

## Questions and Answers under Standing Order 27

(No questions were asked at the Special Session of Synod in May 2000.)

### 1. Superannuation contributions

The Rev Dr John Bunyan asked –

- (a) When did the Diocese cease to pay a third of a clergyman's superannuation contribution and parochial units begin to pay not one third but the total sum?
- (b) What were the reasons for this change - Biblical, theological and economic?
- (c) Were parochial units clearly informed at the time both of the fact of this change and of at least the general reasons for it?
- (d) On what grounds is the parochial payment of the full superannuation contribution or indeed any part of a superannuation contribution required during an inter-regnum if the strict principle of cost recovery is adhered to?
- (e) Is the present full superannuation contribution considered to be sufficient for those younger clergymen who will have to purchase a house on retirement and who hope to live in Sydney upon retirement, and if not, can this matter be addressed by those who have some responsibility for the welfare of the clergy?

To which the President replied –

I am advised the answers are as follows –

- (a) In the years up to 1992 the contributions for a minister for superannuation totalled 15% of the minimum stipend. Of that 15% contribution, the minister paid 5%, the parish paid 5% and the remaining 5% was paid from diocesan funds.  
  
From 1992 new salary sacrifice arrangements were agreed by which the parishes took responsibility for paying the superannuation contributions previously paid by the minister. From 1992, effectively 10% was paid by the parish and the remaining of 5% was paid from Synod resources. Parishes were invoiced monthly.  
  
In 1995 a new parish assessments system was agreed by the Synod. Under the new system, the minimum assessment was substantially increased compared to that which had applied in previous years. The philosophy of the increase in minimum assessment was that parishes should henceforth pay the full cost for superannuation.  
  
Thus, from 1995 parishes paid the full charge for superannuation through the assessment system by way of cost recoveries charge.
- (b) The arguments for the payment by parishes of a cost recoveries charge have been well rehearsed and, in particular, were the subject of extensive debate at last year's session of the Synod. Members are referred to the report on the review of Parish Ministry and Property Costs Recovery Formula published on pages 495 to 511 of the *2000 Year Book*.
- (c) The adoption of a cost recoveries system was approved by the Synod when it passed the Diocesan Income and Expenditure Ordinance in 1994. That system has been the subject of discussion in subsequent years. Information about the Synod's decisions about a cost recoveries charge has been communicated to parishes.
- (d) The principle of cost recovery is adhered to by recovering the total costs incurred by the Diocese on behalf of parishes from the total amount paid by parishes as a whole. The alternative approach would be to make a minute examination of the costs incurred by each parish individually which could only be achieved at substantial cost to the diocese and each parish. Instead the Synod has accepted the approach most recently in the Parochial Cost Recoveries Ordinance 1999 of a formula which combines –
  - (i) an easily calculated and understood parochial charges;
  - (ii) assistance to parishes who could have been disadvantaged by the change from an earlier method of calculation;

- (iii) avoidance of large charges which could arise from insurance of heritage buildings for example;
- (iv) ease of administration, with justice and equity to all parishes.

One of the compromises in such a system is that no attempt is made to exactly determine what change in the costs of a minister occur during a vacancy.

There are several other compromises made.

- (e) There is no proposal at this stage to review the rate of superannuation contributions for clergy, and so it might be inferred that the current rate is considered to be appropriate. Superannuation is only one way to ensure that clergy have adequate housing for retirement. Some alternatives are addressed in a report appearing on pages 94 to 96 of the Standing Committee's report to the Synod. Note the final paragraph of that report –

“Difficulties associated with retirement housing are better addressed by emphasising to ministers the need to plan for their retirement many years in advance. Financial planning seminars for ministers organised by the Sydney Diocesan Superannuation Fund have been held in the Diocese, and will continue to be held from time to time (the next series of seminars will be held in October 2000). These seminars seek to advise ministers about the need for financial planning and the practical steps which they can take to provide for their retirement. The seminars are advertised widely.”.

## **2. Anglican Retirement Villages**

The Rev Dr John Bunyan asked –

- (a) Was it the expressed hope of the late Mrs Mowll that the establishment of a retirement village was first and foremost to provide accommodation for clergy and missionaries upon retirement?
- (b) Was it the practice to give a 50% discount in some cases to those people in the past, and in which cases, and when and why was this practice altered?
- (c) What are the precise details of any discount offered to clergy and missionaries in each of the present ARV villages, hostels and nursing homes?
- (d) In view of the sharply increasing costs of housing in much of our Diocese, will the ARV revisit this matter and take into account the provision for retired clergy provided elsewhere such as the provision of housing and a clergy pension in the Church of England?

To which the President replied –

I am advised the answers are as follows –

- (a) So far as is known, yes, on the basis that at the time clergy and missionaries generally had very low incomes, no superannuation and no ability to borrow to purchase a retirement home.
- (b) The discount given to clergy and missionaries has varied over the years and no specific information is available about a policy of a “50% discount”. There has always been, and currently still exists, a strong preference for those in financially difficult circumstances (particularly missionaries) including those with no assets or superannuation.
- (c) Discounts given in nursing homes and hostels are controlled by the Federal Government via the Aged Care Act. These are known as concessional residents and ARV has no control over this element. In independent living units the policy is –
  - (i) all eligible clergy have absolute priority of entry,
  - (ii) the financial assessment conducted is as follows -
    - (A) if the person has assets less than \$23,000 entry is free,
    - (B) if the person has assets of more than \$23,000 but insufficient assets to pay the full entry contribution, a discount is given to leave net assets of \$23,000 after entry,

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- (C) if the person has assets which allow the full entry contribution to be paid, full payment is required, but with a minimum of \$23,000 remaining.
- (d) Not at this time.

### 3. Grants made to parochial units

The Rev Dr John Bunyan asked –

What grants or other financial assistance was given by the Standing Committee, Regional Councils, Anglicare or any other official body of the Diocese to each parochial unit in each of the regions of the Diocese in 1999, and in each case for which one or more of the following purposes was that assistance given –

- (a) pastoral (other than hospital) ministry,
- (b) hospital ministry,
- (c) evangelism,
- (d) youth and children's ministry,
- (e) "ethnic" ministry?

To which the President replied –

I am advised the answers are as follows –

The Standing Committee did not give any grants to parishes from general funds in 1999 for the purposes referred to in (a) - (e) of the question.

Advice has been obtained from the regional archdeacons and Anglicare about grants for 1999 for the purposes referred to in (a) to (e). The following information summarises the information provided. The regional councils and Anglicare do not make grants according to each of the specific categories referred to in (a) to (e) above and, since it would be artificial to try to classify the grants according to those categories, no attempt has been made to do so.

#### *Georges River*

Total grants \$490,500

<i>Parish etc</i>	<i>Purpose</i>	<i>\$</i>
Beverley Hills	Youth and Children	7,000
Belmore	Ethnic Ministry	42,000
Bossley Park	Pastoral/Ethnic	72,000
Cabramatta	Ethnic	115,000
Campsie	Youth/Children/Ethnic	34,000
Carlton	Ethnic Ministry	45,000
Fairfield	Ethnic Ministry	48,000
Greenacre	Ethnic Ministry	61,000
Hoxton Park	Ethnic Ministry	40,000
Hurstville	Ethnic Ministry	40,000
Marrickville	Ethnic Ministry	30,000
Panania	Pastoral/Youth	15,300
Regents Park	Ethnic Ministry	25,000
St Johns Park	Pastoral Ministry	20,000

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*North Sydney*

Total grants \$194,000

<i>Parish etc</i>	<i>Purpose</i>	<i>\$</i>
Artarmon	Cross Cultural Work	4,000
Asquith	Stipendiary Lay Worker	15,000
Frenchs Forest	Children/Youth Worker	41,000
Hornsby Heights	York Worker/Women's Ministry	5,000
Mosman	Salary of Evangelist	36,000
Normanhurst	ESL Worker	16,000
North Ryde	MU Chaplaincy	25,000
Pennant Hills	Cross Cultural Ministry	25,000
Putney	Pastoral Assistance	5,000
St Ives	Jewish Work	10,000
TAFE Ministry	TAFE work in the Region	5,000
Waitara	ESL/Youth Work	4,000
West Ryde	Youth Ministry	3,000

*South Sydney*

Total grants \$364,430

<i>Parish etc</i>	<i>Purpose</i>	<i>\$</i>
Ashfield	Church building	15,000
Bondi Beach	Stipend assistance	4,680
Broadway	UTS/SU Chaplain	60,000
Centennial Park	UNSW Chaplain	30,000
Cooks River	Multicultural youth	30,000
Croydon	Pastoral Care Assistant	14,000
East Sydney	Parish Outreach Worker	25,000
Enfield	Assistant Minister	45,000
Enmore	Parish assistance	5,000
Five Dock	Youth Ministry	5,000
Glebe	Youth Ministry	10,000
Lord Howe Island	Part time ministers	14,250
Maori	Chaplain	30,000
Petersham	Youth Ministry	10,000
Petersham Deanery	ESL	8,000
Rozelle Lilyfield	Church Planting	8,000
South Sydney	Aboriginal Pastor	38,000
South Sydney	Church Planting	12,500

*Western Sydney*

Total grants \$537,500

<i>Parish etc</i>	<i>Purpose</i>	<i>\$</i>
Auburn	Chinese CCM	35,000
AYE	Assistant Minister	10,000
Blackheath	Assistant Minister	1,200
Cambridge Park	Assistant Minister	18,000
Carlingford	Uni Chaplaincy	5,000

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<i>Parish etc</i>	<i>Purpose</i>	<i>\$</i>
Crestwood	Assistant Minister	37,000
Doonside	CIC	10,500
Guildford	Youth Worker	10,000
Kenthurst	Part time assistant	3,800
Kingswood	Uni Chaplaincy	52,000
Lalor Park	Youth Worker	10,000
Lidcombe/Berala	Assistant Minister	38,000
Lithgow	Assistant Minister	8,000
Merrylands	TAFE Chaplaincy	25,000
Mt Druitt	Student Minister	42,500
Mulgoa	Assistant Minister	10,000
Oakhurst	Assistant Minister	37,000
Penrith	Turkish CCM	35,500
Glenmore Park	Assistant Minister	35,000
Quakers Hill	Part time assistant	9,000
Richmond	Uni Chaplaincy	15,000
Riverstone	Rector	4,200
Rooty Hill	Assistant Minister	5,000
St Marys	Student Minister	3,000
St Clair	Assistant Minister	43,000
Wentworth Falls	Assistant Minister	6,000
Wentworthville	Lay Worker	15,000
Westmead	Assistant Minister	8,000
Wilberforce	Assistant Minister	8,000

*Wollongong*

Total grants \$315,000

<i>Parish etc</i>	<i>Purpose</i>	<i>\$</i>
Ambarvale/Cataract	Pastoral Assistance	16,000
Minto	Youth Ministry	10,000
Eagle Vale	Youth Ministry	4,000
Campbelltown	Parish Assistance	10,000
Culburra Beach	Pastoral Assistance	7,000
Eagle Vale	Loan Repayment	10,000
Gerringong	Pastoral Assistance	5,000
Robertson	Pastoral Assistance	10,000
Huskisson	Pastoral Assistance	2,000
Shoalhaven Deanery	Counsellor	45,000
Macarthur Deanery	Chinese Deacon	30,000
Macarthur Deanery	Youth Consultant	20,000
Region	Cross Cultural Director	52,000
Region	ESL team	36,000
Region	Wollongong Uni Chaplain	40,000
Region	UWS Macarthur Chaplain	16,000
Region	Bomaderry Uni Chaplain	2,000

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### *Anglicare*

Total grants \$150,219

	<i>Purpose</i>	\$	
<i>Northern Region</i>			
Thornleigh	Youth	4,000	
Narrabeen	Counselling	2,220	6,220
<i>Georges River</i>			
Dulwich Hill	Youth (Drug Addiction)	4,000	
Campsie	Migrant Resettlement	9,000	
Beverley Hills	Ethnic Playgroup	4,000	
Riverwood	Emergency Relief	13,285	
Hurstville	Drop-in Centre	9,000	
Sadleir	Women's worker	6,000	
Brighton/Rockdale	Playgroup	450	
Arncliffe	Shopfront Outreach	6,500	
Cabramatta	Camp (Elderly)	4,000	
Moorebank	Indian Settlement Worker	6,000	62,235
<i>Western Sydney</i>			
Auburn	Playgroup Equipment	1,000	
Lidcombe	Chinese Drop-In Centre	550	
	Playgroup	1,800	
Merrylands	Community Support Worker	8,004	
Lalor Park	Pastoral Care Ministry Worker	4,992	
Springwood	Bereavement/Crisis Support Worker	2,300	18,646
<i>South Sydney</i>			
Concord	Family Ministry	3,996	
Redfern	Outreach Worker	4,992	
Rozelle/Lilyfield	Pastoral Care Worker	4,992	
Darlinghurst	Community Outreach Worker	6,000	19,980
<i>Wollongong</i>			
Wollongong	Refugee Support Worker	2,500	
Bargo	Kid's Club	3,996	
Moss Vale	Equipment	4,650	
Ambarvale	Welfare Worker	4,992	
Campbelltown	"Caring for Claymore"	4,500	
Nowra	Community Care	21,500	
Glenquarie	MU Pastoral Care Worker	1,000	43,138

#### **4. Parochial cost recoveries**

The Rev Dr John Bunyan asked –

- (a) Was the consultation held at St Andrew's House in 1999 to discuss people's views concerning cost recovery bills an independent investigation or was it conducted and its format determined by diocesan officials and others committed to the proposals of Standing Committee, and if not an independent investigation, why not?

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- (b) Did the appropriate diocesan staff and individuals involved in promoting the cost recovery bill afford Dr Romberg every assistance and facility requested and possible in preparing and presenting to Synod his proposed amendment?
- (c) Under his amendment, would 137 parishes with incomes below \$167,000 have received a larger reduction in their charges than under the ordinance, particularly parishes at the low end of the scale, and would 60 parishes with incomes above \$167,000 have had their reduction in charges of up to 29% trimmed to 8%?
- (d) Has the Standing Committee, the Social Questions Committee, or any other official diocesan body yet presented any justification of the cost recovery or user-pays policy on the grounds of the teachings of the great Hebrew prophets and of our Lord regarding the use of money, social equity, and the divine requirement that we act with justice?

To which the President replied –

I am advised the answers are as follows –

- (a) The consultation was an independent consultative process designed and run by 2 persons who were not on the staff of the Secretariat.
- (b) Yes.
- (c) Dr Romberg's amendment is not available for recalculation and we cannot say one way or the other.
- (d) Not to my knowledge.

### 5. Restoration of St Andrew's Cathedral

The Rev Dr John Bunyan asked –

While acknowledging the achievement, the hard work and the generosity involved in the current restoration of the Cathedral –

- (a) Was approval sought from Synod for the previous re-orientation of the cathedral whether legally required or not and was approval sought from Synod for the new re-orientation?
- (b) Have any major furnishings or memorials been permanently removed from the cathedral now and if so which particular furnishings and memorials, and if they have been permanently removed, were the necessary faculties granted for the removal?
- (c) Which major furnishings and memorials are still to be returned in due course to the cathedral?
- (d) At the completion of work in the cathedral, will proper provision be made for kneeling for prayers and at the administration of Holy Communion in view of the many references to kneeling both in the New Testament and in the Book of Common Prayer?

To which the President replied –

I am advised the answers are as follows –

- (a) In 1935 Archbishop Mowll launched a competition for the design of an enlarged St Andrew's Cathedral. Thirty designs were entered and the winners were Pinckney & Gott of London, who proposed a new building running along the George Street frontage, with only the western front and towers preserved of Blacket's design. From 1937 to 1940, the Pinckney & Gott designs were refined, with several schemes considered by the Synod. For 4 days in November 1940 the synod debated the merits of the various schemes: no scheme received majority support. The question of the Cathedral's extension was abandoned until "the appropriate time", probably after the war.

In July 1940 a Synod sub-committee had begun to examine the possibility of changing the interior arrangements of the Cathedral from east to west. The Standing Committee received its report in October 1940 and authorised its implementation. The timing suggests that the "disorientation" was only ever intended as a stop gap, a means of facilitating the proposed enlargement. With the effective abandonment for the time being of that grander scheme, the Synod approved funds to "disorient" the Cathedral; the funds approved came

from the accumulated rents of Cathedral properties. The work was carried out in 1941. An opening was made at the George Street end of the building in 1949.

In November 1997, the Standing Committee passed an Ordinance granting funds for the restoration of the Cathedral. The project was a matter of report to the Synod; the approval of the Synod was not sought.

- (b) It is taken that "major" qualifies both "furnishings" and "memorials". No major memorials have been permanently removed. The following major furnishings have been removed: the Whiteley Organ (1928) from the North Porch; the Kinlock Organ (1992) from the Chancel; the Dean's Stall (1935); the Communion Table (1941). No formal faculty was granted.
- (c) None. However, some furnishings and memorials remain to be returned.
- (d) Yes.

## **6. Liturgical sources**

The Rev Dr John Bunyan asked –

- (a) Is the 1662 Communion Office the only official liturgical source of the eucharistic doctrine of the Anglican Church of Australia and, if so, could consideration be given to the use of this service before Synod at least on occasion and, if possible, at the next meeting of Synod?
- (b) Could consideration be given to the inclusion of collects from the official standard of worship for use in our Church, the Book of Common Prayer, among the prayers used at Synod from time to time?

To which the President replied –

I am advised the answers are as follows –

- (a) Yes.
- (b) Yes.

## **7. Remarriage of Divorced Persons**

The Rev Dr Lindsay Stoddart asked –

With regard to item 7.2 about the Remarriage of Divorced Persons, referred to on page 29 of the Standing Committee's Report –

- (a) Is there currently a need for legislation to be updated in relation to the remarriage of divorced persons?
- (b) Is this a priority?
- (c) What advice was received by the Standing Committee about the first appointed committee's report?
- (d) Who is on the new committee?
- (e) What are the points of reference to that committee and what is the status of the first referred to report?
- (f) Are any of the original committee members on the new committee and were some or all of them considered for appointment?

To which the President replied –

I am advised the answers are as follows –

- (a) The current law of the Church in the Diocese of Sydney, as advised by the Chancellor, is that a member of the clergy may conduct the marriage of a divorced person (whose spouse is living) only where the former marriage is dissolved due to the infidelity of the other partner, and where the permission of the Archbishop or his surrogate has been given.

Following much debate in the Diocese, and a Doctrine Commission report of 1984, in 1985 legislation was passed by the Synod about the remarriage of divorced persons, but it lapsed by reason of the want of archiepiscopal assent. A bill was subsequently promoted in 1986, but was deferred and referred to a committee for review. Nothing then happened.

In 1994 the Standing Committee respectfully requested that I appoint a committee to consider the issue. A committee was subsequently appointed, and it reported to the Standing Committee in May 1999. Its report recommends certain legislation about the matter.

While there are differing views, the brief history recounted above indicates a widely held view that legislation to change the current law about the remarriage of divorced persons is required.

- (b) The brief history I have recounted suggests that the matter is not one of high priority. The matter is difficult and there are different views.
- (c) When the report was discussed by the Standing Committee, the Standing Committee also received a letter from a member of the Standing Committee expressing differences of opinion about aspects of the committee's recommendations. Specifically, the view was expressed that differences in an understanding of the report of the Doctrine Commission of 1984 needed to be resolved.
- (d) The Rev Drs Canon Peter Jensen and Glenn Davies (with power to co-opt).
- (e) The committee has been asked to reflect further on the matter and report in due course.
- (f) Yes, the Rev Dr Glenn Davies is a member of the new committee. As has been noted, the committee has power to co-opt.

#### **8. Diocesan Doctrine Commission's report re Doctrine of the Trinity**

The Rev Canon Dr Peter Jensen asked –

With reference to Synod resolution 1/99, that the Doctrine Commission's report on the Doctrine of the Trinity "be printed and made available for distribution to members of the public at reasonable cost -

- (a) has the report been printed and made available?
- (b) if not, why not?

To which the President replied –

I am advised the answers are as follows –

The report is available to members of the public via the internet, and has been available since last year's session of the Synod.

Following the passing of resolution 1/99, the Diocesan Secretary sought quotes to have the report laid out and printed in booklet form but quotes were not forthcoming (despite repeated requests). In the absence of these quotes, and given that the report was available via the internet, the Diocesan Secretary suggested to the Standing Committee that it report to the Synod along the lines set out in paragraph 7.9 of the Standing Committee's report. That recommendation was adopted by the Standing Committee.

#### **9. Meetings of the Standing Committee**

Ms Kath White asked –

- (a) Are meetings of the Standing Committee open to members of the Synod as observers?
- (b) If so, how do we get copies of meeting details and agenda items ahead of time?
- (c) If not, why not?
- (d) If not, how would it be possible to change this situation?

To which the President replied –

I am advised the answers are as follows –

- (a) - (b) Meetings of the Standing Committee are not open to members of the Synod as observers. Agenda materials are not made available to non-Standing Committee members.
- (c) - (d) The Standing Committee has not resolved to open its meetings to observers and there is no requirement under our ordinances that those meetings, or the meetings of any other board, council or committee, be so open. So far as Standing Committee meetings are concerned, this situation could only be changed if the Standing Committee so resolved, or an ordinance is made directing that meetings be open.

**10. Diocesan Doctrine Commission's report re Restricted licensing of women priests and theological objections to the ordination of women to the priesthood**

Justice Keith Mason asked –

What were the terms of the request to the Doctrine Commission of May 1999 that initiated the report printed from page 85 of the Standing Committee's report to the Synod as they recorded in the minutes of Standing Committee.

To which the President replied –

I am advised the answers are as follows –

The minutes of the Standing Committee meeting of 24 May 1999 record that the Standing Committee resolved as follows –

“Standing Committee requests that the Diocesan Doctrine Commission report to the 1999 session of Synod on whether the Commission considers that there are valid theological reasons to overturn the recommendations and conclusions of earlier Synod Diocesan Doctrine Commission reports about the ordination of women to the priesthood and, having regard to the fact that licensing in addition to but separate from ordination is the pre-requisite for appointment to a parish incumbency, whether a restriction on licensing women as incumbents would meet the theological reasons previously advanced with respect to restricting the ordination of women to the priesthood.”.

As noted in the 1999 report of the Standing Committee, the Diocesan Doctrine Commission subsequently indicated that it would report to the 2000 session of the Synod. I believe that the Doctrine Commission decided to split the reference into 2 parts and address the second (and easier) part so that some material might be available for the Synod this year.

**11. Church planting/ordination candidates**

The Rev Zac Veron asked –

- (a) With reference to the Archbishop's comments in his Presidential address on church planting outside the Diocese and his comments on possibly finding ordination candidates in colleges other than Moore College -
  - (i) Since January 1994 how many men ordained Deacon or Priest in the Sydney Diocese, are now working as ordained ministers in Anglican Dioceses in Australia other than Sydney Diocese?
  - (ii) Which Dioceses are they now serving in?
  - (iii) How many of these ex-Sydney men are now serving as Deacons or Priests in each of the dioceses in Question 1(b) above, since January 1994?
- (b)
  - (i) Since January 1994 how many men ordained Deacon or Priest in an Australian Anglican Diocese other than Sydney are now working as ordained ministers in the Sydney Diocese?
  - (ii) Which Dioceses were they ordained in?

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- (iii) How many men, ordained Deacon or Priest in a diocese other than Sydney, have come to Sydney and have been licensed to work as Deacons or Priests, from each of the Dioceses in question 2 (b) above, since January 1994?

To which the President replied –

I am advised the answers are as follows –

The structure of part (a) of the question is difficult to answer but in response to (ii) and (iii) –

There is a total of 33 Deacons and Priests who were ordained in Sydney and now serving in other dioceses.

The Dioceses they are now serving are –

Adelaide	7
Armidale	1
Bathurst	2
Bendigo	1
Brisbane	1
Canberra & Goulburn	4
Melbourne	4
Newcastle	3
North Queensland	1
North West Australia	3
Perth	4
Tasmania	2

In response to part (b) –

- (i) 3
- (ii) Armidale, Brisbane and Melbourne
- (iii) Armidale 8  
Brisbane 1  
Melbourne 1

Since 1994, at least 26 clergy who were ordained Deacon or Priest have moved into the Diocese that were ordained elsewhere within Australia prior to 1994. This includes the above figures.

### 12. Youthworks Training College at Loftus

Mr Malcolm Purvis asked –

- (a) Who is responsible for oversight of the curriculum at the Youthworks Training College at Loftus?
- (b) Who has oversight of the employment of faculty at this college?

To which the President replied –

I am advised the answers are as follows –

- (a) Ultimately the Chief Executive Officer, Dr Lindsay Malcolm Stoddart - D.Min(Fuller), M.Phil(Sheffield), B.Th(Hons.Cl 1), Dip.Law pursuant to Clause 16 of the Anglican Youth & Education Division Diocese of Sydney Ordinance 1919.

Day to day management of the College has been delegated to the Director of Anglican Youthworks Church Resource Unit, the Rev Tim Foster - B.A.(Syd), B.Th(2nd Cl.Hons.), Dip.Min, Dip.A - and his senior staff which include the Rev Graham Stanton - B.Econ(Macquarie), B.Th and Mr Andrew Stirrup - B.Th(MTC), Dip.Min(MTC),

M.A.(Chemistry) Oxford, M.A.(Theology) ACT, currently undertaking M.Phil(Trinity College Bristol). All our lecturers are Moore College trained and most hold further degrees.

The College has a Board of Reference, comprising of the Rt Rev Paul Barnett, Professor Don Robertson, Mr Rod West, the Rev Colin Bale and Associate Professor Alan Watson. This Board of Reference does not appoint staff nor ratify appointments of lecturers.

The courses are accredited by the Australian College of Theology. Theological and educational issues are closely examined.

The College has a number of quality theologians by way of visiting lecturers, including: Bishop Paul Barnett, the Rev Dr Glenn Davies, the Rev Jim Ramsay, the Rev Stuart Findlay, the Rev Jack Normand.

- (b) Ultimately, the CEO, The Rev Dr Lindsay Malcolm Stoddart - D.Min(Fuller), M.Phil(Sheffield), B.Th(Hons.Cl 1), Dip.Law pursuant to Clause 16 of the Anglican Youth & Education Division Diocese of Sydney Ordinance 1919.

The Council of Anglican Youth & Education Division Diocese of Sydney has adopted certain management and governance policies.

### **13. Sexual abuse of children**

The Rev David Ritchie asked –

- (a) What are the suggested figures for the prevalence of sexual abuse against girls, and against boys, in our community?
- (b) Do these figures vary depending on peoples' professed religious convictions?
- (c) Do you have any reason to believe that the prevalence of sexual abuse against children is markedly different in clergy families, compared with other families?
- (d) How many allegations of sexual misconduct by clergy listed in the current yearbook have been brought to your attention?
- (e) How many of these allege sexual abuse of children?
- (f) How many have been formally investigated?
- (g) When an unprovable allegation of sexual misconduct is made against a clergyman, in what ways does our diocese provide as much ongoing support to the alleged victim, as it does to protecting the reputation of the alleged perpetrator?
- (h) What steps are you considering to ensure that our procedures are more effective in supporting those who risk coming forward with allegations of sexual misconduct by church workers?

To which the President replied –

I am advised that the answers are as follows –

- (a) On the Anglicare video "Behind Closed Doors", Professor Kim Oates states that the research suggests that one in four girls are sexually abused before age 18 and one in seven boys are sexually abused before age 18.

In his book "Child Sexual Abuse and the Churches" at page 16 and following, Professor Patrick Parkinson, an acknowledged expert in the area, quotes various surveys of adults about their childhood experiences of sexual abuse. Some figures quoted for claimed sexual incidents involving a child under thirteen and a perpetrator who was at least five years older or involving a young person between 13 and 16 years old and another person who was at least ten years older are:

Girls: 19% (in a 1979 US study) and 27.6% (in a 1988 Australian study);

Boys: 8% (Britain) and 9% (Australia) and 16% (US 1990).

The Archbishop has no special knowledge or expertise outside of this literature and cannot vouch for the accuracy or otherwise of the figures quoted.

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The questioner is also referred to the Final Report of the Wood Royal Commission into the NSW Police Service (1997) Vol. IV paras. 3.9 - 3.15 where there is a detailed exposition of the complexity of the issue of the incidence of child sexual abuse.

- (b) There is no view expressed on the Anglicare video "Behind Closed Doors" as to whether "professed religious convictions" causes the figures to vary.

Professor Parkinson does not express a view either way in his book.

The Wood Royal Commission Report Vol. V paras. 11.44 - 11.48 quotes a report which says "there is no firm basis to argue that the figure (for the rate of sexual abuse or violations of sexual boundaries within religious communities) was disproportionately higher than that found in the population of other professional groups".

- (c) No.
- (d) 16. These date from 1981 and include the trivial and suspicious through to the more substantial.
- (e) 1.
- (f) 1. Where there has not been a "formal" investigation this is because either the information is hearsay or anonymous or because the complainant has not been prepared to continue with the allegation.
- (g) The question is based on an assumption which I do not accept.  
The sexual protocol and Church Discipline Ordinance 1996 are set up to ensure that allegations are properly investigated and dealt with whilst at the same time the rights of the alleged perpetrators are protected. Support is provided to complainants by way of counselling.
- (h) The procedures are under constant review. Any suggestion as to how they may be improved would be welcome.

### 14. Presentation and Exchange Ordinance 1988

Mr Darren Mitchell asked –

In relation to the Presentation and Exchange Ordinance 1988 -

- (a) On how many occasions have extensions of time been granted under section 36(2) or section 37(4) of that Ordinance?
- (b) What has been the average length of additional time granted?
- (c) In considering whether to grant an extension of time under this Ordinance, what criteria have been relied upon to assist in determining whether "due diligence", as required by sections 36(2) and 37(4), has been shown by the Presentation Board in seeking to make a presentation to the Archbishop?
- (d) Has consideration been given by Standing Committee or by the Diocesan Office to the production of a guide to the Presentation process?

To which the President replied –

I am advised the answers are as follows –

- (a) From the period 1997 - 1999, 6 extensions of time under this Ordinance were granted.
- (b) The average length was 9 days.
- (c) Evidence that the Board has been active in seeking to make a presentation and any special circumstances which may support an application for extension.
- (d) It is my understanding that the bishops and archdeacons consult with parish representatives prior to the first meeting of the Presentation Board in preparation for their first meeting with the whole Board.

**15. Service for the institution and induction of new rectors**

The Rev Canon Jim Ramsay asked –

- (a) What is the status of the service used at the Institution and Induction of a new rector?
- (b) Is such a liturgy, or Form of Service, required to be used at Institutions and Inductions?
- (c) Can an Institution and Induction take place within the context of a standard Prayer Book service?
- (d) If the answer to the last question is in the affirmative what process can be undertaken to enable this to come about?

To which the President replied –

I am advised the answers are as follows –

- (a) Such forms have been used in the Diocese for at least 50 years. They could be considered to be a form of service for which no provision is made under clause 5(2) of the Canon Concerning Services 1992. The services used for Institutions and Inductions follow a pro-forma adopted for use in each region.
- (b) These services are discussed with incoming incumbents and Regional Bishops.
- (c) Yes and has been done.
- (d) This should be discussed in the first instance with the Regional Archdeacon.

**16. Tuition fees for Moore College graduates**

The Rev Canon Jim Ramsay asked –

What is the Diocesan policy regarding graduates of Moore College being required to refund their tuition fees if they are employed by a Diocese other than Sydney Diocese at the conclusion of their studies?

To which the President replied –

I am advised the answers are as follows –

The Standing Committee has set a policy administered by the Ordination Training Fund Committee whereby Sydney candidates who receive the bursary are expected to render service in the Sydney Diocese after ordination for one year less than the number of years of bursary received. If a Sydney candidate accepts an appointment to a diocese other than Sydney the Ordination Training Fund Committee will ask the diocese which is receiving the benefit of the trained clergyman to pay the amount of bursary calculated on this basis. If the benefitting diocese is unable or unwilling to pay then the Sydney Candidate is asked to pay the bursary in the terms of the agreement he made. The Standing Committee has on occasions given me approval to waive a proportion or all of the bursary refundable by any Sydney Candidate.

**17. Church planting**

The Rev Bart Van Den Hengel asked –

- (a) Do the congregations that are currently being planted by certain recognised Sydney Anglican Churches outside their parish boundaries have any official status under existing Anglican legislation? In particular, do Diocesan services (such as public liability insurance, for example) cover these church plants?
- (b) Do the congregations that are currently being planted by certain recognised Sydney Anglican Churches outside their parish boundaries automatically come under the existing accountability structures of the Diocese, namely the authority of the Bishop of the region in which that congregation is being planted?
- (c) If either, or both, of the above questions are answered in the affirmative, then is it a legal imperative that, before any recognised Sydney Anglican Church seeks to plant a

congregation outside its parish boundaries, it divulges its intentions to, and enters into full consultation with, the Bishop of that region?

To which the President replied –

I am advised the answers are as follows –

- (a) In answering this question, a distinction is drawn between congregations “planted” within the Diocese of Sydney and those “planted” outside the Diocese.

Generally speaking, “congregations” have no official status under the ordinances of the Diocese. Churches have status for some purposes, and parishes have status for other purposes. However, if a “congregation” meeting in a parish is genuinely part of the activities of another parish in the Diocese and is controlled by that second parish, it can be covered by Diocesan insurances. However, care would need to be taken to consult with the Diocesan Insurance Officer to obtain confirmation of cover.

So far as is known, congregations “planted” to date outside the Diocese have no official status under the ordinances of the Church in this Diocese or in the diocese in which they are situated. In any event it is believed such congregations “planted” to date consider themselves to be “independent” and not part of the Anglican Church of Australia. Diocesan insurances do not apply to these congregations.

- (b) This question seeks a legal opinion, and so is strictly out of order. A licensed member of the clergy or authorised lay person who leads a congregation is subject to the authority of the Archbishop in accordance with the rules of the church. If the congregation uses church trust property then the rules relating to church trust property will also apply.
- (c) This question also seeks a legal opinion and so is strictly out of order. However, consistent with some of the proposals in the bill for the Recognised Churches Ordinance 2000 it is my strong desire that such matters be discussed with the regional bishop before any steps are taken.

**18. Hiring of staff for aged care and dementia units of Anglicare**

Ms Enid Stahl asked –

What criteria do Anglicare apply in regard to the hiring of staff for their Aged Care and Dementia Units?

To which the President replied –

I am advised the answers are as follows –

About 650 people are employed in Anglicare’s Aged Services Division to provide care to an average 600 frail aged people on an average day in 8 Nursing Homes and 12 Community Based Services in 5 locations. The staff employed require an extensive range of professional and technical qualifications. All are employed with the Division’s Philosophy of Care and Anglicare’s Mission Statement in mind.

Aged Services’ Philosophy of Care includes the following –

- We believe that every person is created in God’s image and is worthy of our respect and compassion. It is in the context of the love of Christ that we serve those in our care.
- We believe that the care of elderly people should take account of the interdependence of their physical, emotional, spiritual and social needs, and therefore must aim to provide for their total well-being.
- We believe that all aspects of care must be of the highest standard.

Anglicare has a clearly defined recruitment policy and practice which is managed so as to comply with state and federal legal requirements - for example, the Aged Care Act 1997 and the Nursing Homes Act must be met. These Acts stipulate, among other things, the qualifications required for a Director of Nursing and that there must be 24 hour Registered Nurse coverage.

Each position in Aged Services has a Position Description that details the roles and responsibilities of that position. This will include formal qualifications required and the expectations of each position in relation to –

- resident contact
- teamwork
- Occupational Health and Safety (OH&S)
- Continuous Quality Improvement.

All positions are advertised in the church and secular press and senior positions are circulated to parishes, as well. All Directors of Nursing and Senior Managers are committed Christians with an active church involvement. Many of the other staff are also committed Christians.

In the Dementia Units Anglicare seeks staff who, as well as having the necessary qualifications and expertise in caring for the aged, also have a personality that is responsive to caring for the special and often demanding needs of those we seek to serve.

**19. Anglican Counselling Centre and the Rev Michael Corbett-Jones**

The Rev Peter Robinson asked –

Would the funds used to pay out Rev Michael Corbett-Jones after his dismissal as Director of the Anglican Counselling Centre in April have otherwise been used for counselling ministry?

To which the President replied –

I am advised the answer is as follows –

Monies paid to the Rev Corbett-Jones came from the General Funds of Anglican Counselling Centre. As such, had they not been paid to the Rev Corbett-Jones, they would have been employed in the day to day business of ACC in payment of salaries, repayment of loans, purchase of external supplies or other normal matters.

*Further response*

The response given to the question was accurate but it has been suggested that I give further details of the circumstances in which Mr Corbett-Jones ceased to perform the functions of director of the Anglican Counselling Centre. I am happy to do so.

The circumstances are as follows –

- (a) In February 2000 Mr Corbett-Jones tendered his resignation as director, requesting that it take effect from 31 December 2000.
- (b) On 27 March 2000, after the tender of the resignation, the Standing Committee passed the resolutions which effectively provided for the integration of the Anglican Counselling Centre with Anglicare. A new interim council was appointed to pursue the integration process.
- (c) The interim council requested that Mr Corbett-Jones stand aside from his management role to enable the integration process to be facilitated.
- (d) The interim council and Mr Corbett-Jones negotiated a settlement package which reflects Mr Corbett-Jones' resignation date of 31 December 2000.

**20. Training of clergy**

The Rev John Cornish asked –

In light of the matter in the Archbishop's address both this year and last year concerning the training of clergy, what is the present situation concerning the training of clergy to minister in the more catholic parishes of the Diocese.

To which the President replied –

I am advised the answers are as follows –

There is no special provision at present.

**21. Directory of lay Synod members**

Mr Andrew Mitchell asked –

In light of resolution 35/99 concerning the provision of a Directory of Lay Synod Members what was the outcome of investigation into the production of this directory?

To which the President replied –

I am advised the answers are as follows –

Resolution 35/99 did not request that the Standing Committee produce a directory of lay Synod members. Rather, it only asked that the Standing Committee investigate the matter.

A report is printed on page 28 of the Standing Committee's Supplementary report to the Synod. In summary, it indicates that the present diocesan data base does not easily allow for the production of a directory of lay Synod members. A new data base is being prepared, and it is hoped that this will allow information about lay Synod representatives to be made available publicly.

In the short term, if a lay Synod directory was to be prepared much staff time would be required. If the information was to be made available electronically, then a special purpose data base would also need to be prepared. The staff time would need to be spent in activities such as collecting information, sending out mailings, addressing privacy concerns, preparing a data base, preparing the directory and posting it out.

Staff time alone (which is an expense to the Secretariat) would cost in the vicinity of several thousand dollars. Then there are the out of pocket expenses such as postage and paper.

In the short term, the Standing Committee considers that it is better to wait for the introduction of the new diocesan data base which it is hoped will allow details about lay Synod members to be included in the Diocesan Year Book and be available electronically.

**22. Rates of assessment on parish incomes levied by other Dioceses**

Mr Justice Ken Handley asked –

What are the rate or rates of assessment on parish incomes levied by the synods of the Dioceses of Brisbane, Melbourne, Adelaide and Perth?

To which the President replied –

I am advised the answers are as follows –

*Melbourne*

Assessments are levied, according to a scale, based on a calculation of assessable income. Assessable income comprises parish receipts such as open plate collections, trading activities, bank interest and property income. Deductions are allowed for property maintenance expenses, removal expenses, loan interest and mission payments.

The scale is based on the following rates –

12.5% for incomes up to \$36,899

15.0% for incomes between \$36,900 and \$47,149

17.5% for incomes above \$47,150.

*Brisbane*

A "Parish Contribution Board" is constituted to receive submissions from individual parishes as to the amount each parish proposes to contribute to the diocesan budget. In agreeing the contribution the Board and the parish take into account contributions by that parish in prior years.

Any disagreement which may arise between the Board and a parish is referred to the Archbishop-in-Council for determination.

*Adelaide*

Assessments are levied at the rate of 15.5% of all income of the parish. Certain deductions are allowed for such expenses as –

- assistant curates
- major maintenance projects (over \$2000)
- contributions to a maintenance reserve; and
- contributions to certain mission organisations.

*Perth*

Assessments are levied at 16% of the "current working income" less a standard deduction of \$10,000 for each ecclesiastical district, together with other allowable deductions.

"Current working income" includes offerings, gross receipts from hire of properties, fetes and other trading activities, interest, donations, etc. Deductions include donations to building projects which have been approved by the diocesan council.

**23. Grants for Cathedral restoration**

Dr Laurie Scandrett to ask –

With regard to item 2.6 in the Supplementary Report of the Standing Committee for 2000 –

- (a) Was the approval of a grant of \$811,000 in 2000 and \$297,000 in 2001 for the Cathedral Restoration Project a result of a request from the Chapter of St Andrew's Cathedral and if not from whom?
- (b) What is the total amount the Standing Committee of this Diocese appropriated (or approved for payment) to the Cathedral Restoration Project? Have any of these appropriations ever been discussed by the Synod?
- (c) Were any vision or long term strategic planning documents for the Cathedral ministry ever received by the Standing Committee in support of these requests for appropriations (or approval)?
- (d) What were the "major expected outcomes" for "Line item 13: Capital Projects" in the Explanatory Report of the Synod Estimates Ordinance 1999?
- (e) Does the approval for the grants in item 2.6 for the Cathedral Restoration Fund satisfy any of the major expected outcomes listed in the Explanatory Report, and if so, which ones(s)?
- (f) Are any funds remaining under line item 13 which could satisfy the unfulfilled "major expected outcomes"?
- (g) Has the approved grant for 2000 yet been paid to the Cathedral Restoration Fund?
- (h) If not, is it possible for the Synod by resolution to rescind the approval by the Standing Committee and seek a new allocation for this line item which would better reflect the expected major outcomes?

To which the President replied –

I am advised the answers are as follows –

- (a) The request arose from a discussion between the Dean, the Archbishop, the CEO and Deputy CEO of the Secretariat. The subject of discussion was how to fund the continuation of the Cathedral restoration project. The Dean advised the group of the status of funding and confirmed that the Chapter was about to launch a new public appeal for funds. After consideration of a range of options for future funds and taking into account the urgency of

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the need (in order to maintain skilled tradesmen and project momentum) and the length of time before the next meetings of the Chapter and DEB, the decision was made to make a submission directly to Standing Committee to commit the funds in question to the Cathedral.

- (b) In addition to the amounts of \$811,000 and \$297,000 referred to in paragraph 2.6 of the Standing Committee's Supplementary Report, an appropriation of \$1.0 million was approved under the Cathedral Appeal Ordinance 1997. The Standing Committee and Archbishop-in-Council were not required to seek the Synod's approval to make those appropriations. They have been fully reported.
- (c) A report was circulated to Standing Committee dealing with the funding strategy for the Cathedral Restoration Project. The report dealt with the options available to the Cathedral to find funds, the action being taken by the Cathedral, and identified the matters on which the money would be spent. The report did not review ministry or related matters pertaining to the Cathedral.
- (d) The major expected outcomes were –
  - funds will be provided for strategic land purchases and church development projects throughout the Diocese
  - funds will be provided for strategic schools and other diocesan infrastructure
  - a fund will be set up, to assist with Moore Theological College's master plan including a new library project.
- (e) Yes. The Cathedral Restoration project is regarded as an infrastructure project on the basis that the Cathedral could never fund from its own resources the restoration of its fabric and interior.
- (f) Yes. The funds referred to in Line Item 13 for application by the Archbishop-in-Council have been fully applied. However other grants for capital purposes in line item 13 were made for Vision 2001 projects and a facilities master plan for Moore Theological College. Some or all of these funds could be used for other major expected outcomes.
- (g) Yes. Part of the amount of \$811,000 referred to in item 2.6 of the Standing Committee's Supplementary Report has been paid. The balance is to be paid in October 2000. The amount of \$297,000 will be paid early in 2001.
- (h) No. Under the Synod Estimates Ordinance 1999 and the Synod Appropriations and Allocations Ordinance 2000 the Archbishop-in-Council has power to approve the use of the relevant funds. The Synod could only change that approval by making an ordinance which received the Archbishop's assent.

### 24. Recognised Churches Ordinance 2000

The Rev Frank Gee to ask –

Relating to the proposed Recognised Churches Ordinance 2000 –

- (a) How many congregations ready to be launched or already in existence, but not yet enjoying official recognition by this Diocese, would come within the criteria established by the proposed ordinance?
- (b) Where are they situated?
- (c) What is the distinctive characteristic of each of those congregations, which would qualify it to be affected by this ordinance if passed?

To which the President replied –

The information sought in this question is not known to me.

### 25. Graduation from Moore College

Dr Philip Selden to ask –

- (a) For each of the past 3 years, how many Sydney Anglican candidates have graduated from Moore College?

- (b) What churches did they attend before entering college?
- (c) Is the number of candidates limited by –
  - (i) the college
  - (ii) the suitability of candidates, or
  - (iii) the expected number of vacancies for Assistant Ministers?

To which the President replied –

I am advised the answers are as follows –

- (a) 1998 - 15  
1999 - 17  
2000 - 20
- (b) The answer to this question cannot be obtained in the time available.
- (c) (i) No.  
(ii) The goal of the Archbishop's Selectors and Chaplains is to choose people of appropriate gifts and character to exercise ordained ministry in the Diocese. Regretfully, not all applicants are accepted for this ministry.  
(iii) No.

## **26. Synod questions**

The Rev Dr John Bunyan to ask –

In order to assist the Diocesan Secretary and his staff during Synod, where questions asked by members of Synod are likely to involve some time in investigation and research, would it be helpful and permissible for copies of those questions to be sent informally to the Diocesan Secretary well before the time Synod meets whenever this is possible?

To which the President replied –

Yes.

## **27. CESA**

The Rev Dr John Bunyan to ask –

Noting the long-standing and valued support of our diocese for the ministry and mission of the Church of England in South Africa, and the hope of increasingly good relations between it and the Church of the Province of South Africa to which Your Grace made mention in your Presidential Address, and noting the hope of some that other independent Anglican churches not at present in communion with Canterbury might be enabled eventually to be included within its fellowship, I ask nonetheless if those in our diocese involved in these matters have noted the view of the Late Professor Peter Hinchcliff in his studies of the South African Church and of Bishop Colenso that there is no historical, legal, constitutional, or canonical link between the Church of England in Natal, associated with Bishop Colenso, in communion with Canterbury and now extinct, and the present Church of England in South Africa?

To which the President replied –

This information is not available to me.

## **28. TAFE ministry**

The Rev Brian Telfer to ask –

- (a) In what way is the TAFE ministry commended in the President's report regarded as Anglican?

- (b) Who is involved in this ministry?
- (c) What training is there and where?
- (d) What funding is provided and from whom?
- (e) What oversight is given to those working in this ministry?

To which the President replied –

I am advised the answers are as follows –

- (a) The Rev Craig Blacket who is the Regional Director for the TAFE Ministry is an Anglican Deacon. The on-campus TAFE ministry complements existing University Chaplaincies, Local Primary and High School and other Youth ministries.
- (b) The Rev Craig Blacket, The Rev David Clarke, Phil Hirons, Cameron Mackenzie, Matt Miller, Alan Rabbidge, Tim Riley, Stephen Cox, Stewart Milne, Mark Howard.
- (c)
  - Ministry Training Strategy (MTS)
  - Moore College PTC Workshops
  - Each Thursday night at St Thomas' Granville there is Lay Training for Blue Collar culture headed by the Rev Craig Blacket. And using varied Anglican training material such as from CEFM. *TAFE Ministry workers are encouraged to become Licenced Lay Readers or Parish Sisters.*
- (d) TAFE Ministry is funded by
  - Western Sydney Regional Council: \$40,000 (2000) and \$30,000 (2001)
  - a support base which Rev Craig Blacket has built up over the past 12 years
  - supporting parishes
- (e)
  - The Western Sydney Regional Council has a University and TAFE Chaplaincy Ministry Committee of which Rev Steve Gooch is the Convenor. This Committee meets regularly with the Bishop and most TAFE and Uni Chaplains attend.
  - Rev Craig Blacket personally reports to the Rev Steve Semenchuk of Woodville Road Parish to whom he is licenced
  - Craig is also accountable to local Anglican Ministers where TAFE's are situated
  - The other TAFE workers are accountable to Rev Craig Blacket and their own local Anglican Church minister.

## **29. Compliance with standards of worship**

Ms Shareen Robinson asked –

In the light of the President's addendum, what recommended action can a parishioner or group of parishioners take to ensure compliance with the standards of worship and doctrine set out in the fundamental declarations of our Constitution, in cases where clergy and/or authorised assistants are dispensing with the use of the Prayer Book or other approved services, or are even using services for which permission was specifically refused?

To which the President replied –

Concerns about the services being conducted in a parish should first be raised with the minister. If the issue is not resolved, the churchwardens, and then the Regional Bishop, should be consulted. Our ordinances provide mechanisms for the resolution of such disputes if they cannot be resolved at the local level.

Any variations to authorised orders of service must be consistent with the standards of worship and doctrine of our Church.

**30. Preparation of candidates for Moore College**

Ms Shareen Robinson asked –

In the light of the President's remarks on the preparation of candidates for Anglican Ministry by Moore College, and the Principal's response on page 20 of the printed report, what recommended action can a parishioner or groups of parishioners take to ensure that the teaching and practices of their ministers (and those authorised by them to preach and/or conduct services) comply with Anglican forms of worship and doctrine?

To which the President replied –

This question appears to raise the same issues as in the previous question. I refer the questioner to my answer to the previous question.

**31. Diocesan website**

The Rev Greg Burke asked –

- (a) When details of each parish in the Diocese are added to the diocesan web site, will these details take the form of a separate web page for each parish?
- (b) If not, could the Synod be advised of the estimated cost of providing a simple web page for each parish linked to the diocesan web site, the Anglican Media web site and the more detailed sites already set up for some parishes.

To which the President replied –

I am advised the answers are as follows –

- (a) Yes, it is expected there will be a separate web page generated automatically from the database for each parish. This web page will contain information such as the incumbent's name; parish contact details; service times and a link to the parish's web site.
- (b) In light of the answer to (a), this part of the question is not required to be answered.

**32. St Andrew's Cathedral**

Mrs Claire Smith asked –

- (a) Does a cross currently feature as a separate furnishing of significance inside St Andrew's Cathedral?
- (b) If not, has this always been the case?
- (c) If the answer to (b) is "yes" –
  - (i) who has been responsible for that ongoing decision?
  - (ii) what are the reasons for this decision?
- (d) If the answer to (b) is "no" –
  - (i) when did a cross cease to be a furnishing of significance in the Cathedral?
  - (ii) who was responsible for this decision?
  - (iii) what were the circumstances surrounding this decision?
  - (iv) what were the reasons for this decision?

To which the President replied –

I am informed that the answers are as follows –

- (a) No.
- (b) It would seem so. There is no photographic or other evidence of a cross ever having featured as a separate furnishing of significance inside the Cathedral.
- (c) It does not seem that a formal request to furnish the Cathedral with a cross has ever been made.
- (d) In light of the answer in (c), this part of the question is not required to be answered.

**33. Membership of committees**

Ms Kath White asked –

- (a) How are members appointed to committees and subcommittees of Synod and Standing Committee (other than by Synod election or by reason of office)?
- (b) Are there any customary or legal limits to the number of such bodies any one person may be on?
- (c) How might these responsibilities be shared amongst more people?

To which the President replied –

I am informed the answers are as follows –

- (a) The committees of the Synod are those referred to in Standing Order 9(g). The members of those committees were elected on the first day of the session. Further, the Synod, from time to time, can appoint Select Committees and other committees. Generally, the members of those committees are elected by the Synod although in the case of the recent committee created to examine clerical tenure, 5 members were appointed by the Archbishop.

The committees and subcommittees of the Standing Committee are listed on page 6 of the Standing Committee's report to the Synod. Generally, persons are members of those committees either by reason of office or having been elected by the Standing Committee.

- (b) No.
- (c) Those who are interested in holding office should consider ensuring that they are nominated in an election to be conducted by Synod, or by the Standing Committee.