

Questions and Answers under Standing Order 27

1. Investment income of parishes

Mr John Pascoe asked –

- (a) How many parochial units received investment income (including interest and rents, but excluding income from trusts established by ordinance) in excess of \$10,000 for the 1998 year?
- (b) What was the total amount of this type of income received by those parochial units during that year?

To which the President replied –

Based on a sample of 26 (or 10%) of parochial units, including the 11 listed in the blue book page 214, it is estimated that 90 parochial units received such investment income in excess of \$10,000 in 1998 and had an estimated total income of \$3,300,000.

2. Personal files on clergy

The Rev Philip Jensen asked –

Are there any personal files on clergy kept at St Andrews House, if so –

- (a) what are they;
- (b) who has access to them;
- (c) what opportunities do the clergy have to view them; and
- (d) what opportunities do the clergy have to query, correct, amend or add to them?

To which the President replied –

- (a) In a large organisation such as ours which must deal with numbers of individuals over a long period of time, information is retained at various points relating to clergy. For example –
 - correspondence
 - selection, training and ordination
 - sexual protocols
 - superannuation and long service leave
 - claims for Sickness and Accident Fund and Stipend Continuance Plan
 - pay files
 - continuing education for ministry
- (b) A limited number of people on a 'need to know basis'.
- (c) They have limited opportunity depending on the information sought.
- (d) There are some classes of files to which access may be granted. However, there are other classes of files to which access would not usually be granted because of legal issues such as privacy, defamation and breach of confidentiality.

3. Ordained men who are not rectors

The Rev John McIntyre asked –

In the Diocese of Sydney, how many men ordained as priests are not currently rectors of a parish?

To which the President replied –

There are currently 396 men ordained as priests who are not currently rectors of a parish, including chaplains, assistant ministers, archdeacons and directors of organisations. This figure also includes 126 retired clergy.

4. Canon concerning Services 1992 (1)

Ms Shareen Robinson asked –

- (a) Does the wording of Clause 5(2) of the Canon Concerning Services 1992 mean –
- (i) that the determination of what are “occasions for which no provision is made” and the decision to use “forms of service considered suitable for those occasions” are actions taken solely “by the minister”?; and
 - (ii) that the form and content of such services will also be determined solely “by the minister”?
- If so, do parishioners have no rights and no say in determining either the form or the usage of such services?
- (b) Does Clause 5(2) of the Canon Concerning Services 1992 deny to laypersons that right to participate in liturgical change which is safeguarded by their proportional representation on both General and Diocesan Synods in relation to such changes as were embodied in *An Australian Prayer Book* and *A Prayer Book for Australia*?

To which the President replied –

Strictly, these questions are out of order under Standing Order 27 since they seek from me a legal opinion.

Nevertheless the following comments may be of assistance.

The Canon Concerning Services 1992 was adopted by the Synod of the Diocese of Sydney in 1998. It is printed on pages 203 and 204 of the *Acts & Ordinances*.

Under clause 4 of the Canon, the forms of service authorised for use in a church in a parish in this Diocese are the forms of service contained in the *Book of Common Prayer* and such other forms as may be authorised for use in that parish by the 1961 Constitution or under a canon of the General Synod which is in force in the Diocese.

A minister may only use the authorised forms of service, although this is subject to the discretions given by clause 5.

By clause 5(1) the minister may make and use variations which are not of substantial importance in any form of service authorised by clause 4, according to the particular circumstances.

By clause 5(2) a minister may on occasions for which no form of service is made use forms of service considered suitable by the minister for those occasions. This power is subject to any regulation made from time to time by the Synod.

By clause 5(3) all variations under clause 5(1) and all forms of service under clause 5(2) must be reverent and edifying and must not be contrary to or a departure from the doctrine of the Church. Any question in relation to the observance of clause 5(3) is to be determined by me, as bishop of the Diocese.

In relation to clause 5(2), it will be apparent from recent debate, particularly in *Southern Cross Newspaper*, that there are differing views as to the meaning of that clause and, in particular, the question of what is an occasion “for which no provision is made”. Such matters involve questions of legal interpretation of the Canon.

5. Adoption of General Synod canons

The Rev Dr Glenn N Davies asked –

Has any General Synod Canon been adopted by the Diocese of Sydney, where the adopting ordinance has amended the canon, other than by way of regulations so authorised by the canon? If so, which canons?

To which the President replied –

Since 1962 the Synod of the Diocese of Sydney has adopted 46 canons of the General Synod of the Anglican Church of Australia. In 2 cases, the adopting ordinance also makes regulations pursuant to an express power in the relevant canon. In no case has the adopting ordinance purported to amend the relevant canon.

6. Anglican Youthworks

The Rev Dr John Bunyan asked –

- (a) What is the origin of the Anglican Youthworks “Statement of Faith” and by whom was it authorised?
- (b) Has that Statement of Faith been approved by any other diocesan department, and are there any employees of diocesan or parochial organisations or members or officers of any diocesan bodies, organisations and councils including school councils who are required to accept that Statement, and if so, which categories of employees, members and officers are they, and on what grounds is such requirement made?
- (c) Did those responsible for drawing up and those responsible for any imposing of this Statement consider whether the Statement itself and the manner of its imposition were in accord with the Constitution of the Anglican Church of Australia and the ordinances of this Diocese and, if so, on what grounds?
- (d) Were those responsible for drawing up this Statement and establishing it, for example, as the Statement of Faith of Anglican Youthworks aware if in whole or in part the Statement would be considered by a significant number of Anglican theologians of the past and present as contrary to the teaching of the Anglican Church and contrary to the balance of Scripture?
- (e) Why of 24 references to Scripture selected for this Statement of Faith are there only two references to the Gospels and why is there no reference to our Lord as the Word of God revealed in man, and why is there no reference to the actual life, ministry, example and teaching of our Lord Jesus other than words ascribed to him in Matthew 16:18?
- (f) Without adjustments being made for inflation, what was paid for superannuation, personal and parish insurances, long service leave contributions and other assessments by each separate individual named parish existing in (i) 1990 and (ii) 1998?

To which the President replied –

- (a) Anglican Youthworks is constituted by the Anglican Youth & Education Division Diocese of Sydney Ordinance 1919 and its Objects are defined in clauses 3 and 4.

The Council of the Corporation has no policy or Statement of Faith other than the requirements referred to therein.

The Anglican Youthworks “Statement of Faith” referred to in the question under reply is probably a draft management document authorised by the Rev Dr Lindsay Stoddart, CEO of Anglican Youthworks.

Anglican Youthworks as an Anglican organisation has certain management policies in place as to the faith commitment of its employees. Most of those employees are members of the Anglican Church but some are communicant members of other denominations.

Anglican Youthworks is also the leading evangelical publisher of children's and youth Bible and curriculum resources in Australia, employing a large team of employee and contract writers. The said publications and resources are committed to values of being biblically reliable and educationally sound.

The so called 'Statement of Faith' notes: "*Youthworks, as an Anglican organisation is bound by the Thirty-Nine Articles of Religion, found in the 1662 Book of Common Prayer. This Statement of Faith is to be read in conjunction with these articles and with the three creeds, the Nicene Creed, the Apostles' Creed and Athanasian Creed.*"

The so called 'Statement of Faith' is a short explanation for staff and is available in the induction process of new staff. The proposed Anglican Youthworks Children's and Youth Ministry Training College has tentatively adopted the so called 'Statement of Faith', although this has yet to be formally adopted by the proposed teaching staff, Board of Reference and Board of Studies.

The so called 'Statement of Faith' in addition to the constituting matters reads –

We believe in ...

The Triune Godhead: There is one God in whom there are three and equal persons - Father, Son and Holy Spirit. This is the one true and living God - Creator, Redeemer, Sustainer and Ruler of all that is. He is infinite, eternal, faithful, all powerful and good and reveals himself in his Word.

The divine inspiration of Scripture: The whole Bible is inspired in that holy people of God "were moved by the Holy Spirit" (2 Peter 1:21) to write the words of Scripture and "all Scripture is inspired by God" (2 Timothy 3:16). The Bible is our supreme authority in all matters of faith and godly living.

Humankind unique in Creation: God created humankind in the image of God. In the Fall we sinned and were cut off, lost from God and estranged from neighbours. By nature we are sinful, guilty and deserving God's wrath and condemnation. (Genesis 3, Romans 1-3, 5:12-14, Ephesians 2:1-5)

The Atonement for sin: The Lord Jesus Christ, God born a man, willingly died for sins as our representative and substitute and his sacrificial death alone redeems us from the guilt, penalty and power of sin. (Mark 10:45, Romans 3:21-26, 2 Corinthians 5:21, 1 Peter)

The bodily resurrection: Jesus, crucified and dead, rose in bodily form, the first fruits of those who have died and ascended to the right hand of the Father where he intercedes for us as High Priest and advocate. (Romans 6:5-6, 1 Thessalonians 4:13-18, 1 Corinthians 15:1-58)

Salvation by grace: Salvation is the free gift of God. It cannot be earned or made more secure by works but God justifies the sinner by grace through faith in Christ alone. (Ephesians 2:10, 2 Peter 1:10-11)

The Church: There is one holy, apostolic, church which God is building. (Matthew 16:18; Ephesians 1:22,23; Colossians 1:24; Revelation 21:2)

Christian living: The Holy Spirit lives in and regenerates us, convicting of sin, guiding into truth and declaring Christ. The Holy Spirit sanctifies believers, gifts for service and empowers us to lead lives pleasing to God. Believers are called to walk in God's way. But the old human nature is never eradicated in this life. (Romans 6:11-13, 12:1-2; Ephesians 4:22-23; Colossians 2:6-8; 1 Peter 1:14-16; 1 Thessalonians 4:1-8).

- (b) No. Not so far as I am aware and in any event, so far as I am aware, not by other than Anglican Youthworks employees.

Questions & Answers for the 1999 session of the 45th Synod

- (c) Yes. Anglican Youthworks is bound by Ordinance, the Fundamental Declarations, the Book of Common Prayer, the Thirty-Nine Articles of Religion and the matters referred to above.
- (d) The persons drafting the Statement of Faith were certainly aware of the said matters and considered the same.
- (e) The so called 'Statement of Faith' affirms the whole of Scripture as originally written as authoritative in all matters of faith and godly living. In addition to Matthew 16:18, Mark 10:45 "For the Son of Man came not to be served but to serve, and to give his life a ransom for many" is stated which refers to the actual life ministry, example and teaching of our Lord Jesus.
- (f) The information requested is held in files categorised by person, not by parish. Secondly, all information prior to 1993 is held in archives offsite. Thirdly, the question is not clear whether it refers to clergy costs only or lay costs as well. For these three reasons, after extensive research in the time available, we are unable to provide a complete answer to the question.

7. Parish sisters

Canon Jim Ramsay asked –

- (a) In the years 1997, 1998 and 1999 how many women applied to be trained as Parish Sisters in the Diocese of Sydney?
- (b) How many completed their training?
- (c) What strategy is in place to assist women who wish to train as Parish Sisters.

To which the President replied –

- (a) in 1997 3 applied - 2 were accepted (1 asked to reapply)
in 1998 3 applied (including the re-applicant from 1997) - 3 were accepted
in 1999 so far 1 has applied
- (b) The accepted applicants in 1997 and 1998 are still training. One is due to complete her studies at the end of 1999.
- (c) My predecessor agreed to ordain women as deacons on the understanding that the categories of Deaconess and Parish Sisters would be phased out. There are only 4 Parish Sisters currently licensed, 2 in a teaching institution and 2 in parishes. After the current group of 5 have completed their training it is my intention that this category will cease to exist.

8. Anglicare's annual report

Mr Keith Smith asked –

- (a) What was the total cost of producing and distributing "Anglicare's Year in Review 31 December, 1998"?
- (b) What percentage did this expenditure represent of the total expenditure for the year 1998?
- (c) What was the mean % expenditure for similar productions for the previous five years?

To which the President replied –

- (a) The purpose of ANGLICARE's Annual Report is both to inform and to give an account of its activities. Parishes receive the number of copies which they have advised ANGLICARE is appropriate. However, the bulk distribution to parishes accounts for only 25% of the total printed. Supporters, donors, trust fund managers, Government funding departments,

Questions & Answers for the 1999 session of the 45th Synod

ministers, corporations other agencies, and general promotional activity accounts for 75% of the total printed.

The Audited Financial Reports indicate that ANGLICARE's total expenditure in 1998 was \$39,794,400. For simple reckoning, say \$40 million.

I am advised that the production cost for the 1998 Annual Report was \$19,682. The printing cost was \$25,333 and the postage and handling cost was \$14,600. The total cost was \$59,615.

- (b) The cost of \$59,615 represents an expenditure of 0.15% of the total expenditure in 1998.
- (c) It is difficult to provide a mean average over the past 5 years, because the process was significantly altered and the line item was accounted for differently. To the best of available knowledge, comparing apples with apples, the mean average was 0.13%.

I am advised that the total cost of ANGLICARE's Division of Communications, i.e. marketing, fundraising, public relations and voluntary services, together with the Division of Corporate Services Management and Administration costs can be expressed at 8.5c of every dollar expended.

Simply put, over 91c of every dollar is expended in the delivery of the services ANGLICARE provides.

9. Powers of the Standing Committee to institute the enquiry into the Anglican Counselling Centre

The Rev Peter Robinson asked –

Under what head of power did Standing Committee initiate and then conduct its enquiry into the Anglican Counselling Centre?

To which the President replied –

The power of the Standing Committee to initiate and conduct its enquiry into the Anglican Counselling Centre arises under several ordinances including, in particular –

- (a) clause 5(1) of the Delegation of Powers Ordinance 1995 under which the Standing Committee may exercise the powers and functions of the Synod under the specified sections of the Anglican Church of Australia Trust Property Act 1917 and the Anglican Church of Australia (Bodies Corporate) Act 1938, and the specified clauses of the 1902 Constitutions; and
- (b) the Standing Committee Ordinance 1897, in particular, clause 4(3) under which the Standing Committee has power to, among other things –
 - “deliberate and confer upon all matters affecting the interest of the Church and cognisable by the Synod [and] may make such enquiries as they shall deem to be requisite”; and
- (c) the Anglican Counselling Centre Constitution Ordinance 1963 and, in particular, clause 16 which provides, so far as is relevant, that –
 - “The Council shall furnish to the ... Standing Committee of Synod any information as to the Organisation's affairs which it may be requested so to do in pursuance of a resolution of ... Standing Committee ...”.

10. Team ministry training and CEFM

Mr Glenn R Murray asked –

In reference to resolution 22/98 titled “Team Ministry Training” and Standing Committee's report indicating referral to CEFM without response (Standing Committee Report p 18, item 6.13 of 1999 Synod Handbook) –

Questions & Answers for the 1999 session of the 45th Synod

- (a) What are CEFM's strategies and plans for this important training and development initiative? and
- (b) When might these be available to Synod and put into practice throughout the Diocese?

To which the President replied –

- (a) CEFM's calendar allows November, December and January as the months for planning future initiatives. Being a very small staffed organisation the other nine months are full with the promotion, execution and delivery of existing programs. However in preparation for more detailed planning CEFM has surveyed a sample of parish clergy, especially from larger parishes to identify what the needs are. In addition, CEFM has appointed an experienced parish rector to join the team for 2/5 of each week to help develop this and other initiatives.
- (b) Consequently detailed plans should be available for implementation in 2000 by the beginning of March.

11. Men and women ordained as deacon

The Rev Jacinth Myles asked –

- (a) How many men and how many women were ordained as deacons between 1989 and 1994 inclusive?
- (b) How many of these men have since been ordained as priests?
- (c) How many of these priests have not become rectors or curates-in-charge?

To which the President replied –

- (a) There were 101 men and 29 women ordained as deacons between 1989 and 1994 inclusive.
- (b) 99 men have since been ordained priests.
- (c) 36 priests have not become rectors or curates-in-charge.

12. Access to clergy files under the Freedom of Information Act

The Rev Barry Lee asked –

- (a) Has any clergyman of this Diocese sought access to files kept on him by the Archbishop or other Diocesan authorities under the provisions of the Freedom of Information Act? and
- (b) If so, what were the results?

To which the President replied –

- (a) No, so far as I am aware. I point out that Freedom of Information legislation applies to public bodies and accordingly has no application to office holders of this Church or Diocesan authorities.
- (b) Not applicable.

13. Canon concerning Services 1992 (2)

Ms Shareen Robinson asked –

As the President's Answer to Question 5 - 13 October 1999 shows that no form of provision appears to exist for parishioners to be consulted in respect of the format and usage of forms of service "for which no provision is made" in already authorized services, what courses of action

are open to this Synod and to parishioners to ensure that the rights of laypersons to participate in liturgical change within the framework of our Constitution are safeguarded and respected?

To which the President replied –

Strictly, this question is out of order under Standing Order 27 since it seeks a legal opinion.

Nevertheless, the following comments may be of assistance.

As I noted in the answer given to a question asked on 13 October, clause 4(1) of the Canon Concerning Services 1992 states that the following forms of service are authorised for use in a church –

- (a) the forms of service contained in the Book of Common Prayer;
- (b) such forms as may have been authorised, as regards a parish, pursuant to the Constitution or a canon of the General Synod in force in the diocese of which that parish is part.

The forms of service in An Australian Prayer Book (1978) are authorised for use in the Diocese of Sydney since the relevant General Synod canon has been adopted by the Synod of the Diocese. Further, in a particular church, I may allow deviations from the existing authorised services if a request is made in accordance with section 4 of the 1961 Constitution.

The laity of the church can contribute significantly to the forms of service prescribed by canon because the relevant forms must first be approved by the house of laity at General Synod and, if the canon is to be adopted in Sydney, by the house of laity at our own Synod. In a parish, a request under section 4 of the 1961 Constitution for permission to use a deviation from an existing order of service can only be made if, among other things, a majority of parishioners voting at a meeting of parishioners assent to such deviations.

Clause 4(1) of the Canon concerning Services is qualified by clause 5, the terms of which I referred to in my previous answer. Under clause 5(2), a minister may on occasions for which no provision is made use forms of service considered suitable by the minister for those occasions. The clause does not require that the minister consult with the laity in the church before using such other forms of service.

However, the rights of a minister under clause 5(2) are subject to limitations –

- (a) The right to use another form of service only arises on an occasion “for which no other provision is made”. As I indicated in my previous answer, there is ongoing debate about the meaning of this.
- (b) The Synod, by regulation, may regulate the exercise of those rights.
- (c) The rights are subject to the other terms of the Canon, including the requirement that such other forms of service be reverent and edifying and not be contrary to or a departure from the doctrine of this Church.

If the Synod wished to ensure that parishioners were required to participate in the making of a decision to use a form of service under clause 5(2), it could make regulations to that effect.

14. Continuation of sports-related ministries and inter-denominational activities after June 2001

Mr David Minty asked –

- (a) What plans does the Standing Committee have to build on the opportunities provided by the development of sports-related ministries and inter-denominational activities following the Olympic and Para-Olympic Games in Sydney next year?
- (b) How is it contemplated that the work done by Rev David Tyndall be continued after the cessation of funding in 2001?

To which the President replied –

- (a) and (b) There is no proposal before the Standing Committee for the continuation of sports related ministries and related inter-denominational activities beyond June 2001 (see

item 9.7 of the Report on page 304 of Standing Committee's report to Synod). Accordingly, provision for the continuation of those ministries has not been made.

15. Advice given by the Diocesan Secretary to the Council of the Anglican Counselling Centre

The Rev Frank Gee asked –

Noting that the President should not be asked to give legal advice –

- (a) Was advice given by the Diocesan Secretary to the Council of the Anglican Counselling Centre about the legal status of the resolutions of Standing Committee concerning the ACC, viz, whether those resolutions can properly be enforced until such time as there is a review of the Constitution of the ACC via an ordinance?
- (b) If so, what was that advice?

To which the President replied –

On 10 August 1999 the Diocesan Secretary met with the Council of the Anglican Counselling Centre to discuss the decisions of the Standing Committee made on 26 July 1999 in response to the report of the committee of enquiry.

In relation to the matters raised in the question, the question of the “enforceability” or otherwise of the Standing Committee's decisions arose. The Diocesan Secretary provided verbal advice to the following effect –

- (a) Under its ordinance, the Council of the Counselling Centre is responsible for the control, administration and management of the Centre.
- (b) The Council is obliged to continue to perform its functions in accordance with its ordinance.
- (c) Generally speaking, the Standing Committee cannot, by resolution, limit the powers of the Council expressed in its ordinance. An amending ordinance is necessary to limit those powers.

The Council was also reminded of the Standing Committee's power to pass an amending ordinance and, in an extreme case, its power to declare the membership of the Council vacant.

16. Availability of the report of the committee of enquiry into the Anglican Counselling Centre, and the responses thereto

Dr Barry Newman asked –

With reference to the recent Enquiry by Standing Committee into the Anglican Counselling Centre –

- (a) approximately how many copies of the report of the Committee of Enquiry have been made available to Synod members subsequent to the Diocesan Secretary's memorandum dated 20 September 1999 indicating its availability to Synod members?
- (b) approximately how many copies of the response of the majority of the Council of the Centre to the report have been made available to people who are not members of the Council or members of Standing Committee? and
- (c) approximately how many of this number have been made available to members of the Synod?

To which the President replied –

This answer has been prepared on the assumption that the questioner is seeking information about the number of copies of reports and responses which have been circulated by the Diocesan Secretary for or on behalf of the Standing Committee.

Before answering the specific questions, some background might be useful. On 23 August 1999, the Standing Committee agreed to make available to Synod members, upon request, the report

of the committee which enquired into the Anglican Counselling Centre, the response of the majority of the members of the Council of the Counselling Centre and the 2 minority responses, subject to the majority of the Council and the persons preparing the minority responses agreeing to their respective responses being made available.

The Diocesan Secretary wrote to the Chairman of the Counselling Centre and the persons preparing the minority responses seeking their agreement. One of the persons who prepared a minority response has given permission for her response to be circulated; the other person preparing a minority response declined to give his permission. No formal response has been received in relation to the report of the majority of the members of the Council.

With this background, the question can be answered as follows –

- (a) 4. A further 4 copies had been distributed prior to 20 September 1999.
- (b) None, since permission to circulate the response has not been obtained.
- (c) Cannot be answered, because of the answer to (b).

17. Present situation in Southern Sudan

Mr John Shellard asked –

Referring to the President's Report, where the Archbishop so ably outlined "the desperate and horrible circumstances of people living in the Sudan" to give an indication of action that has so far been attempted to break through the "roadblocks", I respectfully ask if the Archbishop would give a few brief suggestions as to how member of this Synod could help to alleviate or remedy the present situation in Southern Sudan. I am mindful of the fact that the situation has remained serious for at least 50 years, having taken into our school in Tanzania in the early 60's two boys who were refugees from Southern Sudan.

I have in mind not only financial assistance but means by which the world's media can be adequately informed and encouraged to stimulate world opinion into action.

To which the President replied –

- (a) Members could write periodically to the prime Minister encouraging the Australian Government to keep the issues before the United Nations.
- (b) There are presently Sudanese with visas wishing to come to Australia but lacking the airfare. Anyone wishing to assist could speak to me and I could put them in touch with the appropriate contact person here in Sydney.

18. Membership of the committee of enquiry into the Anglican Counselling Centre

The Rev Ross Nicholson asked –

- (a) How were the members to sit on the committee enquiring into the Anglican Counselling Centre determined?
- (b) Who approved the composition of the committee?
- (c) Did anyone on the Standing Committee of Synod question the propriety of a principal of a commercial counselling service participating in an Enquiry into the Anglican Counselling Centre?

To which the President replied –

- (a) and (b) The members of the committee of enquiry were appointed by the Standing Committee on 25 May 1998. The appointment of members was made by motion and the identity of the members was suggested by the person who moved the motion establishing the committee of enquiry.

- (c) The Standing Committee's minutes only record motions and amendments to motions. They do not record comments or questions raised during debate. Accordingly, it is not possible to answer this question based on the minutes.

19. Grant applications to regional councils

The Rev Dr John Bunyan asked –

- (a) Noting that the Council of the Northern Region has supplied details of its 1998 grants on page 95 of the "Blue Book", I ask if Synod could be provided with details of the grants given by the other Regional Councils, and also in the case of all Councils, basic details of the unsuccessful applications?
- (b) Has Anglicare yet consulted with the Pastoral Care Department of Bankstown-Lidcombe Hospital or with the George's River Regional Council or staff with regard to funded chaplaincy in that hospital, and is it aware that on any one day there may be from 70 to 100 Anglican patients there, at present visited by the elected Convenor and Secretary of that Department?
- (c) Has Standing Committee taken note at all that in one of the very difficult areas of the Diocese, there is no Anglicare or Diocesan funded hospital chaplaincy, namely at Auburn District, St Joseph's Auburn, Canterbury, and Bankstown-Lidcombe hospitals, despite the existence of chaplaincy at some of these in the past, and if so, has it considered whether this fact might contribute to any public impression, whether rightly or wrongly held, that our Diocese in its hospital chaplaincies, schools and parishes, makes more provision for the rich than for the poor.

To which the President replied –

- (a) Details of 1998 grants given by Regional Councils, other than North Sydney, are set out below. The names of parishes and other bodies who were unsuccessful in their applications for a 1998 grant from Regional Councils are also set out below.

Western Sydney

- (i) Grants made by Council in 1998

	\$
- Blackheath (Hampton)	1,200
- Cambridge Park	18,500
- Crestwood	40,000
- Doonside	7,000
- Dural	3,000
- Guildford	4,200
- Kenthurst	3,800
- Kingswood	1,200
- Lalor Park	15,000
- Lidcombe/Berala	35,750
- Merrylands West	4,200
- Mt Druitt	39,700
- Mulgoa	11,500
- Northmead	5,000
- Oakhurst	37,000
- Quakers Hill	5,000
- Glenmore Park	30,000
- Riverstone	7,000
- St Clair	46,000
- St Marys	3,000
- AYE (Toongabbie)	10,000
- Wentworth Falls	4,500
- Westmead	8,000

Questions & Answers for the 1999 session of the 45th Synod

- Windsor	4,000
- Wilberforce	8,000
- Kingswood - tertiary chaplaincy	52,000
- Quakers Hill - tertiary chaplaincy	4,000
- Richmond (Hawkesbury) - tertiary chaplaincy	15,000
- TAFE - tertiary chaplaincy	26,440
- Auburn - Chinese cross cultural	35,000
- Penrith - Turkish cross cultural	35,000
- Candidates Assistance	1,000
- Finance and Loans	2,500
- Ministry review	1,300
- Link	<u>3,000</u>
	\$529,000

(ii) Unsuccessful Applications for 1998 Grants

- West Pennant Hills

North Sydney

(i) Grants made by Council in 1998

- See page 95 of the 1999 Report of the Standing Committee

(ii) Unsuccessful Applications for 1998 Grants

	\$
- St Peters East Lindfield - RE Teacher	2,000
- St Peters Hornsby - Youth\Young Couple's Worker	24,000
- All Saints North Epping - Youth Worker	<u>4,000</u>
	30,000

South Sydney

(i) Grants made by Council in 1998

	\$
- Bondi	3,240
- Bondi Beach	7,367
- Catechists	5,000
- Chaplaincies	90,000
- Cooks River	26,000
- Croydon	20,000
- East Sydney	35,000
- Erskineville	5,000
- Glebe	4,165
- Kensington	13,000
- Lilyfield	10,000
- Lord Howe Island	45,000
- Malabar	12,000
- Maori Ministry	30,000
- Petersham	10,000
- South Sydney	<u>68,000</u>
	383,772

(ii) Unsuccessful Applications for 1998 Grants

Information not available.

Questions & Answers for the 1999 session of the 45th Synod

Georges River

(i) Grants made by Council in 1998

	\$
- Belmore Youth Ministry (part time)	2,000
- Belmore Arabic Ministry (full time)	34,000
- Hurstville Grove Associate Ministry (full time)	4,000
- Panania Assistant Youth Work (full time)	18,000
- Arncliffe Rector (full time)	10,000
- Regents Park Vietnamese Ministry (full time)	30,000
- Marrickville Chinese Ministry (full time)	30,000
- Carlton Asian Ministry (full time)	25,000
- Hurstville Chinese Ministry (full time)	48,000
- Bossley Park Italian Ministry (full time)	45,000
- Marrickville Area Deanery ESL Teacher (part time)	22,000
- Campsie Cross-Cultural Worker (full time)	34,000
- Greenacre Muslim Ministry (full time)	56,000
- Liverpool South Spanish Ministry (full time)	30,000
- Hoxton Park Minister (full time)	4,000
- Hoxton Park Lay Minister (full time)	40,000
- Bossley Park Minister (full time)	22,000
- Regional Ministry Conference	4,000
- Finance and Loans Board	32,000
- Contingencies	<u>9,000</u>
	499,000

(ii) Unsuccessful Applications for 1998 Grants

	\$
- Sadleir Curate	33,705
- Chester Hill Children's Work	4,410
- Oatley Primary School Worker	10,000
- Hurstville Lay Worker	15,000
- Blakehurst Youth Minister	7,200
- South Carlton Assistant Minister	37,500
- Moorebank Women's Ministry	6,000
- Georges Hall Youth and Children's Ministry	9,000
- Peakhurst/Mortdale Children's Ministry	15,000
- Smithfield Youth Worker	34,000
- Campsie Chinese Pastor	20,000
- Punchbowl Vietnamese Minister	13,000
- Cabramatta Children's and Youth Worker	30,000
- St John's Park Catechist	4,000
- St George Hospital Chaplain	<u>30,000</u>
	268,815

Wollongong

(i) Grants made by Council in 1998

	\$
- Ambarvale/Cataract	18,000
- Glenquarie	23,000
- Minto	10,000
- Eagle Vale	6,000
- Campbelltown	7,000
- Culburra Beach	6,500
- Eagle Vale Loan Repayment	10,500

Questions & Answers for the 1999 session of the 45th Synod

- Contingency for parish ministry	10,000
- Cross Cultural Director	52,000
- ESL Team	35,000
- Wollongong University Chaplain	52,000
- Macarthur - UWS University Chaplain	15,000
- Bomaderry University Chaplain	1,000
- Shoalhaven - 2 Counsellors	45,000
- Macarthur - Chinese Lay Pastor	28,000
- Macarthur	<u>20,000</u>
	339,000

(ii) Unsuccessful Applications for 1998 Grants

	\$
- Sutton Forest	5,000
- Milton	12,000
- Gerringong	5,000
- Shoalhaven\Wollongong University Chaplain	8,500
- Southern Highlands - SRE Teacher\Youth Minister	33,500
- Campbelltown - Youth Minister	18,000
- Picton - Family\Youth Minister	29,000
- Port Kembla - Pastoral Worker	12,000
- Gymea "People of God"/"Soul Revival"	12,250
- Culburra Beach - Assistant Minister	40,000
- Narellan - Assistant Minister	20,000
- Shellharbour - Youth Worker	15,000
- Ingleburn - Assistant Minister	<u>50,000</u>
	260,250

- (b) Dr Bunyan gave notice of a motion at the last Synod. The Standing Committee asked that ANGLICARE consider the issue of concern.

ANGLICARE has provided a detailed report but the matter is yet to be formally considered by the Standing Committee - I expect that it will receive active consideration in the near future.

Given that the matter is the subject of active review in the Standing Committee, it is inappropriate to respond in any detailed way at this time.

However, I am advised that ANGLICARE has not consulted with the Pastoral Care Department of the Bankstown-Lidcombe Hospital but that it has consulted informally with the Georges River Regional Staff. ANGLICARE is aware that a significant number of patients are visited by the personnel of the Pastoral Care Department.

- (c) The Synod no longer provides any funding for hospital chaplaincies, and such funding now largely comes from ANGLICARE's own resources. The Standing Committee greatly appreciates ANGLICARE's contribution to this ministry. A detailed report from ANGLICARE about hospital chaplaincies has been provided, but the Standing Committee has not had the opportunity to consider it.

20. Access to reports received by the Standing Committee

The Rev Paul Cohen asked –

- (a) Does the Standing Committee have the power to refuse access by the Synod or Synod members to reports received by it?
- (b) How many times has (and which reports were they) the Standing Committee refused access to the Synod or Synod members a report received by it?

To which the President replied –

- (a) A report commissioned by the Standing Committee for its purposes is the property of the Standing Committee. Generally speaking, no person other than a member of the Standing Committee has the right to see it. Notwithstanding this, the Standing Committee's general attitude appears to be that it has no objection to a copy of a report being made available to an interested Synod member, except in special circumstances such as where confidentiality is required.
- (b) It is assumed that the time frame implicit in the question is the last 12 months. In the last 12 months, the only formal request for access to a report received by the Standing Committee arose in relation to the report of the committee of enquiry into the Anglican Counselling Centre. The request for access was originally denied (on 9 August), but the Standing Committee reconsidered the matter (on 23 August) and authorised the sale of copies of the report to Synod members.

21. Qualifications of personal counsellors of the Anglican Counselling Centre

Mrs Elaine Gee asked –

How many of the half of staff of ACC who presumably are carrying out counselling and possibly psychotherapy have qualification? See p 22 of ACC Report.

To which the President replied –

The 1998/99 Annual Report of the ACC states that –

“All counsellors have completed the two years of the Counsellor Training Course. About half either have completed, or are working towards, a degree or diploma in Psychology, Social Work or Counselling.” (p.22).

This statement applies to personal counsellors only and not to all staff as is stated in the question.

All 50 personal counsellors have completed the Centre's 2 year training course and have been accredited through an assessment process. Of that, 25 personal counsellors have either completed or are nearing completion of a relevant tertiary degree.