the Synod save and except the making altering or repealing of any Ordinance, the amendment of this Constitution and the exercise of any right authority or power to which the Synod shall by Ordinance declare that this paragraph shall not apply;
 - (p) To employ or dismiss such officers and employees as may from time to time be required;
 - (q) To do all such things as may be required by the provisions of any trust deed relating to Church property or the exercise of patronage;
 - (r) To do all such other acts matters or things as shall be or may appear to be incidental or conducive to the life and growth and the order and good government of The Anglican Church of Australia in the Diocese including the power to carry out exercise and accept the transfer of the powers functions and property of any other body or organisation within The Anglican Church of Australia in the Diocese;
- (2) Nothing herein contained shall be deemed to restrict or in any way limit the powers conferred upon the Synod by virtue of the provisions of the Associations Incorporation Act 1956-1965 or any Act amending or replacing that Act or by any other law of the State of South Australia or the Commonwealth of Australia.

Composition of Synod

10. The Synod shall consist of:-

- (a) The Bishop;
- (b) The Chancellor;
- (c) Every licensed member of the clergy;
- (d) Lay members of the Synod representing each parish of the Diocese according to the following scale:-
 - I (i) for each parish having not more than 74 communicants, one lay member of the Synod;
 - (ii) for each parish having not fewer than 75 communicants nor more than 149 communicants, two lay members of the Synod;
 - (iii) for each parish having not fewer than 150 nor more than 249 communicants, three lay members of the Synod;
 - (iv) for each parish having not fewer than 250 nor more than 399 communicants, four lay members of the Synod;
 - (v) for each parish having not fewer than 400 communicants, five lay members of the Synod;

OR

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

whichever is the greater.

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

Chancellor

- 11. (1) The Chancellor shall be appointed by and shall hold office during the pleasure of the Bishop provided that a person shall not be Chancellor unless he or she is a communicant and or is or has been qualified for appointment as a Justice of the High Court of Australia, the Federal Court of Australia or the Supreme Court of South Australia and provided also that any

appointment to the office of Chancellor shall not terminate upon a vacancy occurring in the See but shall terminate upon a new Bishop taking office.

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

Members of the Clergy

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

Lay Members of the Synod

13. (1) No person shall vote for the election of a lay member of the Synod unless at the time of such election he or she:

- (a) is a communicant, and
- (b) has attained the age of sixteen years, and
- (c) is a member of the parish for which the election is conducted and does not purport to be a member of any other parish in the Diocese, and
- (d) shall have signed a declaration in the form contained in the Fourth Schedule hereto.

- (2) No person shall be elected or appointed a lay member of the Synod pursuant to the provisions of paragraph (d) or (d1) or (d2) or (d3) or (e) of section 10 hereof unless at the time of such election or appointment he or she:

- (a) is a communicant, and
- (b) has attained the age of eighteen years, and
- (c) is a member of the parish for which the election is conducted or the appointment is made and does not purport to be a member of any other parish in the Diocese,

and the election or appointment shall not be effective until he or she shall have signed a declaration in the form contained in the Fifth Schedule hereto.

- (3) A person shall cease to be lay member of the Synod if:

- (a) by notice in writing to the Bishop he or she resigns, or
- (b) in the opinion of the Bishop he or she has ceased to be a communicant, or

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

Term of Office

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

Sessions of Synod

15. (1) Subject to subsection (4), there shall be a session of the Synod at least once in each calendar year to be held at a time and place to be determined by the Bishop after consultation with the Diocesan Council.
- (2) A special session of the Synod may be called at any time by the Bishop and shall be called whenever the Bishop receives a request for a special session

under the hand of ten lay members of the Synod from at least three parishes and five members of the clergy and the request is supported by the Diocesan Council.

- (3) The Synod may by Ordinance provide for the exclusion from sessions of the Synod of any member thereof who or whose parish is in default in complying with any provisions of this Constitution or of any Ordinance.
- (4) A session of the Synod may instead of being held at a place with members of the Synod being physically present, be held:
 - (a) remotely; or
 - (b) with some members of the Synod being physically present at one or more venues and other members participating remotely,
if
 - (c) the Bishop, after consultation with the Diocesan Council, determines that, because of special or extenuating circumstances, the session should be conducted under this subsection; and
 - (d) arrangements have been put in place (as determined to be appropriate by the Bishop after consultation with the Diocesan Council) so that the session may be conducted insofar as members are participating remotely, by:
 - (i) audio visual means; or
 - (ii) audio means; or
 - (iii) any other means of communication determined by the Bishop after consultation with the Diocesan Council.
- (5) If arrangements are put in place under subsection (4):
 - (a) a member of the Synod will be taken to be at the relevant meeting (and to form part of the quorum for the meeting) if the member registers as a participant at the meeting in a manner determined or approved by the Bishop as part of the arrangements put in place under subsection (4); and
 - (b) voting (including voting by orders) on any question or motion will be conducted in a manner (and using technology) determined or approved by the Bishop after consultation with the Diocesan Council; and
 - (c) other procedures specified, determined or approved by or under an Ordinance for the purposes of facilitating the conduct of the business of the Synod in the relevant circumstances may apply.

Quorum

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

President

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

Voting

- 18 (1) Except as otherwise provided in this Constitution the decision of the Synod shall be the decision of the majority of those members present and voting. The President of the Synod, whenever the Synod does not vote by orders, shall have a casting as well as a deliberative vote.
- (2) A decision in the election of a Bishop shall be made in such manner as the Synod shall by Ordinance prescribe: provided that general licence clergy shall not vote in such an election or in any separate meeting of the clergy forming part of the process of election.
- (3) ~~Except as otherwise provided in this Constitution any member of the Synod may before a vote is taken require a vote by orders.~~
Except as provided by this Constitution –
 - (a) the President of the Synod; or
 - (b) at least 10 members of the lay members of the Synod; or
 - (c) at least 10 members of clergy who are present at the Synod (subject to the operation of subsection (5)).may, before a vote is taken on a question, require that the vote be by orders.
- (4) In the event of a vote by orders being required the question shall be put first to the lay members of the Synod voting separately then to the members of the clergy voting separately and then to the Bishop if present (other than general licence clergy) and no question shall be deemed to be resolved in the affirmative unless it is so resolved by a vote of the majority of those present in each of the orders of members of the clergy and lay members of the Synod and by the Bishop if present and voting.
- (5) The members of the clergy who are entitled to vote or to require a vote by orders are those members of the clergy who are not general licence clergy.

Validity of Proceedings

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

Ordinances

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

CHAPTER IV - THE DIOCESAN COUNCIL

Composition

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

Powers

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

Regulation of Affairs

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

CHAPTER V - PARISHES

Registration

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

Procedure for Registration of a Parish

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

Church Property

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

CHAPTER VI - THE SEAL

Sealholders

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

Use of Seal

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

Authority

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

CHAPTER VII - AMENDMENT OF THE CONSTITUTION

Procedure

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

CHAPTER VIII - INTERPRETATION

Definitions

- 31 In this Constitution and in any Ordinance unless the context or subject matter otherwise indicates:-
- (a) "Administrator" means the administrator of the Diocese appointed pursuant to section 6A;
 - "Archdeacon" means a person appointed to such office by the Bishop who shall hold office for such period and shall have such powers and functions as the Bishop may from time to time determine;
 - "Assistant Bishop" means a person in bishop's orders appointed to such office in accordance with any ordinance provided that where the context requires reference to one such person only and there is more than one office of Assistant Bishop it shall mean the Assistant Bishops in order of seniority.
 - "Bishop" means the Bishop of the Diocese for the time being who is by virtue of the constitution of the Province of South Australia the Metropolitan Bishop of the Province and is styled the Archbishop of Adelaide. Except for the purposes of Chapters I and II and sections 17, 18, 19, 20 and 30 and the definitions of "Archdeacon" and "Dean", the expression shall include the Commissary or Administrator as the case requires during any incapacity or absence from the Diocese of the Bishop or during any vacancy of the See;
 - "Chancellor" means the Chancellor of the Diocese appointed pursuant to section 11 hereof;

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

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

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

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

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

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

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

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

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

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

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

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

- (b) Words importing the masculine shall include the feminine and vice versa;
- (c) Words importing the singular shall include the plural and vice versa;

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

Reference of Questions to Appellate Tribunal

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

THE FIRST SCHEDULE

(Section 5)

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

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

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

day of

in the year of our Lord

in the presence of:

THE SECOND SCHEDULE

(Section 11)

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

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

Signature: _____

Witness: _____

Date: _____

THE THIRD SCHEDULE

(Section 12)

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

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

Signature: _____

Witness: _____

Date: _____

THE FOURTH SCHEDULE

(Section 13 (1))

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

.....

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

Signature: _____ Witness: _____

Date: _____

THE FIFTH SCHEDULE

(Section 13(2))

I

of

DO HEREBY DECLARE

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

Signature: _____ Witness: _____

Date: _____

THE SIXTH SCHEDULE

(Section 25)

I

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

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

.....

hereby requests the Synod to register such parish.

Signature: _____

Date: _____

Passed 19th September 1977. Confirmed 10th April 1980

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

- Constitution Amendment Measure 1980
 - Passed 10th April 1980. Confirmed 16th September 1980
- Constitution Amendment Measure (No. 1) 1984
 - Passed 15th September 1984 - Confirmed 22nd September 1985
- Constitution Amendment Measure (No. 2) 1984
 - Passed 17th September 1984 - Confirmed 20th September 1985
- Constitution Amendment Measure 1986
 - Passed 22nd September 1986 - Confirmed 18th September 1987
- Constitution Amendment Measure 1987
 - Passed 20th September 1987 - Confirmed 16th September 1988
- The Constitution Amendment (Administrator) Measure 1989
 - Passed 17th September 1989 - Confirmed 16th September 1990
- The Constitution Amendment (Membership of Synod) Measure 1994
 - Passed 17th September 1994 - Confirmed 28 July 1995.
- The Constitution Amendment (Voting Age) Measure 1994
 - Passed 17th September 1994 - Confirmed 28 July 1995
- The Constitution Amendment (Sessions of Synod) Measure 1998
 - Passed 6th September 1998 – Confirmed 16th December 1998
- The Constitution Amendment (Term of Office) Measure 2000
 - Passed 29 May 1999 – Confirmed 20 May 2000
- The Constitution Amendment (Diocesan Council) Measure 2006
 - Passed 29 October 2006 – Confirmed 26 May 2007
- The Constitution Amendment (Date of Synod) Ordinance 2008
 - Passed 25 October 2008 – Confirmed 23 May 2009
- The Constitution Amendment (Election of Lay Members of Synod) Ordinance 2009
 - Passed 24 October 2009 – Confirmed 22 October 2010
- The Constitution Amendment (Section 31, Interpretation “Assistant Bishop”)
 - Passed 22 October 2010 – Confirmed 21 October 2011
- The Constitution Amendment (Commissary, Virtual Meetings, Lay Members of Synod) Measure: Passed 16 October 2021 – Confirmed 15 October 2022

