

Questions and Answers under business rule 6.3

1. Ethical Investments

Dr Karin Sowada asked -

- (a) Does the Sydney Diocesan Superannuation Fund, Anglican Provident Fund, Sydney Diocesan Secretariat, Glebe Administration Board or the Sydney Anglican Church Investment Trust have policies on ethical investments?
- (b) Do they have any direct or indirect shareholdings in James Hardie Industries Limited?
- (c) If these bodies do have direct or indirect shareholdings in James Hardie Industries, what steps have the Boards and management taken to help ensure that James Hardie meets its obligations to the victims of asbestos-related diseases?

To which the President replied -

- (a) The Sydney Diocesan Superannuation Fund, the Glebe Administration Board and the Anglican Provident Fund have ethical investments policies. The Sydney Diocesan Secretariat invests through Glebe Asset Management (a subsidiary of the Glebe Administration Board) and therefore follows the investment policy of the Glebe Administration Board.

The Sydney Anglican Church Investment Trust is no longer an operating entity however it used to have an ethical investment policy.

- (b) None of these entities have any direct or indirect shareholdings in James Hardie Industries.
- (c) Not applicable.

2. Glebe Income Accounts

The Rev Ian Millican asked -

Last year Synod passed resolution 14/03 whereby it requested “every parish, provisional parish, Anglican school and Diocesan organisation within the Sydney Diocese to transfer their main cheque account facility and deposits to the Glebe Income Accounts by 31 March 2004” and requested “all Sydney Anglicans to consider investing their own term deposits and other funds into Glebe Income Accounts.”

- (a) What action has been taken by the Glebe Board in respect of this resolution?
- (b) What has been the increase over the last 12 months in the value of funds held in Glebe Income Accounts in cheque accounts and deposits?
- (c) What has been the increase over the last 12 months in the number of cheque accounts and deposits with Glebe Income Accounts?
- (d) What percentage of Diocesan parishes, provisional parishes, Anglican schools and Diocesan organisations now have a cheque facility with Glebe Income Accounts?
- (e) What ongoing or future action will be taken by the Glebe Board in respect of this resolution?

To which the President replied -

- (a) The Glebe Administration Board has been in constant dialogue with Diocesan parishes, provisional parishes, Anglican schools and Diocesan organisations, working with them and where possible moving their accounts to Glebe.
- (b) Over the last 12 months, the value of funds held in Glebe Income Accounts has increased from \$132m to \$139.5m, an increase of \$7.5m. However it should be noted that Glebe

Income Accounts acts as the treasurer for several large organizations and consequentially the total balance in GIA can vary considerably on a day-to-day basis.

- (c) Over the last 12 months, the number of cheque accounts and deposits with Glebe Income Accounts has increased by 70 to 3,386 accounts.
- (d) The number of Diocesan parishes, provisional parishes, Anglican schools and Diocesan organisations that have a cheque facility with Glebe Income Accounts is 101. This represents an increase of 59 on that reported to Synod last year.

The number of Diocesan parishes, provisional parishes, Anglican schools and Diocesan organisations that have an account (cheque, at call or term deposit) with Glebe is 259 spread over 585 accounts.

Currently ASIC is actively reviewing GAB's licensing obligations for cheque accounts. It is highly probable that, GIA will need to concentrate on providing cheque accounts only to entities with a corporate relationship to GAB (that is parishes and Diocesan organizations) and accordingly GAB may not be able to continue to provide cheque account facilities for individuals.

- (e) The Glebe Administration Board will continue to work with parishes, provisional parishes, Anglican schools and other Diocesan organisations to grow GIA. In addition, the Glebe Administration Board is examining its ability to offer a broader range of services based on an aggregation of Diocesan borrowing and lending. GIA would be an important part of those initiatives.

3. Children's Ministry

The Rev Ian Millican asked -

In a recent survey of 992 born again Christians in the US, the Barna Organisation found that 43% accepted Jesus Christ before their 13th birthday. Further, 50% of Christians who embraced Christ before their teen years were led to Christ by their parents. If these figures are in anyway reflected in Australia, then they highlight the critical importance of children's' ministry.

- (a) What steps is the Diocese taking to encourage children's' ministry in our parishes, both on Sundays and during the week, and to encourage the identification and training of people for full-time, part-time and lay ministry to children?
- (b) What steps is the Diocese taking to equip parents to be able to lead their children to Christ, and to help grow in their faith?

To which the President replied -

- (a) Through the funding and support of Anglican Youthworks, the Diocese is providing teaching resources for church based ministries. These include -
 - Kids@church for 3 year olds through to 11 year olds,
 - Youth Bible study materials
 - Connect and Encounter for Churches to resource teaching SRE in their local schools.

Specialist children's and youth advisers provide training in churches across the Diocese for those involved in teaching SRE and for church based children's and youth ministry. These training courses are subsidised by the Diocese for use in Anglican parishes. Youthworks also provides specialist conferences for youth, children's and SRE ministers.

Advisers are also working in partnership with GFS and CEBS to promote children's ministry through these organisations.

The Youthworks College is a training college of the Diocese designed to provide specific training for ministry to youth and children. The college offers full-time and part-time diploma and advanced diploma courses and is open to people of all ages. Currently the college

has 56 equivalent full-time students. Students are recruited through Regional Councils and Parishes as well as organisations such as Club 5.

Youthworks is working with the Policy 3 committee to further develop the college role and facilities in training youth and children's ministers for the Diocese.

The Diocese has financially supported a new college building facility to be opened in January 2005. This will enable enrolment growth to 90 full-time students.

Through the Youthworks Camping Division, camps are available to children from throughout the Diocese. Sites are also available for parish directed camps.

- (b) Youthworks is currently developing a series of parenting resources for use in parishes. These include seminars in parenting as well as videos and training resources. In the past 2 years these seminars have been trialed in 8 parishes.

Youthworks is communicating with Anglicare to look for ways to work together in this project.

4. Provisional Cathedrals

Mr Graeme Marks asked -

With regards to provisional cathedrals -

- (a) When were St John's Parramatta and St Michael's Wollongong declared to be provisional cathedrals and why was this done?
- (b) Have the reasons for creating the pro-cathedrals of Parramatta and Wollongong been reviewed to see if those reasons are still relevant?
- (c) If the answer to (b) is yes, when was the review and what were the recommendations if any?
- (d) In what years were the dates for the provisional status of St John's and St Michael's extended previously and what were the reason for doing so?
- (e) Has consideration ever been given to establishing provisional cathedrals in regions other than Wollongong and Western Sydney and if so, what conclusions were reached?

To which the President replied -

- (a) St Michael's Wollongong and St John's Parramatta became provisional cathedrals on 14 and 16 October 1969 respectively following the passing of the St Michael's Provisional Cathedral Wollongong Ordinance 1969 and the St John's Provisional Cathedral Parramatta Ordinance 1969. The preamble in the St Michael's Provisional Cathedral Wollongong Ordinance recited the following –

“Whereas due to the rapid increase in population of a certain area of the Diocese of Sydney at and adjacent to the City of Greater Wollongong the Synod of the Diocese of Sydney has by resolution determined that provision should be made for the future establishment of a separate diocese or additional centre of diocesan administration for such area as may be further specifically defined and whereas it is expedient that one of the parish churches in such area be now selected and designated as the Provisional Cathedral for such proposed new diocese or additional centre of diocesan administration and that such church be placed under the control of a Chapter and the title of the incumbent of such church be designated....”

A corresponding preamble was included in the St John's Ordinance.

- (b) No, except in the context of considering whether the status of St John's and St Michael's as provisional cathedrals should be extended.
- (c) Not applicable.

- (d) The Regions Ordinance 1995 provided for a new model of administering the Diocese. By clause 9 of the Regions (Transitional Provisions and Miscellaneous Amendments) Ordinance 1995, the two 1969 ordinances were to have been repealed with effect from 1 January 2000. The accompanying report stated that with regionalisation, which effectively stopped proposals for new dioceses, the need for pro-cathedrals had disappeared. It appears the 5 year extension of St Michael's and St John's as pro-cathedrals until 1 January 2000 was to manage the transition.

In 1998 the Synod passed the Regions (Transitional Provisions and Miscellaneous Amendments) Amending Ordinance 1998. The effect of that ordinance was to extend the date for the repeal of the 1969 ordinances to 1 January 2005. The report which accompanied the ordinance said until the status of regionalisation generally was reviewed (such review being due to occur in 2005), the status of the pro-Cathedrals should not be changed.

- (e) This question cannot be answered since it does not specify by whom consideration may have been given or limit the time frame within which consideration may have been given.

5. Communion service in St Andrew's Cathedral

Ms Naomi Spencer asked -

When will we as a Synod next have a celebratory Communion service at our Cathedral?

To which the President replied -

There are no present plans although it would be certainly quite possible at some future time. It is my perception that our present arrangements allow for many more members to participate than was the case when the service was held at the Cathedral.

6. Canons of 1603 and the 1662 Book of Common Prayer

Dr Jocelyn Chey asked -

Is the Archbishop aware of any action against any church member or officer arising out of the 1603 Canons or the rubrics of the 1662 Book of Common Prayer in relation to –

- (i) excommunication, or
- (ii) irregularities in the conduct of services?

If so,

- (a) How many clergy are involved, and how many laypeople?
- (b) What positions do the laypeople hold?
- (c) What effect will the repeal of the Canons of 1603 (anticipated in the General Synod Holy Communion Ordinance 2001 Adopting Canon 2004) have on these actions?

To which the President replied -

- (i) No.
- (ii) No.
- (a) - (c) Not applicable.

7. Funding for indigenous people's ministry

Mr Richard Lambert asked -

In relation to resolution 25/02 of this Synod which inter alia reads -

“Synod recommends to the Standing Committee that priority be given....to resourcing Indigenous Peoples' Ministry by directing that a percentage of the

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proceeds from all sales of church trust property be added to the Indigenous Peoples' Trust Fund..."

can the President inform the Synod in respect of the period 1 October 2003 to 30 September 2004 -

- (a) How many ordinances did the Standing Committee pass to enable the sale of church trust property?
- (b) How many of those ordinances provided for a percentage of the proceeds to be paid to the Indigenous Peoples' Ministry Trust Fund?
- (c) How many such ordinances did not make any such provision?

To which the President replied -

By paragraph (a) of resolution 25/02 the Synod recommended to the Standing Committee that priority be given under the Mission strategy to resourcing Indigenous Peoples' ministry by directing that a percentage of the proceeds from all sales of church trust property per annum be added to the Indigenous Peoples' Ministry Trust Fund or by allocating continuing funding through the Synod Appropriations and Allocations Ordinance.

In a report to the Synod last year, the Standing Committee advised that of these alternatives the Standing Committee recommended that funding be provided through the Synod Appropriations and Allocations Ordinance. Specifically, the Standing Committee's proposal is that 1% of the total available income proposed to be appropriated in each of 2006, 2007 and 2008 be applied as capital to the Fund. This is referred to in the Standing Committee's report to this session on Synod Appropriations and Allocations for 2006 – 2008.

Turning now to the specific questions,

- (a) 12
- (b) 1
- (c) 11

8. Funding for indigenous people's ministry

Mr Richard Lambert asked -

In relation to resolution 25/02 of this Synod which inter alia reads -

"Synod...urges each parish of the diocese to generously support Indigenous ministry in the diocese any way it can, for example by giving a percentage of any land sales to the Indigenous Peoples' Ministry Trust Fund or by giving 1% of their income to the fund...."

can the President inform the Synod in respect of the period 1 October 2003 to 30 September 2004 -

- (a) How many parishes are there in this Diocese?
- (b) How many ordinances for sale of property held in trust for a parish contained a provision for a percentage of a land sale to be paid to the trust fund?
- (c) How many ordinances for sale of property held in trust for a parish did not contain such a provision?
- (d) How many parishes have made donations to the trust fund?

To which the President replied -

- (a) 267
- (b) 1
- (c) 9

(d) 2

9. Lay administration of Holy Communion

Mr Ross Mitchell asked -

In the considerations leading up to the proposed motions from Standing Committee on the subject of lay administration of Holy Communion, has the Diocese and/or its Standing Committee sought to obtain legal advice, either formally or informally, on the impacts and/or exposures facing the Diocese and/or persons within it, in relation to proceeding with the passing of the resolutions now before Synod. If so, what was the outcome, and if any advice was provided, can this be made available to those within the Diocese who may be affected by the motions proposed if they pass?

To which the President replied -

I am advised that no formal legal advice in the terms referred to in this question was obtained. However the Standing Committee's membership includes many well qualified lawyers who have had the opportunity of commenting on the proposed motions concerning Holy Communion previously before the Synod.

10. Articles of Religion

Mr Ross Mitchell asked -

I refer to the article of religion number 34 "Of the Traditions of the Church" and enquire about a situation that could arise where a person involved in the proposed, but somewhat legally uncertain, practice of lay administration and proceeding based on a reliance on what could be seen as Standing Committee and Synod endorsement of the practice, is rebuked openly and publicly by a second church member, acting on the basis of doing that which is recommended in the article, in order that others hearing of this rebuking would be fearful and so less likely to be a party to lay administration of Holy Communion. Could the Synod be advised if the situation has been considered and if so what support there would be in such as case for either or both of the two parties, both acting in good faith as church members and believing their actions to be appropriate, but then suffering a loss in standing and reputation?

To which the President replied -

To my recollection the specific scenario raised in the question was not expressly considered by the Standing Committee.

11. Anglican media website news stories

Mr Malcolm Purvis asked -

What is the policy concerning the selection of breaking news stories on the Anglican Media website, in particular the selection of stories from third party sites such as the Sydney Morning Herald?

To which the President replied -

The policy of the weblog (breaking news) on the Anglican Media is to act as a Christian news source, with a particular focus on matters of interest to Anglicans in the Diocese of Sydney. A more detailed statement of Anglican Media's policy is set out in an annexure to this answer which will be handed to the questioner and posted on the noticeboard [see *below*].

Annexure: Anglican Media Sydney – Policy Document – Weblog (breaking news)

1. The topical priorities for selection of material to be posted, in order of importance are:

- (a) Evangelical
- (b) Christian
- (c) Anglican

AND

- (a) Sydney
- (b) Australian
- (c) International

2. Stories that seek to discredit Christianity and/or the Sydney Diocese should be posted within the context of a comment or response that reflects the truth and/or the Sydney Diocesan perspective. For example, an article attacking Moore College could be posted as a link within a response from the College, or along with a comment that reflects the potential errors in the article and points to a response.

3. Where a criticism/conflict story occurs, and a staff member is uncertain of the appropriate action to be taken, or what the Diocesan stance is on the issue, it should be referred to the CEO or, in that person's absence, the Multi-Media Director.

4. Unless appointed by the CEO, no non-staff member is to post articles in the weblog.

5. Anglican Media is under no obligation to post every news item referring to the Anglican Diocese of Sydney in the Anglican Media weblog (breaking news).

12. 2004 Year Book

Mr Malcolm Purvis asked -

What were the reasons behind the Year Book being delivered in September instead of the traditional time in May?

To which the President replied -

It is the normal intention of the Registry to produce the Year Book about May. During then past two years this has been delayed due to two main factors –

- (a) pressure of other work on the Registry Staff, especially privacy and child protection issues,
- (b) the introduction of new software programmes

Parishes were circulated last week with regard to any changes needed in their details for next year's Year Book. Replies can now be received in the Registry, and through the new secure Registry website and this should facilitate that data being incorporated at an early stage.

13. General Synod service

Mrs Elaine Langshaw asked -

The Sydney Morning Herald of 9 October 2004 reported that the Archbishop found the style of worship he had experienced in St George's Cathedral, Perth at the General Synod Service to be "alienating", "divisive", and representing "one particular strand of Anglicanism that contradicted not just my theology but my spirituality."

- (a) Is this report a substantially accurate report of what the Archbishop told the General Synod?
- (b) If so, will the Archbishop please clarify, for the sake of all members of the Synod -
 - (i) which elements of the service he found alienating and divisive, and why?

- (ii) whether there are any parishes in the Diocese he will not visit because he does not find their theology, spirituality, and/or “strand of Anglicanism” edifying to him personally.

To which the President replied -

- (a) As is so often the case with reports in the media, the comments as reported represent a decontextualised and one-sided view of the matter. The debate was about lay administration and many of those present are likely to have experienced only one form of contemporary Anglican liturgy. My aim was to remind them of the sharp theological and spiritual differences that exist in order to help them see why we may contemplate lay administration. In introducing these remarks, I indicated carefully that they were not a personal attack on the President and that for many people a visit to Sydney or some other evangelical centre would understandably provoke the same reaction.
- (b)
 - (i) The points of difference between strands of Anglicans practice are to do with dress, names of objects and liturgical actions as well as the underlying theology of the presence of Christ.
 - (ii) I am of course happy to visit any parish in the diocese to which I am invited provided I am able to do so.

14. Charges under the Tribunal Ordinance

The Rev Dr James McPherson asked -

The report of the Standing Committee included in the Additional Papers mentions the prospect of a charge being brought against an incumbent under the Tribunal Ordinance.

- (a) What financial, legal, and pastoral assistance will the Diocese provide an incumbent who is the subject of such a charge?
- (b) What, if any, indemnity and comfort will the Diocese provide an incumbent against such a charge, including regarding the prospects of future employability in this Diocese, the Anglican Church of Australia, or the Anglican Communion generally?
- (c) Did the Standing Committee consider the risks and exposures that could impact on the Diocese in the event that Synod passes any or all of the motions 16.8 – 16.10? If so, could the issues and considerations be reported to the Synod members?
- (d) Do the Diocese’s insurance policies provide any possible support for the exposures and possible costs that could arise from the passing of the proposed motions? Has the matter been discussed with our current insurers, and if so what was the outcome?

To which the President replied -

The “charge” referred to in the question is a charge against an incumbent brought for authorising or purporting to authorise administration of Holy Communion by a deacon or lay deacon.

With this in mind, I am informed the answers are as follows –

- (a) There are currently no formal arrangements in place to provide for financial or legal assistance for an incumbent against whom such a charge is brought. Standing Committee or the Synod would have to consider making arrangements on a case by case basis. Pastoral assistance may be provided by members of the Episcopal team.
- (b) This question seeks a legal opinion, at least in part, and so is out of order under business rule 6.3(4).
- (c) Motions 16.8, 16.9 and 16.10 were included on the Synod business paper for Monday 18 October “by request of the Standing Committee”. The promotion of each of those motions was the subject of debate at the Standing Committee during which a number of reasons for and against the motions were raised. However, other than the recording of motions and amendments, in accordance with the Standing Committee’s usual practice, no record has

been kept of the specific matters discussed. Accordingly, it is not possible to answer this question.

- (d) This question seeks a legal opinion, and so is out of order under business rule 6.3(4). I am advised however, that the matter has been raised with our current insurers.

15. Dismissal of lay ministers

The Rev Dr James McPherson asked -

If a lay minister employed by a parish, acting with the encouragement of the Synod, conducts a Holy Communion service (whether on church trust property or not) and is subsequently dismissed by the incumbent for conducting that service, what financial, legal and pastoral assistance will the Diocese provide the lay minister, the incumbent, and the parish?

To which the President replied -

I am advised that this question is out of order since it contains an assertion that the Synod has or would encourage conduct of the type referred to in the question. Following decisions of the Synod made yesterday there is no proposal currently before the Synod about the subject matter of the question.

16. Presidential Address

Dr Barry Newman asked -

With reference to the printed text, though not the official text, of the Archbishop's 2004 Presidential Address to Synod, wherein it states that "I have been authoritatively informed that there are many in the Anglican Communion who would see a move to endorse lay administration in any way, as equivalent to the consecration of an active homosexual", firstly what steps have been taken and secondly what steps plan to be taken by the Archbishop or the bishops

- (a) to vigorously deny the view that endorsing lay administration would be equivalent to the consecration of an active homosexual,
- (b) to clearly inform the world wide Anglican Communion, including bishops in Africa and Asia, that the Sydney Synod of the Anglican Church has on a number of occasions, by a clear majority of votes, expressed a view consistent with that view expressed in the Sydney Diocesan Doctrine Commission's statement of 1993, namely that –

“...there are no sound doctrinal objections to, and there are significant doctrinal reasons for, lay presidency” (administration) “at the Lord’s Supper. There are also sound reasons based on our received Anglican order for allowing lay presidency” (administration). “In light of this the continued prohibition of lay presidency” (administration) “at the Lord’s Supper does not seem justifiable theologically. Since church practice should conform to sound doctrine, practical problems related to the introduction of lay presidency” (administration) “ought to be dealt with, but should not constitute an obstacle to reform motivated by theological truth.”?

To which the President replied -

This question is out of order under business rule 6.3 since, among other things, it contains several assertions.

Nevertheless, I make the following comments.

I have sought to deny the view that endorsing lay administration would be equivalent to the consecration of an active homosexual and will continue to do so. I have, for example, addressed the issue with the Archbishop of Canterbury.

I have expressed the theological and doctrinal reasons for recommending lay administration to groups such as the Australian Bishops, the NSW Provincial Bishops, the Clergy Conference for the clergy of Newcastle Diocese. Bishop Peter Tasker has also visited and spoken with bishops in Africa and Asia, in order that they might understand those issues as well.

17. Freemasonry booklet

The Rev Bill Winthrop asked -

What progress has Standing Committee made with the production of a booklet on Freemasonry as requested by Synod?

To which the President replied -

The booklet is well on its way to production. There was an initial delay when one person who was asked to write it eventually had to decline. However, an experienced writer has now undertaken the task, and a first draft has been supplied. Modifications will need to be made, but it is hoped that it will be printed in the foreseeable future. The Standing Committee has made \$5,000 available for this purpose.

18. Christian teachers

Mr Simon Godden asked -

In yesterday's address to the Synod, in relation to the parlous spiritual condition of our young people, you referred to the "spiritual failure of our society and the failure of the churches to communicate the Word which will transform lives and bring healing on its wings".

Given this failure, what strategies are in place and what strategies are planned for the future to ensure that there is a significant increase in the number of Christian teachers so that new and existing Christian schools can continue to employ Christian teachers and to ensure that our public schools do not become Christian wastelands, largely devoid of a Christian presence on their staffs?

To which the President replied -

Strictly, under business rule 6.3, this question is out of order since it contains an assertion and offers an argument.

Nevertheless I am happy to make the following comments.

Two years ago the Chief Executive Officers of Anglican Youthworks and the Sydney Anglican Schools Corporation set up a Taskforce to investigate the raising up and education of more Christian teachers.

As a result of the Taskforce's deliberations a range of targeted activities have recently been commenced within the Diocese, under the auspices of the Anglican Education Commission, now part of Youthworks, but with initial funding from the Sydney Anglican Schools Corporation. These initial activities are intended to encourage the recruitment of Christian men and women into the teaching profession, but not solely for the Sydney Anglican Schools Corporation.

Mr Ian Keast, formerly the Head of English at Barker College, is the first Project Officer appointed to develop and implement collaborative strategies related to the promotion of teaching in schools as a key Christian vocation.

These strategies include developing links with a wide range of Christian organisations and forums such as schools, tertiary Christian groups, theological colleges and church groups, and speaking at meetings, where the value of Christian teachers and teaching can be promoted.

Further information about Mr Keast's work is contained in a supplementary document which will be posted with this answer [see below].

Supplementary

Mr Keast is also working in partnership with the Rev Craig Blackett and UWS Penrith and Bankstown *Australian Fellowship of Evangelical Students* to consider how the teaching needs of Anglican schools as well as government schools can be presented to students in the Greater Western Area of Sydney.

In 2005, Mr Keast will begin working with a number of key parish youth groups using study material on the subject of thinking biblically about vocation, the place of Anglican schools in our society and the strategic role of Christians in schools.

Further future strategies involve –

- the encouragement and affirmation of Christians already in the teaching profession;
- the development of greater contact with people contemplating a “career change” to teaching; and
- establishing a Christian connection with the various careers networks and careers markets to which school students are exposed.

It is hoped that other Church schools will also provide funding in the near future so that this exciting initiative can be expanded considerably.

19. Bible-based churches

Ms Caroline Bowyer asked -

As a new comer to Synod last year, I was surprised to hear, and at a loss to understand, the constant reference to “Bible-based” churches. In his Presidential address yesterday the Archbishop went some way towards explaining the meaning of this term, but I still have difficulty in understanding exactly why it is used. Could the Archbishop, therefore, clarify the matter by answering the following –

- (a) Is the term “Bible-based” used to distinguish some churches in the Diocese from others?
- (b) If so, is the term “Bible-based” used to distinguish churches, which hold to one particular interpretation of Scripture, namely that, which is more prevalent in this Diocese, from those churches, which hold to a different interpretation of Scripture?
- (c) Does the Archbishop believe that there are any churches in the Diocese, which are not “Bible-based”? If so, how many such churches could he identify?

To which the President replied -

This question is out of order under business rule 6.3 for several reasons, including that it contains assertions and expresses an opinion.

Nevertheless I make the following comments.

In my 2002 Presidential Address I stated in relation to the term “bible-based” –

“I have in mind in particular the churches which owe their theological structure to the Reformation, and who thus see their fundamental authority in the 'great scripture' alone of the Reformation. They give scripture the priority over the traditions of the church and the findings of human experience whether rationalistic or spiritualising. From the scriptures they preach a gospel that is shaped by salvation through Christ alone, by faith alone, through grace alone, to the glory of God alone. This is the Reformation understanding of the gospel.”

A church which upholds the Ruling Principles of the Anglican Church of Australia as currently expressed in the Thirty Nine Articles and the Book of Common Prayer is clearly a bible-based church. It is therefore my hope and expectation that all churches in this diocese whether or not they may wish to be identified as “evangelical”, would nevertheless aim to be bible-based as they uphold these traditional Anglican values.

20. The Mission and other Bible-based denominations

The Rev Steve Layson asked -

Given the stated goal of the Diocesan Mission is “to see at least 10% of the population of the region in Bible-based churches in 10 years”, what steps, if any have been taken by the Diocese to try to inspire and include other “Bible-based” denominations, so they may too get involved in the Mission?

To which the President replied -

I met with leaders from some of the other Christian denominations earlier this year and have had the privilege of addressing major meetings of Presbyterian and Christian Brethren. I intend continuing to talk with and encourage them to be involved in Mission.

21. Other Bible-based denominations

The Rev Barry Dudding asked -

The President mentioned in his address that there may be as many as 67,000 regular attendees at Anglican churches in our Diocese and as many as 127,000 people attending Bible-based churches when we take other denominations into account. Are you aware of much united evangelical activity and fellowship between Anglican and other Bible-based churches and to what extent do the leaders of our Diocese have communication with the leaders of other Bible-based denominations in our city?

To which the President replied -

I am informed this question is out of order under business rule 6.3 since it contains an assertion.

Nevertheless, I am happy to advise that there is some united evangelical activity and fellowship in such groups as NSW Council of Churches, the United Evangelistic Association, Katoomba Christian Convention, Club 5 and other similar groups. Having said that, it would be my hope that greater opportunities would be sought for cooperation between the bible based churches and other organisations as we seek to encourage evangelism and mission.

22. Diocesan SuperFund

The Rev Craig Roberts asked -

Has the Diocesan SuperFund ceased its practice of advancing mortgage loans to clergy to allow them to acquire an investment property? If so,

- (a) why, and
- (b) can the SuperFund suggest strategies to clergy which may allow them to afford both a residence in their retirement and an income to live on at that time?

To which the President replied -

I am informed that the answer is as follows.

Anglican SuperFund – Sydney has ceased making loans to Fund members.

- (a) The Fund had been providing loans to a small number of members under a long-term arrangement with the regulators. The ability to make loans under this arrangement will almost certainly be lost in any merger, when current regulations will be applied. It was therefore considered prudent to cease providing loans.
- (b) No. Under its Australian Financial Services Licence, the Fund cannot advise a particular member on retirement strategies. Such advice can only be provided by a licensed financial advisor.

23. Confidential Questionnaire for Ordination Candidacy or Licensing

The Rev Gwilym Henry-Edwards asked -

With reference to item 9.5 Child Protection and for the need to ensure that appropriate people are appointed to leadership positions in the church, I have a question to ask about the Confidential Questionnaire for Ordination Candidacy or Licensing.

- (a) What constructs is the instrument intended to measure?
- (b) Has this instrument been scientifically tested to ensure its reliability and validity, (particularly discriminant and predictive validity)?
- (c) If so, what are the results?
- (d) If not, what steps are in place to ensure that appropriate testing is carried out?

To which the President replied -

I am informed the answer is as follows.

- (a) The confidential questionnaire for ordination candidacy or licensing, referred to as *Safe Ministry Check*, has been designed to provide information relevant to the assessment of risk. The report of the Child Protection Committee to General Synod states that "Questions (in *Safe Ministry Check*) have been designed to elicit information relevant to the assessment of whether a person might pose a risk to the safety of children and other vulnerable people."
- (b) Both in Australia and overseas there has been a linkage made in research between the breaking of appropriate sexual boundaries and other boundaries – whether they be financial, professional, legal or personal. This research supports a level of predictive validity. No test/re-test or inter-item reliability testing has yet been undertaken.
- (c) No applicable.
- (d) The utility of *Safe Ministry Check* will be reviewed by the Professional Standards Commission which is to be established by the General Synod Standing Committee under the *Strategic Issues, Commissions, Task Forces and Networks Canon (Amendment) Canon 2004*. The General Synod has provided for the revision of *Safe Ministry Check* by the General Synod Standing Committee.

It may also be helpful for the Synod to know that when relevant information is disclosed by an applicant it will be available to the 3 Advisers appointed under clause 16 of the *Church Discipline Ordinance 2002* who have the task of advising the Archbishop whether the applicant poses a risk to the safety of any person. The Advisers must include an experienced lawyer, a person who has been ordained for at least ten years and a mix of genders. Those presently appointed include persons with expertise in the area of child protection.

24. Moore College enrolments

The Rev Dr Gavin Wilcox asked -

- (a) How many students are currently enrolled in Bachelor of Divinity or Bachelor of Theology degrees at Moore College?
- (b) How many of these are full time students?
- (c) How many are part time?
- (d) What percentage of married full time students enrolled in these degrees live in accommodation provided by the College?
- (e) What special provisions, if any, exist to facilitate students from distant regions of the Diocese obtaining a Bachelor of Divinity or Bachelor of Theology through Moore College?

To which the President replied -

I am informed the answer is as follows.

- (a) 261
- (b) 258
- (c) The Bachelor of Divinity and Bachelor of Theology are only offered full-time. However, three students for medical or other special reasons have been allowed to complete their degrees part-time.
- (d) 35% - every effort is made to enable all students to spend some of their time living in the College community. At present, due to increased numbers and limited facilities most married students are only able to obtain College accommodation in their last two years of study.
- (e) The Bachelor of Divinity and Bachelor of Theology are deliberately full-time courses ideally studied in residential community. There are no plans to offer these courses either part-time or by distance learning because of the value seen for ministry preparation in growing in the knowledge of God in the context of Christian fellowship. The College has developed residential communities in Croydon and Parramatta as well as Newtown. These communities have put the students in touch with areas of the diocese away from Newtown. It is hoped that in the future similar residential communities might be developed in other parts of the diocese.

25. Diocesan Statistics

Mr Ross Mitchell asked -

I seek information relating to the growth in church attendance in the Diocese. I have reviewed the table of Diocesan Statistics for 2002 that is found on page 122 of the recently distributed 2004 Year Book. This records a total increase in Average Sunday Attendances of 15% from the previous year.

I ask that the following information be provided -

- (a) The tabular information as was presented in the Year Book for average Sunday attendance, recalculated to only include churches that submitted a return in both years.
- (b) The basis for the change in the statistics that are reported in the Year Book, in the particular the omission of previously published parish information.
- (c) The measures being used, or planned to be used, in the diocese to determine changes in church attendance in terms that would indicate absolute and relative growth, as well as our performance against the initial goal of the mission, which as a Synod we accepted in 2002.
- (d) The date adopted as the Mission start date, and the plans to insert a date into the mission initial goal.

To which the President replied -

This question is strictly out of order under business rule 6.3 because it makes an assertion about the increase in average attendances from 2001 to 2002. As indicated in the notes to the table of diocesan statistics published in the 2004 Year Book, the information in the table is based on the number of churches which supplied information and hence reflects only an apparent increase in attendances.

Could I make the following further comments about the specific matters raised by Mr Mitchell -

- (a) In 2001, 69 churches did not submit a return, and in 2002, 28 churches did not submit a return. If the figures were to be recalculated as requested, the information would be of limited value.
- (b) Individual parish information has not been included in the hope that this would encourage parishes to supply the requested information with the result that more meaningful figures

can be obtained. The parish information is available to the Archbishop's Office and the Regional Councils.

- (c) The figures in the Year Book reflect only the information supplied by parishes. As I indicated in my Presidential Address, the National Church Life Survey and Anglicare Research and Development have been helpful in adjusting those baselines to account for those who may attend two to three times per month, and to incorporate the statistics for children and young people as well. They will be continuing to assist us in assessing growth year by year.
- (d) The Mission start date was 15 October 2002. This was the date the Synod adopted the Diocesan Mission.

26. *The Windsor Report*

The Rev Peter Kurti asked -

In light of the publication of *The Windsor Report 2004*, what priority will the Archbishop give, both at home and abroad, to encouraging acceptance of the recommendations of the Lambeth Commission on Communion, especially the recommendation that the adoption of so-called "Anglican Covenants", the churches of the Anglican Communion might most effectively promote a spirit of reconciliation?

To which the President replied -

I have taken time to consider the Windsor Report carefully. I have prepared a preliminary statement, which will be published in the Church Times this week and distributed to our local newspapers. It will also be available on our sydneyanglicans website. It is too early yet to consider a response to the recommendations of the report where relevant.

27. *Vacancies in parochial units*

The Rev Robert Happer asked -

- (a) How many vacant parishes including provisional parishes are there within the Diocese?
- (b) How long have these respective parishes and provisional parishes been vacant for?
- (c) Is it possible to "continually" list both parishes and provisional parishes when they become vacant, thus allowing other parishes to take up their responsibility to pray for their brothers and sisters in a more informed way?

To which the President replied -

I am informed the answer is as follows.

- (a) 15 parishes and 7 provisional parishes
- (b) Between 1 week and 21 months
- (c) The suggestion is a good one, and with our new website the list could be made available there.

28. *Professional Standards Unit*

The Rev Peter Ellem to ask -

- (a) Are there any plans to increase the number of chaplains working in the Professional Standards Unit?
- (b) Has anyone been appointed to facilitate the Care & Assistance Scheme, if not, when might an appointment be expected?
- (c) Are there any plans to train and appoint specialist consultants to assist in parishes where above has occurred?

To which the President replied -

I am informed the answer is as follows.

- (a) When the chaplain working with victims was appointed to the Professional Standards Unit in 2003 the proposed role was -
1. to be an ongoing point of contact with complainants on behalf of the PSU and the Archbishop; and
 2. to organise and facilitate pastoral and other support and, where appropriate, counselling for victims.

There are no immediate plans to increase the number of chaplains. Instead we are looking at ways of involving others in the support of victims particularly through the network of parishes and congregations.

- (b) No additional person has been appointed to facilitate the Care and Assistance scheme at this stage. We are assessing the additional work which arises from the scheme and will make a decision as to whether we need to appoint extra staff by the end of the year.
- (c) Up until now we have used and paid for external specialist consultants to assist in parishes where there have been allegations of abuse. We are considering ways in which we could have some persons trained and appointed to this role within the diocese.