

Questions and Answers under business rule 6.3

(No questions were asked at the Special Session of the 50th Synod in April 2016.)

1. Distribution of funds raised by Anglicare in the Syrian and Iraqi Refugee appeal

The Rev David Clarke asked the following question –

How much of the \$746,000 raised by Anglicare in the Syrian and Iraqi Refugee appeal has so far been distributed to parishes currently engaged in ministering to Syrian and Iraqi people?

To which the President replied –

In September 2015, I called upon the Sydney Diocese to come together to mount a prayerful, practical, sustained and effective response to assist refugees coming to Australia fleeing the Syrian conflict.

As the lead organisation for this response, Anglicare launched the Archbishop's Syrian Refugee Appeal and designed a program that addressed current gaps in service delivery, and which would involve wherever possible the involvement of parishes and individual Sydney Anglicans.

Between September 2015 and May 2016, the appeal raised \$746,000, enough to fully fund the program until July 2018. Parishes do not receive direct funding through this program, however resources are directed toward parish-based programs.

The program involves –

- Parish-based English as a Second Language (ESL) classes;
- Community and parish-based Early Learning Through Play courses to prepare pre-school aged refugee children for kindergarten;
- Family support and trauma counselling through Anglicare's Hope Counselling program;
- Training for parish volunteers in assisting refugees; and
- Assistance with material needs and transitional accommodation.

To date –

- ESL groups are expanding with an additional four parishes in the Georges River Region establishing this ministry in addition to the 16 already in operation;
- The first of several parish-based Early Learning Through Play programs will be launched next week in the Bankstown Parish;
- Hope Counselling is currently serving 25 refugees from the additional cohort of 12,000;
- 236 people have completed the first module of parish refugee volunteer training, with the second module having commenced last weekend; and
- A number of transitional accommodation options for Syrian and Iraqi refugees are in development.

As members of Synod are no doubt aware, there was a significant delay from the Australian government in the processing and approval of Syrian and Iraqi refugees forming part of the additional cohort of 12,000.

These refugees have finally begun to arrive in Australia, and we remain committed to serving these people in Jesus' name for as long as it takes to ensure they receive the warm and generous welcome we committed to provide them

2. Numbers of nominators in previous elections of the Archbishop

Mr Peter M G Young asked the following question –

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What were the numbers (only) of the nominators for each nominee of all elections of the Archbishop in this Diocese since 1966 referred to in paragraph 5(d) of the Standing Committee's Explanatory Report (dated 21 June 2016) for the proposed Archbishop of Sydney Election Ordinance 1928 Amendment Ordinance 2016?

To which the President replied –

I am informed that the answer is as follows –

1966

H. ARROWSMITH: 1 mover, 1 seconder.

S. BABBAGE: 1 mover, 1 seconder.

R. DAVIES: 1 mover, 1 seconder.

F. HULME-MOIR: 1 mover, 1 seconder.

M. LOANE: 18 movers, 18 seconders.

L. MORRIS: 1 mover, 1 seconder.

T. REED: 1 mover, 1 seconder.

1982

E. CAMERON: 1 mover, 1 seconder.

D. HEWETSON: 1 mover, 1 seconder.

J. REID: 4 movers, 4 seconders.

D. ROBINSON: 9 movers, 9 seconders.

K. SHORT: 1 mover, 1 seconder.

1993

P. BARNETT: 9 movers, 9 seconders.

D. CLAYDON: 1 mover, 1 seconder.

R. GOODHEW: 24 movers, 24 seconders.

H. JAMIESON: 1 mover, 1 seconder.

P.D. JENSEN: 68 movers, 68 seconders.

B. KING: 1 mover, 1 seconder.

W. LAWTON: 1 mover, 1 seconder.

M. NAZIR: 1 mover, 1 seconder.

J. REID: 28 movers, 28 seconders.

2001

T. EDWARDS: 24 nominators.

R. FORSYTH: 45 nominators.

G. HUARD: 31 nominators.

P.F. JENSEN: 138 nominators.

R. PIPER: 31 nominators.

2014

G. DAVIES: 182

R. SMITH: 195

3. Revisiting the Diocesan Doctrine Commission report “A Theology of Christian Assembly”

Dr David Oakenfull asked the following question –

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What steps have been taken to implement Resolution 16 passed at the 2015 Session of Synod requesting the Diocesan Doctrine Commission to revisit its report “A theology of Christian assembly” (4 September 2008), noting that this report makes no reference to prayer or worship?

To which the President replied –

I am informed that the answer is as follows –

The Diocesan Doctrine Commission has three other prior tasks that it is working on at present and as a result has not yet been able to revisit its report on “A theology of Christian assembly”.

4. **Apologetics in the curricula of Moore Theological College and Youthworks College**

Dr Barry Newman asked the following question –

- (a) Do any sections of the curricula of Moore Theological College, Youthworks College and Ministry Training Strategy include material on the importance and nature of apologetics as an adjunct to the proclamation of the gospel in our modern western world?
- (b) If so, what topics are dealt with and in what context – that is, what are the specific units or parts of other units in which the material is presented?

To which the President replied –

I am informed that the answer is as follows –

(a) Moore Theological College

Moore Theological College currently teaches apologetics at both the first year diploma level and in the fourth year of the degree program.

Youthworks College

The importance and nature of apologetics as an adjunct to the proclamation of the gospel is specifically addressed in the context of a specialised unit on evangelism in Youthworks’ vocational diploma program; and in a unit on Christian Apologetics in the Year 13 program.

(b) Moore Theological College

CM151 Evangelistic Apologetics is a diploma subject which looks at a basic Christian apologetic stance and addresses key apologetic issues.

CT451 Contemporary Apologetics is BD4 subject which investigates the theology of apologetics as well as how a richly theological approach to apologetics might address particular contemporary apologetic concerns.

Youthworks College

Both Youthworks’ programs address contemporary apologetic issues in relation to creation, the authority of Scripture, the exclusive claims of Jesus Christ, the providence of God, and the meaning of the atonement.

In Youthworks’ vocational specialist units several areas are addressed in order to equip the students to engage with a variety of contemporary issues that arises as the gospel is proclaimed in our modern western world, including identity, sexual morality, mental health, enrichment and other social issues.

In the vocational informal program, Youthworks also run regular after dinner seminars where topics include understanding our culture with a view to engaging evangelically and apologetically, including through movies, TV shows, books, commercials and other fragments of popular culture so as to learn to ‘read’ our culture better for the proclamation and application of the gospel.

The answer does not provide information regarding the Ministry Training Strategy as it is not a diocesan organisation. It not an organisation about which questions can be asked under business rule 6.3(3).

5. Membership of Standing Committee

Mr Thomas Mayne asked the following question –

- (a) How many persons are currently members of Standing Committee?
- (b) Of that number –
 - (i) How many are blue-collar workers or equivalent?
 - (ii) How many are women?

To which the President replied –

I am informed that the answer is as follows –

- (a) 55
- (b) (i) We don't keep information regarding the occupational background of members of the Standing Committee. So far as we know, no member would easily fit the description 'blue collar worker or equivalent'.
- (ii) 9

6. Authority to Officiate for the Rev Dr Keith Mascord

The Rev Dr Andrew Ford asked the following question –

In light of recent media reports, could the Archbishop explain why he declined to grant an Authority to Officiate to the Rev Dr Keith Mascord?

To which the President replied –

A licence to preach and teach, under the auspices of the Anglican Church, carries with it a responsibility to teach the doctrines of the Church and not against those doctrines.

The Reverend Dr Mascord has not been engaged as a priest in the Diocese since 2008. In 2008 he was given a three year authority to officiate in a voluntary capacity. In July 2010 Dr Mascord applied for and was granted a further three year licence, which expired in August 2013. Dr Mascord is not currently licensed in the Sydney Diocese since his licence expired three years ago.

I met with Dr Mascord on 15 June this year and we discussed a number of issues including the views he expressed in his latest book. Dr Mascord made it clear to me that his thinking had moved away from the established doctrines of the Anglican Church. I said that I would read his book so that I knew exactly where his views had diverged.

At his ordination, Dr Mascord vowed that he was “ready to drive away all false and strange doctrines that are contrary to God’s word”. Dr Mascord has since come to believe that the Bible contains “erroneous ... theological ideas”. He now describes himself as a “dissenting Christian”, holding that the Bible “is an ancient text, pregnant with ancient assumptions and beliefs, many of which we no longer reasonably hold” and on this basis calls on Christians to re-think, among other things “the assumptions and beliefs which underlie Biblical discomfort with same sex activity”.

Because of his rejection of the authority of the Bible and the doctrine of Christ (as received by the Anglican Church), I formed the view that it was not appropriate for any clergyman who held such views to hold a general licence in our Diocese.

Dr Mascord was offered a licence to exercise a ministry in his parish as long as he was willing to conform to his ordination vows to teach only what is in accord with Anglican doctrine.

The accusation in the media that the Archbishop of Sydney has sought to restrict Dr Mascord's freedom of speech is a misrepresentation of the facts. My letter to Dr Mascord differentiates between the Anglican ministry for which he would hold my licence in his local parish, and his public teaching in other contexts. With respect to the former, I required that Dr Mascord "desist from teaching in that parish any doctrine which is contrary to that which has been received by the Anglican Church of Australia". With respect to the latter I made no stipulations, and merely expressed my personal preference, informing Dr Mascord: "I would, of course, prefer you not to teach contrary to our received doctrine whenever and wherever you teach in non-Anglican settings, as you will still be perceived as an Anglican clergyman."

I understand Dr Mascord has declined to take up the licence for ministry in his parish as offered by me. However, the offer still stands.

7. Workload on regional bishops since the discontinuation of regional archdeacons

The Rev Bruce Stanley asked the following question –

Can the Archbishop advise Synod as to any work increases upon our regional bishops since the discontinuation of regional archdeacon positions in the Diocese, with particular reference to parish building works?

To which the President replied –

I have asked the Regional Bishops for their responses to this question and their answers are as follows –

Bishop Ivan Lee

When I was first consecrated, Archdeacon Ken Allen was the Archdeacon for the Western Region. In the years thereafter when I had no Archdeacon or Executive Assistant, there was significant increase in workload, both pastoral and property. Since the appointment of the Rev Neil Atwood as Executive Assistant, this workload has reduced as he now handles the majority of property issues, although I still am involved as Neil is part time. But I would say that compared to when I had a full time Archdeacon, my present workload, even with a part time Executive Assistant, is still an increase.

Bishop Peter Hayward

I have no prior experience of life with an Archdeacon so I cannot give an answer. All I can say is that I am involved in some property matters but the majority of the issues are dealt with by my Executive Assistant, the wonderful Tony Willis.

Bishop Chris Edwards

There are presently 12 parish building projects underway in the Northern Region that I am involved with. My Executive Assistant, the Rev Chris Burgess, also assists with these projects.

Bishop Peter Lin

I've not been around when there were Archdeacons. For me I have spent a fair bit of time on building/property issues. Lack of expertise in the area and given the huge amounts of money means I double check everything so may spend more time than other Bishops who have more experience. It would be difficult to express in hours. I would be pleased to do less of it.

Having said all that, I'm hoping to share a lot of this work with my new Executive Assistant, the Rev James Davidson.

Bishop Michael Stead

The South Sydney Region has 10 significant property matters on the go at the moment. The Rev Hugh Cox and I are looking after half each. A fulltime Archdeacon could have looked after all 10 matters.

8. Parish Loans

The Rev Andrew Katay asked the following question –

- (a) How many parishes currently have loans with the Finance and Loans Board?
- (b) How many parishes currently have loans with another lending agency?
- (c) What is the total original loan value of all parish loans currently outstanding?

To which the President replied –

I am informed that the answer is as follows –

It is assumed by referring to 'lending agencies' the question is seeking information regarding loans that are secured against real property, and not other loans such as loans from parishioners or loans for the purchase of office equipment, motor vehicles or the like. It is difficult to compile such data due to inconsistencies in the way loans are recorded in the balance sheets of parishes.

The Property Trust has examined its records for the 5 years to 1 July 2016 in regards to the parish loans for which it has acted as the contracting party. These reveal that 20 parishes obtained loans from external lenders during that period.

Approximately \$47 million (based on the 59 FLB loans and the 20 parishes referred to in the answer to part (b)).

It should be noted that statements and associated loan correspondence are sent directly to parishes by external lenders. A full answer to the question would require each of these parishes to be contacted. This is not feasible in the time available.

9. Greenfield Land Acquisitions Levy

The Rev James Warren asked the following question –

In answer to a question (4.7) asked last year about whether the greenfields Land Acquisition Levy is set high enough at 2% per annum, producing an annual income of approximately \$2 million, part of the President's informed answer was:

- The MPC estimates that \$17.5 million in greenfield land acquisitions is required over the next 5 years.
 - This answer excludes the needs for new churches in brownfield areas of the Diocese.
 - The MPC acknowledges that the need for new churches is greater than funds available.
- (a) Is there now an even greater case for the 2% greenfields Land Acquisition Levy to be raised?
 - (b) Due to limited funding, what greenfields have we so far missed out on that we would have otherwise purchased?
 - (c) When do such delays, make it a brownfield purchase, and to what extent do the costs to acquire church property then increase?
 - (d) Why has brownfields funding (with 70% of new houses in Sydney) been considered separately and subsequently to the greenfields funding?
 - (e) What amount (percentage-wise) would MPC find useful if they could request an amount for their brief?
 - (f) What are the main reasons holding us back in increasing this figure?
 - (g) Who is best placed to reconsider whether the Land Acquisition Levy is set high enough, and if not, to put the wheels in motion to have the levy increased?

To which the President replied –

I am informed that the answer is as follows –

The case for the land acquisition levy remains strong. The MPC has identified the need to acquire land in at least 6 areas sites at \$3 million each, totalling \$18 million, including: Box Hill, Bringelly North/Badgerys Creek, Ingleside, Llandilo / St Marys ADI, West Dapto and Wilton Junction.

All other things being equal, any delays in the acquisition of land are generally likely to result in an increase in acquisition costs well above the general property market as land is rezoned and infrastructure such as roads and sewer services are provided. Examples of historical price increases include the MPC land acquisition at Austral for \$1.75 million in 2009. The value of this land at Austral, which is still located within a greenfield area that is yet to see housing development, has now tripled to over \$6 million. Similarly, land acquired in 2011 for \$3.3 million at Stanhope Gardens, now a brownfields area strategically next to greenfield development areas, has tripled in value to \$10 million.

In 2016 the Greenfield price for an area in the South West growth corridor may be approximately \$200 per square metre. Based on the above examples, over the next 5 years costs may triple to \$600 per square metre.

Brownfields and Greenfields funding sources were considered in conjunction with one another and in 2007 \$10 million was allocated towards both Brownfield and Greenfield projects (total \$20 million). In approving the land acquisition levy in 2012, the Synod took the view that in the context of limited funding availability, the higher priority was to acquire land in greenfield areas where there were no diocesan land holdings and no church plants. This was an act of fellowship by all parishes to acquire land for to plant the seed for a future parish whilst it is available and relatively affordable.

The MPC is a grateful recipient for all funding allocations. With approximately \$2 million pa raised by the land acquisition levy, 1 new site is able to be acquired every 1½ years. If funding for such an acquisition program were increased the provision of sites would be realised sooner to facilitate the commencement of a greater number of ministries.

The Archbishop's NCNC is raising funds to complete new church building projects on greenfield lands acquired by MPC. In comparison, new church building projects on existing parish sites in brownfield areas are self-funded by those parishes.

The Diocesan Resources Committee is responsible for providing recommendations to Standing Committee and Synod regarding the future funding of MPC projects which are required to be balanced with other competing funding priorities.

10. Capacity increase resulting from church building projects

The Rev Jason Ramsay asked the following question –

With reference to the table on page 63 of the Synod book which outlines the funding of the major church building projects since 2008, what was the capacity increase (defined as the seating capacity of the main auditorium as in paragraph (b) on page 60) of each project listed?

To which the President replied –

I am informed that the answer is as follows -

Broadway	114%
Hoxton Park	500%
North Sydney	0% (as this was a housing and children's ministry project)
Naremburn/Cammeray	61%
Bowral	200%

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Rooty Hill	400%
Dapto	175%
Berowra	50%
Normanhurst	0% (as this was a children's ministry centre)
Glenmore Park	127%
Neutral Bay	35%
Annandale	118%
Lower Mountains	66%
Chatswood	114%
Dee Why	72%
Kiama	55%
Smithfield Rd	87%
Watsons Bay	200%

11. The impact of rectory standards on the right of nomination to parishes

The Ven Deryck Howell asked the following question –

- (a) In the last ten years, how many parishes have been declined the right of nomination because their rectory did not conform to Diocesan standards?
- (b) What are those standards?
- (c) Where a parish is able to provide appropriate office space for the rector at the church or other site rather than the rectory is that taken into account as being an adequate replacement where a study or office is not able to be provided in the rectory? If not, on what grounds?

To which the President replied –

I am informed that the answer is as follows –

The right of nomination of a parish is determined by the Nomination Ordinance 2006. Clause 5 of the ordinance sets out multiple preconditions to obtain benefits under this ordinance. Clause 5(1)(b)(iii) requires that the previous Rector was “provided with the free use of a residence or otherwise housed in accommodation approved as suitable by the Archbishop”.

- (a) None. In the last ten years, 13 parishes had their right of nomination considered by the Archbishop-in-Council. Eleven of those parishes lost their right of nomination due to failure of local revenues. The other two parishes were granted right of nomination.
- (b) Not applicable. There are no fixed standards required for rectories but the Regional Bishop, acting as the Regional Archdeacon, liaises with parishes to encourage parishes to make appropriate arrangements to house their Rector.
- (c) Yes, this is an example of the type of factors which are considered when determining whether a rectory is suitable.

12. Survey of rectors in the Funding for Urban Renewal report

The Rev Anthony Douglas asked the following question –

Regarding the survey of rectors referred to in paragraph 20 of the Funding for Urban Renewal Report –

- (a) What criteria were used to select the rectors to be included in the survey?
- (b) What was the spread of regional representation of those surveyed?
- (c) What was the spread of parish sizes of those surveyed, using the brackets of 0-100, 101-150, 151-200, 201-250 and greater than 250?

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- (d) What information was provided to them?
- (e) What questions were they asked, and how much time were they given to consider their answers?
- (f) Why did the committee include the tabulated results in this paragraph while giving no indication of the response from the Strategic Research Group (paragraph 23)?

To which the President replied –

I am informed that the answer is as follows –

- (a) The FUR committee members conducted a “straw poll” of the proposal by speaking to a range of parish Rectors based on those they knew and ensuring there was a spread of regions and church sizes.
- (b) and (c)

The spread of regional representation and parish sizes are shown in tabular form and will be posted on the notice board in the foyer. In summary, the numbers by region were: Northern, 14; Western, 11; South, 6; Georges River, 6 and Wollongong, 14. There was a relatively even spread among the attendance brackets specified in the question.

Region	Parish Attendance						Total
	0 - 100	101 - 150	151 - 200	201 - 250	251 - 400	> 400	
Northern	2	2	3	4	3		14
Western	1	2		2	1	5	11
South	1	3		1		1	6
Georges River	2	1		2		1	6
Wollongong	2	4	3		2	3	14
	8	12	6	9	6	10	51

- (d) Discussions with Rectors included either verbal or email contact, and the following information was discussed:
 - A reminder of the “Brownfields report” presented to Synod in 2015
 - A summary of the work undertaken by the FUR committee to date
 - The range of options that have been considered for raising capital for the proposed fund
 - Detail of the current proposal, including the levy on parishes and the \$3.5m drawdown from the DE
 - A discussion of the criteria that would be used for assessing applications.
- (e) Rectors were asked for their initial reaction as to whether they would be in favour of such a proposal, should it be brought to Synod. Generally, there was a phone discussion including answering questions Rectors had on the proposal and Rectors provided their response in the context of that conversation. Others were contacted by email. If they desired time to consider a response, this was provided.
- (f) The proposal was discussed at the meeting of the Strategic Research Group held on 27 July 2016. No formal response to the proposal was provided by the Strategic Research Group.

13. Threshold for significant building projects in the Funding for Urban Renewal report

The Rev Anthony Douglas asked the following question –

- (a) On what basis did the Funding for Urban Renewal Committee determine that a threshold of \$1.5m was a suitable minimum value for “significant parish building projects” (Funding for Urban Renewal Report, paragraph 8)?
- (b) What would the table in Appendix A look like if the threshold was revised downwards to a minimum of \$500,000?

To which the President replied –

I am informed that the answer is as follows –

- (a) Representatives of the Funding for Urban Renewal committee met with representatives of the Finance and Loans Board. It was agreed that, while there are variations, a typical significant expansionary church development could be expected to cost in the order of \$3 million. Appendix A was extracted from the “Brownfields Report” presented to Synod in 2015, using 50% of this number.
- (b) The “Brownfields report” contained an Appendix that extended this analysis to all building projects above \$1 million. The detailed work required to extend this using a threshold of \$500,000 has not been done.

14. Funding renewal through charitable and government grants

Mr Jonathan Stavert asked the following question –

What consideration was given to the use of charitable and government grants to fund renewal of parishes?

To which the President replied –

I am informed that the answer is as follows –

It is assumed that the form of “renewal” intended in the question is property renewal.

The Funding for Urban Renewal committee is aware of smaller grant programs that are available, primarily the Community Building Partnership Grants. However, these are insufficient in size to fund larger developments.

Some foundations exist that do provide larger grants from time to time. However, such sources are more exceptional in nature and cannot be relied on to provide ongoing revitalisation of the scale and ongoing nature envisaged in the Funding for Urban Renewal proposal. Furthermore, this would detract from other Diocesan funding initiatives, such as New Churches for New Communities.

15. Clergy Assistance Program

The Rev Antony Barraclough asked the following question –

Noting that the Clergy Assistance Program commenced on 11 April 2016, could the Archbishop advise –

- (a) How well or otherwise the program has been received?
- (b) How many clergy have made use of the program to date?
- (c) Who provides the counselling for clergy?
- (d) Whether the program is restricted to ordained clergy or unordained parish staff members?
- (e) If the program is restricted to ordained clergy whether there are any plans to expand the service to all ministry staff?
- (f) What the projected cost per clergy/staff member is expected to be in 2016?

To which the President replied –

I am informed that the answer is as follows –

Our agreement with Anglicare in relation to the Clergy Assistance Program (“CAP”) calls for de-identified calendar quarterly reporting. The first of those reports was received in July relating to the period 11 April to 30 June this year. The 2nd quarter’s reports (for 1 July to 30 September) due later this month will be the first opportunity to assess feedback from clergy who have completed 6 sessions of counselling. Accordingly, at this stage the amount of information available in relation to the operation of the CAP is limited.

In response the specific matters raised in the question –

- (a) Anecdotally, a number of clergy have indicated they considered the CAP to be a valuable initiative, but at this stage we don’t have any meaningful data on how well or otherwise the Program has been received.
- (b) In the period to 11 April to 30 June 2016, 24 clergy accessed the CAP (4 of those attending with their spouse, taking the total number of persons to 28).
- (c) Wherever practical the counselling is provided by one of the approved Anglicare counsellors. However –
 - (i) where the distance or availability meant that was impractical, the member of clergy was referred to an external counsellor chosen from a list approved by Anglicare and the Diocese,
 - (ii) where specifically requested, the member of clergy may be funded through the CAP to see another professional with whom they have an existing relationship or who they request by reputation, or
 - (iii) where either the member of clergy or Anglicare consider the situation warrants it, the person may be referred to an external mental health professional chosen from a list approved by Anglicare and the Diocese.
- (d) At this stage access to the CAP is restricted to clergy licensed to parishes in the Diocese, although the spouse of the member of clergy can be included where it is felt that would be helpful. The question of whether the scope of the program should be broadened to include parish lay ministry staff will be considered as part of a broader review of the operation of the whole program to be undertaken later this year.
- (e) As noted above, the question of the categories of person to whom assistance is provided will be considered as part of that broader review of the CAP.
- (f) In December 2015, Standing Committee approve an additional amount of \$133 per minister being added to the Stipend Continuance Insurance component of the ministry costs recovered from all parishes in 2016 pursuant to the *Parochial Cost Recoveries and Church Land Acquisitions Levy Ordinance 2015* as a contribution to the expected cost of a Clergy Assistance Program.

It is expected that in November this year Standing Committee will approve the continuation of the CAP, and set the amount to be recovered in 2017, based on the results of a review of the program after the first 6 months of its operation. A key part of that review will involve an assessment of the data from the 2nd set of quarterly reports due later this month.

16. Standing Committee policy on minimum stipend

Mrs Alison Woof asked the following question –

- (a) What consultation process did the Standing Committee go through before changing its policy on having a Minimum Stipend?
- (b) What protections have been put in place to protect Youth and Children Ministers, some of whom currently receive a 65% stipend, from being paid an even lower stipend in the future?
- (c) What recourse does a member of the clergy have if their stipend is reduced to an unsustainable level?

To which the President replied –

I am informed that the answer is as follows –

- (a) The concept of a minimum stipend for a minister recommended by the Standing Committee or, in some cases, the Synod has been enshrined in the *Parishes Ordinance 1979*, the *Nomination Ordinance 2006* and in that ordinance's predecessor, the *Presentation and Exchange Ordinance 1988*, for many decades. There has been no change in policy. The minimum stipend for a minister continues to be recommended by the Standing Committee for the purposes of these ordinances.
- (b) A Youth or Children's Minister who is an employee has the same protections as any other employee.
- (c) My expectation is that rectors will, whenever possible, be paid a stipend which is no less than the minimum recommended by the Standing Committee, and that other parish clergy will be paid in accordance with the scales in the Remuneration Guidelines published by the Standing Committee. Where this is not possible and clergy find that their level of stipend is unsustainable, I would encourage them to speak with their wardens at first instance and, as necessary, their regional bishop.

17. Non-ordained chaplains in extra-parochial schools

Mr Mark Boyd asked the following question –

- (a) Are there currently any non-ordained chaplains in extra-parochial schools?
- (b) If so, how many?
- (c) What ordinance were they appointed under?

To which the President replied –

I am informed that the answer is as follows –

The Diocese does not have centralised records of staff employed in schools, and from time to time chaplains or other ministry staff are appointed to work in a school but no authority is sought from the Archbishop.

Also, there is no way of determining whether a person who has a licence issued for other ministry is also involved in school chaplaincy.

The best information which could be obtained in the time available is that there are 2 lay people who have an authority from the Archbishop and are serving as a lay ministry worker in extra-parochial schools. We understand that at least four other lay people are employed as chaplains in extra-parochial schools but they do not have any authority from the Archbishop for this role.

The two people who have authorities received their authority under the *Deaconesses, Readers and Other Lay Persons Ordinance 1981*.

18. Progress related to Resolution 34/09 regarding people affected by disability

Mr Peter M G Young asked the following question –

What progress has been and is being made in connection with Synod's Resolution 34/09 concerning people affected by disability (including their families and carers) since the issue of the Social Issues Executive's Report to Standing Committee dated 16 September 2010?

To which the President replied –

I am informed that the answer is as follows –

Synod Resolution 34/09 called for action on the part of parishes and diocesan organisations with respect to people affected by disability. The Social Issues Executive is currently reviewing a

research proposal to examine progress since Synod Resolution 34/09 was passed, and intends to place this proposal before the Standing Committee by the end of this year.

However it is possible to say something regarding Anglicare's work in advocating publicly on behalf of people with a disability, their families and primary carers, something which they have done for many years.

Anglicare's Social Policy and Research Unit analyses data collected through Anglicare disability and carer programs operated across the Sydney Diocese, as well as advice received from Anglicare frontline staff and the community. This information provides an important evidence base for advocacy, enabling Anglicare to raise policy concerns in local, state and federal forums and in the media.

The Social Policy and Research Unit's advocacy efforts are concentrated on producing advocacy reports for government/sector/community audiences, as well as responding to invitations by State and Federal Governments/Committees/Agencies to have input on policy, social and legal considerations through formal submissions.

Anglicare also raises policy issues on behalf of people with a disability and their carers when its CEO and Directors meet with State and Federal Government MPs at annual Anglicare Australia CEO Conferences.

Further information about Anglicare's advocacy activities can be provided on request.

19. Oversight of School Council and Head of School

Mrs Jennifer Pelster asked the following question –

Who oversees the Chair of the School Council and Head of the School if they are a 'Boys Club' to the detriment of the staff and students?

To which the President replied –

I am informed that the answer is as follows –

Every member of a school council has a responsibility for the governance of the school. Typically, the Chair of a school council is elected by the members and the members will have power to remove the Chair and elect a replacement from among their membership.

20. Financial matters related to Moore Theological College

Mrs Anne Price asked the following question –

- (a) Why did Standing Committee remove the borrowing limit which previously applied to Moore Theological College (see paragraph 3.4 of the 2016 Standing Committee Report book)?
- (b) Is it the case that staff of Moore College have been advised that the College is facing a large deficit situation and, if so –
 - (i) Why has Synod not been provided with a special report on this matter?
 - (ii) What is the cause of this deficit and when was it first identified as an issue?
 - (iii) Please provide financial information sufficient to help all Synod members understand the current and projected financial situation of the College, and
 - (iv) What strategies does the College have in place to deal with this situation?
- (c) How many staff have been, or are in the process of being made redundant at Moore College recently and currently, and are these redundancies related to financial problems at the College?
- (d) How many of the redundancies were voluntary, and how many were involuntary?
- (e) What specific steps have been taken to assist affected staff to find new jobs?

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- (f) What is the impact of these redundancies on College programs, and services for students? Are any services or programs being closed down?

To which the President replied –

I am informed that the answer is as follows –

- (a) In September 2015, the Standing Committee amended the Synod's Governance Policy for Diocesan Organisations to discontinue, as a matter of policy, the Standing Committee's involvement in setting borrowing limits for diocesan organisations.

It was considered that members of the governing body of a diocesan organisation are best placed to make decisions about the level of the organisation's borrowings, and that a change to the policy was necessary in the interests of good governance. The change was reported to the 2015 session of Synod. See page 55 of the 2015 Synod Proceedings Book.

Following the change, and at the Standing Committee's request, the Diocesan Secretary wrote to diocesan organisations inviting them to promote amendments to their constituting ordinances to remove the Standing Committee's involvement in setting their borrowing limits. Moore College is one of ten diocesan organisations that have had their constituting ordinance amended in this manner.

- (b) The Staff of Moore Theological College have not been advised that the College is facing a large deficit situation. In fact, the College expects to generate a surplus in 2016.
- (c) A review of staffing needs for 2017 and into the future has been undertaken by an external consultant and seven positions were identified as no longer needed. These consequent redundancies were made in order to allow the College to be more efficient in its present operations and therefore be able to pursue future additional strategies in terms of additional courses, both by face-to-face tuition and by distance learning.
- (d) The decision to make each of these positions redundant was made by the management of the College, with the support of the Executive of the Governing Board.
- (e) Each of the staff affected have been offered assistance with outplacement and other counselling services.
- (f) None of the College programs, whether diploma, degree or distance programs, has been disrupted by these redundancies. The Distance Education department, formerly External Studies, is in the process of being integrated into the Registrar's department and transitional arrangements have been put in place to ensure that student services are not impacted by this change. The College teaching programs are in fact being expanded in 2017, with the introduction of an accredited online diploma, a new strand in the one year diploma course focussing on women's ministry, and plans for a non-vocational Master of Christian Studies which it is hoped might be approved for operation in the second half of the year. The Distance Education courses are being simplified for 2017 but each current mode of tuition will continue to be available.

21. Attendance at Anglican churches in our Diocese

The Rev Peter Tong asked the following question –

What are the total numbers of growth or decline for those attending Anglican churches in our Diocese for the years 2011, 2012, 2013, 2014 and 2015?

To which the President replied –

I am informed that the answer is as follows –

Each year parishes are asked to provide the Diocesan Registry with average attendance. The information requested has been streamlined as far as possible but some parishes still do not provide the requested information. The attendance for each region and the diocesan total is published in the Diocesan Year Book.

The following figures are the total updated attendances for the parishes that provided the figures for the relevant years:

Year	Total attendance	+Increase/ -Decrease	Number of parishes not lodging a return
2011	53,162	-590	1
2012	52,947	-215	5
2013	53,297	+350	10
2014	54,468	+1171	14
2015	54,957	+489	12

22. Matters for which the Archbishop most commonly prays

The Rev Simon Flinders asked the following question –

Could the Archbishop please inform the House what he most commonly give thanks for in the life of the Diocese and what concerns of his heart he most commonly prays for the Diocese?

To which the President replied –

Strictly speaking this question is out of order, but Mr Flinders kindly sought my goodwill before asking the question, so I have, on this occasion, decided to put procedural matters aside, given the importance of prayer for us all.

When I was ordained I was set apart for a ministry of prayer, preaching and pastoral care. To the best of my ability I have sought to fulfil this vocation, though I am ever mindful of the frailty of the flesh and my failure to live up to my own expectations, let alone those of others.

When I was Bishop of North Sydney, apart from the CMS diary which I share with my wife in our daily prayers, I would regularly pray through the Northern Region Prayer Diary. As Archbishop, I have now added four other regional prayer diaries to my prayers. Prayer diaries from Moore College, Youthworks and Anglican Aid also assist my prayers, as do the concerns of other diocesan organisations and their CEOs. In certain seasons of the year, I have specific prayers, such as those for Heads of our Anglican Schools and their prefects in Year 12, and in this month those children of clergy undertaking their HSC exams. As I pray through the parishes and their ministry staff and our diocesan organisations I am reminded of what a marvellous privilege it is to serve in a diocese such as our own. There is so much to be thankful for: our rich heritage of theological clarity in preaching the gospel; our evangelical commitment to good works prompted by faith in seeking the welfare of the city; and our overarching desire to do all things to the glory of God.

My regular prayer for our diocese is that we might be suffused by love for each other and love for our neighbour that each and every one might know of the claims of the Lord Jesus over our world. We love, because God first loved us, and so our responding love must be reflective of his love towards us.

As often as I remember, I also seek to close each day with the reported daily prayer of TC Hammond: "Heavenly Father, thank you for this day and for what you have wrought through me to your glory, and forgive me for those sins which have detracted from your glory, through Jesus Christ our Lord. Amen."

23. Online Safe Ministry Training

The Rev Craig Schafer asked the following question –

In reference to paragraph 49 of the Safe Ministry Board report –

- (a) What is the comprehensive online safe ministry training package being considered for utilisation and when is it planned that those considerations will be finalised?
- (b) What factors unique to the Anglican Diocese of Sydney might render online Safe Ministry training infeasible, even if it was being successfully employed by other churches in other places?

To which the President replied –

I am informed that the answer is as follows –

- (a) A key function of the Safe Ministry Board is to ensure that church workers in the Diocese are suitably trained in safe ministry with children. The current arrangements have been in place for some years and the Safe Ministry Board is constantly reviewing its practices.

The online safe ministry training package referred to in paragraph 49 of the Safe Ministry Board report has been developed by Safe Place Services a division of the Seventh Day Adventist church of Australia. Representatives of the Safe Ministry Board have attended a demonstration of this training package and are currently evaluating whether it, or other options, may be suitable for online training in safe ministry in this diocese. We are also involved in discussions with other dioceses in NSW about the possibility of online training in safe ministry.

It is expected that consideration of this matter will be finalised in 2017.

- (b) At this stage, it does not appear that there are any significant factors which are unique to the Anglican Diocese of Sydney which would impact the feasibility of online training in principle. Part of the evaluation process will involve consultation with adult learning experts to consider whether online training is appropriate for safe ministry purposes. The large number of people to be trained and the geographic distances involved seem to indicate online training could offer significant advantages.

However, online training also has cost implications. Whether the Diocese purchases a licence for an existing package or develops its own system, it is expected there would be significant initial costs. There will also be ongoing costs if, as expected, there is also a webinar element included in the online training.

All these issues will be considered by the Safe Ministry Board before a decision is made to make any structural changes in safe ministry training.

24. Financial impact of recent changes to base stipends

Miss Jenny Flower asked the following question –

Assuming that the Average Weekly Earnings (AWE) in New South Wales increase by 3% per annum for the next 35 years, and assuming superannuation continues to be calculated at the same percentage of stipend as currently applies, and assuming the Diocesan Superannuation Fund achieves an historic long-term average return of 6% per annum over those 35 years, what has been the projected impact on a recently ordained minister's superannuation balance over a 35 year working life, following the Standing Committee's decision to base stipends on 75% of AWE rather than 80% of AWE?

To which the President replied –

I am informed that the answer is as follows –

Based on the assumptions in the question, the answer is that the final balance in the minister's superannuation fund account would be approximately 5.82% lower as a result of the decision to set stipends at 75% of AWE rather than 80% of AWE. In dollar terms the final balance in the

minister's superannuation fund account would be approximately \$1,722,000 instead of \$1,828,000.

25. Providing pastoral care to same-sex attracted people

Mrs Pamela Shaw asked the following question –

In 2014 I moved the following motion –

“That Standing Committee establish a committee of lay and clergy representatives to bring recommendations to the 2015 Synod on ways of providing pastoral care to people attracted to others of the same sex.”

That was passed at the Synod in 2014. Last year it was said that there was a problem so it would be 2016. Now it is going to be 2017.

The motion is not to do with the present marriage equality issue, but because that the need for guidance on pastoral care is even greater.

Why is this taking three years?

To which the President replied –

I am informed that the answer is as follows –

Synod Resolution 19/14 requested the establishment of a committee comprised of lay and clergy representatives. The Standing Committee appointed such a committee.

Resolution 34/15, passed by the Synod last year provided as follows -

Synod requests Standing Committee to continue its work of developing pastoral guidelines for pastors as they minister to Christians experiencing same-sex attraction, their family and friends, and their churches; and that a committee be formed of sufficient size, breadth of experience, and expertise to accomplish this, to report to Synod in 2017.

As indicated on page 11 of the Synod Book, the Standing Committee determined that resolution 34/15 had the effect of superseding resolution 19/14, including by requesting that the report be provided to the 2017 session of Synod.

The Committee is chaired by Bishop Chris Edwards. It has been meeting regularly and will report to Synod in 2017 as requested.

26. Appointment, circumstances and role of Mission Area Leaders

The Rev Dr Roger Chilton asked the following question –

- (a) Is there a job description for Mission Area Leaders?
- (b) Are Mission Area Leaders appointed for a set period of time? If so, for how long, and what is the provision for re-appointment?
- (c) Is there any provision financially to parishes for the time given by Mission Area Leaders away from their parish work?
- (d) What is the relationship between Regional Bishops and Mission Area Leaders? Do they have any official role in deputising for the Bishop in matters relating to their mission area?
- (e) Is there any reporting process by Mission Area Leaders to you as Archbishop, the Standing Committee and/or the Regional Bishops?

To which the President replied –

I am informed that the answer is as follows –

- (a) Yes there is in very broad terms, namely, to promote gospel partnership between churches and ministers so that encouragement, wisdom, strategies and resources are shared for the sake of mission. Common activities include prayer meetings, training sessions, conferences and the sharing of progress and difficulties. Precisely how each Mission Area Leader operates varies greatly as each Mission Area has different missional, geographical and cultural contexts.
- (b) In the very early stages, yes, but no longer. The appointment ceases if the Mission Area Leader resigns, or the Archbishop removes the appointment (which has never occurred). A new Mission Area Leader is appointed by the Archbishop in consultation with the Regional Bishop.
- (c) There was financial provision to parishes in the first few years of the Mission Area Initiative but was ceased by Standing Committee and Synod when total synod funds suffered decline.
- (d) In the first few years, in order to establish this new initiative, Bishop Ivan Lee and Archbishop Peter Jensen met with the Mission Area Leaders for training and support. However, once the initiative was well established, and mindful of the vast distances travelled by leaders, the Regional Bishops assumed the oversight and support of the Mission Area Leaders in their regions. Mission Area Leaders do not have any official role in deputising for the Bishop, nor any delegated authority over their fellow rectors. Their role is one of taking initiative in promoting gospel partnership amongst their peers. Mission Area meetings and activities are all voluntary.
- (e) There is no reporting process in any technical or official sense. No written reports are required. Regional Bishops do not give directions to their Mission Area Leaders, but rather, work in fellowship with them to support and encourage greater mission in the region.

27. Workload of Regional Bishops related to building matters

The Rev Bruce Stanley asked the following question –

Are there currently any strategic plans for the next few years to reduce the workload of Regional Bishops, or the Archbishop, in regard to their time spent on parish or diocesan building matters, or will this work continue to be a part of a Bishop's responsibilities?

To which the President replied –

The financial constraints of the Endowment of the See regrettably required the Regional Bishops to become Regional Archdeacons as well in the latter half of last decade, as we were no longer able to fund five full time Archdeacons since we have for many years. Under my predecessor, we initially engaged three part time Executive Assistants, plus one honorary Executive Assistant across four of the regions. This was later increased to five Executive Assistants, though the Executive Assistant of Georges River Region was honorary as was the Bishop of that region. Since becoming Archbishop I initially sought to ensure that the Bishop of Georges River Region was fully stipended and we have recently been able to add the part time services of the Reverend James Davidson as our fifth part-time Executive Assistant. Thus all regions have full time bishops and part time Executive Assistants. Some of these experienced Executive Assistants are retired clergy, while Tony Willis also has a part time position with the Anglican Schools Corporation, Neil Atwood works part time for the PSU and James Davidson has a part time position in the parish of Fairfield with Bossley Park.

There are no further plans envisaged for the next few years, as we have to live within our means. The hard work of our Executive Assistants in property matters generally is a welcome relief for the regional bishops. However, the reality is that where property matters are such that the bishop's time is needed to address them, then there will be a corresponding reduction in pastoral duties.

I should add that I am blessed, as is our Diocese, with five outstanding regional bishops, godly and gifted men who take their responsibilities seriously. They work hard and give of themselves generously to the work to which they have been called. My concern for their workload prompted my recent sharing with them Christopher Ash's book *Zeal without Burnout*, as I indicated in my Presidential Address, so that they might be good models to those whom they serve.

28. Consultation regarding Loquat Valley Anglican School

The Rev Jason Ramsay asked the following question –

This question refers to the decision of the Anglican Schools Corporation Board in early 2016 to absorb Loquat Valley Anglican School into St Luke's Grammar –

- (a) What consultation did the Board undertake with the Council, staff, Principal and parents of both schools?
- (b) What consultation was undertaken with the local parishes of those schools?
- (c) What was the rationale for the level of consultation reported in (a) and (b)?

To which the President replied –

I am informed that the answer is as follows –

- (a) The Corporation Board began discussions about concerns for Loquat Valley Anglican School with the Principal and Chair of the School Council in mid-2014.

In depth consultation was then taken with the respective Principal and Chair of Loquat Valley Anglican School and St Luke's Grammar School regarding Loquat Valley Anglican School becoming a campus of St Luke's Grammar School.

The Council of St Luke's Grammar School was consulted separately with regard to their willingness to take responsibility for Loquat Valley as a campus of St Luke's Grammar. Staff and parents were not consulted.

- (b) Local parishes were not consulted.
- (c) The Board determined to limit consultation to that outlined as it was felt that wider consultation could put the stability of enrolments and ongoing viability of Loquat Valley Anglican School at risk.

29. Reviews undertaken by Standing Committee in considering the recommended minimum stipend of ministers

The Rev Richard Blight asked the following question –

Concerning the decision of the Standing Committee to change the basis of determining the stipend of ministers from 80% of AWE to 75% of AWE:

- (a) Was a review conducted by the Stipends and Allowances Committee or any other body which recommended this decrease in the real value of clergy stipends compared to the communities they serve? If not, what was the reason for this decision?
- (b) Was there a review of the likely impact on clergy and their families of this reduction in the real value of the stipends of ministers and assistant ministers? If not, why was there no such review?
- (c) Was there a review of the impact on changing the real value of the stipend on clergy superannuation, especially given that many clergy will rely on superannuation savings to pay for housing in retirement? Was any consideration given to increasing the percentage of stipend to be paid as superannuation to compensate for the decrease in the real value of the stipend? If not, why was there no such review or consideration?
- (d) Was any consideration given to warning parishes that the previous decision by Standing Committee to deviate from the 80% of AWE basis for calculation of stipends was later

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overturned, causing stress to parishes through above average increases to return stipends to the baseline of 80% of AWE?

To which the President replied –

I am informed that the answer is as follows –

The question is out of order under business rule 6.3(4)(a). It contains a number of assertions. Nonetheless I make the following comments:

- (a) At its meeting in August 2016, Standing Committee received a report from the Stipends and Allowances Committee which noted –
 - (i) that to apply the agreed methodology of 80% of AWE, reaffirmed by the Standing Committee as recently as 2014, would require an increase in recommended minimum stipends of 5.3%, and
 - (ii) that in 2015 Standing Committee had agreed that the increase in stipends for 2016, 2017 and 2018 be limited to the lesser of 4% and the amount required to reach 80% of AWE.

The Stipends and Allowances Committee therefore recommended the stipend for 2017 be set at a 4% increase over 2016.

Standing Committee also received a report from Bishop Michael Stead which noted that the other reports received recently by Standing Committee do not provide a justification as to why 80% of AWE is the appropriate percentage and one of those reports in fact provided good reason to set a lower figure.

Bishop Stead's report therefore suggested that, in view of Standing Committee's long held principle that the rate of stipends, allowances and benefits should enable the minister and their family to live at a standard which might be described as 'neither poverty nor riches', there was a compelling case for the Standing Committee to reconsider its long term policy of setting the minimum recommended stipend based on 80% of AWE.

The report suggested that –

- (i) given the impact of rising Sydney housing prices on total remuneration, and
- (ii) the value of non-taxable allowances and the tax-effect of salary sacrifice via MEA, and the lower stipends paid by other Christian denominations and by other Anglican Dioceses,

it is clear that ministers in Sydney are receiving a total remuneration package which is significantly higher than the 'average' person in society – and are therefore skewed more towards 'riches' than 'poverty'.

Standing Committee does not record the reasons for its decisions. However, after receiving both reports and debating their recommendations, Standing Committee agreed that the 2017 stipend be set at 77% of AWE, the 2018 stipend at 76% of AWE, and thereafter the stipend be set at 75% of AWE.

- (b) There was no specific review undertaken of the likely impact of the decision on recommended minimum stipends for 2017 on clergy and their families, although the reports received by Standing Committee demonstrated that over the last 20 years the growth in AWE has consistently and significantly outpaced the movement in the Consumer Price Index.
- (c) No.
- (d) No.

30. Impact of the change to recommended minimum stipend of ministers

Miss Jenny Flower asked the following question –

- (a) Since what year has the minimum stipend for ministers been notionally set at 80% of Average Weekly Earnings (AWE) for males in New South Wales?
- (b) Will Regional Bishops be explaining to their clergy the reasons why the minimum stipend will be notionally set at 75% of AWE for males in New South Wales within 3 years?
- (c) Did the Standing Committee consider the material impact on a clergyman's superannuation balance at retirement due to the decision to change the stipends formula?
- (d) If the answer to the above is "no", would the Archbishop please consider asking the Standing Committee to consider the material impact on a clergyman's superannuation balance at retirement due to the decision to change the stipends formula and put in place a measure to address this material impact?

To which the President replied –

I am informed that the answer is as follows –

- (a) Earlier records may reveal a longer history, but since 1985 the recommended minimum stipend has been related to 80% of AWE. However there have been variations –
 - (i) It moved briefly to 82.5% and then 85% from 1988 to 1992,
 - (ii) Reverted to 80% in 1993 to coincide with a 5% increase in the superannuation contribution,
 - (iii) Dipped to 78% in 2003 and 76% in 2004 when there was an abnormally large increase in AWE,
 - (iv) Returned to 80% from 2005 to 2009,
 - (v) Reduced to 75% in 2010, 76% in 2011 and 78% 2012 when there was no increase and then a phased catch-up,
 - (vi) Returned to 80% from 2013 to 2015,
 - (vii) Reduced to 77% in 2016 when there was an abnormally large increase in AWE.
- (b) No.
- (c) As advised in the answer to a question asked last Monday, a reduction in the recommended minimum stipend from 80% to 75% of AWE will have only a 5.82% effect on the final superannuation account balance of a member of clergy who commences ordained ministry in 2017 (subject to certain assumptions). This is not considered material.
- (d) As the effect is only 5.82% it is considered it does not warrant the action proposed.

It should also be noted that in 2015, the limit on the maximum percentage of stipend that a member of clergy could sacrifice into an MEA was increased from 30% to 40%. This allows more tax beneficial stipend sacrificing arrangements for clergy.

31. Entitlements for a female minister while on maternity leave

The Rev Andrew Judd asked the following question –

Regarding the proposed *Parental Leave Ordinance 2016* (and without seeking legal advice) is the committee satisfied that the drafting of the policy makes it sufficiently clear that, if a rector terminates a female minister's position while she is on maternity leave, then she should receive the same financial entitlements and support in transitioning to a new job as a male minister would in other circumstances?

To which the President replied –

I am informed that the answer is as follows –

Yes.

The Committee is thankful for the questioner, the Rev Andrew Judd moving an amendment to the Bill during the committee stage last Wednesday to clarify and improve the Ordinance in respect to the provision of financial entitlements on termination.

32. History and meaning of the Coat of Arms used in the Diocese

The Rev Jodie McNeill asked the following question –

What are the origins of our logo? When was it first used in our Diocese? What do the visual elements represent? When was it last reviewed or refreshed?

To which the President replied –

I am informed that the answer is as follows –

What the questioner refers to as the 'logo' is assumed to be a reference to the Coat of Arms of the Archbishop of Sydney. From Bishop Broughton to Archbishop Goodhew each bishop of the diocese obtained a personal coat of arms from the College of Arms in England. The current fee to obtain a personal grant of arms and crest is 5,750 pound sterling.

Archbishop Jensen did not apply for a personal coat of arms and I have not done so.

A coat of arms was issued for the See of Australia by Royal Warrant on 10 February 1836 for the use by the Diocesan Bishop being Bishop Broughton and his successors.

The coat of arms is the shield with the four stars. The four azure stars of eight points sit in a cross argent and resemble the 'Crux Australis' or the principle constellation of the southern hemisphere. A mitre placed above the shield indicates the coat of arms relates to a bishop.

In 1847 the coat of arms remained with the See of Sydney when other diocese were formed out of the See of Australia. This was confirmed by Letters Patent on 10 November 1967.

The coat of arms can be used on its own or impaled with the coat of arms of the bishop's family. This practice was used by each diocesan bishop up to Archbishop Loane. Archbishop Goodhew also followed this practice. Archbishop Robinson while Archbishop just used the diocesan coat of arms. However, when Archbishop Goodhew's coat of arms was issued one was issued for Bishop Robinson. Over the years various representations of the coat of arms have been used but it still has to be recognisable.

In 1986 the Deputy Registrar sought advice from the College of Arms, Chester Herald concerning the Coat of Arms, the response is as follows –

"It therefore appears that the arms may now be used by the Archbishop of Sydney either alone, or impaled with the arms of his own family (if any) on his seal or otherwise, and also for official purposes by the Diocese of Sydney. The "blazon" or verbal description specifies "four stars of eight points in cross" and this is what appears on your letterhead albeit in a modern rendering with a foreshortened shield. This is nothing against modern representations of the arms, provided the basic emblems are not reduced or augmented or rendered in such a way as to become different emblems (eg, the stars must retain their eight points and be shown in the form of a cross and the shield should not be so distorted as to become unrecognisable). The mitre in the version on your letterhead has been simplified, but it is still recognisable as a mitre and therefore acceptable."

The coat of arms referred to above is the same coat of arms represented on our letterhead today.

Various diocesan bodies have taken the Diocesan Coat of Arms for determining the base of their logo but this has generally been on an informal basis.

The form of arms, once they are granted are not governed by the visual presentation on the letters patent but by the concise verbal description of them in the text. The same arms may be rendered perfectly correctly in numerous artistic styles.

33. Review of the Discipline Ordinance 2006

The Rev Jason Ramsay asked the following question –

Has the review of the Discipline Ordinance 2006 requested by Synod in 2014 (Resolution 36/14) been completed? If so, where can Synod members access the report? If not, what is the current state of progress of the review and when might it be completed?

To which the President replied –

I am informed that the answer is as follows –

The Supplementary Report of the Standing Committee on Page 133 of Synod Book 2 states as follows regarding the review –

By resolution 36/14, the Synod requested that we appoint a committee to undertake a further review of the Discipline Ordinance 2006 and related ordinances. The committee we appointed is making progress in the review however has not yet finalised legislation suitable for consideration by the Synod.

It is anticipated that legislation will be brought to the first session of the 2017 Synod.

34. License of women to preach and lead Synod Bible Studies

Mrs Helen Colman asked the following question –

In light of the reference in the 2016 Presidential Address to women preaching in the Sydney Diocese, what is the likelihood of a woman so licensed to preach, giving Bible studies at a future Synod?

To which the President replied –

In Archbishop Donald Robinson's Presidential Address to the Synod on 1988 he said:

The question of women deacons being licensed to preach has also been considered. On the one hand there is the apostolic restriction which cannot be ignored. On the other hand the term "preach" has become imprecise. It is my intention to license women deacons to preach but to indicate that this does not include license to exercise the authority which the apostle forbids in 1 Timothy 2:12. 'Presidential Address', 1989 Year Book of the Diocese of Sydney, pp. 237-38.

Successive reports of the Doctrine Commission have taken the same view, so that whenever a woman preaches it does not transgress Paul's injunction in 1 Timothy 2. This is inherent in the Diocesan policy regarding women preaching.

While the Synod's view on women preaching is clear, it is also the case that there are differing views among rectors as to the appropriateness of women preaching in certain situations. In the context of our Synod Bible Studies, I therefore consider it appropriate that we continue with the present custom, since a Synod session is very different from a church service. So in answer to the question, I consider it unlikely that a woman will be invited to lead the Bible studies at Synod.