

SCHEDULE A

Please prepare a statement addressing the following matters:

The Anglican Diocese of The Murray

1. The date the Diocese was established.

1970

2. The Province in which the Diocese is located.

South Australia

3. The current number of parishes in the Diocese.

18

4. The approximate number of Church members in the Diocese.

The Anglican Church is not a membership organisation. A person is plunged into it at baptism. Therefore it is hard to provide such numbers however Easter Day communicants in 2014 totalled 1883.

5. The number of clergy currently licensed to officiate in the Diocese, including retired clergy with permission to officiate.

61= 13stipended,48retired *or* *self-supporting*

6. The financial position of relevant Diocesan entities, including by reference to its asset holdings, liabilities and cash reserves (a high level overview is sufficient).

See attached 2014 Audited Financial Statements

7. A description of the general relationship between the Diocese and parish asset holdings.

Covered by the Parochial Administration Ordinance – attached.

The relationship is as described in the Parish Administration Ordinance and it reflects the theological belonging of groups of disciples (normatively described as parishes) within the local Church of The Murray. We are one family working together in the service of others in the name of the Lord.

Governance of the Anglican Diocese of The Murray

8. The names, employment status, and periods of appointment of those people occupying the following positions in the Diocese between 1 January 1990 and the date of this letter:

- a. Bishop
The Right Reverend Graham Howard Walden 1990-2001
The Right Reverend Ross Owen Davies 2002-2010
The Right Reverend John Frank Ford 2013-present

- b. Assistant Bishop
NA

- c. Chancellor (*Honorary Position*)
Roy Grubb 1990
John Harley 1991-2009 and 2011-2013
Robert Tong 2013-present
- d. Deputy Chancellor
 NA
- e. Registrar / General Manager
Murray Nelson 1990-1999
Richard Powers 1999-2000
Graham Cooling 1999-2000
John Parsons 2000-2002
Peter Coote 2003-2005
Donna Jones 2005-present
- f. Professional Standards Director
When the post was created, Helen Carrig to 2003
Robert Foggo 2003-2005
Leonora Lyons 2005
At this point we began to develop collaborative relationships with neighbouring Dioceses and started sharing resources.
Helen Carrig 2006
Claire Lunnay (Director of Melbourne) 2006-2007 supplemented by Tim Ridgeway
Peter Caporaso 2008-2015
Theodora Ekonomopoulos 2015-present
- g. Chair of the Professional Standards Committee or similar body (*Honorary Position*)
Peter Coote 2001-2003
Jillian Hervé 2003-2005
At this point we began to develop collaborative relationships with neighbouring Dioceses and started sharing resources.
Simon Schrapel 2006-2010
Alistair Lea 2011
Susan Harrington 2012 Acting Chair
Chair vacant 2013
Chair vacant 2014
- h. Diocesan Solicitor, or any person appointed to advise the Diocese on legal matters relating to child sexual abuse
Strachan Carr – John Strachan 1990-2009 and 2010-present
Hynd & Co Solicitors – Henry Myszka 2009-2010
Colin Bigger and Paisley Pty Ltd 2015
- i. Diocesan Advocate, or any person appointed to represent the Diocese in disciplinary proceedings for clergy and other Church workers
Mark Pickhaver 2008-2009
- j. Presiding members of the Professional Standards Board (Committee) (*Honorary Position*)
Jillian Hervé 2003-2005
David Keay 2003-2005
Peter Atherton 2003-2005
Leonora Lyons 2003-2005
Wendy Williams 2003-2005
- Professional Standards Board (*Honorary Position*)
John Harley 2007
Margaret Kelly 2008
Fred Field 2009-2011

Mark Pickhaver 2013-2013
Margaret Kelly 2013-present (Acting)

Panel of Triers (Assessors)

Chair – Registrar of the day of the Diocese of The Murray as detailed above 1990-present

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|--|---|--|--|
| <p><u><i>Panel of Assessors 1990</i></u></p> <p><u><i>Clerical</i></u> <i>The Revd Canon P Atherton</i> <i>The Revd DK Moffat</i> <i>The Ven JS Morley</i> <i>The Revd WGC Winsall-Hall</i> <i>The Revd AR Wood</i></p> | <p><u><i>Laity</i></u> <i>Mr RD Dewell</i> <i>Mr RK Moon</i> <i>Mr JF Strachan</i></p> | <p><u><i>Panel of Assessors 2003-2005</i></u></p> <p><u><i>Clerical</i></u> <i>The Ven B Ashworth</i> <i>The Revd Canon AP Bainton</i> <i>The Revd Canon D van Dissel</i> <i>The Revd SPB Coward (Ret 2004)</i> <i>The Revd AT Jackson</i> <i>The Revd BS Cliff (2005)</i></p> | <p><u><i>Laity</i></u> <i>Mr RD Dewell</i> <i>Mrs A England</i> <i>Mrs JC Hervé</i> <i>Mr MH Bleby</i> <i>Mr IP Lewis</i></p> |
| <p><u><i>Panel of Assessors 1991-1993</i></u></p> <p><u><i>Clerical</i></u> <i>The Revd Canon P Atherton</i> <i>The Revd DK Moffat</i> <i>The Ven JS Morley</i> <i>The Revd AR Wood</i> <i>The Ven GH Cooling</i></p> | <p><u><i>Laity</i></u> <i>Mr RD Dewell</i> <i>Mr RK Moon</i> <i>Mr MH Bleby</i> <i>Mrs A England</i> <i>Mr GD Grosse</i></p> | <p><u><i>Panel of Assessors 2006-2008</i></u></p> <p><u><i>Clergy</i></u> <i>The Ven B Ashworth</i> <i>The Revd PW Simmons</i> <i>The Very Revd D Van Dissel</i> <i>The Revd AT Jackson</i> <i>The Revd RT Tongue</i></p> | <p><u><i>Laity</i></u> <i>Mrs A England</i> <i>Mrs MH Bleby</i> <i>Dr KJ Pidgeon</i> <i>Ms L Hosking</i> <i>Mr S Welch</i></p> |
| <p><u><i>Panel of Assessors 1994-1996</i></u></p> <p><u><i>Clerical</i></u> <i>The Ven B Ashworth</i> <i>The Revd PM Bourne</i> <i>The Revd E Pumphrey</i> <i>The Revd D van Dissel</i> <i>The Revd KP Brice</i></p> | <p><u><i>Laity</i></u> <i>Mr RD Dewell</i> <i>Mr MH Bleby</i> <i>Mrs A England</i> <i>Mrs SD Cohen</i> <i>Mrs JC Hervé</i></p> | <p><u><i>Panel of Assessors 2009-2011</i></u></p> <p><u><i>Clergy</i></u> <i>The Very Revd D van Dissel</i> <i>The Revd M Boughey</i> <i>The Ven RJ Farnell</i> <i>The Revd PF Carlsson</i> <i>The Revd PW Simmons</i></p> | <p><u><i>Laity</i></u> <i>Mrs A England</i> <i>Mr MH Bleby</i> <i>Mrs JC Hervé</i> <i>Mr RJ Plummer</i> <i>Mr JF Strachan</i></p> |
| <p><u><i>Panel of Assessors 1997-1999</i></u></p> <p><u><i>Clerical</i></u> <i>The Ven GH Cooling</i> <i>The Revd RG Pacey</i> <i>The Revd Canon AP Bainton</i> <i>The Revd Canon D van Dissel</i> <i>The Revd Canon Dr JL Beiers</i></p> | <p><u><i>Laity</i></u> <i>Mr RD Dewell</i> <i>Mrs A England</i> <i>Mrs JC Hervé</i> <i>Mrs RK Gooley</i> <i>Mr PB Phillips</i></p> | <p><u><i>Panel of Assessors 2012-2014</i></u></p> <p><u><i>Clergy</i></u> <i>The Ven RA Seabrook</i> <i>The Ven RJ Farnell</i> <i>The Very Revd D van Dissel</i> <i>The Revd Canon GH Cooling</i> <i>The Revd PW Simmons</i></p> | <p><u><i>Laity</i></u> <i>Mrs MW Adams</i> <i>Mr DI Fleming</i> <i>Mrs VJ Plummer</i> <i>Mrs J Small</i> <i>Mr JC Woore</i></p> |
| <p><u><i>Panel of Assessors 2000-2002</i></u></p> <p><u><i>Clerical</i></u> <i>The Ven RO Davies</i> <i>The Ven B Ashworth</i> <i>The Revd Canon AP Bainton</i> <i>The Revd Canon AM Stephens</i> <i>The Revd Canon GH Cooling</i></p> | <p><u><i>Laity</i></u> <i>Mr RD Dewell</i> <i>Mrs A England</i> <i>Mrs JC Hervé</i> <i>Mrs RK Gooley</i> <i>Mr PB Phillips</i></p> | <p><u><i>Panel of Assessors 2015</i></u></p> <p><u><i>Clergy</i></u> <i>The Ven RA Seabrook</i> <i>The Very Revd D van Dissel</i> <i>The Revd D Patterson</i> <i>The Revd PW Simmons</i> <i>The Revd PF Carlsson</i></p> | <p><u><i>Laity</i></u> <i>Mrs MW Adams</i> <i>Mr DI Fleming</i> <i>Mrs VJ Plummer</i> <i>Mrs R Daws</i> <i>Mr R Stokes</i></p> |

Disciplinary Tribunal
Never set up in the Diocese of The Murray

Diocesan Tribunal or similar bodies, and
Never set up in the Diocese of The Murray

- k. Trustees on any Boards of Trustees established to manage the real property of the Diocese.

No such body, only the Diocesan Synod.

9. The current function, composition, and legal status of the:

- a. Bishop-in-Council or Diocesan Council

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

The Bishop ex officio

The Vicar General ex officio

The Archdeacon or Archdeacons each ex officio

The Dean ex officio

The Chancellor ex officio

Five Clergymen and five Lay Members of Synod elected by Synod

Four other persons appointed by the Bishop who shall be members of this Diocese and who,

by virtue of the provisions of section 6 subsection (f) of the constitution, shall also become members of Synod

- b. Board of Trustees established to manage the real property of the Diocese, and

N/A

- c. Synod of the Diocese of The Murray.

The Synod consists of:

(a) The Bishop

(b) The Chancellor

(c) The Registrar who shall also be the Public Officer of the Synod

(d) Every Clergyman subject to the terms and conditions of the license issued by the Bishop

(e) Lay Synodsmen representing each Parish of the Diocese according to the following scale - (1) for each parish, two Lay Synodsmen; and (2) for every 100 communicants or part thereof in excess of 100 in each parish, one additional lay synodsmen.

(f) Such other persons (if not already members of the Synod) as may be appointed to the Diocesan Council pursuant to the provisions of Section 16 (d) hereof but only for the duration of their appointment as aforesaid.

(g) Such other Lay Synodsmen who shall represent each pastoral district in accord with any determination from time to time of the Bishop and the Diocesan Council.

10. An overview of the responsibilities, theological training, qualifications, licensing, and

employment arrangements of:

- a. Deacons
- b. Priests, and
Bishops

Dioceses use the following statements concerning each ministry at the various ordinations. Our liturgical practice must reflect our doctrinal understandings, therefore I believe the statements below (extracts from A Prayer Book for Australia) are the most reliable way to answer this question.

At the Ordination of a Deacon the Bishop says to the Candidate:

*Our Lord and Saviour Jesus Christ lived and died
as the servant of God.
All who follow him are called to serve God in the world,
setting forward Christ's kingdom through the power of the Spirit.
Christ has called you to the office of deacon.*

*You are to be an ambassador of Christ,
serving God as you serve others in Jesus' name.
Proclaim the good news of God's love,
so that many may be moved to faith and repentance,
and hearts be opened to do justice,
love mercy, and walk humbly in the presence of God.*

*Let the transforming love of Jesus be known to all
among whom you live and work.
Strengthen the faithful, teach the young,
search out the careless and indifferent.*

*Encourage the members of Christ's body by word and
example, ministering among the sick, the needy
and all who are oppressed or in trouble.
Together with your bishop, priest and people,
you are to take your place in public worship,
assist in the administration of the sacraments,
and play your part in the life and councils of the Church.*

*You are to preach the word of God in the place
to which you are licensed,
and to pray and work for peace and justice in the world.
As a deacon, you are to model your life
according to the word of God.*

*Study the Scriptures,
reflecting with God's people upon their meaning,
that all may be equipped to live out God's truth in the world.
Put away all that does not make for holiness of life.
Be faithful in prayer, that you may have strength to run
the race that is set before you.*

At the ordination of a Priest the Bishop says to the Candidate

*Our Lord Jesus Christ summons us all to obedience and
discipleship. In baptism we are called to be a royal priesthood, a
people belonging to God, to make Christ known in all the world.*

Now you are responding to the call of God and of the Church to live and work as a priest, a pastor and teacher, for God's glory and the strengthening of God's people. You know the responsibility and significance of this office. I now exhort you, in the name of Christ, to take up your calling with joy and dedication. As the Lord's messenger, proclaim the gospel of Jesus Christ. Seek the lost, announce God's justice, warn and correct those in error. You are to encourage and build up the body of Christ, preaching the word of God, leading God's people in prayer, declaring God's forgiveness and blessing, and faithfully ministering the sacraments of God's grace with reverence and care. Together with your bishop and other ministers, you are to take your part in the life and councils of the Church. Be a pastor after the pattern of Christ the great Shepherd, who laid down his life for the sheep. Be a teacher taught by the Lord in wisdom and holiness. Lead the people of God as a servant of Christ. Love and serve the people with whom you work, caring alike for young and old, rich and poor, weak and strong. Never forget how great a treasure is placed in your care: the Church you must serve is Christ's spouse and body, purchased at the cost of his own life. Remember that you will be called to give account before Jesus Christ: if it should come about that the Church, or any of its members, is hurt or hindered as a result of your negligence, you know the greatness of the fault and the judgment that will follow. Therefore apply yourself with diligence and care, and fashion your life and ministry in accordance with Christ's example. As you depend on the Holy Spirit and the grace of God, put away all that does not make for holiness of life. Clothe yourself with humility; be constant in prayer. Study the Scriptures wholeheartedly, reflecting with God's people upon their meaning, so that your ministry and life may be shaped by Christ. We have every confidence that you have already pondered these things deeply.

At the ordination of a Bishop the principle consecrator says to the Candidate:

A bishop is called to maintain the Church's witness to the resurrection of Christ from the dead, to protect the purity of the gospel, and to proclaim Jesus Christ as Lord.

As a chief minister and pastor in Christ's Church, you are to guard its faith, unity and discipline, and promote its mission in the world.

You are to ensure that God's word is faithfully proclaimed, Christ's sacraments duly administered, and Christ's discipline applied justly, with mercy.

You are to lead and guide the priests and deacons under your care, and be faithful in the choosing and ordaining of ministers.

You are to watch over, protect and serve the people of God, to teach and govern them, and to be hospitable.

You must, therefore, know and be known by them, and be a good example to all.

These are the duties of a bishop, and they are weighty.

11. In relation to any corporate entities created by the Diocese to respond to any legal claims arising from allegations of child sexual abuse:

- a. the name of the entity
- b. the date of incorporation
- c. the mode of incorporation, and
- d. any assets held by the corporation.

No such entities have been created

The Church of England Boys' Society (CEBS)

12. The nature of any past and/or present relationship between the Anglican Diocese of The Murray and any branch or State Diocesan Council of CEBS and/or the Anglican Boys' Society, including but not limited to any:

a. legal, financial, and/or administrative relationship

None

b. governance arrangements

The CEBS SA State Constitution states that the Bishop of the Diocese of The Murray shall be a member of the Council and an Officer of the Society; but to my knowledge there has been no such involvement.

c. staffing arrangements, and

None

d. record-keeping and archiving arrangements.

None – some State records are held in the Adelaide Anglican Diocesan Archives

13. The nature of any relationship, between 1 January 1965 and the date of this letter, between the Diocese and any camp sites or other venues used by CEBS and/or the Anglican Boys' Society for its camping activities, including any child protection policies and procedures maintained by the Diocese in respect of youth attending camps at those venues.

I have been informed that the only locations within this Diocese that might have been used are Camp Gooden at Mylor, the St Luke's Port Elliot (Boomer Beach) complex and occasionally a Campsite at Macclesfield and that there was an annual Report from the State Chair.

Church and para-church institutions

14. Any arrangements under which schools or other institutions in your Diocese are permitted to use the Anglican Church name in their title or brand.

None

15. The current legal, financial, administrative, governance and/or any other relationship between the Anglican Diocese of The Murray and:

a. any para-church Diocesan youth groups, such as the Crusaders or Youthworks

None

b. Anglicare, or entities known as Anglicare

We have a representative on the Anglicare SA Board. AcCare is a separate incorporated body which receives an annual donation from Synod. The Synod, the Bishop and Mt Gambier parish have rights of nomination to the AcCare Board.

c. Anglican schools, and/or

The Bishop and/or the Synod have rights of nomination to the governing bodies of both Woodcroft College and Investigator College. Currently the Head of Woodcroft College is a bishop's nomination to our Diocesan Council.

d. any Anglican-run or affiliated children's homes.

None

16. Please describe generally the relationship between the Diocese and parish run youth groups.

Where such groups exist the only relationship is created by the priest holding the Bishop's Licence.

Theological perspectives

17. Your understanding of your Diocese's practices and theological perspectives in relation to:

Whilst it is possible that a "diocese" can develop certain practices over time and can, thereafter, exhibit certain ways of being which get interpreted as having theological significance, it is impossible to say what stances are taken by a diocese in these areas: unless, that is, there has been synodical debate and decision concerning them. To my knowledge there has never been such debate in our Diocesan Synod about these matters and accordingly I cannot say what the practice of our diocese is or which, if any, theological principles might underpin them. As the bishop through whose ministry the diocese is linked into the Universal Church, I can act as being representative and in what follows I am clearly doing so. However, what is written must be read as being without prejudice to any future synodical debate and discussion through which the diocese might come to an agreed position. However, particular dioceses (Local Churches) should not (in fact, cannot) adopt positions which are at total variance with the life and teaching of the Church Universal.

In the sub-divisions below there are a variety of practices and approaches adopted by various Local Churches throughout the world. It seems to me that no one Communion has satisfactorily dealt with each issue. However, there is a generally accepted position that both a) and b) involve questions concerning vocation and how a person discovers their calling and how permanent such a state of life might be. The traditional understanding about marriage is understood to be a union between one man and one woman, voluntarily entered into for life, to the exclusion of all others.

The vocation to celibacy is an ancient and honourable call. It is related to the scriptural understanding that human love is both unitive and procreative (cf. the traditional understanding of the vocation to marriage referred to above), God given and good. Celibacy is an extra-ordinary gift, a spiritual charism and has to be treasured as such. It is not the natural inclination for normal humanity but a special commitment for one's own sake but even more for the sake of others. The celibate makes space in their heart for the many and not just the one. As the married person makes space in their heart for one, the celibate must make space for all. In Christian understanding, celibacy neither stifles the heart nor kills love but rather channels the person's affections to feed and enrich others whom they are called to serve. It is a demanding vocation that is responded to by some who live lives of particular sacrifice but do so in joy in relationship to their Lord, the Master in this as in all significant matters.

A final general comment in connection with all three sub-divisions below: these matters are all the subject of continuing and continual prayerful debate both within particular Churches and between them. I suspect that the last word has yet to be heard and I am content to live with that!

- a. marriage of clergy
The normative position is as stated above. However, the clergy are not immune from marital breakdown and there are clergy in this diocese who are divorced and some of them have re-married.
- b. celibacy, and
An individual called to this state of life is supported and encouraged.
- c. homosexuality.
A person's sexual orientation is one of a number of facets of their humanity which need to inform their life of discipleship and prayer and be brought into their participation on the pilgrim journey of faith in the company of others. All are welcome and called to lives which reflect the demands of Christ.

18. The Anglican Church of Australia's website, as at 30 October 2015, includes the following statement under the heading 'Internal Diversity':

Significant theological differences also exist which can prevent closer co-operation between dioceses. The conferencing approach and development of community fostering initiatives have served to improve mutual understanding and co-operation on matters of considerable importance, such as child protection.

Please set out your understanding of any significant theological differences between your and any other diocese, and the effect, if any, of those differences on the protection of children in the Anglican Church.

There are indeed significant variations between particular Local Churches both within "Anglicanism" and with and between particular Churches of other Communion in the areas of ministry, gender, sexuality, authority and the ways in which doctrine and belief develop and grow. However, none of these should have any effect on the ways in which each particular Local Church is absolutely committed to the protection of children and other vulnerable people and to working with all others who have similar commitments.

Ordination and theological training

19. The relationship, if any, between your Diocese and any of the theological colleges in Australia.

None

20. Your Diocese's approach, policies and practices in relation to conducting psychological assessments of candidates for ordination training and ordination itself, since 1 January 1960.

Those candidates who are selected with the assumption that they will be formed and trained in the more "traditional" way that dioceses have adopted in recent times (ie College training followed, after its completion, by ordination and appointment to full-time ministry) are obliged to undertake full psychometric testing with a designated psychologist and do so before commencing training.

Recent times and circumstances have required a new and developing approach to formation, training and education for all ministry, including ordination. This has resulted in an approach which applies the various tests and requirements – academic, pastoral and others – at different stages in the individual's pathway. Not all training and education is delivered prior to ordination and Licences limit the ministry of people until such time as the whole "package" has been delivered. This has meant that five recently ordained people have not, as yet, completed the psychometric tests.

National approaches to professional standards and inter-diocesan cooperation

21. Your Diocese's approach to adopting the Anglican Church of Australia General Synod model ordinances and policy guidelines on child protection.

In this area it is our declared intention to pass all legislation in such a way that it corresponds to that in place in other Dioceses of the Province. If there are current discrepancies the whole issue is likely to be resolved at our Diocesan Synod next year. We have been waiting for the appropriate legislation to pass through the Adelaide Synod, thus enabling us to adopt parallel Ordinances to reflect the fact that we wish to address these matters Provincially. We do, of course, have current legislation as listed in Schedule B.

22. Please indicate which General Synod model ordinances, policy guidelines and resolutions on child protection have been adopted or responded to by your Diocese, and how, by completing the table at **Schedule B**.

23. The key differences, if any, between the national model *Professional Standards Ordinance* (as amended 2008) and your Diocese's equivalent ordinance/s, and the reasons for your Diocese either adopting the national model, not adopting it, or partially adopting it.

I am advised that the reason why there are slight variations currently is that the Diocesan Synod did not pass the Holy Orders Relinquishment and Deposition Canon 2004. It is our intention to correct this variance at our next Synod when we pass the legislation referred to above. As to the reasons why this variation exists, I am unable to comment.

24. Your views on whether each diocese in Australia should:

- a. maintain its own, unique professional standards framework
No
- b. agree to and adopt a nationally consistent professional standards framework that is administered by each diocese
No
- c. refer its powers in relation to professional standards to a centrally administered quasi- independent Church body to make decisions on matters such as clergy and Church worker discipline, complaints-handling and redress, with the outcomes of such decisions to be implemented by each diocese, or
No

d. adopt any other approach for managing professional standards.
I would hope that recent collaboration provincially could be developed in such a way that a nationally consistent professional standards framework could be administered provincially for all three Dioceses.

25. Any process, procedure or practice adopted by your Diocese, or adopted or recommended by the General Synod of the Anglican Church of Australia, in relation to responding to complaints of child sexual abuse made in relation to one or more other dioceses, and where multiple dioceses may have jurisdiction to respond, including but not limited to the handling of such complaints, the conduct of disciplinary proceedings, or the payment of compensation.

Professional Standards in the Anglican Diocese of The Murray

Please provide a chronological account of your Diocese's approach to professional standards from 1 January 1990 to the date of this letter, with reference to all key policies, procedures, processes, practices and legislation (if any) relating to the protection of children.

2001 Guidelines for dealing with allegations and obtaining police checks and a code of conduct concerning child protection

2002 introduced Children and Youth ministry guidelines with a code of conduct

2003 further Guidelines for dealing with allegations of sexual abuse

2003 Parish Activity Guidelines were introduced

2005 Code of Conduct for Church Personnel – precursor to Faithfulness in Service

2007 Professional Standards Ordinance passed by Synod

2007 Faithfulness in Service adopted

2010 Safer Ministry Screening questionnaire

2012 Safer Ministry Training

In providing your account please address each of the following matters:

Prevention

26. Screening and assessing suitability of Bishops, clergy, lay and volunteer staff (collectively for the purpose

of this Statement, **Church workers**), prior to:

- a. officiating as a member of clergy

The process since 2001 for all clergy to undergo a National Criminal History Police Check. They have had to give an undertaking to comply with the Diocesan Code of Conduct “Faithfulness in Service”. Since 2012, they have had to complete the Diocesan Safer Ministry Screening Questionnaire and give a commitment to undertaking the Diocesan Safe Ministry Program within six months of appointment. Undertake a Professional Standards Local Register Screening and a Professional Standards National Screening.

- b. participating in activities involving children

Since 2001, anyone in a ministry position participating in activities involving children has to give an undertaking to comply with a Diocesan Code of Conduct. Since 2010 they have had to complete a Safer Ministry Screening Questionnaire and complete the Diocesan Safe Ministry Programme (this includes a formal National Police Check).

- c. holding positions of authority in relation to the formulation of policy on professional standards matters, and/or

Any holding these types of positions would have undertaken the same accreditation that anyone else does – specifically as indicated at a) and b) above.

- d. presiding over or participating in disciplinary proceedings.

as above with c.

27. Training and educating Church workers and Church members on child sexual abuse and responding to instances of child sexual abuse.

The safe ministry training workshops run by “Safe Ministry Resources” on behalf of the Diocese of The Murray incorporates its training and educating Church workers and Church members on child sexual abuse. It also provides training on the reporting of instances of child sexual abuse.

Disclosure and response

28. Internal reporting processes following a disclosure of child sexual abuse.

All matters are referred to the Diocesan Director of Professional Standards.

29. Reporting allegations of child sexual abuse to the police, the Ombudsman and/or any government child protection agencies, including where:

- a. a complainant does not consent to such disclosure, and/or
disclosure to the appropriate authority is mandatory.
- b. the information was disclosed in the context of a ‘confessional’.

as you will know, this matter is still the subject of debate and discussion in the Bishop’s Meeting and the General Synod

30. Notifying an alleged perpetrator of allegations against him or her.

This is the responsibility of the Director of Professional Standards.

31. Providing pastoral care and counselling to complainants and/or alleged perpetrators following allegations of child sexual abuse.

On a case by case basis as is appropriate expressing our commitment to both care and responsibility. However, the Director is always asked for advice.

Investigation

32. Investigating allegations of child sexual abuse.

The Diocesan Director of Professional Standards.

33. Imposing restrictions on an alleged perpetrator's duties or involvement with the Church pending resolution of an investigation.

The Diocesan Director of Professional Standards, it would be agreed on the level of restriction placed on the person under investigation. In the case of alleged sexual abuse, it would be appropriate that the person be stood down from their duties until the matter was finalised.

Discipline

34. Codes of conduct or expected behaviours for Church workers.

There is a Diocesan document called "Faithfulness in Service", which provides guidelines for all people involved in any ministry position in the Diocese.

35. Conducting disciplinary proceedings in respect of Church workers against whom:

- a. allegations of child sexual abuse have been made, or
- b. allegations have been made in relation to the way a complaint of child sexual abuse has been handled.

The procedures detailed in Professional Standards legislation are followed.

36. Church law offences that apply in your Diocese to matters concerning child sexual abuse and the handling of complaints of child sexual abuse.

Where and when appropriate the provisions of the Ecclesiastical Offences Ordinance might be applied and the required procedures adopted.

37. The standard of proof applied in your Diocesan disciplinary proceedings relating to child sexual abuse matters.

If it is a crime it must be "beyond reasonable doubt". However, in a non-criminal court setting, I suppose the lower burden could be applied.

Redress

38. A brief overview of your Diocesan processes and procedures relating to the resolution of claims for financial compensation, counselling, apologies and other redress by way of mediation, settlement negotiations, and/or civil litigation.

In our developing provincial arrangements we are utilising the Healing Steps process.

Risk management

39. Notifying Church members and Church workers of allegations against a particular Church member

of Church worker. Where there is such a policy, the level of detail included in any such notification.

There is no policy but it would be my practice, after consulting the Director, to provide any person who needed to know with the facts they need to know concerning the allegation.

40. Risk managing known or alleged offenders involved in the Diocese as Church workers or Church members.

A different response is required concerning those who have been found guilty of an offence and those who are currently charged with an offence. No one convicted of sexual abuse can hold my Licence or be commissioned to hold a position of responsibility in a congregational setting.

It is better to know of the existence of such offenders within congregations because it is then possible for an appropriate management strategy to be put in place.

41. Identifying any other victims of known or alleged offenders.

A safer ministry poster is displayed on all our premises encouraging survivors of abuse to report to the authorities – contact details are displayed on the poster.

42. Declaring and managing actual or perceived conflicts of interest among Church workers involved in developing policy, conducting disciplinary proceedings, providing legal advice, giving pastoral care or otherwise responding to child sexual abuse, where they have a long-standing personal or professional relationship with a known or alleged offender.

These matters are, as the question suggests, emotive. However, clarity concerning policy and its practical application will, as far as anything can, minimise potential conflicts.

Information-sharing and record-keeping

43. Record-keeping in relation to allegations and complaints of child sexual abuse in the Diocese, parishes, para-Church youth groups, and Church institutions, including the:

- a. form of the records (for example, excel database or paper-based case files)
In the main, all paper based records are in the hands of the Professional Standards Director. However, some more historical records are held securely in the Registry and can only be accessed by the Registrar.
- b. nature of the information contained in the records, including what information, if any, is routinely recorded, and how consistently the information is represented across all records
Only known to the Director. The documents in our possession are letters concerning historical events that pre-date the Provincial arrangements that have been in place for the past two years.
- c. maintenance and archiving of records.
as answer at b.

44. Information-sharing about or related to instances and allegations of child sexual abuse between your Diocese and:

- a. other Anglican dioceses in Australia
This is dealt with between the various diocesan Directors and under the regulations covering the National Register.
- b. other Anglican dioceses outside of Australia
Information is shared when requests are made concerning whether particular individuals are able to be received by another Diocese and to hold a Licence.
- c. the General Synod
The National Register.

- d. other faith-based institutions
The Director deals with this matter.
 - e. government and non-government institutions or statutory authorities (to the extent these are not addressed in paragraph 29).
In those circumstances which are mandatory this is self-explanatory. Other cases are, by definition, dependent upon requests.
45. Information-sharing about or related to instances and allegations of child sexual abuse, directly between parishes, schools and Church institutions within your Diocese and:
- a. each other
The free and unbridled exchange of this kind of information would not be encouraged. The way to deal with such events is surely that the person with primary pastoral care of the offender develops a relationship with them which is totally honest and straightforward; including the fact that there is an expectation that the offender is open about circumstances in which he/she is potentially in un-supervised circumstances around children. The prime carer would then be under an obligation to inform an equivalent person in the other location. Advice would always be sought from the Director and other professionals.
 - b. any of the institutions or bodies listed in sub-paragraphs 44 (a) to (e).

The principles remain as above and the relationships are as in question 44.

Inquiries and reviews

46. Details of any past inquiries into instances and allegations of child sexual abuse in the Diocese, including the:
- a. reasons the inquiry was established
 - b. determination of the scope of the inquiry
 - c. process by which those presiding over the inquiry were selected
 - d. report and recommendations of the inquiry
 - e. extent to which the inquiry's recommendations were implemented.
I am advised that we have had no such internal inquiries.
47. Details of any independent reviews of, or legal challenges to, your Diocese's professional framework or processes.
Concerning matters in relation to the sexual abuse of children, there have been none. But a challenge was made to the Professional Standards legislation that was un-successful and the legislation was upheld – Harrington v Coote [2013] SASFC 154

Research into prevalence of child sexual abuse

48. Your processes and procedures, if any, in relation to recording statistical data on child sexual abuse in your Diocese.
Currently, there is no provision
49. Your involvement in any research or study on sexual offending against children in your Diocese, and the results of any such research.
None

Challenges and reform

50. Any dialogue you have sought or engaged in with government for changes to civil or criminal law affecting professional standards matters.

None

51. Your understanding of any historical or current challenges facing your Diocese in relation to any of the above matters.

There are currently two historical cases in the early stages of the Healing Steps process.