

Questions and Answers under business rule 6.3

1. Suspension of business rules

The Rev Joe Wiltshire asked the following question –

How many times in the past 5 years have the business rules of Synod been adjusted to increase the amount of votes needed to pass a motion? On what issues were the rules adjusted?

To which the President replied –

I am informed that the answer is as follows –

There has been no suspension of the Synod business rules in the last 5 years to accommodate the passing of a motion other than by simple majority.

2. Diocesan policy regarding preaching by women

Miss Elaine Peterson asked the following question –

Is there a diocesan policy which –

- (a) discourages the preaching or teaching by qualified women to adult congregations which include men? and
- (b) if so, on which Biblical texts is this policy based?

To which the President replied –

I am informed that the answer is as follows –

Except in the context of the approval of Ordinances from time to time which permit women to preach, Synod has never adopted a policy concerning preaching or teaching by women.

Women who are ordained receive a licence from the Archbishop.

Licences issued by me to women clergy include the following –

“... with reference to the pastoral responsibilities pertaining to a Deacon, including preaching sermons, subject to the principles of church order contained within the Holy Scriptures but not including the exercise of authority which the apostle forbids in 1 Timothy 2:12, assisting the presbyter ...”

All women clergy who hold a licence from the Archbishop are licensed to preach.

Lay women involved in preaching and teaching in Anglican congregations receive a licence in accordance with the *Deaconesses, Readers and Other Lay Persons Ordinance 1981*.

However the polity of our Diocese is to authorise rectors to decide who preaches in their church.

3. Ratios of parishes and clergy to population in each region

Mr Paul Fitzpatrick asked the following question –

Would the President please inform the Synod of –

- (a) the current ratio of –
 - (i) parishes to population, and
 - (ii) active clergy to population, and
- (b) the equivalent statistics for ten years ago, for all five diocesan regions.

To which the President replied –

I am informed that the answer is as follows –

The figures will shortly appear on the screen, but some prior explanation is required.

Given population data is based on Census figures it is not possible to calculate ratios for 2014 and 2004. They have instead been calculated for 2011 and 2001 since these years coincide with the last two censuses.

The clergy numbers are based on 2010 registry data but applied to 2011 Census population figures. It has not been possible to compile clergy numbers by region for 2001 within the timeframe given the limitations of the Registry Database System.

All Census population data has been supplied by Anglicare's Social Policy & Research Unit.

Average Population

| | Per Parish | | Per Active Clergy |
|-----------------------|------------|--------|-------------------|
| | 2011 | 2001 | 2011 |
| Georges River | 22,314 | 18,788 | 12,037 |
| Northern | 12,098 | 11,310 | 5,739 |
| South Sydney | 14,757 | 13,126 | 5,506 |
| Western Sydney | 21,023 | 20,759 | 8,942 |
| Wollongong | 16,203 | 16,320 | 8,177 |
| Total Diocese | 16,900 | 15,760 | 7,674 |

4. Notice period for termination of Assistant Ministers

The Rev John Reid asked the following question –

In the past two years, how many Assistant Ministers have had their position terminated under the Assistant Ministers Ordinance which requires only three months of termination?

To which the President replied –

I am informed that the answer is as follows –

The Diocesan Registry is notified when an Assistant Minister's licence comes to an end. However the Registry is not informed whether the termination is mutual or is the result of a notice issued under the *Assistant Ministers Ordinance 1990*.

5. Gender balance on Moore College Council

Ms Jill Faddy asked the following question –

In the Circular to the Members of the 50th Synod, dated 1/8/14, at page 19, it is stated that Moore College Council has the question of gender balance "under active consideration" –

- (a) What are the factors that need to be considered?
- (b) If not completed yet, when will the active consideration be concluded?
- (c) If completed, what was the outcome?

To which the President replied –

I am informed that the answer is as follows –

In accordance with the Moore *Theological College Ordinance 2009*, the Moore Theological College Council comprises the Archbishop, 4 lay persons elected by the Synod and 4 members of the clergy elected by the Synod, of whom 3 are to be incumbents of parishes within the Diocese.

The Moore College Governing Board is made up of the Council, the Principal, the chair of the College's Academic Board (an external academic), a member nominated by Anglican Deaconess Ministries, a member elected by the faculty, a member elected by the 4th Year students of the College, and two lay members elected by the College Council.

The Council continues to consider a range of factors, including the need for an appropriate gender balance consistent with its stated value of gender complementarity, when seeking to fill the two Council-elected vacancies on the Governing Board. Other factors include the need for particular skills in educational, legal, financial and property development areas.

Currently three members of the Governing Board are women: an elected laywoman, the nominee of Anglican Deaconess Ministries, and the member elected by the 4th year students.

6. Funding under 'Work Outside the Diocese' grants in 2014

Ms Lyn Bannerman asked the following question –

- (a) What organisations or individuals are being funded under the Synod grants line "Work Outside the Diocese" in 2014?
- (b) How much is each receiving and what are the specific purpose(s) of each grant?
- (c) Has Standing Committee sought some form of acquittal, or reporting of outcomes, from each of the organisations or individuals receiving a grant, and if not, why not?

To which the President replied –

I am informed that the answer is as follows –

The answers to parts (a) and (b) are shown below.

| | \$ | |
|--|--------|---|
| Diocese of Armidale | 5,000 | Ministry support |
| Diocese of North West Australia | 47,000 | Ministry support |
| Diocese of Tasmania | 5,000 | Support for Youth Ministry |
| Diocese of Northern Territory | 38,000 | Ministry support |
| NATSIAC | 1,000 | Indigenous ministry |
| Archbishop Davies, Bishop Jensen and Bishop Tasker | 16,744 | Overseas travel costs |
| Bishop Alfred Olwa + the Rev J Ramsay | 8,220 | African preaching conference in the Uganda |
| The Rev Alan Lukabyo | 3,010 | Mauritius & Madagascar preaching/training |
| Seychelles | 2,730 | Funding for Bibles for PTC training |
| General Synod Office | 5,000 | Faithfulness in Service in simple English specifically for indigenous persons |

In addition, at its meeting in November, the Work Outside the Diocese Committee expects to consider further requests from –

| | |
|-----------------------------------|----------|
| Diocese of the Northern Territory | |
| Indigenous training workshops | \$45,000 |
| Ministry Development Officer | \$30,000 |
| Growing Hope | |
| Myanmar Women's Conference | \$15,000 |
| Bishop Tasker | |
| Overseas travel costs | \$2,308 |

Part (c). The Standing Committee has delegated to the Work Outside the Diocese Committee the responsibility for administering these funds. Applicants are required to submit a standard application form specifying:

- Name of Project
- Description of Project
- Funding sought
- History of support
- Other sources of funding
- Outcomes/reasons expected
- Accountability/milestones proposed

These details are reviewed by the Work Outside the Diocese Committee on behalf of the Standing Committee.

7. Moore College training in Pastoral Care

Mrs Sally Kliffen asked the following question –

For those preparing for ordination to presbyteral ministry, what training is given at Moore College for equipment in Pastoral Care?

To which the President replied –

I am informed that the answer is as follows –

All students seeking ordination to the Presbyterate must complete four years of training at Moore College.

Every student at Moore College must complete an assessable unit in Ministry & Mission every year.

Issues of pastoral care covered are –

1. Developing in listening skills
2. An introduction to personal and pastoral ministry
3. Case studies: depression; stress and anxiety
4. Ministering to the whole person (affections & embodiment)
5. Personal issues related to sexuality
6. Ministering across boundaries created by specific contexts (selected from women's ministry, men's ministry, children's ministry, youth ministry, indigenous ministry, ethnic ministry, ministry to the disabled, senior's ministry, ministry to the marginalized, blue-collar ministry)
7. The principles for communication across cultural boundaries
8. The best ways of resolving conflict & handling and giving criticism
9. Pastoring areas of conflict in families (including domestic violence) & in church
10. What creates optimal teams, and the threats with particular focus on conflict and change
11. Understanding and ministering to people involved in Domestic Violence.
12. Four 'safe ministry modules' developed by the Professional Standards Unit.

Co-curricular input on pastoral care occurs in chaplaincy group settings, and personal conversations with students through their engagement in student ministry positions.

8. Support for 'solo staff' parishes

Mrs Sally Kliffen asked the following question –

Are there specialised support and resources given to the rectors of smaller, 'solo staff' parishes? If yes, what are they?

To which the President replied –

I am informed that the answer is as follows –

There are no support and resources specifically directly towards the rectors of 'solo staff' parishes. However there are forms of support for rectors that are generally available throughout the Diocese.

The Regional Bishops and their Executive Assistants meet with and provide support to the clergy in their regions, and will make the mentoring and support of rectors in challenging parishes, which often includes 'solo staff' situations, a priority where this is appropriate and accepted. For example in most regions, the Bishop meets one-to-one annually with all rectors in their first three years for support and the discussion of ministry.

Most regions also run annual conferences and seminars which cover matters of particular concern and interest to new rectors and rectors in 'solo staff' parishes.

For the last five years, the South Sydney Region has run a year long program on the basics of intentional systemic leadership of a parish, called Sauerkraut. More recently this has begun to be offered to rectors outside the South Sydney Region.

Mission Areas also focus on supporting and encouraging mission thinking, and the sharing of ideas and resources through regular fellowship with other rectors.

Other informal networks for fellowship, help and encouragement also exist throughout the Diocese. It is also common for larger churches to support smaller churches.

The Department of Evangelism and New Churches is specifically tasked with supporting and mentoring the leaders of new fellowships.

9. Percentage of Large Receipts allocated for diocesan purposes

Mr Peter M G Young asked the following question –

What percentages have been allocated (for diocesan purposes) to Large Receipts exceeding \$1,000,000 over the past ten years in accordance with paragraph 10.12 of the current Diocesan Large Receipts Policy?

To which the President replied –

I am informed that the answer is as follows –

The answer to the question is shown below in tabular form.

The following table lists, by year and Parish, properties sold for a price exceeding \$1,000,000 and the percentage of each sale allocated to non-parish purposes, according to the Large Receipts Policy.

The following should be noted –

- The table is based on properties authorised for sale by Ordinance in the period 2004 – 2014 rather than actual sales data.
- The sale price is based on the valuation information provided by the Parish in support of the Ordinance since this is what is taken into account in determining large receipts. The property may have sold for a higher or lower figure.
- Where a valuation gave a range, we have applied the higher end of the range in determining if the Large Receipt is above \$1 million for the purposes of the question.
- Some of these sales may have involved the sale of a residence to buy a replacement residence. The Large Receipts Policy would not usually be applied in such an instance.

Questions & Answers for the 2014 session of the 50th Synod

| Year | Parish | Sale Price | Large Receipts Policy Percentage Applied |
|-------------|-----------------------------|---------------------------|---|
| 2004 | Glenbrook (Lower Mountains) | \$1,200,000 - \$1,400,000 | No L.R.P applied |
| 2004 | Neutral Bay | \$2,400,000 | No L.R.P. applied * |
| 2004 | Neutral Bay | \$3,750,000 | Proceeds to MPC |
| 2005 | Panania | \$1,200,000 | No L.R.P. applied |
| 2006 | Thornleigh – Pennant Hills | \$1,600,000 | The balance after payments in subclause 4(1)(a)-(e) ** |
| 2007 | Newport | \$1,100,000 - \$1,300,000 | No L.R.P. applied |
| 2008 | Manly | \$3,500,000 - \$4,000,000 | 15% of surplus after purchase of 2 residential properties |
| 2010 | Bowral | \$3,000,000 | 15% |
| 2010 | Merrylands | \$1,100,000 - \$1,250,000 | 15% |
| 2011 | Darling Street | \$3,600,000 - \$4,100,000 | 15% |
| 2011 | East Sydney (Darlinghurst) | \$3,000,000 - \$4,250,000 | No L.R.P. applied |
| 2011 | St James King Street | \$1,000,000 - \$1,200,000 | No L.R.P. applied |
| 2011 | South Sydney | \$1,200,000 *** | 20% **** |
| 2012 | Broadway | \$3,200,000 | No L.R.P. applied |
| 2012 | Narellan | \$3,600,000 | 15% |
| 2012 | Riverstone | \$1,200,000 ***** | No L.R.P. applied |
| 2012 | St James King Street | \$1,300,000 | No L.R.P. applied |
| 2013 | Beecroft | \$1,000,000 - \$1,500,000 | 10% of 1 st \$1,000,000 and 25% of sale proceeds exceeding \$1,000,000 |
| 2014 | Concord West | \$1,250,000 - \$1,350,000 | No L.R.P. applied |
| 2014 | Gladesville | \$4,000,000 - \$5,500,000 | No L.R.P. applied |
| 2014 | Jamberoo | \$800,000 - \$1,200,000 | No L.R.P. applied |

Notes:

* This sale was part of a dual sale of the Rectory and Church Site, with the Parish relinquishing its interest in the Church Site to the Mission Property Fund.

** The balance was applied to advance the Diocesan Mission after loans totalling \$680,000 were repaid, a residence was acquired, and approx \$100,000 applied to refurbishments and extensions on the church site.

*** Valuation of \$1,200,000 obtained in 2008, land not sold until at least 2011.

**** 20% added to the capital of the funds held under the Sydney Anglican Indigenous Peoples' Ministry Ordinance 2002

***** Valuation of \$1,200,000 obtained in 2010, land not sold until at least 2012.

10. Attendance levels at Synod of clergy and laity

Mr Peter M G Young asked the following question –

What were the approximate attendance levels of laity and clergy (separately) as the Sydney Anglican Diocesan Synod for all five days and for both afternoon and evening sessions for the years from 2005 until 2012 (inclusive)?

To which the President replied –

I am informed that the answer is as follows –

Only total Synod attendance is recorded. It is not practical to record the attendance of lay and clerical members separately.

A table showing the approximate number of total members present during the afternoon and evening on each day of each session of the Synod since 2005 is below –

| | | 2005 | 2006 | 2007 | 2008 | 2009 | 2010 | 2011 | 2012 | 2013 Elect. | 2013 |
|-------|-----------|-------|------|------|------|------|------|------|------|----------------|------|
| Day 1 | afternoon | 514 | 500 | 510 | 515 | 558 | 499 | 556 | 538 | 663 | 526 |
| | evening | 1,286 | 534 | 437 | 487 | 493 | 437 | 440 | 451 | 767 | 500 |
| Day 2 | afternoon | 517 | 470 | 430 | 514 | 486 | 474 | 514 | 501 | ? | 453 |
| | evening | 628 | 521 | 468 | 472 | 556 | 467 | 575 | 569 | ? | 522 |
| Day 3 | afternoon | 479 | 423 | 401 | 461 | 418 | 465 | 466 | 463 | | 421 |
| | evening | 607 | 479 | 386 | 497 | 500 | 498 | 519 | 498 | | 452 |
| Day 4 | afternoon | 430 | 452 | 409 | 493 | 458 | 480 | 467 | ? | | |
| | evening | 607 | 462 | 412 | 487 | 444 | 542 | 463 | ? | | |
| Day 5 | afternoon | 477 | 542 | 384 | 434 | 431 | 452 | 438 | ? | | |
| | evening | 537 | 494 | 384 | 436 | 450 | 431 | 474 | ? | | |

* Day 1 in 2005 was held in the Town Hall with additional parish invitees.

11. Wearing of the surplice in parish churches

Mr David Warren-Gash asked the following question –

What is the current legislation concerning the wearing of the surplice in parish churches?

To which the President replied –

I am informed that the answer is as follows –

The General Synod – Use of the Surplice Canon 1977 Adopting Ordinance 1977.

12. New churches in the Diocese in the past 6 years

The Rev Graeme Howells asked the following question –

What are the number and location of all of the known new churches begun or planted by parishes or diocesan organisations within the Diocese in the past 6 years?

To which the President replied –

I am informed that the answer is as follows –

The following church buildings have been licensed in the last 6 years –

Hoxton Park Anglican Church
St John's Rockdale
St Barnabas Broadway
St Peter's Lower Mountains

The Department of Evangelism and New Churches has been fostering and promoting church planting since 2010. In that time the following new churches have been planted under the auspices of ENC –

SOMA, Marsfield
New Life, Oran Park (now a provisional parish)
Vine Church, Surrey Hills
Berkley Life Centre, Berkley Vale
Soul Revival, Kirrawee
Point Church, Breakfast Point (now the provisional parish of Concord North)
Living Water Community, Redfern
Grace City Church, Green Square
Grace Church, East Roseville
Christ at the College, Penrith

Of these 10 church plants, it is expected that a further 2 will become independent of ENC by end 2014 (that is, either a Provisional Recognised Church or Provisional Parish).

Some schools and diocesan organisations also undertake church-like ministries within their communities, though we do not have formal records.

13. SRG members' prior ministry in greenfield areas

The Rev Graeme Howells asked the following question –

How many members of the SRG (Strategic Research Group) presently live and minister in the greenfields areas, or have lived and ministered in those areas in the past 5 years?

To which the President replied –

I am informed that the answer is as follows –

None.

14. Potential church plants identified by the ENC

The Rev Graeme Howells asked the following question –

What are the number and location of the future church plant sites that have been identified by ENC (Evangelism and New Churches) in the greenfields for new churches?

To which the President replied –

I am informed that the answer is as follows –

ENC has not been tasked with identifying locations for greenfield church plants. This is the task of the Mission Property Committee.

15. Potential church plants identified by the MPC

The Rev Graeme Howells asked the following question –

What are the number and location of the future church plant sites that have been identified by the MPC (Mission Property Committee) in the greenfields for potential land acquisitions?

To which the President replied –

I am informed that the answer is as follows –

The MPC has identified that the Diocese has inadequate land holdings in 33 of the 99 greenfield locations across the Diocese.

Land has already been acquired for construction of future ministry centres in the South West at Oran Park, Austral and Leppington, and in the North West at Stanhope Gardens and Riverstone.

The MPC has targeted 1 or more land acquisitions per annum and is actively searching for land in 6 identified priority areas of rapid population growth in the North West including Marsden Park and Box Hill, in the West at St Marys ADI, in the South West at Wilton Junction and North Bringelly/Badgerys Creek and in the Illawarra at West Dapto.

16. Membership of the Sydney Diocesan Doctrine Commission

Dr David Oakenfull asked the following question –

What is the current membership of the Sydney Diocesan Doctrine Commission?

How are members of the Commission appointed?

To which the President replied –

I am informed that the answer is as follows –

The current members are –

| | |
|---------------------------|----------------------------|
| The Rev Dr Peter G Bolt | The Rev Anthony J Payne |
| Bishop Robert C Forsyth | The Rev Gavin Perkins |
| Archdeacon Kara L Hartley | The Rev Robert S Smith |
| Canon Ivan Head | The Rev Dr Mark D Thompson |
| The Rev Dr David A Hohne | Canon John W Woodhouse |

The Commission is appointed by the Archbishop in consultation with the Standing Committee pursuant to a request from the Synod in resolution 19/81 which provides –

Synod requests the Archbishop, in consultation with the Standing Committee, to appoint a Diocesan Doctrine Commission to consider and report on issues which may be referred to it by the Synod, the Standing Committee or by boards and committees set up by the Synod. The Commission to be comprised of 10 persons.

Since 1981, the Commission has been reappointed following the first session of each Synod.

17. Contents insurance valuations of parishes

Mr Clive Ellis asked the following question –

- (a) Are the contents valuations for parishes the basis of insurance cover?
- (b) Was there a particular reason for the huge reductions in contents valuations for at least some parishes (reportedly as much as 75%) in the 2012 valuations?
- (c) What action does SDS or the Property Trust take to ensure that parishes are adequately covered for contents insurance?

To which the President replied –

I am informed that the answer is as follows –

- (a) The valuations are necessary to obtain insurance but are not solely determinative of the extent of cover. The policy wording of the industrial special risk policy provides a generous latitude for the replacement of contents as shown by the payments over and above the

declared values made to several parishes over recent years that incurred total loss of contents through fire damage.

- (b) In 2012, the Property Trust engaged an industry specialist insurance valuation consultant to value buildings and contents of all parishes and some diocesan organisations for insurance purposes. This involved a physical inspection of every site. The consultant undertakes insurance valuations for the Roman Catholic Church and schools across Australia, Uniting Church properties in NSW, Victoria and Tasmania, various Anglican dioceses in Queensland and one in Victoria, and the Lutheran church and schools in Queensland.

2012 marked the first diocesan-wide robust insurance valuation undertaken for many decades, so it was anticipated that the values ascribed in 2012 would vary somewhat to historical values. Following the 2012 valuations, most building/contents insurance valuations changed by less than 10%.

- (c) Given the credentials of the insurance valuation consultant, the Property Trust has high confidence in the efficacy of the valuations. However if a parish considers that the contents value on a valuation report is understated or overstated, there is scope to revisit the values by contacting the Manager Insurance Services.

18. Parish income from which Parish Cost Recoveries are levied

Mr Robert Gowing asked the following question –

Which elements of parish income are Parish Cost Recoveries (PCR) levied on and is income from the sale or rent/licence of properties included?

To which the President replied –

I am informed that the answer is as follows –

The variable charge component of PCR applies to a parish's "net operating receipts" in a calendar year.

A parish's "net operating receipts" is the product of its "gross operating receipts" minus certain exclusions and deductions.

The items which comprise the "gross operating receipts" of a parish, and the exclusions and deductions therefrom, are set out in clauses 12, 13 and 14 of the Cost Recoveries Framework Ordinance 2008.

I don't propose to recite the full list of items, but in relation to property income –

- Income from leasing parish property is included (but reduced by any expenses of that leased property),
- Income from licensing parish property is included, and
- Income from the sale of property is excluded.

19. *Jesusbrings* financial report

The Rev Peter Tong asked the following question –

Could we have a financial report for *Jesusbrings* including how many parishes participated financially and how the money was spent?

To which the President replied –

I am informed that the latest figures for this answer are as follows –

147 Sydney Parishes participated in the campaign, along with some diocesan organisations and a number of churches from other dioceses and denominations.

Questions & Answers for the 2014 session of the 50th Synod

There was an initial allocation from the Mission Board/Standing Committee of \$90,000, which was the balance of the left over funds from Connect 09.

A comparison of income to expenses is shown on the screen as follows -

| | |
|--|-----------|
| <u>Income</u> | |
| Allocation from the balance of Connect 09 funds | \$90,000 |
| Contribution from parishes and participating organisations | \$366,000 |
| Total Income | \$456,000 |
| <u>Expenses</u> | |
| Campaign & resource development, promotion & events | \$94,000 |
| Resource production & distribution | \$299,000 |
| Staffing & Administration | \$41,000 |
| Total Expenses | \$434,000 |
| <u>Surplus</u> | |
| | \$22,000 |

As per Synod resolution, Evangelism and New Churches has been asked to quarantine any surplus funds from *Jesusbrings* for a future diocesan evangelistic campaign.

20. Regional prayer days for *Mission 2020*

Mr Tom Mayne asked the following question –

Given that without prayer we can achieve little, would the 2020 Mission's SRG consider having venues in each of the five regions set apart for a special prayer day and night each year commencing in 2015 to saturate the Diocese in prayer as was done during the Billy Graham crusades?

To which the President replied –

I thank Mr Mayne for this proposal and encourage him with the knowledge that many prayer meetings have been taking place in Mission Areas. However I shall draw this to the attention of my Regional Bishops, who in consultation with their Regional Councils and their Mission Areas, will no doubt give this the priority it deserves.

21. Reference to Aboriginal and Torres Strait Islander ministry in *Mission 2020*

Mr Tom Mayne asked the following question –

Could there not be a reference to Aboriginal and Torres Strait Islander ministry in the mission statement?

To which the President replied –

Yes. The questioner could consider moving an amendment.

22. Year that Large Receipts Policy thresholds were determined

Mrs Susan Hooke asked the following question –

In what year were the amounts referred to in paragraph 10.10 of the Large Receipts Policy determined?

To which the President replied –

I am informed that the answer is as follows –

The sale proceeds threshold of \$500,000 was determined on 26 July 2004.

The lease income threshold of \$50,000 was determined on 12 November 2012.

23. Synod consideration of the Statement of Funding Principles 2016-2018

Mrs Susan Hooke asked the following question –

When is this Synod to be given the opportunity to approve, disapprove or amend the Statement of Funding Principles and Priorities 2016-2018?

To which the President replied –

I am informed that the answer is as follows –

The Synod Estimates Ordinance 1998 requires the Standing Committee to prepare, for the first ordinary session of the 50th Synod and the first ordinary session of each Synod thereafter, a Statement of Funding Principles and Priorities to guide the Synod estimates process.

While the Ordinance does not provide for the Synod to “approve, disapprove or amend” the Statement, the Synod is able to express its mind on the Statement at any time by resolution.

24. Greenfields land acquisition levy ordinance

The Rev Nigel Fortescue asked the following question –

With regard to the greenfields land acquisition levy ordinance:

- (a) How much money is it anticipated to secure in 2014?
- (b) How much of this will be spent on acquiring new church sites?
- (c) How much will be spent on acquiring co-located or nearby school or retirement village sites?
- (d) How much money is anticipated being given by SASC or ARV for acquiring church sites?
- (e) Is SASC paying the entire cost of future school sites?
- (f) Is ARV paying the entire cost of future retirement village sites?

To which the President replied –

I am informed that the answer is as follows –

- (a) \$2 million
- (b) 100%, though the timing depends on the identification of suitable sites.
- (c) Nil. By way of explanation, the Sydney Anglican Schools Corporation utilised its own funding to independently acquire the land adjoining the Mission Property Committee site in Leppington. Opportunities for cost savings such as shared use of car parking areas will be considered in future planning. Anglican Retirement Villages currently has no specific plans to acquire a greenfields site for the co-location of a retirement village and church.
- (d) Nil
- (e) Yes
- (f) Yes

25. Industries excluded by the Diocese in its ethical equities portfolio

Mr David Flakelar asked the following question –

In determining its ethical equities portfolio, which specific industries does the Diocese exclude?

To which the President replied –

I am informed that the answer is as follows –

The Investment of Church Trust Property Ordinance 1990 (the “1990 Ordinance”) contains general provisions for the investment of church trust property.

The 1990 Ordinance does not generally authorise investments in shares, but it authorises investments in managed investment schemes through which share investments are commonly made.

In relation to investments in such schemes the 1990 Ordinance further provides that an investment is not permitted if the scheme or an underlying pooled product –

- (a) conducts as its main business, or one of its main businesses, a “disapproved business”, or
- (b) invests mainly in the securities of a corporation or scheme which conducts a “disapproved business” as its main business or one of its main businesses.

The Synod or the Standing Committee can by resolution declare a business to be a disapproved business.

Currently, the Standing Committee has disapproved the following businesses –

- the manufacture, promotion, distribution or sale of armaments,
- a business which is illegal or immoral,
- the manufacture, promotion, distribution or sale of tobacco,
- the business of gambling or betting or directly connected therewith,
- the manufacture, promotion, distribution or sale of liquor,
- the production, sale or distribution of 'X' or 'R' rated video or digital images, videos or films.

Specific diocesan organisations may have additional investment powers specified in their ordinance. For example, in relation to the Diocesan Endowment, the Glebe Administration Ordinance 1930 gives Glebe Administration Board wide powers to invest in shares, units and other interests and securities, provided that such shares, units interests or securities are not those of a corporation or trust which the Synod or the Standing Committee may by resolution disapprove. Under the 1930 Ordinance, GAB does not invest in a corporation or trust which conducts a “disapproved business” declared under the 1990 Ordinance.

26. Students becoming Christians whilst enrolled at Sydney Anglican Schools Corporation schools

The Rev Barry Macalister asked the following question –

Are there any statistics being recorded, showing the number of students enrolled in the Sydney Anglican Schools Corporation group of schools, who have begun to profess Jesus Christ as Lord and Saviour during their time enrolled in those schools?

If so, how many?

If not, are there any plans to do so?

To which the President replied –

I am informed that the answer is as follows –

The first two (and principal) Strategic Objectives in the Sydney Anglican Schools Corporation Strategic Plan 2020 are –

1. To provide high quality education within a Christian worldview shaped by the Bible, and
2. To communicate in word and deed the gospel of Jesus Christ to students, staff, parents and the wider community.

The current Strategic Plan also includes the following measurable goals which are directly pertinent to these Strategic Objectives –

- The proportion of enrolled students who identify as professing Christians is increased.
- The proportion of families involved in Bible-based Churches is increased.

These two goals were introduced as part of a review of all the Strategic Plan’s goals in 2013.

At present no statistics are held by the Corporation about the number of students across the Corporation who have begun to profess Jesus Christ as Lord and Saviour during their time enrolled in its schools. Individual schools may complete such statistics about themselves but if

they do it is likely that each one does so in a different way – such that at this time it would not be possible to consolidate them.

Nevertheless as these two goals have been recently adopted after the 2013 review of the Strategic Plan, the Corporation schools need now to be working together to produce such statistics that are meaningful across the Corporation so that the achievement or otherwise of these goals can be measured.

Despite the current lack of statistical evidence there is much non-statistical evidence that students enrolled in Corporation schools have begun to profess Jesus Christ as Lord and Saviour during their time enrolled.

One anecdote: A family with two children recently left a Corporation school because the father's work moved them interstate. At their exit interview the parents explained that they had enrolled their children in order for them to receive a high quality education, which they were most pleased that the children had received. One more thing, they said:

“When we enrolled the children we did not know that as a family we would leave Christian.”

27. Electronic lodgement of questions, amendments and motions for Synod

Mr Glenn Murray asked the following question –

- (a) Could the Secretariat provide an electronic interface (or app for iPhone and Android equipment) to permit members to lodge questions, amendments and motions just before and during Synod sittings?
- (b) Are there modifications to Synod rules and ordinances to permit the above to occur so as to maintain the procedures and good practices for Synod sessions?

To which the President replied –

I am informed that the answer is as follows –

The Secretariat is always looking for ways to streamline the Synod process. This may include the use of an electronic interface for the lodgement of material.

28. Amendment of the Statement of Funding Principles and Priorities in light of *Mission 2020*

The Rev Alistair Seabrook asked the following question –

If “Mission 2020” passes as a policy of the Synod, how will the “Statement of Funding Principles and Priorities” for the next triennium be amended to reflect how the Synod has decided to focus our Mission for the next 5 years?

To which the President replied –

I am informed that the answer is as follows –

The Synod Estimates Ordinance 1998 provides that the statement of principles and priorities is for the purpose of guiding the Synod estimates process “for the purposes of the Diocesan Mission”.

If “Mission 2020” is passed it will constitute the Diocesan Mission for the purposes of the Ordinance and the Statement of Funding Principles and Priorities for the next triennium will reflect “Mission 2020”.

29. Payment of full stipends to Rectors

The Rev Robert Happer asked the following question –

- (a) How many parishes/provisional parishes within the Diocese do not pay their Rector/Minister in Charge a full stipend?

Questions & Answers for the 2014 session of the 50th Synod

- (b) What provisions are in place to assist Rectors/Ministers in Charge who are not receiving a full stipend?
- (c) How many parishes within the Diocese are struggling with viability?
- (d) What strategies are in place to assist parishes that are struggling with viability to grow and blossom?

To which the President replied –

I am informed that the answer is as follows –

- (a) Payment of clergy stipends are a matter for the relevant Parish Council. Usually the only time when the stipend paid to the rector is notified to the Registry is when a parish falls vacant. Accordingly it is not possible to determine how many rectors do not receive a full stipend at other times.
- (b) Unlike some Australian diocese, the expectation in the Diocese of Sydney is that each parish is responsible for the payment of the stipend and emoluments of its rector. There are no funds generally available to support rectors who do not receive a full stipend.
- (c) The net operating receipts of parishes in the Diocese are shown on pages 81 to 86 of the report of the Standing Committee. The 2014 local revenues threshold to qualify for parish status is \$83,215.
- (d) The Regional Bishops and Regional Councils take an interest in struggling parishes and help in whatever ways they can.

30. Church attendance statistics

The Rev Zac Veron asked the following question –

- (a) What purposes are the annual church attendance statistics, gathered by the Diocesan Registrar, used for?
- (b) How can Synod members access the statistical data gathered?
- (c) Since 2005, what are the average total attendance figures for the Diocese in these groups:
 - (i) adults
 - (ii) teenagers
 - (iii) children

To which the President replied –

I am informed that the answer is as follows –

- (a) Attendance statistics collected each year by the Registrar enable analysis of attendances not only for the parish concerned but also for the Region and the Diocese as a whole.
- (b) Each parish has online access to its own historical statistical data. Statistics for other parishes or groups of parishes are available for research or other appropriate purposes on application to the Registrar.

The statistics for the Diocese as a whole are published in the year book (see page 147 of current Year Book).

- (c) Statistics collected each year are only split between those over and under 18 years of age. Attendance at weekly services for the years 2005 to 2013 is shown below.

| | Adult 18+ | Children/Youth Under 18 | Total |
|------|------------------|--------------------------------|--------------|
| 2005 | 46,884 | 7,698 | 54,582 |
| 2006 | 47,388 | 7,719 | 55,107 |
| 2007 | 47,001 | 8,489 | 55,490 |

| | Adult 18+ | Children/Youth Under 18 | Total |
|------|------------------|------------------------------------|--------------|
| 2008 | 44,855 | 6,372 | 51,227 |
| 2009 | 46,862 | 5,797 | 52,659 |
| 2010 | 47,082 | 6,670 | 53,752 |
| 2011 | 46,509 | 6,653 | 53,162 |
| 2012 | 46,649 | 6,332 | 52,981 |
| 2013 | 46,679 | 6,629 | 53,308 |

31. Expectation of communicant membership for senior Diocesan staff and clergy

The Rev Dr Roger Chilton asked the following question –

Is it a requirement or an expectation of the Archbishop that heads of Diocesan organisations, principals of Diocesan schools, and senior members of the clergy appointed to Diocesan positions, attend and are communicant members of an Anglican church in the Diocese?

To which the President replied –

As Archbishop I would expect Heads of Diocesan organisations and Heads of Diocesan schools to be regular church-attending members of a Bible-based church, which is preferably Anglican. All my episcopal colleagues are regularly involved in preaching and teaching across the churches of their region, and as such may not have a particular home church. While clearly communicant members of the Anglican Church of Sydney, they would not necessarily be eligible to vote in an AGM of any one Anglican parish. The Archdeacon of Women's Ministry, when not visiting other Anglican churches, is a communicant member of St John's Sutherland.

32. Excess borrowing by parishes

The Rev Philip Wheeler asked the following question –

Noting Standing Committee report item 3.19, how many parishes have engaged in excess/unwise borrowing as evidenced by the parish requiring financial assistance from the Diocese or foreclosure by a lender in the last 10 years?

To which the President replied –

I am informed that the answer is as follows –

There have been no instances of a bank or other lender commencing legal action to force a parish to sell assets to reduce or clear its debts.

However, several parishes have been noticeably impacted by high levels of debt that has caused financial distress. Anecdotally, this has resulted in parishes obtaining regional council support, voluntarily selling parish property assets, reducing ministry staffing levels, requesting temporary relief from loan repayments, payments to creditors being held back (including payments from MEAs) and ongoing financial appeals to parishioners to meet debt obligations.

Currently, parishes that seek a mortgage ordinance are now subject to a credit review process of the borrowing proposal, with the review forming part of the Standing Committee consideration of that mortgage ordinance.

33. Voting at board meetings

The Rev Joe Wiltshire asked the following question –

In board meetings of Sydney Anglican organisations, if less members vote on an issue than constitute a quorum of that meeting (due to abstentions), is the vote valid? In the case where the majority of present members abstain from voting on an issue is the meeting considered competent to Sydney Anglican standards to decide on the issue?

To which the President replied –

This question is out of order under business rule 6.3(4)(f) as it seeks a legal opinion.

34. Requirements for rectories

The Rev Bruce Stanley asked the following question –

Regarding parish rectories –

- (a) What are the current requirements for rectories in the Sydney Diocese?
- (b) Are these requirements uniform across the Diocese or do they differ across regions?
- (c) Currently, the SDS website refers wardens to the Regional Archdeacon. To whom should these enquiries about requirements now be made, and is it possible for these requirements to be made accessible on the SDS website?
- (d) How many parishes currently do not own a rectory meeting Diocesan requirements?

To which the President replied –

I am informed that the answer is as follows –

- (a) The *Nominations Ordinance 2006* requires a minister be "provided with the free use of a residence or otherwise housed in accommodation approved as suitable by the Archbishop". The *Parishes Ordinance 1979* also stipulates a similar criterion for status as a parish. While there are no longer any formal guidelines on the standard of accommodation that is considered suitable, the former guidelines are still used as a reference for determining suitability.
- (b) Yes
- (c) Each Regional Bishop is also licensed as Regional Archdeacon so enquiries should be addressed to the relevant regional Bishop or his assistant.
- (d) It is not known how many parishes do not own a suitable residence. The proposed housing arrangements are considered each time a rector is licensed, so the arrangements are reassessed each time a parish falls vacant.

35. SRE teacher accreditation

The Rev Bruce Stanley asked the following question –

Regarding SRE teacher accreditation –

- (a) Who is currently responsible for the writing and development of the training modules for SRE teacher accreditation?
- (b) Who is responsible for reviewing and overseeing this material?
- (c) How often are these modules reviewed?

To which the President replied –

I am informed that the answer is as follows –

- (a) The Rev Jon Thorpe, the Director of Youthworks Ministry Support Team, is responsible for overseeing the development of the SRE Accreditation Training modules. The modules are written and updated by Youthworks Ministry Support staff. The staff responsible for developing the training have qualifications in education and theology with one staff member currently completing doctorate level study in SRE Pedagogy.
- (b) Mr Thorpe is also responsible for overseeing the material and ensuring the material is reviewed regularly by the Ministry Support Team. He has been developing and delivering training for local ministries and diocesan organisations for 10 years. The material is reviewed on the basis of the following criteria –
 - Skills necessary for preparing our 2500 teachers to deliver quality SRE.
 - Government guidelines pertaining to SRE.

- Diocesan guidelines pertaining to SRE.
 - Critical reflection by staff delivering the training to assess the current strengths and weaknesses of the training methodology used in the material.
 - Youthworks actively seeks written and verbal feedback from Local SRE Accreditation Trainers, Senior Accreditation Trainers and SRE teachers participating in the training.
- (c) The modules are under constant review with minor changes incorporated annually. The Youthworks Ministry Support Team has completed one major review of the material since accreditation was first launched in 2010.

36. Non-proselytisation agreements

Mrs Kristen Young asked the following question –

Are there diocesan bodies, organisations or parishes which have current signed, non-proselytisation agreements or other contracts which restrict verbal witness? If yes, how many?

For these organisations, how many have signed such agreements in relation to receiving government funding?

To which the President replied –

I am informed that the answer is as follows –

So far as we can ascertain there are none, subject to a couple of exceptions, though it has not been practical to seek a direct answer from every diocesan body, organisation or parish within the timeframe.

The exceptions are as follows –

Firstly, in respect to Anglicare –

Principle 4 of the Memorandum of Understanding between the Civil Chaplaincies Advisory Committee (CCAC) and the Ministry of Health states: “The primary focus of Chaplaincy and Pastoral Care is the needs of patients, families and staff for spiritual care. Active proselytising is not a function of Chaplaincy and Pastoral Care Services.”

Anglicare is not a signatory to this MOU and is not the recognised member of the CCAC. The Anglican Church of Australia, NSW Province, is the Member Organisation. However Anglicare Chaplains operating in public hospitals are expected to operate under the provisions of this MOU.

There is a similar provision in the MOU between the CCAC and Corrective Services NSW.

There are many examples of how Anglicare Chaplains in prisons and hospitals are not restricted in their ‘verbal witness’, while not proselytising; in the blog ‘Good News in Hard Places’ on the website sydneyanglicans.net.

Secondly, in respect to Anglican Aid –

The Australian Council for International Development (ACFID) Code of Conduct requires Anglican Aid to clearly delineate between aid and development and non-aid and development (including religious purposes) in its fundraising, programs and other activities.

Anglican Aid requires its overseas partners who are undertaking aid and development to sign an Activity Agreement which limits the partner's use of funds to the purposes and activities outlined in the project proposal. To the extent funds are for aid and development purposes, they cannot be used for evangelism or any religious activity.

It should be noted that all overseas partners of Anglican Aid are evangelical churches or non-government organisations which have an evangelical focus. These churches and

NGOs are in regions of the world where both the spiritual and physical needs of people are acute.

Whilst Anglican Aid does not use or direct aid and development funds for evangelistic purposes, it is well aware that the Gospel of Jesus Christ is preached to project beneficiaries by its project partners and their church members in other contexts. A significant number of project beneficiaries are non-Christian.

Anglican Aid also operates a non tax deductible Ministry Fund which provides which provides theological education for clergy in training and the support of Bible Colleges. The ACFID Code of Conduct does not apply to this aspect of Anglican Aid's work.

37. Church planting in greenfields areas

The Rev Jonathan Squire asked the following question –

With regard to the Mission Property Committee's purchase of church sites in greenfields areas –

- (a) What was the cost of acquiring the land in Leppington for a future church building?
- (b) Approximately how many other similar new church sites are the MPC anticipating to purchase in greenfields areas by 2020?
- (c) If church plants are started on each of these sites by 2020, will this meet the 'Mission 2020' goal to "plant 15 new churches in Greenfield areas by 2020"?
- (d) Have other models of MPC property support for new churches in Greenfield areas been considered by the MPC? If so, what are they?

To which the President replied –

I am informed that the answer is as follows –

- (a) \$2.8 million
- (b) Subject to availability of funds, the MPC has targeted the acquisition of one site per year, so 6 sites over the next 6 years (2015-2020).
- (c) The MPC's current acquisition program will not achieve this goal on its own.
- (d) Several alternative models have been considered, the most notable of which are -

Firstly, the option of provision of ministry housing to support a church planter who would conduct church services in buildings owned by others, for example land owned by other Anglican organisations (ARV, SASC, Anglicare) or public school and community halls. In comparison to the provision of ministry housing, the construction of new ministry centres is relatively more expensive and beyond the reach of most parishes, and as such is a relatively higher priority. In the context of limited funding, the MPC has determined to provide ministry housing only in those greenfield locations where land has also been acquired for the construction of a new ministry centre.

Secondly, consideration has also been given to leasing or acquiring relatively cheaper land in industrial areas for use as a mid-week ministry hub or for Sunday services. However given the relatively larger population catchments proposed for each ministry centre of between 25,000 to 50,000 persons, the preference is for a relatively more prominent geographical location for each ministry centre on the fringe of the proposed town centres, and within the residential community.

Other models may also be considered by Regional Bishops, Regional Councils and Evangelism and New Churches.

38. Bishopscourt

Miss Michele Willsmore asked the following question –

With reference to Item 3.13 in the Report of the Standing Committee, and the Report from the Property Trust on page 104, is it intended that Archbishop Davies will move into Bishops court pending the sale of the property?

To which the President replied –

In October 2012 Synod passed the *Bishops court Sale Ordinance 2012* giving the Property Trust the authority to sell Bishops court at any time before October 2017. Following the retirement of Archbishop Jensen, the Property Trust arranged for the property to be put up for sale but two marketing programs have not yet produced an offer at a price which the Property Trust considers appropriate. Bishops court remains on the market and it is intended that it be sold in accordance with the Synod ordinance.

Earlier this year the matter of the housing of the Archbishop was discussed by the Endowment of the See Committee and it was agreed that, after some relatively minor renovations, I would move into Bishops court. The necessary approvals for the planned changes have recently been received from the local council and work has commenced. It is currently expected I will move into Bishops court before the end of this year. I have willingly given an undertaking to relocate whenever Bishops court is sold.

39. Recognising traditional custodians of land

The Rev Dr Roger Chilton asked the following question –

At the start of your Presidential Address, you recognised the traditional custodians of the land on which the Wesley Centre stands. Is there a diocesan policy concerning such recognition of Indigenous custodians at diocesan events? Is it your desire that parishes and clergy observe such recognition at local events, meetings and services?

To which the President replied –

There is no diocesan policy concerning an Acknowledgment of Country, as it has come to be known, whereby one recognises the original custodians of the land wherein we live and minister. Such a policy would need to be determined by the Synod.

My reason for including it in my Presidential Address was to model how such an acknowledgment might be made. I consulted the Sydney Anglican Indigenous Peoples' Ministry Committee, who appreciated the inclusion of such an acknowledgment, as well as the form of words which I was proposing to use. In my opinion, any Acknowledgment of Country in a Christian context should include an acknowledgment that the land belongs to God, as Creator, and that in his goodness he has given it to human custodians to be used for his glory. Those who have responsibility for leading public events must make their own decisions as to the appropriateness of delivering an Acknowledgment of Country in their own setting and particular context. My chief desire is that when such an Acknowledgment is made, it be distinctively Christian, so that we might honour Christ as Lord in every community.

40. Moore Theological College External Studies Correspondence course

Mrs Marguerite Robson asked the following question –

What were the student enrolment numbers in Moore College External Studies Correspondence course, for those students living within the Diocese –

- (a) for 2013 in –
 - (i) Preliminary Theological Certificate
 - (ii) Intermediate Theological Certificate
 - (iii) Advanced Theological Certificate

- (b) for 2014 in –
 - (i) the new revised Preliminary Theological Certificate
 - (ii) Introduction to Theological Studies (ITS)

To which the President replied –

I am informed that the answers are as follows -

- (a) Based on postcode there were 2,196 enrolments in total from within the geographical area of the Sydney Diocese. The introduction of changes in the distance education program in 2012/2013, including the size of each stage and the difference between core and elective subjects, make a precise number in each stage difficult to calculate.
- (b)(i) 615 enrolments from students within the geographical area of the Sydney Diocese.
- (ii) 66 different people have been enrolled in a unit of the Introduction to Theological Studies course over the three terms of this year from students within the geographical area of the Sydney Diocese. Over the same period there were an additional 1,018 enrolments in the Theology Certificate course.

41. Theology Certificate

Mrs Marguerite Robson asked the following question –

How many students living within the Diocese, who were previously enrolled in Theology Certificate (ThC) studies –

- (a) successfully transitioned to ITS and continued with Moore College External Studies?
- (b) did not successfully transition to ITS?

To which the President replied –

This question is difficult to answer as the transition is still in process for some. For the same reason it is difficult to identify those who did not successfully transition to the Introduction to Theological Studies course. Some people are still considering which of the new available options suit them the best.

At this point in time (with an entire academic term to go in 2014) the following gives the number of PTC/ITC students from 2013 who are enrolled in one of the new programs -

| | |
|-------------------------------------|-----|
| Introduction to Theological Studies | 8 |
| Moore Access | 116 |
| New PTC | 49 |
| Continuing PTC | 324 |

42. Work Outside the Diocese Committee

Ms Lynette Bannerman asked the following question –

In 2012, 2013 and 2014 the Dioceses of Armidale, North West Australia, Tasmania and the Northern Territory received grants from the Synod fund “Work Outside the Diocese”.

- (a) Are all Australian Dioceses given the opportunity to apply for assistance from Sydney Diocese?
- (b) Specifically has Bathurst Diocese been considered for assistance?
- (c) Have any Dioceses applied for assistance and been refused, and if so, which?
- (d) Will all Dioceses, including Bathurst, be given an opportunity to apply for 2015 grants?

To which the President replied –

I am informed that the answer is as follows –

- (a) There is no restriction on applications for funding for work outside the Diocese. The Work Outside the Diocese Committee welcomes all applications for funding from dioceses, organisations and individuals.

- (b) The Work Outside the Diocese Committee has not received any application from the Diocese of Bathurst.

The Bathurst Bishop in Council and Property Trust and the individual members of these bodies are currently defendants in legal proceedings before the Supreme Court of NSW. The key issues in the court cases concern amounts in excess of \$20 million owed to the Commonwealth Bank. As Archbishop, I have frequent and extensive contact with the Bishop of Bathurst about these matters. The Standing Committee continues to monitor the situation as mentioned in item 6.4 of the Report of the Standing Committee.

There are complex legal, financial and pastoral issues involved in this matter. Together with the Standing Committee, I am seeking to do what is best for all involved. The Bishop of Bathurst has expressed his appreciation of our support and fellowship on a number of occasions.

- (c) All applications for funding are considered by the Work Outside the Diocese Committee in the context of the limited funds made available by the Synod. Every application from a Diocese is considered but it is not uncommon for the amount approved to be lower than the amount sought in the application.
- (d) All Dioceses, including Bathurst have the opportunity to apply for 2015 grants.

43. Affiliated churches

Dr Alan Watson asked the following question –

The Standing Committee has declared Flooding Creek Community Church, Sale, Victoria, affiliated with the Diocese of Sydney (2014 Report 4.11).

- (a) What other churches outside our geographical boundaries have thus affiliated with our Diocese since 2005 (*Affiliated Churches Ordinance 2005*)?
- (b) What do we know about the effect such affiliation has had on the church(es) involved?
- (c) What pastoral oversight do we offer?
- (d) What do we know about the response of the local Diocese in which they are located to such an affiliation?

To which the President replied –

I am informed that the answer is as follows –

- (a) Since 2005, we have affiliated with the following 9 churches –

| | |
|--|-----------------------|
| Albury Bible Church | (Albury, NSW) |
| Crossroads Christian Church | (Lyneham ACT) |
| Flooding Creek Community Church | (Sale, VIC) |
| Maitland Evangelical Church | (East Maitland, NSW) |
| Northern Lakes Evangelical Church | (Woongarah, NSW) |
| Stanthorpe Evangelical Community Church | (Stanthorpe, QLD) |
| Stromlo Christian Church formerly Central Evangelical Church | (Chapman, ACT) |
| The Lakes Evangelical Church | (Berkeley Vale, NSW) |
| The Point Community Church | (Port Macquarie, NSW) |

A current list of affiliated churches is published in each Year Book.

- (b) The feedback received from our affiliated churches from time to time indicates that they value this relationship. First and foremost, I believe they value our prayers and partnership in the gospel. Beyond this, the feedback points to a number of other things which are valued, including –

Questions & Answers for the 2014 session of the 50th Synod

- The information available from the Diocese on a wide range of matters, for example professional standards and remuneration of ministry staff, and the willingness of Diocesan staff to speak with them about such matters.
- The commendation given by affiliation that they are Bible-based churches and the natural referral effect this has for those of our members who move or are visiting outside Sydney.
- The assurance we give in the ordinance that Anglican clergy who pastor an affiliated church will suffer no prejudice if they decide to return to a position in the Diocese.

Perhaps the best way to gain a sense of the significance of affiliation, at least for one church, is to read a note received earlier this year from a pastor of one affiliated church. He writes –

“We have very much appreciated the generosity of your Diocese in extending affiliation to our church.

Over the last 8 years the biggest help has been through your Professional Standards Unit, OH&S matters and fellowship. We are also intending to send our pastoral staff to one of the Faithfulness in Services conferences this year.

It is difficult to imagine how a young, small church like ours would keep abreast of professional standards etc without your help.

Your prayers and encouragement are also wonderful!”

- (c) It is important to note that our affiliates are non-Anglican churches which are and remain independent from us. Our relationship with these churches is one of mutual support and encouragement. We do not offer pastoral oversight.
- (d) Under the processes adopted by the Standing Committee for considering requests for affiliation, we notify the bishop of the diocese in which the church is situated of our intention to affiliate. We do this as a courtesy. In most cases, the bishop has expressed some unhappiness with our intention to affiliate, usually based on an incorrect belief that such churches are somehow Anglican or at least a church plant of this Diocese.

44. Archbishop of Canterbury and GAFCON

Dr Alan Watson asked the following question –

I note that the Archbishop of Canterbury, Justin Welby, recently welcomed the role of GAFCON in challenging the wider Anglican Communion and thereby creating “healthy discomfort”; could you inform the Synod of the –

- (a) relationship of the Diocese to the leadership of the Archbishop of Canterbury, and
- (b) the role our participation in GAFCON is playing to create “healthy discomfort” to the wider communion?

To which the President replied –

- (a) The Anglican Diocese of Sydney, like the Anglican Church of Australia, is in communion with the Church of England.

The Archbishop of Canterbury occupies a unique historical role in the worldwide Anglican Communion which continues to the present time. In May this year I had the considerable pleasure of sharing a meal with Archbishop Welby and his family in their private apartment in Lambeth Palace. I then had a private time of bible study and prayer with the Archbishop. I met Archbishop Welby again when he visited Melbourne in August.

- (b) The Diocese of Sydney as a whole, and individual members of our Diocese, are active in GAFCON, as noted in several motions of our Synod. It is not clear what is encompassed by the term “healthy discomfort”. I trust that any discomfort we cause is helpful and godly.

45. Frequency and cost of Tribunals

Mr Clive Ellis asked the following question –

- (a) How many tribunals have been conducted in each of the last 5 years?
- (b) What were the lowest, highest and average costs of these tribunals?
- (c) What are the major components of the costs?
- (d) How are the tribunals funded?

To which the President replied –

I am informed that the answer is as follows –

Since October 2009 there have been 3 matters which could be considered as "Tribunals". Two matters were concluded in 2011 and one is currently in process.

Financial details of the two concluded matters are -

Matter A - Ordained person

| | |
|-------------------------|----------|
| Investigation costs | \$48,940 |
| Legal costs | \$11,459 |
| Transcription services | \$5,236 |
| Total external payments | \$65,635 |

Matter B - Ordained person

| | |
|-------------------------|----------|
| Investigation costs | \$46,155 |
| Legal costs | \$17,378 |
| Total external payments | \$63,533 |

Matter C - Lay person

Tribunal currently in process

Minimal costs to date but significant costs expected in due course

Additional costs not included above are –

- Each Tribunal matter involves substantial PSU and other staff time which is estimated at \$20,000 to \$40,000 for each matter.
- It is common for a matter before a Tribunal to also involve counselling costs for both the complainant and respondent and their immediate families.
- Subject to the outcome, a Pastoral Care and Assistance payment is usually made to the complainant.

The cost of staff time is included in the operating costs of the PSU and other relevant departments. The external payments are funded from Synod resources.

46. Transfers from the Northern Region to the Georges River Region

Mr Rodney Cosier asked the following question –

Between 1 January 2004 and the present time how many rectors of parishes in the Northern Region have resigned to take up a cure of souls in the Georges River Region?

To which the President replied –

I am informed that the answer is as follows –

Of the 34 current Rectors in the Georges River Region, 2 were rectors of parishes in the Northern Region immediately prior to their appointment. As a point of interest, this is twice the rate of the other regions.

47. Synod and Standing Committee members under 30 years of age

Mrs Tara Jane Sing asked the following question –

- How many members of Synod and also Standing Committee are under thirty years of age?
- How does this compare to the last three Synods?
- What steps, if any, have been taken to encourage participation by younger members?

To which the President replied –

I am informed that the answer is as follows –

This Synod is the first time comprehensive information has been collected about the age of Synod members. There are currently 29 members of Synod aged 18 to 29. As a point of interest, the youngest member is 18 and the oldest member is 86.

There are no current members of Standing Committee aged under 30.

Few formal steps have been taken to encourage the election of younger members, though renewal is at the forefront of the leadership of the Diocese. One example has been the establishment of the Sydney Anglican Lawyer's Network which has a considerable number of younger members.

Parishes may also wish to give consideration to this matter in the election of their Synod representatives.

48. Social Issues Committee

Mr Richard Glover asked the following question –

- (a) What is the current membership of the Diocesan Social Issues Executive?
- (b) How are members of SIE appointed?
- (c) How may Synod members go about requesting that particular issues be investigated by SIE?

To which the President replied –

I am informed that the answer is as follows –

- (a) The Social Issues Committee, previously known as the Social Issues Executive, is currently comprised of the following members –

Mr Angus Belling, Dr Megan Best, the Rev Andrew Errington, the Rev Dr Andrew Ford, Mr Darren Mitchell and Dr Karin Sowada.

- (b) The members are appointed by the Standing Committee.
- (c) The Social Issues Committee provides advice to the Archbishop and to the Standing Committee on matters referred to it by them, but may also identify and initiate study and discussion on other social issues. Members of Synod could write to the secretary of the Social Issues Committee with any suggestions.

49. Pastoral Care training

Mrs Sally Kliffen asked the following question –

Stemming from the generous and detailed answer to my question at 3.7 of yesterday's Business Paper (14th October) and acknowledging that currently the four years of training at Moore College for those seeking ordination to the Presbyterate includes an assessable unit in Ministry and Mission where at least 12 issues of Pastoral Care are covered –

What Pastoral Care training is provided for current parochial ministers who graduated from Moore College before some or all of those 12 issues were covered?

To which the President replied –

I am informed that the answer is as follows –

Ministry Training and Development run a Ministry Development Program for new parochial ministers in the first 3 years after their graduation from theological college. Training in pastoral care is integrated throughout the whole program.

Moore Theological College also launched a new Centre for Ministry Development in the first half of 2013, which is headed by the Rev Archie Poulos. The Centre offers a highly tailored individual ministry development program to ministers. The Program involves consideration of the particular skills and needs of the minister, and also their ministry context, in order to focus on specific areas of development. For example, if a minister needs assistance with grief counselling, a program of coaching and assistance can be tailored accordingly.

50. Greenfields land purchases

Mr Nathan Heyer asked the following question –

In regard to the greenfields land purchase –

Is there is a time limit in which a building must be placed?

How could the funds be raised?

Also from where would the funds be raised?

To which the President replied –

I am informed that the answer is as follows –

Development consents issued by Local Councils typically require physical commencement of the construction of the church building within 2 to 5 years from obtaining development approval. In certain locations there is also a time limit imposed by the developer. For example at Oran Park the church building was required to be constructed within 5 years of acquisition, and in Stockland developments buildings are required to be constructed within 2 years of acquisition. The town planning background of the MPC's executive manager greatly assist in mitigating the risks associated with compliance with developments consents.

The Archbishop has proposed the launching of a Capital Fundraising Campaign through his office. Other possible sources are the sale of surplus lands held by the Mission Property Committee and the proposed sale of 'large receipts' properties by parishes.

51. Contingency plans for changes in Local Government Rules

Mr Nathan Heyer asked the following question –

In relation to the greenfields area is there a contingency plan if the Local Government Rules change in relation to the building, zoning and length of time before completion?

To which the President replied –

I am informed that the answer is as follows –

Prior to any strategic land acquisition, the MPC conducts robust due diligence which includes an exit strategy to mitigate the risk that a site may no longer suitable for a church building at the time development consent is sought. The due diligence process includes meetings with the NSW government (including the relevant Minister or their department heads) and local council representatives and independent specialist advice from property professionals (valuation, architectural, town planning, engineering, environmental, traffic etc).