BUSINESS PAPER

Second Session of the Fiftieth Synod
of the Diocese of Perth

11-13 October 2019

TABLE OF CONTENTS

Business Paper Appendices

1 Bill for a Statute to amend the Parish Governance Statute 2016......................... 26

2 Faithfulness in Service as a Code of Conduct, Explanatory Memorandum............... 28
This page has been left blank intentionally
SYNOD TIMETABLE

Friday 11 October 2019
St George’s Cathedral

6.30pm     Synod Eucharist
Preacher: The Right Reverend Dr Ian Coutts
Bishop of Bunbury

First Sitting
7.45pm     St George’s Cathedral
The President’s Address

Saturday 12 October 2019
Peter Moyes Anglican Community School
Auditorium, Salerno Drive, Mindarie

Second Sitting
8.30am - 10.15am     Synod Business commencing with Morning Prayer
10.15am - 10.45am    Morning Tea (gymnasium)
10.45am - 12.30pm    Synod Business
(11.00am Order of the Day: Legislation)
12.00 midday         Midday Prayer
12.30pm* - 1.30pm    Lunch (gymnasium)
1.30pm - 2.30pm      Synod Business - Diocesan Mission Plan Process
Led by Donna Shepherd includes collaborative space
2.30pm - 3.30pm      Synod Business
3.30pm - 4.00pm*     Afternoon Tea (gymnasium)
4.00pm - 5.00pm      Synod Business
(4.00pm Order of the Day: Legislation)
(4.30pm Order of the Day: Clergy retirements motion)
5.00pm - 5.30pm      Evening Prayer, St Gregory’s Chapel
5.30pm - 6.00pm      Pre-Dinner refreshments (gymnasium)
6.00pm - 7.00pm      Dinner
7.00pm - 8.30pm      Synod Business concluding with Compline
includes presentation by The Reverend John Deane, ABM

* Synod Elections will be conducted between 12.30pm and 4.00pm on Saturday 12 October

Sunday 13 October 2019
Peter Moyes Anglican Community School

8.30am - 9.30am     Eucharist - All Synod members are welcome to attend
St Gregory’s Chapel
10.15am - 11.20am    Rural Conference (St Gregory’s Chapel)
11.30am - 12.30pm    Lay Conference (Auditorium)
12.30pm - 1.00pm**   Lunch (gymnasium)

Third Sitting
1.00pm - 3.00pm     Synod Business
3.00pm - 3.45pm      High Tea
3.45pm - 6.00pm      Synod Business including Evening Prayer
(5.30pm Order of the Day: Appreciation motions)

** Please note lunch will be available for Synod members between 12.30pm and 1.00pm only
This page has been left blank intentionally
BUSINESS PAPER
Friday 11 October 2019
The business to be transacted at each Sitting of Synod is determined by Standing Order (SO72)

1 Welcome
The President welcomed members of Synod to the First Sitting of the Second Session of the Fiftieth Synod of the Diocese of Perth, held in St George’s Cathedral.

2 Presentations
2.1 President’s Address.

BUSINESS PAPER
Saturday 12 October 2019
The business to be transacted at each Sitting of Synod is determined by Standing Order (SO72)

1 Morning Prayer led by The Reverend Jacob Legarda

2 Attendance
The President orders all members who have not yet registered their attendance at the Information Desk to do so forthwith.

3 Amendment to Standing Orders

3.1 Election of Officers
Mr Edward Scott to move, The Reverend Marie Aitken, seconding that Standing Orders 6 and 72.3 be amended as follows:
1 Delete Standing Order 6.1(c),
2 remove the numbering to Standing Order 6.2 and make that Standing Order the last paragraph (f) of Standing Order 6.1, and
3 insert a new Standing Order 6.2 to read as follows:
6.2 Every three years, at the first Sitting of the Session of the Synod (commencing in 2020), the Synod is to elect from among its members one clerical Secretary and one lay Secretary.
The appointment of these Secretaries will become effective at the beginning of the first Sitting of the Session of the Synod following that at which they were elected and will be for nominally three years or until the appointment of their successors becomes effective.
4 Renumber Standing Orders 6.1(d) to 6.1(f) inclusive as Standing Orders 6.1(c) to 6.1(e) respectively.
5 Delete all words in Standing Order 72.3(d) beginning with the word “At” in the first line and ending with the word “Committees” at the end of the last line in paragraph (vi) and replace them with the words: “Motions for the election of officers as set out in Standing Orders 6.1 and 6.2”.

3.2 Deadline for any motion for a Statute or for amendments to a Statute
The Reverend Patrick King to move, The Reverend John Ward seconding, that Standing Order 20.1¹ be amended as follows:
Delete the words: “not less than sixty-three days before the commencement of the Session of Synod* at which it is to be considered”, and insert instead the words: “not less than one hundred (100) calendar days before the commencement of the Session of Synod at which it is to be considered”.

* Note: The Session of Synod is considered to commence with the Synod Eucharist.

¹ Standing Order 13.3 “Any Standing Order may be permanently rescinded or varied if a motion to that effect is carried by a two-thirds majority of the members present and voting”. 
3.3 **Deadline for Early motions**
The Reverend Patrick King to move, The Reverend John Ward seconding, that **Standing Order 21.1** be amended as follows:
Delete the words: “not less than forty days before the commencement of the Session of Synod* at which it is to be considered”,
and insert instead the words: “not less than fifty (50) calendar days before the commencement of the Session of Synod at which it is to be considered”.

* Note: The Session of Synod is considered to commence with the Synod Eucharist.

3.4 **Deadline for Nominations for election by Synod**
The Reverend Patrick King to move, The Reverend John Ward seconding that **Standing Order 26.3(b)** be amended as follows:
In the first line, delete the words “seven clear days” and insert instead the words “ten (10) calendar days”.

3.5 **Electronic Voting on the floor of Synod**
The Venerable Lionel Snell to move, The Reverend Marie Aitken seconding, that **Standing Order 68.3** be amended:
Add new section 68.3(d):
“Alternatively, when putting a motion, the President or Chairperson of Committees may call for the members of Synod to vote using the electronic devices provided.”

4 **Training for Electronic Voting**

5 **Election of Officers** (SO6)
Mr Keith Stephens to move, The Venerable Angela Webb seconding,

5.1 Motion for the election of a Steering Committee.
Mr Jeremy Buxton (West Perth)
Mr Keith Stephens (Diocesan Secretary)
Clerical Secretary
Lay Secretary

5.2 Motion for the election of a Drafting Committee.
Mrs Carine Collins (Diocesan Council)
Mr Jeremy Buxton (West Perth)

5.3 Motion for the election of Clerical and Lay Secretaries.
Clerical Secretary The Reverend Peter Manuel (Subiaco)
Lay Secretary Mrs Carine Collins (Diocesan Council)

5.4 Motion for the election of a Returning Officer.

5.5 Motion for the election of a Minute Reading Committee.

5.6 Motion for the election of a Chairperson and a Deputy Chairperson of Committees.
Chairperson Mr Alan Dungey (Highgate)
Deputy Chairperson Ms Kathryn Roach (St Mark’s Anglican Community School)

---

2 Standing Order 13.3 “Any Standing Order may be permanently rescinded or varied if a motion to that effect is carried by a two-thirds majority of the members present and voting”.

3 Standing Order 13.3 “Any Standing Order may be permanently rescinded or varied if a motion to that effect is carried by a two-thirds majority of the members present and voting”.

---
6 Appointment of Officers (SO69.3)
   a The President will appoint scrutineers for the ballot.
   b The President has determined the time of the ballot to be between 12.30pm and 4.00pm on Saturday 12 October 2019.

7 Questions and notices of motion as appearing on the Business Paper (SO23 and SO24.1)

7.1 Mr John Ewing (Darlington-Bellevue)
Noting that the Presidential Address at the 2018 Synod included information about a recent review of Professional Standards conducted by Sister Angela Ryan, would the President advise Synod:
   1 Who determined the Terms of Reference of the Review?
   2 Were the Terms of Reference communicated to the Diocese prior to the completion of the review?
   3 Were members of the Diocese invited to contribute to the review? If so, how was this invitation offered?
   4 When were the final recommendations of the review received?
   5 How many final recommendations were made?
   6 What was the precise wording of the final recommendations?
   7 Of the final recommendations, which have been implemented in full? Which have been implemented in part? Which have not been implemented?
   8 How was the Review funded?
   9 Was information about the collection and use of private information provided to participants? Did participants provide written consent for their information to be used?
   10 Were participants advised of the way in which their information would be used by the reviewer, and who would have access to it?
   11 Which Diocesan staff and office holders have been permitted to read the entire report of the review?
   12 Which Diocesan staff and office holders have been permitted to read the final recommendations of the review?

7.2 Ms Jill Mackenzie (Darlington-Bellevue)
Noting Section 13 of the Diocesan Council Statute 2016, would the President advise Synod:
   1 How can members of Synod find out the date and location of Diocesan Council meetings and make arrangements to attend?
   2 How can members of Synod obtain copies of business papers and minutes of Diocesan Council meetings?
   3 How was the decision made that members of Synod must request copies of business papers and minutes for each individual meeting, rather than making a general request to receive such papers as they become available?
   4 Has Diocesan Council considered instead making business papers and minutes available to Members of Synod on an ongoing basis after a single request? If so, what was the outcome of this consideration?

8 Presentation of Petitions (SO72.5)

9 Reports of Committees including the Minute Reading Committee (SO72.6)

9.1 Minute Reading Committee
The Minutes of the First Sitting of the Fiftieth Synod were adopted at the 8 November 2018 meeting of Diocesan Council.

10 Questions, notices of motion, and motions not appearing on the Business Paper (SO72.7)

10.1 Late questions (SO18)
10.2 Notices of Motions (SO24.2)
10.3 Late motions (SO22)
Orders of the Day (SO72.8)

11.1 The President informs Synod of any Orders of the Day determined by the Steering Committee:

Saturday 12 October 2019
9.00am Motions concerning Standing Orders
11.00am Legislation } (Motions 14.01 – 14.04)
4.00pm Legislation }
4.30pm Clergy Retirement motion (Motion 16.01)

Sunday 13 October 2019
5.30pm Appreciation motions (Motions 16.02 and 16.03)

11.2 The President asks if there are further motions for Orders of the Day (SO49.4 and 72.8)

Please note: Orders of the Day will not be scheduled for the convenience of speakers

Consideration of Formal Business (SO50)

12.1 Discovery and Reception of Formal Reports
The President tables the reports as printed on pages 6-9 and 34-85 of Book One - Summons and Reports to Synod.

Note Standing Order 50: All reports with the exception of the reports of Diocesan Council and The Perth Diocesan Trustees shall be tabled. Any member of Synod wishing to discuss the content of any other report shall give notice that they wish to do so by saying “Object” when the list of the reports to Synod is called over by the President. All reports to which no objection is made shall be moved formally forthwith.

12.2 Reception of Financial Reports
The President gives notice that the Diocesan Registrar has received financial statements in respect to the following organisations and that the same are now tabled for the information of Synod:

Amana Living (Inc) Peter Carnley Anglican Community School
Amana Living Anglican Foundation (Inc) Peter Moyes Anglican Community School
Anglican Youth Ministries Foundation (Inc) St Bartholomew’s House (Inc)
Anglican Community Fund (Inc) St George’s Anglican Grammar School
Anglicare WA (Inc) St James’ Anglican School
Esperance Anglican Community School St Mark’s Anglican Community School
John Septimus Roe Anglican Community School St Mary’s Anglican Girls’ School (Inc)
John Wollaston Anglican Community School Swan Valley Anglican Community School
Parkerville Children and Youth Care (Inc) The Anglican Schools Commission (Inc)

12.3 Discovery of Formal Motions (See SO51.3 and 51.4)

Note Standing Order 51.3: In the discovery of Formal Motions, the President shall read to Synod the item number of each motion that is not for legislation as listed in the Business Paper. If any member wishes to debate a motion, they say “Object” when its item number is read. Unless they are the subject of an Order of the Day, formal motions are dealt with as they arise in the Business Paper (SO51.5). At the time the mover of the motion may speak to the matter for up to five minutes (SO31.2).
13 Reports of the Diocesan Council, The Perth Diocesan Trustees and the Anglican Community Fund (SO50.1)

13.01 Mr Keith Stephens to move, The Venerable Angela Webb seconding, that the report of the Diocesan Council for the year 2018/2019 be considered and received.

13.02 Mr Philip Teale to move, Mr Keith Stephens seconding, that the statement of monies appropriated or expended by Diocesan Council for the year ended 30 April 2019 be considered, received and adopted.

13.03 Mr Sam Walsh AO to move, Mr Keith Stephens seconding, that the report of The Perth Diocesan Trustees for the 2018/2019 year be considered and received.

13.04 Mr Philip Teale to move, Mr Keith Stephens seconding, that the audited Synod statement showing the funds administered by The Perth Diocesan Trustees and the resources subject to Synod’s control, and the manner in which they are employed at 30 April 2019, be considered, received and adopted.

13.05 Mr David Craig to move, Mr Philip Teale seconding, that the report of the Anglican Community Fund for the 2018/2019 year be considered and received.

13.06 Mr Keith Stephens to move, Mr Philip Teale seconding, That this Synod appoint KPMG as Diocesan Auditors for a period of one (1) year.

14 Legislation (Order of the Day - 11.00am Saturday 12 October)

Note Standing Orders which indicate

29-33 When and for how long a member may speak
59-66 The process by which Diocesan legislation is considered

14.01 Mr Alan Dungey to move, The Venerable Lionel Snell seconding, That this Synod:

a supports the amendment of the Professional Standards Statute 2015 in accordance with the following principles; and

b requests that a Bill be drafted by the Legislation Committee for an amended Professional Standards Statute and, after further consultation with the clergy and laity of the Diocese, presented to the 2020 session of Synod.

Draft Principles for an Amended Professional Standards Statute

1 A consultation process in the Diocese has revealed widespread desire for

a application of the Professional Standards Statute to be limited to cases involving abuse (of various forms); and for clergy discipline with respect to other forms of misconduct to be dealt with by a separate process, under a separate statute; and

b the Professional Standards Statute to enable alternative complaint resolution in appropriate cases (excluding child abuse cases).

2 A working group of Legislation Committee has met to consider how to embody this desire in legislative form.

3 The working group plans:

a to draft provisions empowering the Professional Standards Committee to determine whether any complaint of misconduct involves allegations of abuse, breach of duty to report child abuse, and failure to comply with undertakings and conditions pursuant to the statute;

b to provide that misconduct falling into the above categories would be dealt with in accordance with the procedure set out in the Professional Standards Statute;

c to provide for any other type of misconduct would be referred to a separate body to be governed by the Clergy Discipline Statute;
to align the definitions of child abuse used in the statute with the most current statutory definition, namely that found in the Safe Ministry to Children Canon 2017 (which adopts the definition in the National Register Canon 2007);

to ensure that the definition of abuse includes abuse carried out via electronic communication and refers to such conduct as would call into question fitness for ministry;

to enable the Professional Standards Committee to consider, in appropriate cases, whether the parties ought to be invited to engage in an alternative complaint resolution process (eg mediation, conciliation and/or restorative engagement);

to enable the Professional Standards Committee and Board to interact expeditiously with whatever body is established to deal with complaints of (non-abuse) misconduct that a future Clergy Discipline Statute would establish. This may involve enabling the Professional Standards Committee and Board:

• to refer any complaint to another body if investigation reveals this to be appropriate (eg if there is misconduct but not abuse);

• to deal with clergy misconduct not amounting to abuse where it arises out of the same or related set of facts as those set out in a complaint of abuse or the other misconduct matters covered by this Statute (eg if there is both abuse and other misconduct);

h
to empower Diocesan Council to adopt a policy to provide funding to assist respondents and/or complainants to obtain relevant legal advice; and

i
to review the adequacy of provisions otherwise dealing with natural justice and procedural fairness for both complainants and respondents, taking into reasonable account the risk of harm to another person.

14.02 The Reverend Patrick King to move, Dr Renae Barker seconding,

That this Synod:

a

supports the proposed amendment of the Clergy Appointments Statute 1996 with a statute embodying the following principles; and

b

requests that a Bill be drafted by the Legislation Committee and presented to the 2020 session of Synod, after further consultation with the clergy and laity of the Diocese.

Clergy Appointment and Licensing Statute
Substantive Principles

1 Introductory Sections

• The statute will contain a preamble outlining the theological basis for the statute, etc.

• Clergy to be defined as including deacons, priests and bishops (but excluding the Archbishop).

• Clergy includes Rectors, Priest-in-Charge, Curate, etc however so described on their licence.

• Curate-in-Charge will no longer be a category of clergy.

• A definition section will define key terms such as Anglican Diocese of Perth (“Diocese”), etc.

2 Appointment and Licensing

a Licensing

• All Anglican clergy engaging in ministry (whether or not they are appointed to a parish) must have a licence (or Permission to Officiate (“PTO”) from the Archbishop).

• The Archbishop alone has the power to grant licences to clergy engaging in ministry in the Diocese.

• The Archbishop may grant a licence subject to any terms and conditions the Archbishop thinks fit.

• As per the current statute, the new statute will not prescribe time periods for licences.

• A licence may describe the holder of that licence as a Rector, Priest-in-Charge, Locum or Curate as appropriate at the discretion of the Archbishop.

• While a licence describing the holder as a Rector will usually be granted to a clergy person holding full-time ministry in a parish, the Archbishop may describe the holder of a licence as a Rector where the appointment is less than full-time if the Archbishop thinks this is appropriate.

• The Archbishop may vary the terms of a licence from time to time as appropriate.
b Appointment

- Where a parish can afford full-time ministry (or more) the parish will have the right to nominate a preferred clergy person to the Archbishop to fill a vacancy in that parish.
  - The nomination to the Archbishop will occur after an appropriate nomination process involving the nominators of clergy and wardens (similar to but not necessarily identical to the current process).
  - The Archbishop may refuse to appoint/licence the nominated clergy person.
- Where a parish cannot afford full-time ministry the Archbishop (or their nominee) will consult with the nominators of clergy and wardens before making an appointment to the parish.
  - There will be a formal process set out in the statute for this consultation.
- Interim appointment/locums will be covered.
- Appointment to non-parish ministries will be covered.
- The existing rights of parishes regarding the appointment of Rectors and Priests-in-Charge, etc will be retained in any amended statute.

3 Maintaining a Licence

- In order to maintain their licence all clergy holding the Archbishop’s licence must
  - undertake safe church training;
  - engage in appropriate professional development;
  - engage in professional supervision and spiritual direction;
  - comply with the Code of Conduct (FIS); and
  - comply with any lawful direction of the Archbishop.
- Where a clergy person does not comply with a condition of their licence as set out in the statute or on the licence itself the Archbishop (or their nominee) may give notice to the clergy person that they are in breach of their licence and instruct the clergy person how this breach should be remedied.
  - The notice must
    ▪ be in writing;
    ▪ identify clearly what the breach of the licence is;
    ▪ identify how the clergy person is to remedy the breach;
    ▪ give a time period by which the breach must be remedied; and
    ▪ outline the consequences (ie referral to provisions of clergy discipline statute) if the breach is not remedied.

4 Lapse, Relinquishment, Removal and Revocation of a Licence

- A clergy person’s licence automatically lapses on attaining the age of 70 years.
- A clergy person may resign from any appointment on giving three months written notice to the Archbishop.
  - A clergy person may resign with less than three months’ notice in consultation with the Archbishop.
  - On resignation, the clergy person’s licence lapses.
- Where a parish (or other ministry) can no longer afford to pay a clergy person in accordance with the terms of their original appointment (or the original role no longer exists)
  - the Archbishop/Archdeacon/Parish Council/Wardens may give the clergy person three months’ notice that the current ministry is no longer sustainable;
  - at the end of the three-month period the clergy person’s licence will lapse and a vacancy will occur in the parish (or other ministry); and
  - the clergy person previously holding a licence for that parish (or other ministry) may be re-appointed to that parish (or other ministry) and be granted a new licence by the Archbishop for that parish (or other ministry).
- Where a complaint has been made under either the clergy discipline statute or professional standards statute the Archbishop may stand a clergy person aside while the complaint is investigated.
  - Standing aside does not imply guilt or otherwise but is done to protect all parties.
  - While a clergy person is stood aside they may not engage in any public ministry.
Where a clergy person is stood aside they will continue to be paid a stipend for up to 12 months. For the first three months they will be paid a stipend by their parish and for the remaining time they will be paid a stipend by the Diocese. This period may be extended by up to 12 months as the discretion of Archbishop/ Diocesan Council/Trustees during which time the Diocese will continue to pay a stipend to the clergy person.

- The Archbishop may revoke a clergy person’s licence following the recommendation/findings of the:
  - Professional Standards Committee;
  - Diocesan Tribunal; and/or
  - Misconduct Committee.

14.03 The Reverend Patrick King to move, Dr Renae Barker seconding, That this Synod:

a supports the proposed amendment of the Clergy Discipline Statute with a statute embodying the following principles; and

b requests that a Bill be drafted by the Legislation Committee and presented to the 2020 session of Synod, after further consultation with the clergy and laity of the Diocese.

### Clergy Discipline Statute
#### Substantive Principles

1 **Introductory Section**
   - The statute will contain a preamble outlining the theological basis for the statute, etc.
   - Outline the relationship between the Clergy Licensing and Appointment statute, this discipline statute and the Professional Standards Statute (“PSS”).
   - Outline and define Restorative Justice.

2 **Misconduct**
   - There should be a misconduct (or discipline) committee/body to deal with matters which fall outside the PSS and are not required by the national Constitution to be covered by the Diocesan Tribunal.
   - The misconduct committee will operate on the basis of mediation, conciliation or restorative justice. Prior to any form of formal hearing there should be significant and substantial efforts to resolve the issue by these methods.
   - The misconduct committee will have the power to refer any complaint brought to this committee to either the Professional Standards Committee (“PSC”) or the Diocesan Tribunal.
     - Where there is any question as to whether a complaint constitutes a matter of misconduct or abuse under the PSS the matter should be referred to the PSC.
     - Any matter involving child abuse must be referred to the PSC.
     - Any matter involving adult abuse must be referred to the PSC.
   - Failure to comply with the lawful direction of the Archbishop or their nominee will be a matter of misconduct.
   - Failure to remedy a breach of licence as outlined in the Clergy Appointment and Licensing Statute will be a matter of misconduct.
   - Catastrophic/repeated/wilful failure to comply with a Code of Conduct (eg FiS) will be a matter of misconduct.
   - Mistakes or incapacity will not be matters of misconduct and should be dealt with under the Clergy Appointment and Licensing Statute, not the Clergy Discipline Statute or the PSS.

3 **Diocesan Tribunal**
   - Only those matters which are required to be dealt with by a Diocesan Tribunal in accordance with General Synod Canons and the national Constitution will be covered here.
14.04 The Reverend Patrick King to move, Mr Peregrin Campbell-Osgood seconding, that a Bill for a Statute to amend the Parish Governance Statute 2016 be approved in principle.

Refer Appendix 1

15 Motions for Legislation not endorsed by Diocesan Council

16 Motions for which notice had been given

Note Standing Orders which indicate
29-33 When and for how long a member may speak
34-38 The provisions for all motions
39-42 The provisions for amendments to motions

16.01 Retiring Clergy (Order of the Day – 4.30pm Saturday 12 October)
The Right Reverend Kate Wilmot to move, The Right Reverend Jeremy James tssf seconding,
That this Synod thank The Reverends David Atkinson, Graham Boyle, John Clapton, Wendy Gilbert, Dr Georgie Hawley, Paul Howells, Ross Kilpatrick, Graeme Manolas, Canon Joe Newbold, Cliff Parish, Steve Warren and Kay Wee Sim for their ministry in the Diocese and wishes them a happy, restful and blessed retirement and calls upon the President to make presentations to them on behalf of the Diocesan family.

16.02 Appreciation and General Thanks (Order of the Day - 5.30pm Sunday 13 October)
Mr Keith Stephens to move, The Right Reverend Jeremy James tssf seconding,
That this Synod acknowledges with sincere appreciation the contribution and efforts of the many people involved in the organisation and administration of this Synod.

16.03 Appreciation to the President (Order of the Day - 5.30pm Sunday 13 October)
The Right Reverend Jeremy James tssf to move, The Right Reverend Kate Wilmot seconding,
That this Synod expresses its appreciation to the President.

16.04 Social Justice and Eco Awards Ceremony
The Reverend Lorna Green to move, The Reverend Patrick King seconding,
That this Synod:
1 Notes that the 2019 Social Justice and Eco Awards Ceremony was held on 16 May 2019 to recognise local Anglicans who have contributed to social or eco justice.
2 Thanks Bishop Kate Wilmot, all nominators and nominees for each category, guest speaker Pastor Tara Conradt, Mr Paul Montague for his role as MC, the Social Responsibilities Commission and the EcoCare Commission for their participation in the Awards.
3 Congratulates the 2019 Award Winners:
   • Young Advocate Award: Shani Chalumuri (St Hilda’s Anglican School for Girls)
   • Research and Advocacy Award: The Valuing Children Initiative
   • Social Justice Communications Award: Anglican Parish of Kingsley North-Woodvale
   • Practical Parish Award: St Luke’s Anglican Community Mosman Park
   • Georgiana Molloy Eco Award: Lynne Gardner (Holy Cross, Hamersley)
   • Desmond Tutu Lifetime Achievement Award: Ian Carter AM
4 Requests the Social Responsibilities Commission and the EcoCare Commission to continue the Awards annually.

16.05 First Nations Peoples
Mr Ian Carter AM to move, The Reverend Katrina Holgate seconding,
That this Synod:
1 Congratulates Ken Wyatt AM MP for being the first Indigenous person appointed as Minister for Indigenous Australians.
2 Acknowledges both the work done by successive Federal Governments in the Closing the Gap initiative and Refresh and the work still needing to be done to ensure Australian First Nations Peoples are free from disadvantage.
3 Calls on every parish, school and agency to consider making personal representation to their State and Federal members of Parliament, assisted by information provided by the Social Responsibilities Commission, concerning the disadvantages still experienced by Australian First Nations Peoples, as outlined in the *Closing the Gap Refresh*.

4 Requests the Archbishop to arrange a personal meeting, accompanied by the Chair of the Social Responsibilities Commission, with Mr Wyatt to discuss this Synod’s concerns.

5 Calls on the Social Responsibilities Commission to provide, on request, to the Diocese and any requesting parish, school or agency, current and practical information to enable advocacy on behalf of First Nations Peoples.

### 16.06 Faithfulness in Service

The Reverend Ben Underwood to move, The Reverend John Ward seconding,

That this Synod:

(a) adopts as a Code of Conduct for clergy and church workers *Faithfulness in Service: A national code for personal behaviour and the practice of pastoral ministry by clergy and church workers* (“FIS”) as tabled at the 17th Ordinary Session of the General Synod held in 2017 in the form attached;

(b) authorises the Diocesan Council to modify this Code from time to time in accordance with any amendments made to FIS by the General Synod or by the Standing Committee of General Synod; and

(c) requests the Diocesan Council to approve a policy under section 7.1 of the Professional Standards Statute 2015 (“PSS”) excluding any alleged breach of FIS (not involving “abuse” as defined by the PSS) from the current definition of “misconduct” under section 3.1 of the PSS until the next sitting of Synod in October 2020 when the amended professional standards and clergy discipline statutes will both be considered.

The “form attached” consists of the most recent version of FIS, edited so that clause 7.4 reads “You are to be chaste and not engage in disgraceful conduct of a sexual nature”.

Refer Appendix 2

### 16.07 Refugees

The Reverend Chris Bedding to move, Mr Peregrin Campbell-Osgood seconding,

That this Synod:

1 Recognises the ongoing injustice, barriers and challenges facing refugees and people seeking asylum in Australia or in Australian care, including indefinite detention, inadequate medical services and cuts to state financial support.

2 Acknowledges it may be required to maintain a call for justice over many years, seeking God’s strength and support.

3 Calls on every parish, school and agency to consider making personal representation to Federal members of Parliament, assisted by information provided by the Social Responsibilities Commission, concerning the injustices, barriers and challenges facing refugees and people seeking asylum in Australia.

4 Requests the Archbishop to arrange a personal meeting, accompanied by the Chair of the Social Responsibilities Commission, with the Prime Minister or relevant Federal ministers, when they are in Perth, to discuss Synod’s concerns, assisted by information provided by the Social Responsibilities Commission.

5 Calls on the Social Responsibilities Commission to provide, on the request of the Diocese and any parish, school or agency, current and practical information to enable advocacy for refugees and people seeking asylum.
**16.08 Climate Change**  
The Reverend Patrick King to move, The Reverend Lorna Green seconding,  
That this Synod:  
1. Applauds the good work and Mission being undertaken throughout the Diocese to care for God’s creation by parishes, schools, agencies and Diocesan bodies.  
2. In company with other Anglican Synods worldwide, recognizes that there is a global climate and ecological emergency that poses an existential threat to life upon the earth and the world order.  
3. In response to this threat, encourages parishes, schools, agencies and Diocesan bodies to focus again upon the Fifth Mark of Mission, ‘To strive to safeguard the integrity of creation, and sustain and renew the life of the earth’.  
4. Requests the EcoCare Commission to conduct research, liaise with similar faith-based agencies and report to Synod concerning practical steps the Diocese may undertake to help mitigate the ecological emergency and threat.

**16.09 Parish Ministry**  
The Reverend Marc Dale to move, The Reverend Katrina Holgate seconding,  
That this Synod:  
1. Rejoices in the parishes as the core and backbone of the Diocese and affirms the enormous value of the ministries of priests and people in their various congregations.  
2. Prays that these parishes flourish, being led by priests of conviction, character and competence, and being filled with people of faith in the good news of Jesus, hope in God and love for one another and their neighbour.  
3. Warmly encourages all parishes and agencies within the diocese to renew their commitment to the mission of Christ and his gospel.

**16.10 Anglican Communion**  
The Venerable Angela Webb to move, The Reverend Dr Gregory Seach seconding,  
That this Synod:  
1. Notes that the next Lambeth Conference will be taking place in 2020;  
2. affirms with thanksgiving the Anglican tradition, its historic formularies, Anglican theological methods, and the rich and dynamic diversity in expression in Anglican prayer, theology and ethical living;  
3. recommits this Diocese to living in communion with all provinces of the Anglican Communion, respecting their autonomy, boundaries and cultural contexts, affirming the Instruments of Communion (being the Archbishop of Canterbury, the Anglican Consultative Council, the Primates’ Meeting and the Lambeth Conferences), and encourages closer relationships, especially with provinces in the Global South in their struggle for peace, justice and ecological sustainability;  
4. requests the Archbishop to develop ways in which all members of this Diocese can be involved in prayer for, learning about, and contributing to the work of the Lambeth Conference, and  
5. requests the Archbishop to convey this resolution to the Archbishop of Canterbury, the Primate of Australia, and all bishops of the Anglican Church of Australia.

**16.11 Partnership in Mission**  
The Right Reverend Jeremy James tssf to move, The Venerable Angela Webb seconding,  
That this Synod:  
1. Acknowledges the regular prayers offered for parishes and agencies in the Diocese of Eldoret through the monthly Prayer Diary.  
2. Encourages parishes to develop deeper Parish-to-Parish partnerships that will enable closer ties between our two Dioceses.  
3. Shares with the Perth Partnership in Mission Committee the joys of this partnership, as it continues to bear fruit in Perth and Eldoret through mutually identified projects, which will assist communities and individuals in Eldoret to move from hardship to sustainable self-reliant opportunities.
4 Encourages parishes, Anglican schools and agencies to become actively involved with this Partnership through prayer and commitment to its developing projects such as:
   a Improvement to the electricity and hot water supply via solar panels to the Community Based Rehabilitation Centre;
   b improvement of water supply to the Kobongo Primary School;
   c upgrade the technology in the Eldoret Diocesan Office, Community Based Rehabilitation Centre and Bishop' House; and
   d economic empowerment of people with disabilities through the Disabilities Inclusion Project co-sponsored by ABM.

16.12 Anglican Children and Youth Ministries
The Reverend Nick Russell to move, Mr Mark Davis seconding,
That this Synod:
1 Actively supports and encourages parishes, schools and agencies to participate in working with ACYM to:
   a Encourage the development of vital worshipping communities where children and young people are integral to the life of the community of believers; and
   b assist schools, agencies, vital worshipping communities and individuals to introduce children and young people to Jesus, to nurture their relationship with Jesus and to encourage them towards maturity in their faith.

2 Acknowledges and welcomes the future events and planning contained within the calendar and information pack that has been made available.

3 Requests that the Anglican Children and Youth Ministries Commission continues to work with Wollaston Theological College to develop relevant youth and children’s education resources for both the Ministerial Formation and Wollaston Certificate in Theology programs.

16.13 Accessibility for Parents/Carers
The Reverend Gillian Rookyard to move, The Reverend Lorna Green seconding,
That this Synod requests Diocesan Council to:
1 Review accessibility and inclusion for parents/carers with infants and young children in all Diocesan facilities and in Diocesan policies and practices;
2 implement any necessary improvements to accessibility and inclusion for parents/carers with infants and young children, including but not limited to the provision of appropriate change facilities at Diocesan venues and the provision of childcare at Diocesan events; and
3 report progress to the next session of Synod.

16.14 Paid Parental Leave
Mrs Diana Forsyth to move, The Venerable Amanda Herriman seconding,
That this Synod:
1 Recognises the inherent value of paid parental leave;
2 requests Diocesan Council to make reasonable efforts to implement a system of paid parental leave for clergy;
3 requests the Perth Diocesan Trustees to make reasonable efforts to implement a system of paid parental leave for employees;
4 requests Diocesan Council and the Perth Diocesan Trustees to report progress to the next session of Synod.

16.15 Homelessness
Mr Dean Dell’Oro to move, The Reverend Ross Jones seconding,
That this Synod:
1 Notes;
   a since the release of the 2016 Census data, there continues to be more than 10,000 West Australians experiencing homelessness on any given night with no significant reduction in the number of people impacted since 2011;
   b the fastest-growing cohort of individuals experiencing homelessness are women over the age of 55;
c homelessness does not only include those sleeping rough, but also those who are couch surfing, sleeping in cars, and those in and out of temporary day/night accommodation;
d people experiencing homelessness often experience poor mental health, trauma and hardship; and
e homelessness is unacceptable and we aspire to ‘a world where everyone has a home’ – the new vision for St Bartholomew’s House.

2 Acknowledges that many caring agencies, including St Bartholomew’s House and Anglicare WA, are part of an alliance focussed on ending homelessness in Western Australia within a decade, based on similar successful campaigns overseas;

3 Recognises that St Bartholomew’s House is leading a Housing First Approach in Western Australia that offers permanent, affordable housing as quickly as possible for individuals and families experiencing homelessness, and then provides the supportive services and connections to the community-based supports people need to keep their housing and avoid returning to homelessness.

4 Commends and thanks the Anglican parishes, schools and individuals who have supported the work of St Bartholomew’s House in the past year.

5 Invites all Anglican parishes, schools and agencies to commit to holding or sponsoring at least one event to raise awareness of homelessness over the next 12 months, and to inform St Bartholomew’s House of their event.

6 All Anglican parishes, schools and organisations can support the community goal to end homelessness in Western Australia through advocacy and sharing information.

16.16 Royal Commission into Aged Care
Ms Stephanie Buckland to move, The Reverend Jeni Goring seconding,
That this Synod:
1 Notes the Royal Commission into Aged Care Quality Safety currently underway;
2 acknowledges the ongoing support from Amana Living for the work of the Royal Commission; and
3 affirms the mission of Amana Living to ‘excel in providing Christian care, accommodation and services to older Western Australians’.

16.17 Mission Plan
The Reverend Peter Boyland to move, The Reverend Patrick King seconding,
That this Synod:
1 Recommits itself anew to God’s mission to the world, in Christ, and as his body.
2 Welcomes and supports the planning process for the new phase of mission in the Diocese of Perth.
3 Affirms and give thanks for the mission-centred witness and action in which our agencies, chaplaincies, and parishes are engaged.
NOTICE OF ELECTIONS BY SYNOD 2019

In accordance with Standing Order 69.3, the President gives notice that the elections will be conducted at this Session of Synod on Saturday 12 October 2019 between 12.30pm and 4.00pm.

Nominations, in accordance with Standing Order 26.3(b), should be submitted to the Diocesan Registrar no later than 5.00pm on Thursday 3 October 2019. Nominations received after that time WILL NOT be accepted.

Each member of Synod is issued with a nomination form in Book 3. Extra copies can be photocopied or downloaded from the Diocesan website at https://www.perth.anglican.org/governance/synod/

Elections to be held at the 2019 Synod are:

1. **ALL SAINTS’ COLLEGE**
   1 Member of the Board of Management to be elected for a 3-year term expiring Synod 2022

2. **ANG LICAN CHILDREN AND YOUTH MINISTRIES COMMISSION**
   1 Member of the Commission elected for a 3-year term expiring Synod 2022

3. **ANG LICAN CHILDREN AND YOUTH MINISTRIES COMMISSION**
   1 Member of the Commission to be elected for the remainder of a 3-year term expiring Synod 2020

4. **ANG LICAN CHILDREN AND YOUTH MINISTRIES COMMISSION**
   1 Member of the Commission to be elected for a 3-year term expiring Synod 2022

5. **ANG LICAN ECOCARE COMMISSION**
   1 Member of the Commission to be elected for a 3-year term expiring Synod 2022

6. **ARCHBISHOP ELECTION COMMITTEE (Lay)**
   1 Lay Member of Synod to be elected for the remainder of a 3-year term expiring Synod 2021

7. **CHRIST CHURCH GRAMMAR SCHOOL**
   1 Member of the Council to be elected for a 3-year term expiring Synod 2022

8. **CHURCH ADVOCATE**
   1 Church Advocate to be elected for a 3-year term expiring Synod 2022

9. **GENERAL SYNOD REPRESENTATIVES (Lay)**
   2 Lay Members of Synod to be elected for the remainder of a 3-year term expiring Synod 2021

10. **MEATH CARE**
    2 Members of the Board of Directors to be elected for a 3-year term expiring Synod 2022

11. **PANEL OF TRIERS (Clerical)**
    2 Clerical Members of Synod to be elected for the remainder of a 3-year term expiring Synod 2021

12. **PANEL OF TRIERS (Lay)**
    5 Lay Members of Synod to be elected for the remainder of a 3-year term expiring Synod 2021

13. **PARKERVILLE CHILDREN AND YOUTH CARE**
    3 Members of the Board of Directors to be elected for a 3-year term expiring Synod 2022
INFORMATION TO ASSIST WITH NOMINATIONS FOR ELECTION

The following information provides the current composition of the Committees, Councils, Boards, etc for which elections are to be held at this Session of Synod @ 28 August 2019

(* Elections to be held at the 2019 Synod - Members may renominate)

ALL SAINTS' COLLEGE
Board of Management

The Archbishop
Mr Norman Neill
Mr Gary Mack
Mrs Joy Shepherd
Mr Mark Balding
Ms Kath Polglase
The Right Reverend Kate Wilmot
Ms Zamia Pedro
Mr Mark Stickells
Mrs Derryn Belford

Appointed by
Archbishop's Nominee
Diocesan Council
Diocesan Council
Former Students’ Association
Parents’ and Friends’ Society
Synod
Synod *
The Board
The Board

ANGLICAN CHILDREN AND YOUTH MINISTRIES COMMISSION
Commission

The Archbishop
Mr Christopher Oliver
Ms Rachael Kelly
Mrs Julie Ward
The Reverend Stephen Conway
The Reverend Nick Russell
Vacant
Vacant
Vacant

Appointed by
Archbishop’s Nominee
Archbishop’s Nominee
Management Committee
Management Committee
Synod
Archbishop’s Nominee
Management Committee
Synod *

ANGLICAN ECOCARE COMMISSION
Commission

The Archbishop
Dr Susan Taylor
Mr Gerard Siero
Mr Stuart Guthrie
Ms Anielka Briggs
Mr Jonathan Holgate
The Reverend Patrick King
Vacant
Vacant
Vacant

Appointed by
Archbishop’s Nominee
Archbishop’s Nominee
Social Responsibilities Commission
Synod *
Synod
Archbishop’s Nominee
Management Committee
ARCHBISHOP ELECTION COMMITTEE (Clerical and Lay)

Committee

Clerical

The Reverend Marie Aitken
Appointed by Synod
The Reverend Dr Elizabeth Smith
Synod
The Reverend Dr Gregory Seach
Synod
The Reverend Rae Reinertsen
Synod
The Reverend Katrina Holgate
Synod
The Right Reverend Jeremy James tssf
Synod
The Venerable Kathy Barrett-Lennard
Synod
The Reverend Peter Manuel
Synod
The Venerable Angela Webb
Synod
The Reverend Pamela Turner
Synod
The Right Reverend Katherine Wilmot
Synod

Lay

Mr Keith Stephens
Synod
Mr Ian Carter AM
Synod
Mrs Barbara Godwin OAM
Synod
Mr Eric Ross-Adjie
Synod
Dr Carolyn Tan
Synod
Ms Jill Mackenzie
Synod
Dr Bill Leadbetter
Synod
Mr Philip Goldsworthy
Synod
Mr Sam Walsh AO
Synod
Vacant
Synod *

CHRIST CHURCH GRAMMAR SCHOOL

Council

The Archbishop
Appointed by Archbishop's Nominee
Dr Caroline Goossens
Diocesan Council
Mrs Lynn Matthews
Diocesan Council
Ms Jemma Newton
Old Boys Association
Mr Hamish Jolly
Old Boys Association
Mr Peter Murray
Parents' Association
Mr Matthew McNeilly
School Council
Mrs Zoe Yujnovich
School Council
Mr Paul Johnson
Synod
Mr Toby Browne-Cooper
Synod
Mr Ben Lisle
Synod *
Professor Colleen Hayward AM
Old Boys Association
Vacant

CHURCH ADVOCATE

Vacant
Appointed by Synod *
GENERAL SYNOD REPRESENTATIVES (Clerical and Lay)

NB: The Special Session of General Synod is to be held 31 May-5 June 2020

Clerical
The Reverend Dr Elizabeth Smith
The Venerable Angela Webb
The Reverend Peter Boyland
The Reverend Nicholas Lockwood
The Reverend Katrina Holgate
The Reverend Dave Deeny
The Reverend Patrick King
The Reverend Dr Gregory Seach
The Right Reverend Jeremy James tssf
The Right Reverend Kate Wilmot

Lay
Mr Philip Goldsworthy
Mrs Barbara Godwin OAM
Mr Eric Ross-Adjie
Dr Carolyn Tan
Mr Keith Stephens
Ms Carine Collins
Dr Bill Leadbetter
Mrs Julie Ward
Vacant
Vacant

MEATH CARE
Board of Directors

The Archbishop
Mr Clory Carrello
Dr Jenny Rogers
Ms Andrea Mitchell MLA
Mr Tony Parker
Mr Abe Ashbil
Mr Edward Wilhelm
Mr Michael Lee OAM

Appointed by
Synod
Annual General Meeting
Synod
Synod
Synod
Synod
Synod*
Synod*

PANEL OF TRIERS (Clerical and Lay)

Clerical
The Right Reverend Kate Wilmot
The Reverend Lynne Eastoe
The Reverend Gareth Gilbert-Hughes
The Reverend Marc Dale
The Reverend John Ward
Vacant

Lay
Dr Bill Leadbetter
Dr Carolyn Tan
Vacant
Vacant
Vacant

Appointed by
Synod
Synod
Synod*
Synod*
Synod*
Synod*
**PARKERVILLE CHILDREN AND YOUTH CARE**

**Committee**

<table>
<thead>
<tr>
<th>Name</th>
<th>Appointed by</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Archbishop</td>
<td>Visitor</td>
</tr>
<tr>
<td>The Right Reverend Jeremy James tssf</td>
<td>Archbishop's Nominee</td>
</tr>
<tr>
<td>The Honourable Wayne Martin AC</td>
<td>Archbishop's Nominee</td>
</tr>
<tr>
<td>Mr Tony Brooks</td>
<td>Diocesan Council</td>
</tr>
<tr>
<td>Ms Deirdre de Souza</td>
<td>Diocesan Council</td>
</tr>
<tr>
<td>Mr Mark Borrello</td>
<td>Diocesan Council</td>
</tr>
<tr>
<td>Ms Sophie Raven</td>
<td>Diocesan Council</td>
</tr>
<tr>
<td>Ms Trudi Chesterton</td>
<td>Diocesan Council</td>
</tr>
<tr>
<td>Mr Andrew Frazer</td>
<td>Synod *</td>
</tr>
<tr>
<td>The Reverend Christopher Bedding</td>
<td>Synod *</td>
</tr>
<tr>
<td>Ms Penelope San Martin</td>
<td>Synod *</td>
</tr>
<tr>
<td>Vacant</td>
<td>Synod *</td>
</tr>
</tbody>
</table>

**ST GEORGE’S CATHEDRAL CHAPTER (Lay Canon)**

**Chapter**

<table>
<thead>
<tr>
<th>Name</th>
<th>Appointed by</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dr Bill Leadbetter</td>
<td>Annual Meeting</td>
</tr>
<tr>
<td>Mr Philip Goldsworthy</td>
<td>Annual Meeting</td>
</tr>
<tr>
<td>The Venerable Kathy Barrett-Lennard</td>
<td>Archbishop's Nominee</td>
</tr>
<tr>
<td>The Reverend Canon Joanne Baynes</td>
<td>Archbishop's Nominee</td>
</tr>
<tr>
<td>The Reverend Canon Robert Newbold</td>
<td>Archbishop's Nominee</td>
</tr>
<tr>
<td>Mrs Robin McClellan</td>
<td>Cathedral Chapter</td>
</tr>
<tr>
<td>Mr Julian Misso</td>
<td>Synod</td>
</tr>
<tr>
<td>The Reverend Canon Dr John Dunnill</td>
<td>Synod</td>
</tr>
<tr>
<td>The Venerable Angela Webb</td>
<td>Synod</td>
</tr>
<tr>
<td>The Reverend Canon Dr Philip Raymont</td>
<td>Synod</td>
</tr>
<tr>
<td>Mr Glen McLeod</td>
<td>The Dean</td>
</tr>
<tr>
<td>Mr Julian Burt</td>
<td>Synod *</td>
</tr>
<tr>
<td>Vacant</td>
<td>Synod *</td>
</tr>
</tbody>
</table>

**ST HILDA’S ANGLICAN SCHOOL FOR GIRLS**

**Council**

<table>
<thead>
<tr>
<th>Name</th>
<th>Appointed by</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Archbishop</td>
<td>Archbishop's Nominee</td>
</tr>
<tr>
<td>Vacant</td>
<td>Diocesan Council</td>
</tr>
<tr>
<td>Professor Deborah Terry AO</td>
<td>Diocesan Council</td>
</tr>
<tr>
<td>Mr Joshua Thomson SC</td>
<td>Old Scholars</td>
</tr>
<tr>
<td>Mrs Angela Heaton</td>
<td>Old Scholars</td>
</tr>
<tr>
<td>Mrs Anu Van Hattem</td>
<td>Parents' and Friends' Society</td>
</tr>
<tr>
<td>Mrs Sally Vasudavan</td>
<td>School Council</td>
</tr>
<tr>
<td>Ms Margaret Nadebaum</td>
<td>School Council</td>
</tr>
<tr>
<td>Mr Paul Ostergaard</td>
<td>Synod</td>
</tr>
<tr>
<td>Mr Robert Breden</td>
<td>Synod *</td>
</tr>
<tr>
<td>Mr Murray Johns</td>
<td>Synod *</td>
</tr>
<tr>
<td>Mrs Katherine Owenell</td>
<td>Synod *</td>
</tr>
<tr>
<td>Ms Nita Peploe</td>
<td>Synod</td>
</tr>
<tr>
<td>Mr Douglas Craig</td>
<td>Synod</td>
</tr>
<tr>
<td>THE PERTH DIOCESAN TRUSTEES (Clerical and Lay)</td>
<td>Trustees</td>
</tr>
<tr>
<td>----------------------------------------------</td>
<td>----------</td>
</tr>
<tr>
<td>The Archbishop</td>
<td></td>
</tr>
<tr>
<td><strong>Clerical</strong></td>
<td></td>
</tr>
<tr>
<td>The Right Reverend Kate Wilmot</td>
<td>Synod</td>
</tr>
<tr>
<td>The Venerable Kathy Barrett-Lennard</td>
<td>Synod *</td>
</tr>
<tr>
<td><strong>Lay</strong></td>
<td></td>
</tr>
<tr>
<td>Mr Peter Dawes</td>
<td>Diocesan Council</td>
</tr>
<tr>
<td>Vacant</td>
<td>Diocesan Council</td>
</tr>
<tr>
<td>Mr David Craig</td>
<td>Synod</td>
</tr>
<tr>
<td>Dr Bill Leadbetter</td>
<td>Synod</td>
</tr>
<tr>
<td>Mr David Hargreaves</td>
<td>Synod</td>
</tr>
<tr>
<td>Mr Brett Fullarton</td>
<td>Synod</td>
</tr>
<tr>
<td>Mr Sam Walsh AO</td>
<td>Synod</td>
</tr>
<tr>
<td>Mr Philip Teale</td>
<td>Synod</td>
</tr>
</tbody>
</table>
STANDING ORDERS\textsuperscript{4} OF THE PERTH DIOCESAN SYNOD 2007

The current Standing Orders are available on the Diocesan website at


A motion seeking to amend Standing Orders will be brought to Synod this year.

Copies of the proposed amended Standing Orders will be available for members of Synod at the commencement of the Second Sitting on Saturday 12 October 2019.

\textsuperscript{4} Pursuant to sections 12(1) and 12(2) of the Constitution Act of the Diocese of Perth 1871
BUSINESS PAPER

Second Session of the Fiftieth Synod of the Diocese of Perth

11-13 October 2019

APPENDICES
A BILL FOR A STATUTE TO AMEND THE PARISH GOVERNANCE STATUTE 2016

Explanatory Memorandum

1 At the Third Session of the Forty-Ninth Synod of the Diocese of Perth the following resolution was agreed:

... requests Diocesan Council to consider supporting and facilitating a motion to Synod 2018 to amend section 66.5 of the Parish Governance Statute 2016 to enable monies paid by parishes to Diocesan Council for the work of entities like the Social Responsibilities Commission to be deducted from ordinary income.

2 At the First Session of the Fiftieth Synod of the Diocese of Perth, section 66.5 of the Parish Governance Statute 2016 was amended to add the Social Responsibilities Commission to the schedule of missionary agencies at 66.5(b) (“Parish Governance Statute Amendment Statute 2018”).

3 Anglican EcoCare is a standing Commission of Synod established to “pursue in particular the final point in the Mission Statement of the Anglican Communion adopted by this Diocese, namely ‘to strive to safeguard the integrity of creation and to sustain and renew the life of the earth’” (Anglican EcoCare Statute 2006).

4 The aim of the Bill is to include Anglican EcoCare alongside the Social Responsibilities Commission and other agencies as a missionary agency in the schedule at 66.5(b) for the purpose of Parish Assessment.
WHEREAS it is considered desirable to amend the Parish Governance Statute 2016, with a view to:

a Add the Anglican EcoCare Commission to Part 14 of the Statute.

BE IT THEREFORE RESOLVED by the Archbishop, Clergy and laity of the Diocese of Perth in Synod assembled:

1 This Statute may be cited as the “Parish Governance Statute Amendment Statute 2019”.

2 The Parish Governance Statute be amended by adding the Anglican EcoCare Commission in section 66.5(b) in the manner set out below.

3 “66.5. For the purposes of calculation of the assessment, the ordinary income will be reduced by:

a a standard deduction of $15,000 per parish;

b any monies paid to the following missionary agencies:

i Anglican Board of Mission – Australia;

ii Church Missionary Society;

iii SparkLit (formerly the Society for the Propagation of Christian Knowledge Australia or SPCK Australia);

iv Bush Church Aid;

v The Mission to Seafarers;

vi Social Responsibilities Commission; or

vii Anglican EcoCare Commission.”
Faithfulness in Service as a Code of Conduct

Explanatory Memorandum

‘I exhort the elders among you to tend the flock of God that is in your charge, exercising the oversight, not under compulsion but willingly, as God would have you do it—not for sordid gain but eagerly. Do not lord it over those in your charge, but be examples to the flock.’ 1 Peter 5:1-5

Faithfulness in Service is national code for personal behaviour and the practice of pastoral ministry by clergy and church workers agreed to by the General Synod of the Anglican Church of Australia in 2004 and revised by the General Synod Standing Committee most recently in 2016 (tabled at General Synod 2017). It has been adopted by almost all the dioceses of the Anglican Church of Australia including all the other metropolitan dioceses. Faithfulness in Service was endorsed for use in the Diocese of Perth at Synod 2006 [Motion 43/06] and is printed in the Vade Mecum.

The widespread adoption of Faithfulness in Service by Australian Anglican dioceses creates a nationally consistent set of standards and guidelines that enable clergy to serve faithfully among those to whom they minister, and means that our society can have confidence that the Anglican Church of Australia has a clear and united approach to the expected conduct by clergy and church workers that will make our communities safer places for everyone.

Although Faithfulness in Service has been endorsed for use in the Diocese of Perth for over a decade, it has not been adopted as our code of conduct so far, setting us apart from our fellow Anglicans. This was recently highlighted when the fact that the Diocese of Perth had not yet adopted Faithfulness in Service as a code of conduct received unfavourable comment during Case Study 52 (Anglican Church of Australia) of the Royal Commission into Institutional Responses to Child Sexual Abuse.

Section 8.1 of the Professional Standards Statute 2015 provides that the Diocesan Council may from time to time consider and approve a code of conduct for observance by a Church worker or a Church volunteer. At its July 2019 meeting the Diocesan Council approved the attached motion adopting Faithfulness in Service and asked the Legislation Committee to present the motion at this session of Synod.

The form of Faithfulness in Service being presented for adoption here is a slightly modified form of the most up-to-date revision of the code and is the form of Faithfulness in Service used in the Diocese of Adelaide. The modification comes in clause 7.4 where the clause is amended so that it reads, “You are to be chaste and not engage in disgraceful conduct of a sexual nature”. It is hoped that it would commend itself to the members of Synod as a desirable set of standards and guidelines for those who lead and set an example in the life of our churches.

The draft principles of the clergy misconduct statute indicate the intention that the simple breach of a code of conduct would not in itself be regarded as misconduct, but rather repeated or wilful failure to comply with a code of conduct may constitute misconduct. It is anticipated that clergy and church workers would be notified of any breach of the code, and that they would be given an opportunity to amend the breach before any issue of misconduct may arise.

Faithfulness in Service makes more concrete our commitment to giving guidance to clergy and church workers as to best practice as they consider the potential effect of their behaviour on those to whom they minister. It also provides a clear, public standard of conduct so that others may know what standards clergy and church workers are committed to meeting. Adopting it as our code of conduct will help us stand with our fellow Anglicans in making it clear to our society that we care about the integrity of the conduct of our leaders, and wish to train and encourage them in safe ministry practices across the board, and not only in matters relating to child abuse.
Faithfulness in Service

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

General Synod of the Anglican Church of Australia
Child Protection Committee

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

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

Garth Blake – 4 Oct 04
CONTENTS

1 About this Code............................................................................................................. 4
  Faithfulness in service .............................................................................................. 4
  Purpose .................................................................................................................. 4
  Implementation ....................................................................................................... 5
  Format and presentation .......................................................................................... 5

2 Key Terms .................................................................................................................. 6

3 Putting this Code into Practice.................................................................................. 13
  Preamble .................................................................................................................. 13
  Standards for clergy and church workers ............................................................... 13
  Guidelines ................................................................................................................ 13

4 Pastoral Relationships .............................................................................................. 15
  Preamble .................................................................................................................. 15
  Standards for clergy and church workers ............................................................... 15
  Guidelines ................................................................................................................ 15
    Boundaries .............................................................................................................. 16
    Personal and professional development ............................................................... 17
    Confidentiality and confessions ............................................................................. 17
    Conversations in a ministry context .................................................................... 17
    Record-keeping and privacy .................................................................................. 17

5 Children ..................................................................................................................... 21
  Preamble .................................................................................................................. 21
  Standards for clergy and church workers ............................................................... 21
  Guidelines ................................................................................................................ 21
    Recognising the characteristics and effects of child abuse .................................. 22
    Recognising the characteristics of sexual offenders ............................................. 24
    Ensuring the safety of children ............................................................................. 24

6 Personal Behaviour .................................................................................................. 33
  Preamble .................................................................................................................. 33
  Standards for clergy and church workers ............................................................... 33
  Guidelines ................................................................................................................ 33

7 Sexual Conduct ......................................................................................................... 37
  Preamble .................................................................................................................. 37
  Standards for clergy and church workers ............................................................... 37
  Guidelines ................................................................................................................ 37

8 Financial Integrity ..................................................................................................... 39
  Preamble .................................................................................................................. 39
  Standards for clergy and church workers ............................................................... 39
  Guidelines ................................................................................................................ 39
    Financial management practices ........................................................................... 40
    Gifts ....................................................................................................................... 40
    Personal financial obligations .............................................................................. 40
1 ABOUT THIS CODE

Faithfulness in service

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

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

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

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

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

Purpose

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

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

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

Format and presentation

Each section of this Code consists of three parts:

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

Throughout the Code, all key terms appear in bold text the first time they appear in a section and their definitions are contained in the section headed ‘Key Terms’. Some additional educational material and advice is included in Section 5, Children.

1 Amended by Standing Committee, November 206 – SC2016/2/29
2 KEY TERMS

**abuse** in relation to an adult means the following conduct:
- bullying;
- emotional abuse;
- harassment;
- physical abuse;
- sexual abuse; or
- spiritual abuse.

**bullying**\(^2\) means behaviour directed to a person or persons which:
- is repeated;
- is unreasonable (being behaviour that a reasonable person, having considered the circumstances, would see as unreasonable, including behaviour that is victimising, humiliating, intimidating or threatening); and
- creates a risk to their health and safety.

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

Bullying does not include lawful conduct of clergy or church workers carried out in a reasonable manner, such as:
- disagreeing with or criticising someone’s belief or opinions or actions in an honest and respectful way;
- giving information about inappropriate behaviour in an objective way to the person or persons concerned and to any other person with a proper reason for having that information;
- setting reasonable performance goals, standards or deadlines;
- giving information about unsatisfactory performance in an honest and constructive way;

\(^{2}\) Approved by Standing Committee, November 2016 – SC2016/2/29
taking legitimate disciplinary action.

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

child means anyone under the age of 18.

child abuse means the following conduct in relation to a child:
• bullying;
• emotional abuse;
• harassment;
• neglect;
• physical abuse;
• sexual abuse; or
• spiritual abuse.

child exploitation material means material that describes or depicts a person who is or who appears to be a child –
• engaged in sexual activity; or
• in a sexual context; or
• as the subject of torture, cruelty or abuse (whether or not in a sexual context)

in a way that a reasonable person would regard as being, in all the circumstances, offensive. Child exploitation material can include any film, printed matter, electronic data, computer image and any other depiction.

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

Church means the Anglican Church of Australia.

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

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

church worker means a lay person:
• who is licensed or authorised by the bishop of a diocese;
• who is employed by a church body in respect of whom this Code is part of their employment contract; or
• who, for payment or not, holds a position or performs a function with the actual or apparent authority of a church authority or church body, including an office, position or function:
  o of leadership in a parish, diocese of General Synod body;
o as a member of the General Synod or a diocesan synod;

o as a member of a body incorporated by the General Synod, a diocese of a diocesan synod;

o as a churchwarden, member of any parish council of member of any committee constituted by or by the authority of the General Synod, a diocesan synod or a parish council;

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

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

clergy means bishops, priests and deacons of the Church.

corporal punishment means any punishment inflicted on the body.

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

emotiona1 abuse means acts or omissions that have caused, or could cause emotional harm or lead to serious behavioural or cognitive disorders. It includes:

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

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

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

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

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

• making unwelcome physical contact with a person;

3 Approved by Standing Committee, November 2016 – SC2016/2/29
• making gestures or using language that could reasonably give offence, including continual and unwarranted shouting;
• making unjustified or unnecessary comments about a person’s capacities or attributes;
• putting on open display pictures, posters, graffiti or written materials that could reasonably give offence;
• making unwelcome communication with a person in any form (for example, phone calls, email, text messages); and
• stalking a person.

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

neglect means the failure to provide the basic necessities of life where a child’s health and development are placed at risk of harm. It includes being deprived of:
• food;
• clothing;
• shelter;
• hygiene;
• education;
• supervision and safety;
• attachment to and affection from adults; and
• medical care.

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

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

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

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

professional supervision/consultation is a formal, collaborative process which a more senior or experienced person uses to develop and support a person in their ministry. This relationship is confidential, evaluative, and extends over time. It is preferable if the supervisor:
• has no other pastoral or personal relationship with the person being supervised; and
• has been trained in professional supervision.

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

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

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

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

**sexual abuse of a child** means the use of a child by another person for his or her own sexual stimulation or gratification or for that of others. It includes:
• making sexual advances to a child using any form of communication;
• exposing oneself indecently to a child;
• having or attempting to have vaginal or anal intercourse with a child;
• penetrating or attempting to penetrate a child’s vagina or anus with an object or any bodily part;
• kissing, touching, holding or fondling or attempting to kiss, touch, hold or fondle a child in a sexual manner;
• staring at or secretly watching a child for the purpose of sexual stimulation or gratification;
• making any gesture or action of a sexual nature in a child’s presence;
• making sexual references or innuendo in a child’s presence using any form of communication;
• discussing or inquiring about personal matters of a sexual nature with a child;
• possessing, creating or exposing children to child exploitation material of a sexual nature;
• exposing a child to any form of sexually explicit or suggestive material including clothing with sexually explicit images or messages;

---

4 Approved by Standing Committee, November 2016 – SC2016/2/29
• giving goods, money, attention or affection in exchange for sexual activities with a child;
• giving goods, money, attention or affection in exchange for images of a child for the purpose of sexual gratification of themselves or others; and
• encouraging, or forcing or attempting to encourage or force a child:
  o to sexually touch or fondle another person;
  o to perform oral sex;
  o either to masturbate self or others, or to watch others masturbate; and
  o to engage in or watch any other sexual activity.

Sexual abuse of a child does not include:
• sex education with the prior consent of a parent or guardian; or
• age appropriate consensual sexual behaviour between peers (i.e. the same or a similar age).

sexual assault refers any intentional or reckless act, use of force or threat to use force involving some form of sexual activity against an adult without their consent. It includes:
• having or attempting to have vaginal or anal intercourse with a person without their consent;
• penetrating or attempting to penetrate another person’s vagina or anus with an object or any bodily part without that person’s consent;
• sexually touching and fondling or attempting to sexually touch or fondle a person without their consent;
• kissing or attempting to kiss another person without their consent;
• holding or attempting to hold another person in a sexual manner without their consent;
• forcing or attempting to force a person to sexually touch or fondle another person; and
• forcing or attempting to force a person to perform oral sex.

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

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

Such behaviour may consist of a single incident or several incidents over a period of time. It includes:
• asking a person for sex;
• giving a person to understand that you would like sexual favours from them;

5 Approved by Standing Committee, November 2016 – SC2016/2/29
6 Approved by Standing Committee, November 2016 – SC2016/2/29
• making any gesture, action or comment of a sexual nature to a person directly or making a comment of a sexual nature about them in their presence;
• making jokes containing sexual references or innuendo using any form of communication;
• exposing a person to any form of sexually explicit or suggestive material;
• making unwelcome physical contact such as touching, pinching, or patting;
• making unwelcome or unnecessary inquiries about or attempts to discuss personal matters of a sexual nature;
• deliberately intruding on an individual’s personal space;
• staring at or secretly watching a person for the purpose of sexual stimulation or gratification; and
• stalking a person.

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

• using a position of spiritual authority to dominate or manipulate another person or group;
• using a position of spiritual authority to seek inappropriate deference from others;
• isolating a person from friends and family members; and
• using biblical or religious terminology to justify abuse.
3 PUTTING THIS CODE INTO PRACTICE

Preamble

3.1 This Code will only be effective if it is widely known and available throughout the Church, practised consistently and implemented justly. Clergy and church workers will protect the safety of others and themselves by observing its standards and following its guidelines.

3.2 The absence of any reference to particular conduct in this Code does not imply that it is acceptable for clergy and church workers.

3.3 All clergy and church workers have a responsibility to ensure that personal behaviour and practices of pastoral ministry that are inconsistent with this Code are neither tolerated nor covered up.

3.4 Failure to meet the standards of this Code will indicate an area where clergy and church workers require guidance and specialised help. Such failures may result in formal disciplinary action if the conduct infringes an applicable disciplinary rule of the Church or is a breach of an employment contract.

3.5 Clergy and church workers are encouraged to follow the guidelines of this Code. Where this is impractical, the exercise of judgement will be required to ensure the safety of those to whom they minister and themselves. Wilful disregard of the guidelines may indicate an area where clergy and church workers require guidance and specialised help.

Standards for clergy and church workers

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

3.6 It is your responsibility to be aware of and meet the standards of this Code.

3.7 If you have overall authority in a church body, you are to ensure that all clergy and church workers for whom you are responsible are made aware of this Code.

3.8 You are not to penalise, discriminate or take action against other clergy or church workers because of any action taken in good faith under this Code.

Guidelines

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

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

- Where you believe that a person has not suffered harm or is not at the risk of harm, approach the member of the clergy or church worker and identify the concern; or

- Where you believe that a person has suffered harm or is at the risk of harm, report this to the **church authority** having responsibility for the member of the clergy or church worker or the **Director of Professional Standards**.

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

**3.10** If you know or have reason to believe that another member of the clergy or another church worker has not followed a guideline of this Code, you should approach the member of the clergy or church worker and identify the concern. If you consider that the member of the clergy or church worker is persisting in disregarding the guideline without good reason and a person has suffered harm or is at the risk of harm, you should seriously consider reporting this to the church authority with responsibility for the member of the clergy or church worker or the Director of Professional Standards. If in doubt seek advice from a colleague or supervisor or the Director of Professional Standards without identifying the member of the clergy or church worker.
4 PASTORAL RELATIONSHIPS

Preamble

4.1 All people are created in the image of God and are of equal value. This is the foundation of all pastoral relationships.

4.2 Clergy have authority conferred upon them by their ordination, consecration and licensing. Church workers have authority conferred upon them by their appointment. The authority and training associated with their roles means that they have power in pastoral relationships which is always to be exercised in the service of others.

4.3 Trust is of primary importance in the creation and maintenance of an effective pastoral relationship. Trust grows with the maintenance of physical, sexual, emotional and psychological boundaries suitable to pastoral ministry. (The issues of Children and Sexual Conduct are addressed in Sections 3 and 5 respectively.) Clergy and church workers will enhance their ability to maintain these boundaries by attending to their own wellbeing.

4.4 While clergy and church workers often enjoy personal friendships with those to whom they minister, their pastoral ministry responsibilities take precedence.

4.5 Clergy and church workers are colleagues in pastoral ministry: the activity of one inevitably impacts upon the ministry of others.

Standards for clergy and church workers

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

4.6 If you have overall authority in a church body, you are to ensure that clergy and church workers for whom you are responsible are provided with:

- a safe working environment, including safe housing, where housing is provided;
- opportunities to maintain and enhance their ministry skills; and
- personal encouragement, support and regular feedback.

4.7 When exercising pastoral ministry you are to act in the best interests of those to whom you are ministering. You must recognise any potential conflict of interest and take steps to resolve it.

4.8 When exercising pastoral ministry you are not inappropriately to discriminate between people.
4.9 You are not to disclose confidential information received in pastoral ministry to your spouse, family, friends, colleagues or any other person without the consent of the person providing the information, except where:
- the information is known publicly;
- as required or allowed by law; or
- it is in the public interest (such as to avoid the risk of serious injury or harm to any person).

4.10 When you are on leave or unable to fulfil your responsibilities through illness or any other reason, you are to make alternative arrangements for pastoral ministry.

Guidelines

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

Boundaries

4.11 Make sure you are clear about the requirements of your role, including the hours to be worked and the nature of your responsibilities as well as your leave and other entitlements. You need to be sure that your legitimate personal needs can be met.

4.12 Recognise the limits of your skills and experience. Do not undertake any ministry (such as relationship counselling, counselling for abuse or addictions, or an exorcism) that is beyond your competence or the role for which you have been employed or trained. If in doubt seek advice. A person who requires specialised help should be referred to an appropriately qualified person or agency.

4.13 Where ministry responsibilities overlap, be aware of the activities, function and style of other clergy and church workers. Consult with these colleagues and co-operate wherever possible.

4.14 Where your ministry responsibility to one person may conflict with your responsibility to another person to whom you are ministering, or with your own needs, you should seek advice from a colleague or supervisor. Consider the possibility of transferring ministry responsibility for one or both of these to another minister.

4.15 If you are unable to act in the best interest of the person to whom you are ministering because of your own interests you should seek advice from a colleague or supervisor and transfer ministry responsibility for the person to another minister.

4.16 Avoid behaviour that could give the impression of favouritism and inappropriate special relationships, particularly with individual children.

4.17 Think carefully before providing pastoral ministry to a person with whom you already have a close personal relationship, such as a friend or member of your family. Care is needed because confusion between close personal relationships and pastoral relationships can lead to a loss of objectivity, failure to act in the other’s
best interest and harm to both parties.

4.18 Pastoral relationships can legitimately develop into romantic relationships. If this begins to happen:

- acknowledge to yourself that your personal interest and the pastoral relationship are at risk of becoming confused;
- tell the other person that your relationship is changing and becoming romantic;
- disclose the nature of the relationship to a supervisor or colleague to ensure accountability and prevent misunderstanding; and
- where practicable:
  - disclose to a supervisor or colleague any proposed alternative arrangements for ongoing individual pastoral ministry;
  - make alternative arrangements for ongoing individual pastoral ministry; and
  - cease providing individual pastoral ministry to the person.

4.19 If you are providing ongoing individual pastoral ministry or counselling, engage someone to provide regular professional supervision. This will help protect you and those to whom you minister.

4.20 When you resign or retire, you should generally terminate existing pastoral relationships. You should do this in a sensitive and timely manner to allow these responsibilities to be undertaken by your successors. Consult with your successor where the other person wishes to maintain an ongoing pastoral relationship with you.

Personal and professional development

4.21 Maintain a healthy lifestyle and do not overcommit yourself. Make sure you have adequate leisure time, through regularly taking time off, including your full holiday entitlement annually.

4.22 Try to develop interests outside your main area of ministry and continue to care for yourself and your personal and family relationships.

4.23 Look for, and take advantage of, opportunities to maintain and enhance ministry skills appropriate to the responsibilities of your role, through:

- regular ministry development;
- professional supervision / consultation;
- peer support;
- having a mentor; and
- regular feedback including an annual ministry review.

Confidentiality and confessions

4.24 When you are seeking or providing professional supervision / consultation you
should not identify any person and only disclose what is necessary to obtain the supervision or advice.

4.25 In most cases you should tell someone who is to give you confidential information of the limits to confidentiality and the arrangements for supervision or obtaining advice. This should be done before the disclosure of the confidential information, such as at the beginning of an interview.

4.26 The Confessions Canon 1989 or the proviso to Canon 113 of 1603 is in force throughout the Church. These Canons make provision for the confession of sins to clergy and for the confidentiality of this confession. If you are a member of the clergy, you should be aware of the scope of, and your obligations under, the applicable Canon. For example, absolution is not automatic and may be withheld. You may require of the person making the confession of sins some appropriate action of contrition and reparation before you give them absolution.

4.27 There is a distinction between disclosures made in ordinary pastoral situations and disclosures made as a confession as provided in the applicable pastoral service in the Church’s authorised liturgies. This service should normally be heard in a public place at advertised times or by arrangement.

4.28 If you are a church worker, remember that only clergy have the authority to receive a special confession of sins as provided in the applicable pastoral service in the Church’s authorised liturgies.

4.29 You may have a legal obligation to report criminal offences to the applicable civil authorities (the issue of child abuse is addressed in Section 5). You may be subpoenaed to produce documents or to attend court to give evidence, or both. In some States or Territories, clergy may be able to claim privilege from producing documents and/or disclosing information obtained in a confession referred to in paragraphs 4.26 to 4.28.

4.30 You should be aware of and, when appropriate, seek advice in regard to:
- your legal obligations with regard to confidential information received during an interview or a confession, particularly in relation to criminal offences and child abuse;
- the pastoral consequences of breaching confidentiality; and
- the risk of physical, financial or emotional harm or hardship to another person by disclosing or not disclosing such information, particularly in writings, sermons or other public media.

4.31 Exercise special care that any illustrative material you use from personal experience does not involve a breach of confidentiality.

Conversations in a ministry context

4.32 Any communication in a ministry context, whether formal or informal, is a pastoral encounter. Communication may be face-to-face, in writing or involve some form of technology. Consider the appropriateness and impact of your words and actions.

4.33 Innuendoes or compliments of a sexual nature are always inappropriate. When a
person asks questions or seeks advice around topics of a sexual nature, be aware that they may have motives or needs that you do not understand. Be realistic about your own ability to assist them.

4.34 To minimise the risk of being accused of or engaging in misconduct, particularly when conducting interviews, think carefully in advance about:

- the place of the meeting, the arrangement of furniture and lighting, and your dress;
- whether the physical location allows for privacy of conversation while maintaining the opportunity for supervision. (For example, doors to interview rooms, if closed, should not be locked.);
- the physical distance between you and the other person to maintain both hospitality and respect;
- whether the circumstances would suggest a social interaction;
- the propriety and circumstances of the interview when you are visiting or being visited alone, especially at night;
- the personal safety and comfort of all participants;
- establishing at the outset the interview’s purpose and the boundaries with respect to the subject matter, confidentiality and its duration;
- the appropriateness of initiating or receiving any physical contact, such as gestures of comfort, that may be unwanted or misinterpreted; and
- whether the presence of a child’s parent, guardian or another person chosen by the child is appropriate.

4.35 When considering using technology for communication, you should apply the same principles as you would in any other form of communication. Minimise the risk of harming others or yourself by asking:

- is this an appropriate way to communicate about this matter?
- should this communication be confidential? If so, do not use electronic media;
- how will the language and images used impact upon the person receiving the communication and any other person who may access it?
- could the circumstances of the communication, including the language and images used, suggest your relationship with the other person(s) is inappropriate?

<table>
<thead>
<tr>
<th>Risks associated with using technology in communication</th>
</tr>
</thead>
<tbody>
<tr>
<td>Clergy, church workers, and other participants in church activities – including children – may communicate using:</td>
</tr>
<tr>
<td>- text and picture messaging;</td>
</tr>
<tr>
<td>- email;</td>
</tr>
<tr>
<td>- instant messenger services and chat rooms;</td>
</tr>
<tr>
<td>- video conferencing;</td>
</tr>
<tr>
<td>- blogs and internet forums;</td>
</tr>
<tr>
<td>- websites;</td>
</tr>
</tbody>
</table>
• social networking sites; and
• other forms of electronic interaction.
Remember information posted online is tracked and can be retrieved. Dangers associated with the use of communication technology are not always appreciated by clergy and church workers. These dangers include:
• losing your privacy;
• losing control of information (such as photographs or emails);
• ignoring personal security settings on social networking sites;
• being unable to determine if people are who they say they are;
• being exposed to unwanted information; and
• becoming a victim of cyberbullying when someone sends or spreads threatening or embarrassing information.

Record-keeping and privacy

4.36 If you are engaged in individual pastoral ministry, consider keeping a factual record of your daily pastoral activity. Record details such as the date, time, place, participants, subject, and any proposed action arising from each activity. Record personal remarks accurately.

4.37 You need to know the relevant principles of the applicable privacy legislation in relation to the collection, use, disclosure and management of personal information. These have implications for:
• the publication of personal information in church directories, newsletters, rosters and websites;
• the recording and publication of voices and images of individuals; and
• the use and security of all personal information, and especially sensitive information, held by clergy and church workers or in church offices.
5 CHILDREN

Preamble

5.1 **Children** are entitled to be safe and protected. They have the right to be respected, listened to and their particular needs addressed in all church activities, whether mixed aged or child specific.

5.2 Ministry where children are involved requires absolute trustworthiness.

5.3 **Clergy** and **church workers** with overall authority in a **church body** (e.g. incumbents and school principals) have a responsibility that cannot be delegated for the implementation and maintenance of proper systems for the safety and welfare of children participating in its pastoral ministry.

5.4 When they are exercising a pastoral ministry involving children in a church body, clergy and church workers (e.g. Sunday school teachers, youth group leaders) have responsibility for the safety and welfare of children in their care.

5.5 Clergy and church workers have **authority** over children because of their position and **power** because of their greater age, maturity, physical size and life experience. Abuse arises from the misuse of authority or power. Any form of **child abuse** is always wrong.

5.6 Due to the inherent imbalance of power, children are incapable of giving valid consent to abuse.

5.7 Appropriate physical contact is important for children’s healthy development.

**Standards for clergy and church workers**

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

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

- proper systems for the safety and welfare of children participating in the church’s pastoral ministry are implemented and maintained;

- all applicable requirements of the civil authorities, the **church authority** and the church body are complied with; and

- all clergy and church workers for whom you have responsibility and who work with children:
  - comply with all civil and Church screening and selection requirements;
  - receive regular training in child protection; and
  - are aware of the provisions of this Code relating to children.
5.9 If you are exercising a pastoral ministry involving children in a church body you are to take reasonable steps to ensure the safety and welfare of the children in your care.

5.10 You are to not abuse children.

5.11 When engaged in pastoral ministry you are not to administer corporal punishment to children in your care.

5.12 You are not to make available to children any prohibited material, except wine in the context of a Holy Communion service.

5.13 Before you allow a person who is currently charged with or convicted of an offence against a child to participate in activities involving children, you are to:
- consult the Director of Professional Standards;
- ensure that a risk assessment is undertaken; and
- be satisfied that no child will be at an increased risk of harm.

5.14 If you know or reasonably suspect that a child is at risk of harm from child abuse, you are to report this to the appropriate civil authorities.

5.15 If you know or reasonably suspect that another member of the clergy or a church worker has abused a child, you are to report this to the appropriate civil authorities and the Director of Professional Standards.

Guidelines

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

Recognising the characteristics and effects of child abuse

5.16 You need to be aware of the signs, symptoms and characteristics of child abuse and its impact on children.

<table>
<thead>
<tr>
<th>Characteristics and effects of child abuse</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abuse of a child can be categorised as emotional, physical, sexual, or spiritual. It can also arise from neglect, bullying or harassment.</td>
</tr>
</tbody>
</table>

The signs and symptoms can include:

- emotional abuse—low self esteem, apathy, an over readiness to relate to anyone even strangers, unduly aggressive behaviour, withdrawn behaviour;
- physical abuse—bruises, bites, burns and scalds, fractures;
- sexual abuse—a level of sexual knowledge or desire for either contact or distance inappropriate to the child’s age, self-harm, social isolation, and a sudden onset of soiling, wetting or other behavioural changes;
• **spiritual abuse**—low self esteem, high levels of anxiety and fear, excessive deference to a leader and isolation from former friends and family members;

• **neglect**—failure of a child to grow within the normally accepted pattern, failure of a parent or guardian to provide adequate food, clothing, shelter, medical care and supervision;

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

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

**Characteristics and effects of child abuse**

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

Sexual abuse of a child is often preceded by **grooming**.

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

• it usually starts with something minor and gradually builds up to more involved behaviours through a process of grooming;

• it is secretive and generally known only to the abuser and victim making it extremely difficult to detect;

• it is perpetrated by someone known to the child and/or held in a position of trust by the child or their parents or guardians; and

• it is rarely a self-contained or one-off incident but rather part of an ongoing relationship that is corrupting and distorting.

---

\(^7\) Approved by Standing Committee, November 2016 – SC2016/2/29

\(^8\) Approved by Standing Committee, November 2016 – SC2016/2/29
The abuse of a child commonly causes psychological and spiritual harm and is likely to lead to the impairment of their social, emotional, cognitive, spiritual and intellectual development and/or disturbed behaviour.

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

Recognising the characteristics of sexual offenders

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

**Characteristics of sexual offenders**

Sexual offenders generally:
- do not stop unless there is some intervening factor;
- believe or assert that the victim is complicit or a willing participant;
- attempt to deny, justify, minimise or excuse their behaviour by:
  - claiming their behaviour was an expression of love for the victim;
  - claiming their behaviour was a result of their childhood abuse;
  - claiming their behaviour was influenced by stress, the use of alcohol or other substances; and blaming the victim;
- enjoy the activity, despite claims to the contrary; and
- are repeat offenders.

Sexual offenders who target vulnerable adults and children will often undertake a grooming process as a precursor to abusive behaviour.

Ensuring the safety of children

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

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

These issues are considered in paragraphs 5.19 and 5.47.

Screening and selection of personnel

5.19 If you have responsibility for compliance with civil and Church screening and selection requirements, you should exercise care with the selection of leaders involved in mixed age or children’s activities. You should ensure that any parents or guardians assisting with these activities are screened.

5.20 Consult the Director of Professional Standards as to whether a risk assessment is required before you appoint someone who has:
• been acquitted of a charge of an offence against a child;
• had a charge of an offence against a child not proceed;
• had a prohibited status under applicable child protection legislation lifted; or
• been the subject of Church disciplinary proceedings involving child abuse.

Your role and capacity to perform it

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

5.22 While children should be able to trust and confide in clergy and church workers—and you should expect to develop relationships of this character with children—avoid fostering inappropriate dependence on the part of a child.
5.23 Encourage children to develop leadership skills and undertake leadership roles that are appropriate for people of their age.

Use of external service providers

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

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

Supervision

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

- clearly distinguish the different levels of responsibility between you and any other supervisor and ensure that these differences are understood;
- consider the extent of supervision required taking into account:
  - the age, number, ability and gender mix of the children; and
  - the venue, time, duration and nature of the activity;
- have a register of all children with contact details and parents’ or guardians’ names for emergencies; and
- monitor and periodically review the application of Church child protection procedures.

Activities

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

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

5.27 Games or activities that emphasise gender, physical, intellectual or ethnic differences should be assessed for their appropriateness. Think about what message children may learn from the way events are organised and conducted.
5.28 You should review in their entirety aural and visual materials, such as videos, films, computer games, graphics, photographs and lyrics, to ensure that any elements containing violence, sexual activity or lifestyle are appropriate for the intended audience. Exercise care if a film or computer game has been recommended by the Office of Film and Literature Classification as unsuitable for viewing or playing by children of a particular age (e.g. MA, M and PG classifications). In assessing whether something is suitable you should take into account the age of the youngest child present. If in doubt, seek the advice of a supervisor or colleague.

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

5.30 Ensure that no children’s activity includes:
- secret initiation rites and ceremonies;
- nudity or engagement in sexual conduct;
- the use or availability of prohibited materials, except wine in the context of a Holy Communion service.

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

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

**Venue**

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

5.34 When events require children to sleep over, you should ensure that where possible:
- parents or guardians are involved in the events and their supervision;
- sleeping accommodation is segregated between males and females;
• sleeping accommodation is supervised by more than one person, preferably including a parent or guardian or another adult of each gender; and
• supervisors do not sleep in close personal proximity to a child, unless they are a parent or guardian of the child.

5.35 Venues should allow for the privacy of all parties to be respected, particularly when changing clothes, washing and toileting. If you need to wash or toilet a child, tell another adult what you are doing.

Health and safety

5.36 Ensure that the risk management plan includes relevant contact details (e.g. emergency services and specialised help) and that a first aid kit appropriate to the activity is available. In the case of camps and similar activities, ensure that at least one adult present has first aid training.

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

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

Transport

5.39 When making transport arrangements, take reasonable steps to ensure that:
• all drivers or operators are licensed, responsible, experienced and are not impaired by alcohol or any other mind-altering or addictive substance; and
• all motor vehicles and other forms of transport used are registered, insured, safe and fitted with appropriate child restraints or safety devices (e.g. seat belts, life jackets).

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

Discipline

5.41 If you have overall responsibility in a Church body, you should ensure that:
• there is a strategy to prevent child abuse from occurring during church activities. This includes giving age-appropriate warnings to children about their own behaviour; and
• parents or guardians are advised that abuse of any child during children’s activities will not be tolerated

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

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

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

Physical Contact

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

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

Children and physical contact

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

Appropriate contact includes:

- bending down to the child’s eye level, speaking kindly and listening attentively;
<table>
<thead>
<tr>
<th>Children and physical contact</th>
</tr>
</thead>
</table>
| • gaining permission before hugging a child and respecting their right to refuse;  
• taking a child’s hand and leading them to an activity;  
• comforting a child by placing an arm around their shoulder and giving a gentle squeeze from the side;  
• praising or welcoming a child by holding the child’s two hands in yours;  
• patting the child on the head, hand, back or shoulder in affirmation; and  
• holding a preschool child who is crying, provided that they want to be held.  

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

Communication  

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

5.46 When considering using technology for communication, you should apply the same principles as you would in any other form of communication with children. You should take care that:  
• it is an appropriate way to communicate with a child;  
• it is an appropriate way to communicate about the matter;  
• you are sensitive to the impact of your words, images and actions on the child and any other person who may access it;  
• you do not use sexually suggestive, explicit or offensive language or images; and  
• the circumstances of the communication, including the language and images used, do not suggest your relationship with the child is inappropriate.  

<table>
<thead>
<tr>
<th>Risks associated with using technology in communication with children</th>
</tr>
</thead>
</table>
| Clergy, church workers and other participants in church activities – including children – may communicate using:  
• texting and picture messaging;  
• email;  
• instant messenger services and chat rooms;  
• video conferencing;  
• blogs and internet forums;  

• websites; and
• group social networking sites.
Remember information posted online is tracked and can be retrieved. Dangers associated with the use of communication technology with children are not always appreciated by clergy and church workers. These dangers include:
• ignoring personal security settings on social networking sites;
• disclosing contact details or images of the child in the communication;
• being unable to determine if people are who they say they are;
• exposing the child to unwanted or inappropriate information;
• the child becoming a victim of cyberbullying; and
• sexual predators gaining access to the child.
Clergy and church workers can assist children to stay safe when using technology to communicate with others by:
• educating children and their parents or guardians about the risks associated with the use of this technology;
• encouraging children to exercise care in disclosing personal information about themselves and others such as their contact details;
• encouraging children to talk about anything that worries them with their parents or guardians, older siblings, friends, and clergy and church workers with whom they have a pastoral relationship instead of posting their problems in a chat room or blog; and
• encouraging children to talk about anything they see or experience online that worries them.

Photographs and images

5.47 If you have overall authority in a church body, you should ensure that there is a policy requiring clergy and church workers to obtain the permission of relevant parents and guardians before making or using images (including photographs and videos) of children who are engaged in children’s activities. The form of permission should clearly indicate the intended use of the images.

Record keeping

5.48 If you have overall authority in a church body, you should ensure that any Church screening documents:
• are treated with confidentiality and never left where they can be accessed by unauthorised persons;
• where kept on computer, are password protected and stored for an indefinite period of time with access limited to authorised persons; and
• where kept in paper form, are stored separately from any other documents and locked in secure place for an indefinite period of time, with access limited to authorised persons.

5.49 If you have overall authority in a church body, you should:
• ensure that a register of attendance of children and leaders and their emergency contact details is kept for each pastoral ministry involving children;
• consider including such registers in the church archives; and
• keep and store in a secure place all permission forms and records relating to
discipline and private meetings.

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

Preamble

6.1 The personal behaviour and relationships of clergy and church workers have a significant impact on the Church and the community because they are a model to others. In a context where their responsibility is to care for others, people will especially observe the way in which clergy and church workers exercise power.

6.2 Abuse of power is at the heart of many relationship problems in the Church and the community. In essence, abuse is one person’s misuse of power over another. Sometimes abuse will be a one off event and at other times it will be a pattern of behaviour.

6.3 Abuse can take any of several overlapping forms: bullying, emotional abuse, harassment, physical abuse, sexual abuse or spiritual abuse. Abuse in a family or domestic context is commonly known as “family and domestic violence.”

6.4 It is important for clergy and church workers to be good citizens and obey the laws of the community, except where those laws conflict with Christian convictions.

Standards for clergy and church workers

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

6.5 You are not to engage in:
- bullying;
- emotional abuse;
- harassment;
- physical abuse;
- sexual abuse; or
- spiritual abuse.

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

6.7 You are to be responsible in your use of alcohol and other mind altering or addictive substances or services.

6.8 You are not to undertake any pastoral ministry when you are impaired by alcohol or

9 Approved by Standing Committee, November 2016 – SC2016/2/29
any other mind-altering or addictive substances.

6.9 You are not to use any **prohibited substance**.

6.10 You are not to take property belonging to others, including intellectual property.

6.11 You are not knowingly to make statements that are false, misleading or deceptive.

6.12 You are not knowingly to use **offensive language**.

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

6.14 You are to observe the law, other than any law that:

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

**Guidelines**

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

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

**The impact of abuse**

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

**How abuse affects the person and their relationships**

The person who is abused may experience:

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

**How abuse affects ministry**

Clergy or church workers who are abused may experience:

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

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

Cultures and environments which encourage bullying

Contexts in which bullying is likely to flourish are characterised by:
• overbearing or inadequate leadership;
• poor management;
• a high level of competition;
• a climate of uncertainty and insecurity;
• lack of support and governance structures;
• poor handling of conflict;
• rigid structures;
• low level of participation or consultation;
• excessive demands on time;
• unclear role description and processes;
• inadequate grievance procedures.

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

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

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

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

6.21 You should be sensitive to the effect of your language on others. Avoid using language that may be misunderstood or that bullies, threatens, belittles, humiliates or causes unnecessary offence or embarrassment. Take care when using:
• any swear word;
• language which has sexual connotations; and
• racial, religious or other group descriptions.
6.22 Exercise discretion when viewing or using restricted material. You should:

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

6.23 When engaged in civil disobedience, do not act violently or intentionally provoke violence.

6.24 Be sensitive to the effect of your dress on others. Dress appropriately to the context.

6.25 You should comply with copyright legislation. Ensure that any licences for the use of copyright material are current and complied with and that copyright is duly acknowledged.
7 SEXUAL CONDUCT

Preamble

7.1 The sexual conduct of clergy and church workers has a significant impact on the Church and the community.

7.2 Sexuality is a gift from God and is integral to human nature. It is appropriate for clergy and church workers to value this gift, taking responsibility for their sexual conduct by maintaining chastity in singleness and faithfulness in marriage.

7.3 It is part of the role of clergy and church workers to care for, protect and respect all with whom they have a pastoral relationship. It is never appropriate for clergy and church workers to take advantage of their role to engage in sexual activity with a person with whom they have a pastoral relationship. Consent to such activity will not be regarded by the Church as valid, except within marriage.

Standards for clergy and church workers

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

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

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

Guidelines

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

7.6 If you intend to make physical contact with another adult or speak to them about a sexual matter you should:
- take responsibility for your own actions;
- seek permission;
- respect the person’s wishes;
- notice and respond to the person’s non-verbal communication; and
- refrain from such conduct if in doubt about the person’s wishes.

7.7 You should avoid situations where you are vulnerable to temptation or where your conduct may be construed as a breach of the standards of sexual conduct in this Code.

7.8 Any involvement in pastoral ministry to persons in the sex industry requires safeguards and a high level of accountability and collegial support. If in pastoral ministry you intend to visit people or places associated with the sex industry, you should:
- consider the legitimate purpose of visiting the person or place;
- consider whether your conduct will damage your reputation and impair your ministry; and
- to avoid any misunderstanding, disclose the purpose and circumstances of what you are doing to a supervisor or colleague.
8 FINANCIAL INTEGRITY

Preamble

8.1 In both their personal capacity and their pastoral ministry clergy are involved in matters of a financial nature. The ministry of church workers may include financial management. The financial dealings of clergy and church workers have a significant impact on the Church and the community.

8.2 Financial integrity is essential to all financial processes and transactions.

8.3 Clergy and church workers with overall authority for financial management in a church body are responsible for the implementation and maintenance of proper systems for financial integrity and accountability. They cannot delegate this responsibility to anyone else.

Standards for clergy and church workers

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

8.4 You are not to avoid payment of your just debts and family support obligations.

8.5 You are not to engage in tax avoidance.

8.6 You are not to seek personal advantage or financial gain for yourself or your family from your position or from a pastoral relationship, beyond your stipend or wage and recognised allowances and deductions.

8.7 You are not to allow yourself to be influenced by offers of money or financial reward.

8.8 You are to avoid situations of conflict between your personal financial interest and your pastoral ministry responsibilities.

8.9 You are to arrange your personal and church finances to ensure that clear account and transaction boundaries are maintained.

8.10 You are to fully disclose and be publicly accountable for all church monies which you handle.

8.11 If you have overall authority for financial management in a church body, you are to ensure that:

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

Guidelines

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

Financial management practices

8.12 You should ensure that your salary packaging and the accounts of any church body for which you have responsibility are in accordance with Church and civil taxation and accounting requirements.

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

Gifts

8.14 If you are offered or receive a gift, whether monetary or otherwise, from a person with whom you have a pastoral relationship, you should:
• establish for whom the gift is intended and exercise discretion as to whether the gift should be personally accepted;
• consider:
  ◆ the size of the gift;
  ◆ the intentions and circumstances of the giver;
  ◆ the risk of your integrity being compromised; and
whether acceptance of the gift would cause scandal and embarrassment if known publicly;

- if it is substantial, disclose the offer or receipt to a supervisor or colleague; and
- if there is any uncertainty as to the gift’s appropriateness, seek advice from a supervisor or colleague.

**Personal financial obligations**

8.15 You should manage your finances so that personal debts, including those to any church body, are paid when due and in full.

8.16 You should avoid borrowing money from, or lending money to, a person with whom you have a pastoral relationship as this may place you in a position where your personal interest conflicts with your pastoral responsibilities. If you do, then disclose the circumstances to a supervisor or colleague. In some cultures where there are communal ownership and kinship obligations, this guideline may be applied differently.