

SCHEDULE A

Please prepare a statement addressing the following matters:

The Anglican Diocese of North Queensland

Please note: All Canons, Diocesan Information Document (DID) and the Faithfulness in Service document referred to in this Schedule A are available on our website: www.anglicannq.org

Canons: Documents and Forms/Diocesan Constitution and Canons

DID: Documents and Forms/Administration Documents and Forms

Faithfulness in Service: Ministry/Ministry: Protocols and Forms

1. The date the Diocese was established.
1878. Letters Patent dated 11 September 1883.
2. The Province in which the Diocese is located.
Queensland.
3. The current number of parishes in the Diocese. 54.
4. The approximate number of Church members in the Diocese.
2700.
5. The number of clergy currently licensed to officiate in the Diocese, including retired clergy with permission to officiate.
125.
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).

Canons: Canon 22 Church Entities Canon 1999 – Provides role/influence in relation to finances and asset holdings.
Canon 13 St Mark's College Canon 2002 Canon 27 Schools Incorporation Canon 1999 Canon 36 Good Shepherd Lodge Ltd
Canon 15 The Good Shepherd Home (repealed 2009)

All Diocesan entities are separately incorporated and not owned by the Diocese, the exception being St Mark's College which is a Charitable Trust.

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

The Corporation of the Diocesan Synod of North Queensland owns all Parish Assets. Parish assets, which include church buildings, a number of rectories (houses supplied for clergy) and church halls in a number of parishes.

The Diocese is the owner of St Mark's College, a residential hall at the Douglas Campus of James Cook University Townsville.

The Diocese does NOT currently own any schools, nursing homes or retirement villages. They did own all three institutions; schools to 1990, retirement village to 2012 and nursing homes to about 1995.

Governance of the Anglican Diocese of North Queensland

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
 - Diocesan Bishops:
 - Hurtle John Lewis 1971-1996 Clyde
 - Maurice Wood 1996 -2002 John
 - Ashley Noble 2002-2007 William
 - James Ray 2007- current
 - b. Assistant Bishop
 - Arthur Alistair Malcolm
 - Assistant Bishop of NQ for Aboriginal People 1985 to 1995
 - Assistant Bishop of NQ with oversight of Islander/Aboriginal Ministries 1995 to 2001

 - George Tung Yep
 - Assistant Bishop of NQ 1985 to 1988
 - Bishop of the Northern Region 1989 to 1992
 - Assistant Bishop of NQ 1992 to 1995

 - Ian Campbell Stuart
 - Assistant Bishop NQ 1992 to 1999 Resignation from Diocese 1999

 - James Randolph Leftwich 2001-2010
 - Assistant Bishop of North Queensland 2001 to 2010
 - Bishop to the Aboriginal People 2001 to 2010

 - Saibo Mabo 2002-2015
 - Assistant Bishop NQ with oversight of Torres Strait Islander People 2002 to 2015
 - c. Chancellor
 - David Robert Glasgow 1990 to 1997
 - Hal Westaway 1997 to 2005
 - John Coker 2006 - current
 - d. Deputy Chancellor
 - Michael Fellows 2011 - current
 - e. Registrar / General Manager
 - George Peter Gummow - 1988 to 1997
 - Vacant 1997
 - Edwin Lang – General Manager 1997 to 2000
 - Vacant 2001

Fred Dixon – General Manager 2001 - 2003
 Nancy Gassin – General Manager 2003 to 2007
 Chris Nelson – General Manager 2008 – March 2014
 Vacant March 2014
 Gregory Lynham – Registrar 2014

- f. Professional Standards Director
 Diocese of Brisbane since 2008.
 Rod McLary 2008 -2014
 Greg Milles 2014 - current
- g. Chair of the Professional Standards Committee or similar body
 Diocese of Brisbane.
- h. Diocesan Solicitor, or any person appointed to advise the
 Diocese on legal matters relating to child sexual abuse
 Roberts Nehmer McKee Lawyers Townsville 1997 - current
 Roberts Leu & North, Solicitors Townsville 1990 - 1997
- i. Diocesan Advocate, or any person appointed to represent the
 Diocese in disciplinary proceedings for clergy and other
 Church workers
 None.
- j. Presiding members of the Professional Standards Board,
 Panel of Triers, Disciplinary Tribunal, Diocesan Tribunal or
 similar bodies, and
 Assessors under Tribunal: 2015 (current)
 Rev. Trevor Saggars, Rev. Canon Wayne Connolly, Rev.
 John McKim, Mr David Rockley, Dr Sue Ciccotosto, Mrs
 Christine Grimwade, Mrs Dorothy Stephens.

[Previous – see Appendix A.](#)

- k. Trustees on any Boards of Trustees established to
 manage the real property of the Diocese. [Appendix
 A.](#)

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

- a. Bishop-in-Council or Diocesan Council
Diocesan Council
Canon 3 Diocesan Council Canon
 Members:
 The Right Rev William Ray
 The Ven Christopher Wright
 Judge John Coker
 The Rev Gregory Lynham
 Mr David Rockley
 The Rev Canon Wayne Connolly
 The Rev Jeffrey Coop
 The Rev John McKim
 The Rev Trevor Saggars

Mr Edward Bray
 Dr Susan Ciccotosto
 Mrs Christine Grimwade
 Mrs Dorothy Stephens
 The Very Rev Rodney MacDonald
 Mr Morris Cloudy
 Mrs Maureen Mossman

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

Diocesan Executive

Canon 3 Diocesan Council Canon Section 9.10

The Right Reverend William Ray
 The Ven Christopher Wright
 Mr David Rockley
 The Reverend Gregory Lynham
 Mr Edward Bray
 Miss Jennifer Buckby
 Mr John Wood – Resigned November 2016
 Mrs Beth Honeycombe

- c. Synod of the Diocese of North Queensland.

Canon 1 Synod Canon

List of attendees of last Synod held 3,4,5 July 2015.

[Appendix B.](#)

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

- a. Deacons
 b. Priests, and
 c. Bishops

in parish ministry and any variations if appointed to other forms of ministry in the Diocese.

The responsibilities of deacons, priests and bishops are laid out in the Ordinal ([Appendix C](#)) and the Canons of the Diocese (see note on page 1).

Up to the mid 1980's, each person seeking ordination was required to attend Theological College and gain their Licentiate of Theology (Th.L.) or equivalent. Following three years in College, the person would undergo two curacies under an experienced clergy person who formed them for Parish Ministry.

From about the mid 1980's the Bishop of the day held the view that life itself was an important training element for clergy, so many clergy were ordained without going to College, or undertaking formal study, or undergoing a curacy. (A part of this decision was due to the cost of training and distances that had to be travelled.) Some who were ordained undertook a four year course titled Education for Ministry (EfM).

The last three bishops have required those who are seeking ordination to undergo study, usually by external mode to the Diploma of Theology level. To assist, clergy with Masters and higher degrees have been invited to parishes in the Diocese to help train and lead people as they

prepare to be ordained, and training following ordination. (There are some clergy studying at higher level).

Before any lay or clergy can be licensed they are required to:

- hold a current blue card.
- the Parish Council must vote that the candidate is suitable to proceed with training.
- the candidate is required to undergo a psychological assessment.
- the candidate is required to attend a discernment panel. (The panel consists of four or five people, at least two clergy and three lay people under Chair of an experienced priest.)

There are 125 licensed clergy who are active in the Diocese. There are 25 full time clergy of which 12 are either military, school or hospital chaplains.

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.

Nil

The Church of England Boys' Society (CEBS)

12. The nature of any past and/or present relationship between the Anglican Diocese of North Queensland 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
 - b. governance arrangements
 - c. staffing arrangements, and
 - d. record-keeping and archiving arrangements.

CEBS groups usually operated as independent groups, within Parishes, but under the oversight of the Rector and Parish Council. CEBS Branches recruited their own leaders and one assumes that the leaders held meetings to plan programs. Branches kept their own financial accounts. The Branch reported to the Parish Council in a yearly report.

There was also a further level of oversight in the form of a CEBS Diocesan Executive group to which Branches sent a representative. This group arranged Diocesan camps and other Diocesan events and co-ordinated training on a Diocesan basis. They also liaised with the Australian CEBS governing body. An Annual Report was forwarded to the Diocesan Synod.

There are very few records held in the Diocesan Archives in relation to CEBS. There are no records of names of leaders or names of members of groups.

If further information is required, please contact the Diocese.

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.

Prior to 1973 the Diocese had no relationship or oversight of any camp sites used by CEBS. CEBS groups used the Diocesan facility known as the John Oliver Feetham Youth and Conference Centre at Magnetic Island after it was opened in July 1973. The Camp was operated by a Management Committee under the Chairmanship of Dr. F. Thomas and various others while the facility operated. It closed in 1990 when the premises were sold.

Kewarra Youth and Conference Centre, Taylor Point: Approval was given for the erection of a Youth Centre at Kewarra on Trinity Beach in 1976. The centre came under the operation of a Management Committee from September 1978 under Chairmanship of Archdeacon Tung Yep (who continued to chair the Committee until the closure of the centre). This continued operating as a Conference Centre until 1988 when a contract was signed for the sale of the property for development.

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.

There are three schools connected with the Diocese who use the Anglican name and one independent school that draws on the Anglican Church name. Each of the four schools are separately incorporated and is administered by their respective Board. The use of the Anglican name is by agreement.

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

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

There are no para church or diocesan youth groups in the Diocese.

- b. Anglicare, or entities known as Anglicare

Yes we do have Anglicare. It is a separately incorporated company and their constitution is attached. [Appendix D](#).

- c. Anglican schools, and/or

Schools I have referred to in No 11.

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

There have been no children's homes, and there are no Anglican run or affiliated children's homes in the Diocese.

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

Youth Synod (D.Y.C.O.N.)

Diocesan Youth Council established 20 November 1975 to attend to youth work in the Diocese.

The Diocesan Youth Council was established and consisted of:

The Bishop, an Archdeacon, Chairman of Committees, Diocesan Treasurer, Deputy Chairman, Chairman of GFS, Chairman of CEBS (or their appointees), Representatives of Mixed Youth Groups, Two Members of Diocesan Council, Two active Youth Workers or Members under the age of 30 years, Diocesan Registrar, Chairman of the John Oliver Feetham Management Committee.

Its Terms of Reference were: To liaise and co-ordinate with youth groups and youth agencies within and without the Diocese; To apply for and to administer the moneys allocated by any Government or other bodies for leader training or youth extension work; To evaluate from time to time the policy statement on Youth Ministry in the Diocese; To operate with and advise any other committees appointed by Synod or the Diocesan Council in the area of youth activities; To receive and disseminate items of educational and resource material.

The name was later changed to Diocesan Children's and Youth Ministry Council.

Cairns Anglican Youth Services:

Commenced operations in 1988. The group was operated by a Management Committee under various Chairpersons. It ceased operating when its assets were transferred to Anglicare in 2002.

Church of England Boys Society (Later CEBS):

CEBS groups usually operated as independent groups, within Parishes, but under the oversight of the Rector and Parish Council. CEBS Branches recruited their own leaders.

Branches had their own committees and kept their own financial accounts. The Branch reported to the Parish Council in a yearly report.

There was also a further level of oversight in the form of a CEBS Diocesan Executive group to which Branches sent a representative. This group arranged Diocesan camps and other Diocesan events and coordinated training on a Diocesan basis. They also liaised with the Australian CEBS governing body. The Diocesan Bishop was sometimes a member of this Executive group. An Annual Report was forwarded to the Diocesan Synod.

Girls Friendly Service (Later GFS and/or GFS-An Anglican Ministry):

GFS groups usually operated as independent groups, within Parishes, but under the oversight of the Rector and Parish Council. GFS Branches recruited their own leaders.

Branches had their own committees and kept their own financial accounts. The Branch reported to the Parish Council in a yearly report.

(The above two paragraphs also cover question 12.)

There was also a further level of oversight in the form of a GFS Diocesan Executive under a Chairperson. Members were elected at an Annual General Meeting. This group arranged Diocesan camps and other Diocesan events and coordinated training on a Diocesan basis. They also liaised with Australia GFS. An Annual Report was forwarded to the Diocesan Synod.

Theological perspectives

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

a. marriage of clergy

The theology of the Diocese in regard to marriage of clergy is based on Article 32 of the 39 Articles of Religion.

"Bishops, Priests and Deacons are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage; therefor it is lawful for them, as for other Christian men (and women), to marry at their own discretion, as they shall judge the same to serve better to godliness."

The theology of the Diocese is that the single or monastic life is approved, as is marriage.

b. celibacy, and

There are nine clergy who have never married in this Diocese at present.

The theology of the Diocese is to affirm those who are celibate, as we do and those who marry and the lifestyle is one of commitment and being chase, in all situations.

c. homosexuality.

The Diocesan theology is that all people are created in the image of God. All people are to be treated fairly, justly and equally.

The Diocese acknowledges that some members of the Church and population are gay. We minister to them with the same motivation as we do (or should) with a heterosexual person.

When it comes to marriage, the Diocesan theology is that marriage is between a man and a woman. (Page 658 of the Prayer Book).

Scripture teaches us that "marriage is a life-long partnership uniting a woman and a man in heart, mind and body..."

Over the years there have been gay clergy, and the Church cares for them in the same way as any other clergy, even though there is theological diversity. There is a difference between treating with respect and licensing a person for ministry.

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.

In this Diocese there is theological diversity. However, there is respect from where people are coming from in their beliefs and views. As Bishop, I have conversations with people from other Dioceses of divergent theological views. We do not see it as a divide or negative, but highlighting the diversity of God's creation. From my experience, we are all grieved that abuse has taken place in the past and so we work together in our Dioceses to make them safer places for children and young people.

Ordination and theological training

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

The Diocese has a formal agreement with St. Mark's College Canberra. The College offers an Advanced Diploma in Christian Ministry and Theology and Diploma of Ministry and Theology.

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.

See question 10.

All candidates since 1996 have been and are required to undergo a psychological assessment.

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.

All adopted.

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.

The Diocese adopted the General Synod Ordinance in 2004. We are of the view that a National Canon is the way to proceed. At the moment within the State of Queensland the Dioceses are seeking to have the same Canon in all three Dioceses. This is a positive start to a national approach, which the Diocese supports.

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

a. maintain its own, unique professional standards framework

No. Some smaller Dioceses like North Queensland lack resources.

b. agree to and adopt a nationally consistent professional standards framework that is administered by each diocese

See above No 23, the Diocese of North Queensland seeks for a uniform Canon across the nation, thus we agree to adopt a nationally consistent professional standards framework.

- 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

North Queensland seeks a centralised approach. One reason is that we are poor in terms of human resources. This is why we use the services of the Diocese of Brisbane for professional standards, acknowledging that when the Director of Professional Standards from Brisbane acts for us, he is operating for us, and not the Diocese of Brisbane. We benefit from their expertise.

- d. adopt any other approach for managing professional standards.

No.

- 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.

Sexual Harassment and Abuse Committee (SHAC):

This committee was set up by Diocesan Council and met for the first time on 17 August 1995. It operated in this form until 2001.

The essential task of the committee was to develop a protocol for dealing with allegations of sexual harassment or abuse.

Chair: Archdeacon of North Queensland Ven. James Nolan

Members: Rev'd Peter Laurence; Mrs Anne McCutcheon; Mrs Judi Healy; Mr Edward Bray.

North Queensland Diocese Sexual Harassment Monitoring Committee:

This committee operated between 2001 and 2007.

Chair: Mr Fred Dixon, Diocesan General Manager 2002 to 2003

Mrs Nancy Gassin – General Manager 2003 to 2007

Members (at various times): Mrs Vera Cranwell; Mr. Edward Bray; Mrs Beryl Buckby; Rev'd Dr Barbara Oudt; Mr James Raw; Mrs Anne McCutcheon; Mr Bernie Messer

After 2007 the Diocese came under Brisbane Diocese.

Currently, our Director of Professional Standards operates for us in this regard.

The Sexual Harassment and Abuse Committee (SHAC) was set up by Diocesan Council on 17 August 1995. The essential task of the committee was to develop a protocol for dealing with allegations of sexual harassment or abuse. It operated in this form until 2001.

In 2001 the North Queensland Diocese Sexual Harassment Monitoring Committee came into being. This Committee dealt with allegations of sexual harassment or abuse. This

committee operated between 2001 and 2007.

After 2007 the Diocese referred Sexual Harassment and/or Abuse cases to the Brisbane Diocese.

Professional Standards in the Anglican Diocese of North Queensland

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.

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

Must have a Blue Card.

Must have read Canon 38 – The Professional Standards Canon.

Undertaken Faithfulness in Service Training at least every three years. The expectation is that each Church Worker will refer back to the FIS in all areas covered.

(We do have a number of Indigenous clergy and we use the Simple English DVD that General Synod has produced.)

b. participating in activities involving children

Must have a Blue Card.

Undertaken Faithfulness in Service Training every three years.

Must have undergone one of the Safe Church programmes either in person or on line.

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

Must have a Blue Card.

Undertaken Faithfulness in Service Training every three years.

Must have read Canon 38.

d. presiding over or participating in disciplinary proceedings.

The disciplinary procedures are overseen by the Director of Professional Standards, who for us in North Queensland is the Diocese of Brisbane Director (who acts for us as well).

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

In this Diocese we generally hold Regional Consultations twice per year, one before Synod and one after Synod. At most of these sessions, the importance of Blue Cards, Faithfulness in Service

Training and the need for Safe Church training is stressed.

Faithfulness in Service.
Church Safe Programmes.

Disclosure and response

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

Always to the Director of Professional Standards and to the Police. Though in one case, the allegation came from the claimant's solicitor, to the Diocesan solicitor. The Diocesan solicitor referred the matter to the 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

Where the complainant does not consent it is diocesan policy to outline to the person that the Diocese has an obligation to refer the matter to the Police or the Professional Standards Director.

- b. the information was disclosed in the context of a 'confessional'.

There has been no disclosure through the Confessional to date in this Diocese. The policy is if someone wishes to confess sin of sexual abuse, the confessor lets the person confessing know the Diocese has two special clergy to hear the confession and they will direct you to the Police and/or the Professional Standards Director.

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

This is handled by the Director of Professional Standards, and the Bishop has a responsibility to provide pastoral care and support. Also, counselling is offered.

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

Up to twenty counselling sessions are offered to a complainant, paid for by the Diocese, and the complainant has the option of choosing a counsellor that they believe will be helpful to them. (Despite medical reports strongly recommending counselling in some instances, the complainants have not taken up the offer). Pastoral care is tailored for the alleged perpetrator as required.

Investigation

32. Investigating allegations of child sexual abuse.

From 2008, the Director of Professional Standards oversees investigation.

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

The alleged perpetrator is stood down immediately and only re-instated on the advice of the Professional Standards Board. The Professional Standards Board provides advice for the Bishop to act upon.

Discipline

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

The expectation of church workers can be found in :

1. Canon 2, 4, 38
2. Faithfulness in Service
3. Diocesan Information Document
4. Code of Conduct (for administration workers) Policy 3, page 232 DID.

If it is alleged a person is in breach, the person is questioned by the Director of Professional Standards and if the advice is to stand the person down they are told of their obligations and options.

A person is only reinstated on the advice of the Professional Standards Board.

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.

Prior to 2008 – not aware. If allegations to a. or b. arise, they would be handled by the Director of Professional Standards. If the Director believes the matter should be referred to the Police, it will be reported.

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

See Canon 38. Sections 28-35.

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

There is no statute of limitation applied by the Diocese.

If there are two or more allegations about an alleged perpetrator who is deceased, the assumption is made that the perpetrator is guilty and the Diocese provides compensation as well as offering an apology.

If the perpetrator is still alive, if the matter is not in the hands of the police, the Professional Standards Board oversees.

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.

When a claim is reported either by the Professional Standards Director or through our solicitor we offer twenty counselling sessions immediately. Some take it up, others wish to arrange counselling themselves and we make a lump sum payment with the settlement.

An apology is always offered and this is worked out through the solicitors on both sides. Likewise the compensation is a two way process between the Diocese and the claimant's Solicitor.

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.

The Rector and Churchwardens are notified that there has been an allegation and the Bishop stands the clergy person down immediately or removes the licence of a lay worker until investigations are completed.

If the person is found guilty the licence is terminated and those in authority are informed that the person no longer holds a licence or can be involved in ministry.

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

If there is any concern, the person is simply not allowed to be involved in ministry. Also, every effort is made to make sure there is someone with or near the person each time they are on Church property.

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

The Diocese has advertised in the local and national press and to my knowledge there has been no response.

As Bishop, I do mention the Sexual Abuse Telephone line when visiting parishes. While I am not sure that this has led to any allegations coming forward, it has provided a gateway for people to enquire about the process or provide information so that a person can report an allegation confidentially. It has also provided an opportunity to state that the Church takes seriously issues of sexual abuse. The Sexual Abuse telephone number is included in all Diocesan publications and all Churches are required to advertise the number in a prominent place on their Church noticeboards.

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.

Prior to my arrival as the new Bishop in 2007, there was a Committee in the Diocese under the leadership of the then Registrar and General Manager of the Diocese. As Bishop I saw this as a

conflict of interest and as a result I went to Diocesan Council and asked that we use the services of the Director of Professional Standards in the Diocese of Brisbane, as our Director. The Diocese of North Queensland agreed along with the Diocese of Brisbane. The Diocese of Brisbane has the human capital to provide an efficient process and service.

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)

The records are paper based. In more recent years records have also been digitally stored.

- 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:

Records include letter style correspondence and file notes, and all legal matters are stored with the Diocesan Solicitor with paper copy in our files. DPS has copies of all files.

- c. maintenance and archiving of records.

The Diocese has a very efficient and effective Archive system administered by the Archivist.

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

- a. other Anglican dioceses in Australia
- b. other Anglican dioceses outside of Australia
- c. the General Synod
- d. other faith-based institutions
- e. government and non-government institutions or statutory authorities (to the extent these are not addressed in paragraph 29).

The Diocese informs all other Dioceses in Australia if a licence is removed. Since the English Inquiry into the behaviour of Waddington, the Diocese is exploring how we can communicate with the world wide Anglican Communion and to other denominations within Australia. There is a gap in this area.

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

Through the Bishop and Director of Professional Standards the relevant personnel in the parishes and or church institutions within the Diocese are informed of the allegation received and an outline of the process from this point onwards. The Diocese believes that

confidentiality must be maintained at all times.

- b. any of the institutions or bodies listed in sub-paragraphs 44 (a) to (e).

In regard to information sharing we share with other Dioceses in Australia, but not with other Dioceses outside Australia; with General Synod but not with other Government institutions or other faith groups.

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.

No such enquiries have been established in the Diocese of North Queensland.

47. Details of any independent reviews of, or legal challenges to, your Diocese's professional framework or processes.

None have occurred.

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.

None.

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 several challenges that have arisen over time. Some of them are:

- 1) With allegations of clergy (in this case Waddington) who has returned to their home country. England held an inquiry into Waddington, but we lack a way forward with this case locally as well as having clear lines of communication with other countries has proved a barrier to efficiency, especially as some people expect clear answers.
- 2) Records have been destroyed (eg. St Barnabas School Ravenshoe), which has raised the questions as to what base we should operate from now.
- 3) Over time, I am convinced the way forward is nationally. With twenty-three dioceses it is a concern that people are able to abuse by moving from one place to another.
- 4) There is a need for a uniform system of redress.
- 5) The link between church and other bodies needs to be established to assist in preventing people moving from one community group to another. I am very conscious that there is communication within the Anglican Church, but at times I wonder about the interaction in the community (eg. All Souls School Charters Towers, eg. McCubbin).