

Questions and Answers under business rule 6.3

1. Land sale ordinances

Mr Peter M.G. Young asked the following question –

What (briefly) were the circumstances surrounding the seven land sale ordinances passed by Standing Committee since 31 October 2016?

To which the President replied –

I am informed that the answer is as follows –

The 7 land sales since 31 October 2016 concerned the parishes of –

Brighton/Rockdale,
Dural District,
Camden,
Huskisson,
St Ives,
Watsons Bay, and
St Andrew's Cathedral.

In summary, the reasons for the sale of land were:

- selling a residence to purchase a replacement residence, and
- selling land to purchase other land or undertake developments where strategic opportunities have arisen, such as acquiring land adjoining an existing church site or a new site for ministry use.

Summaries of the circumstances surrounding each of the 7 land sales are as follows –

The *Brighton/Rockdale Land Sale Ordinance 2016* authorised the sale of the land known as 431-431A Princes Highway Rockdale, being the site of St John's church and hall. The land was proposed to be sold to allow acquisition of space within a proposed development which would secure a 'fit for purpose' building in the Rockdale area which will provide new ministry opportunities.

The *Dural District Land Sale Ordinance 2016* authorised the sale of the land known as 5 St Jude's Terrace Dural, being the site of a residence. The proposal arose from the adjoining lot to the parish coming onto the market and the parish's desire to purchase the land. Following this, the rectory would be sold and a new rectory built on a different plot of land held on trust for the parish.

The *Camden Land Sale Ordinance 2017* authorised the sale of the land known as 22 Menangle Road Camden being the site of a rectory, and the land known as 22 Menangle Road Camden being the site of a vacant plot, and the land known as 43 Alpha Road Camden and the site of a residence. The sale was proposed for a number of reasons – the current rectory would require a sum in excess of \$1,000,000 to be brought to a satisfactory standard for a rectory and the vacant paddock is a large sloping block that would be difficult to develop and is currently under-utilised. The sale proceeds will be used to build a new 400 seat Worship Centre to better provide for the mission of the Parish.

The *Huskisson Land Sale Ordinance 2017* authorised the sale of the land known as 17 Hawke Street Huskisson being the site of Holy Trinity Church, a hall and rectory and the land at Paradise Beach Road, Sanctuary Point being the site of St Peters Sanctuary Point. This ordinance is one part of a complex plan to build a new multi-purpose church centre, requiring the sale of the current 2 church sites, purchase of a new site, and the construction of a church, together with the potential purchase of a rectory.

The *St Andrew's Cathedral Land Sale Ordinance 2017* authorised the sale of the land known as 27B Pemberton Street, Strathfield West being the site of a residence. After resolving the question

of long term housing for the Dean, it was concluded that the land was not in an optimal position as a residence for someone who was in ministry at the Cathedral and the property was intended to be sold with sale proceeds used to purchase one or more residences considered more suitable for housing a minister, assistant minister or person employed by the Chapter.

The *St Ives Land Sale Ordinance 2017* authorised the sale of the land known as 20 Edgewood Place St Ives being the site of a residence. An assessment was made by the wardens and Parish Council on whether the Edgewood Place property was suitable for future ministry needs, and they have determined that it would be a better strategic decision to sell the land and buy another which is able to service our current needs better as well as having more flexibility for the future. Some of the relevant factors were that the dwelling was small and unsuitable for hospitality ministry and council regulations prevented the property from being extended. The sale proceeds will be used to acquire a new property more suitable as a ministry residence.

The *Watsons Bay Land Sale Ordinance 2017* authorised the sale of 32B Fitzwilliam Road, Vaucluse, being the site of the Wentworth Memorial Church. The primary reason for the sale was the compelling opportunity to convert this currently unproductive asset into an income-generating property/investment for the parish as well as for diocesan church-building enterprise on a greater scale in an area of need. The Parish Council is mindful of the needs of the diocese, especially with respect to the New Churches for New Communities (NCNC) project in the context of Mission 2020, and is committed to equitably sharing proceeds of the prospective sale in support of the NCNC.

2. Disposal of interest in St Andrew's House Corporation

Mr Peter M.G. Young asked the following question –

Is the Endowment of the See considering the disposal of its interest in St Andrew's House Corporation for similar reasons to that of the Diocesan Endowment?

To which the President replied –

I am informed that the answer is as follows –

One half share in St Andrew's House Trust is owned by the Property Trust and is held for the purposes of the EOS Capital Fund. Neither the EOS Committee nor the Property Trust has given any consideration to disposing of this interest.

St Andrew's House Corporation is an independent body corporation, established by ordinance and managed by a board appointed in accordance with the ordinance. The Board of St Andrew's House Corporation has arranged to make a presentation to Standing Committee seeking Standing Committee's opinion on a long term strategy for St Andrew's House.

3. References to Appellate Tribunal

Dr Robert Tong AM asked the following question –

With reference to item 6.7 of the Supplementary Report of the Standing Committee "Participation in References to the Appellate Tribunal" and in respect to each reference –

- (a) What is the text of the questions referred to the Appellate Tribunal?
- (b) Who made the references?
- (c) Were the references made at the request of a person or body?
- (d) If yes, who is the person or body who made the request?

To which the President replied –

I am informed that the answer is as follows –

- (a) There are two references to the Appellate Tribunal which are referred to in the Supplementary Report of the Standing Committee.

The full text of the questions for each reference will be posted with this answer on the notice board in the foyer.

The first reference concerns the consecration of bishops in a church that is not a member of the Anglican Communion or in communion with the Anglican Church of Australia. The reference is expressed as being in the context of the Rt Rev Richard Condie and my attending the consecration of Bishop Andy Lines as a bishop for Europe in the Anglican Church of North America (ACNA).

The second reference concerns the affiliation of non-Anglican Churches with our Diocese under the provisions of the *Affiliated Churches Ordinance 2005*.

- (b) The Primate of the Anglican Church of Australia, Archbishop Philip Freier.
- (c) Yes.
- (d) The ACNA reference was made at the request of:
 - The Rt Rev'd Andrew Curnow, Bishop of Bendigo
 - The Rt Rev'd Bill Ray, Bishop of North Queensland
 - The Rt Rev'd Kay Goldsworthy, Bishop of Gippsland
 - The Rt Rev'd John Stead, Bishop of Willochra.

The Affiliated Churches reference was made at the request of the Rt Rev'd Peter Stuart, Administrator of the Diocese of Newcastle, on behalf of that Diocese.

4. Theology of Christian assembly

Dr David Oakenfull asked the following question –

What steps have been taken to implement Resolution 16 passed by 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 Resolution was brought to the attention of the Doctrine Commission on 2 November 2015. At that time, the Doctrine Commission was working on the following reports –

- (a) Human sexuality and the ‘Same Sex Marriage’ Debate,
- (b) Community and Catholicity,
- (c) A Theology of Gender and Gender Identity, and
- (d) Domestic Violence

and as a consequence, the Doctrine Commission has not yet had a chance to provide a response.

5. Impact of proposed Property Receipts Levy

The Rev Michael Armstrong asked the following question –

- (a) (i) Noting that “trusts” are included within the proposal for a Property Receipts Policy (point 35), and the rationale of trusts given at point 7, does this mean that all trusts, including those with specified purposes, will be included in this proposal?
- (ii) If the answer to the above is yes, will this require the trustees to change each Trust by Ordinance, and if so will, as per current practice, each Parish have the opportunity for its members to respond to such a change?
- (iii) If the answer is yes, has any research been conducted or modelling been undertaken into any impact there may be upon the establishment of trusts in the future, especially should potential donors understand that a trust may be varied in such a way?

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- (b) Has research been carried out, data collected or modelling done on the impact upon current mission and ministry within Parishes, particularly the impact upon those who may fund mission and ministry from property income and/or trusts? If so, could this information be distributed to the Synod?
- (c) Has research been carried out, data collected or modelling done, on any potential impact upon current staffing across the Diocese, especially positions such as Assistant Clergy and Youth and Children's Ministers? Did Standing Committee consider allowing such ministry positions to be "offset" against the levy in order to ensure there is no net loss of ministry in "urban" areas? If so, could this information be distributed to the Synod?
- (d) It is noted that those who lease buildings for worship (39b) are able to "offset" these costs against their income, while Parishes which own their buildings in which worship is conducted are unable to offset such property costs (43). Has Standing Committee conducted any research or modelling upon what impact this may have on Parishes who currently do not lease facilities and are seeking to revitalise their urban plant, especially those who may have aged or heritage buildings that often have higher costs than those who lease? If so, could this information be distributed to the Synod?

To which the President replied –

I am informed that the answer is as follows –

- (a)
 - (i) No. The levy will apply to income from a trust only when it is received by the parish. This will not require the alteration of parish trusts.
 - (ii) Not applicable.
 - (iii) Not applicable.
- (b) The modelling provided in the report is based on data from the 2015 Annual Financial Statements from parishes. This is necessarily incomplete, because the proposed Property Receipts Levy allows deductions for various property-related expenses that were not separately captured in 2015 parish returns. The expectation of the Committee is that actual contributions under the levy will be materially less than the data as modelled, once these deductions are taken into account. The Annual Financial Statements will be changed for 2017 parish returns, so that more accurate modelling can be undertaken in 2018. Given the highly provisional nature of the indicative parish contributions provided in Appendix 4 and the Committee's expectation that actual contributions under the levy will be materially less, no detailed modelling has been done on the impact upon current mission and ministry within parishes.
- (c) No research has been carried out on the potential impact upon current staffing across the Diocese. Standing Committee considered allowing a range of parish ministry costs to be admitted as offsets under the levy proposal, but did not proceed on the basis that these were inconsistent with the 'equality' principle as detailed in the report in paragraphs 21 to 22. Where a parish has special needs or is unfairly burdened by the levy, it has the option of the provision made available for all parishes, as detailed at paragraphs 47 to 49 of the report, to seek relief by promotion of an ordinance to Standing Committee.
- (d) The rationale for not allowing ministry facility costs as offsets under the levy proposal are set out in the report in paragraph 43. On this basis, no modelling has been provided. A parish with special building needs (for example, Heritage) has the option of promoting an ordinance to Standing Committee to vary the impact of the Property Receipts Levy, as explained in the report in paragraphs 47 to 49.

6. Payment from Diocesan Endowment to support NO campaign

Archdeacon Deryck Howell asked the following question –

- (a) How much of the \$1,000,000 allocated by Standing Committee from the Diocesan Endowment to support the NO campaign in the Marriage Survey has already been spent?
- (b) What reasons were given for how the figure of \$1,000,000 was arrived at?
- (c) To whom is the spending organisation or person(s) accountable for the way the money is spent?
- (d) Will the Synod receive a report as to how the money will have been spent?

To which the President replied –

I am informed that the answer is as follows –

- (a) The full amount has been transferred to Coalition for Marriage and has been spent or committed to secure television and other media buys.
- (b) The diocesan contribution was a reflection of the expenses of running a national advertising campaign.
- (c) Coalition for Marriage Limited is accountable to its members. Each of the 4 founding member organisations appoint 1 director to the Board of the Company. Bishop Michael Stead has been appointed by our Diocese as a director. He is also chairman of the Board. Strict accounting and other controls are in place to ensure that all funds are used for the purposes for which they have been given.
- (d) No.

7. Support of “No” case and response to proposed legislation

Mr Roger Collison asked the following question –

- (a) How much money has/will be spent by the Sydney Diocese supporting the “No” case?
- (b) What will our response be if the proposed legislation gets up?

To which the President replied –

I am informed that the answer is as follows –

- (a) The Standing Committee authorised expenditure of \$50,000 for the production and distribution of the booklet *What has God Joined Together?*. The Sydney Diocese also made a contribution of \$1,000,000 to Coalition for Marriage in support of the ‘No’ campaign, funded by a one-off draw down in the Diocesan endowment. It is not anticipated that there will be further funding from diocesan sources for the ‘No’ case.
- (b) The ‘No’ campaign has successfully raised awareness of the consequences of same-sex marriage for freedom of speech and freedom of religion. While it is hoped that this will result in a majority ‘No’ vote, the alternative outcome does not mean that our participation in the ‘No’ campaign was in vain. In the event of a majority ‘Yes’ vote, both major political parties are now acknowledging the need for any legislation to include protections for freedom of speech and freedom of religion. We are in a better position to argue for robust protections as a result of the ‘No’ campaign.

8. Part-time incumbents

Mr Matthew Robson asked the following question –

- (a) Are any incumbents of full parishes (i.e. not provisional parishes) in the Diocese licensed or otherwise authorised by the Archbishop to discharge their responsibilities for the cure of souls in the parish on a part-time basis?
- (b) For each incumbent so licensed or authorised –
 - (i) who are the incumbents and which are their parishes?
 - (ii) what proportion of their time are they expected to be working in their parish?
 - (iii) what other role or ministry are they authorised to undertake?
 - (iv) what impact do such incumbents have on Parish Cost Recoveries for their parishes?
and
 - (v) what impact do such arrangements have on the incumbents Long Service Leave, Insurance and Superannuation?

To which the President replied –

I am informed that the answer is as follows –

- (a) The licences for incumbents of parishes do not specify whether the appointment is full time or part time.
- (b) Not applicable.

During the vacancy in a parish the Rector of an adjacent parish may be appointed as the Acting Rector of the neighbouring parish. Alternatively the Regional Bishop may be appointed as the Acting Rector. In both these cases there are no PCR or leave entitlements accruing because of the appointment as Acting Rector.

There are some parishes which do not have the financial resources to pay their Rector a full stipend and allowances. The Parish and Rector then agree that the appointment is for a fixed proportion of days based on a 6 day week. In these circumstances the remuneration, PCR, leave and superannuation is calculated based on the agreed proportion of a 6 day week.

9. Understanding proposed property receipts levy

Ms Lyn Bannerman asked the following question –

In order to help Synod members to understand and prepare for debate on this matter, could clarification be provided this week on the following matters –

- (a) What does the word “property” mean in this paper?
 - (i) Just income from buildings and land?
 - (ii) Or, also income from all investments, including bank accounts as paragraph 3(c)(iii) and paragraph 35 imply?
 - (iii) But not income from regular giving, donations and bequests as paragraph 3(c)(i) implies?
- (b) If the answer to question (a)(iii) above is yes, does that mean that any income from investments (bank or other) held across financial year(s) from regular givings, donations or bequests will be exempted on an ongoing basis from the proposed Property Receipts Levy (e.g. in the case of a very generous bequest, all or some of which the parish wishes to hold in investment for a time for future needs/plans)?
- (c) If the answer to question (b) above is yes, how will this be managed/accounted for over years if a parish, say, wishes to enhance interest to be received, by combining this unlevied income with invested income from other sources, that is to be levied?
- (d) If the answer to question (b) above is no, what is the justification for that?
- (e) Appendix 4 of the paper shows the indicative impact on parishes of the possible three models, against 2015 data for “property income”. What “property income” does that column for each parish include?
 - (i) Just income from buildings and land,
 - (ii) Or (i) combined with some or all investments?
- (f) There are some parishes who receive income from running their own businesses (in some cases doing so rather than leasing out a building to other companies to run a business). Possible examples are child care, book publishing etc. Why is income, after reasonable expenses, from such parish-run businesses apparently not included in this levy proposal, and how is this justified?

To which the President replied –

I am informed that the answer is as follows –

- (a) Property means assets under the control of a parish that generate income for the parish, including liquid assets such as bank accounts. This is further explained in paragraph 35 of the report.
- (b) Any property or investment income received by a parish and returned in its annual financial returns would be subject to the levy provisions.
- (c) If investment income is capitalised and not received as income by a parish then that income would not be subject to the levy provisions.

- (d) If investment income is received by a parish and returned as income on its annual financial return then it would be subject to the levy provisions. I note that the proposed levy does not touch the underlying value or corpus of the investments but only the income from the capital that is received by the parish.
- (e) The property income listed in Appendix 4 includes all income from buildings, land, bank accounts and investments that parishes included in their 2015 annual financial return. The Committee is aware that the data presented in Appendix 4 due is incomplete, because the proposed Property Receipts Levy allows deductions for various property-related expenses that were not separately captured in 2015 parish returns.
- (f) Any non-personal income that a parish returns in its annual financial return would be subject to the proposed levy. This would include the net income – i.e. profit – generated by a parish-run business such as a child-care centre.

10. Parish contributions by ordinance

Ms Lyn Bannerman asked the following question –

In 2015, Synod, in answer to Question 17, was provided with information on those parishes then contributing, via Ordinances, to Diocesan funds, Diocesan organisations, other organisations and for some other unspecified purposes. Could Synod please be given a revised list including all parishes which currently contribute monies, via an Ordinance, to the Diocese, its organisations and/or other organisations, including –

- (a) the name of the parish,
- (b) the recipients of the monies from each parish, and
- (c) the amount specified in each Ordinance to be allocated to each recipient?

If the information cannot be provided in answer to either point (b) or (c) above, please explain why the Ordinance was not specific about these matters.

To which the President replied –

I am informed that the answer is as follows –

An answer to this question cannot be readily compiled in the time available as there is no register of the parishes that contribute via ordinance to diocesan funds, diocesan organisations, other organisations or other unspecified purposes.

The parishes that contribute via ordinance to Synod are listed in Note 2 to the Synod Funds – Amalgamated Annual Financial Report for 2016 (on page 23 of Book 1).

There are a number of reasons the answers to parts (b) and (c) of the question are not straightforward –

- (a) The recipient specified in the ordinance may not be the ultimate recipient. For example, the *Hunters Hill (Woolwich Sale Proceeds) Ordinance 2016* specified that “...15% of the balance remaining be paid to the capital of the Sydney Diocesan Synod Fund” and that “... the sum of \$25,000 to be paid to the Northern Region Council” but in 2017 Standing Committee passed the *Synod Appropriations and Allocations Ordinance 2017* which accepted that the surplus from the sale of surplus property in established areas of Sydney would be more appropriately used to help establish churches in new growth areas of Sydney and accordingly redirected the 15% of net proceeds (some \$379,000) to the capital of the funds managed by New Churches for New Communities.
- (b) The ordinance may specify the allocation of funds not by amount but by reference to a percentage of the balance remaining after other amounts have been calculated.

11. New residence for the Archbishop

The Rev Philip Bradford asked the following question –

- (a) Since Bishopscourt was sold, what progress has there been in buying a new residence for the Archbishop? Are the sale proceeds still being held in investment for the express

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purpose of purchasing a new one? When is it anticipated that a new residence will be purchased?

- (b) Is it true that, in the last 20 years, other properties owned by the Diocese and being used as residences for Bishops have been sold? If so, which ones and what were the total proceeds from these? Also, if true, why were these residences sold?
- (c) How many Bishops are now living in Diocesan owned properties and, where they are not, how many live in their own home and how many in property rented by the Diocese?
- (d) Does the Diocese plan to acquire residences again for the purpose of housing our Bishops or does it intend to continue renting in the foreseeable future? If there is not a clear intention to acquire our own property for this purpose, why not?
- (e) Is there any thought that the proposed Property Receipts Levy will be used for such purposes?

To which the President replied –

I am informed that the answer is as follows –

- (a) In my Presidential Address yesterday I announced the arrangements which have been made to provide a future residence for the Archbishop. The whole of the net proceeds from the sale of Bishopscourt at Darling Point are invested by the Property Trust and are earning income. The sale ordinance provided for the sum of \$7 million to be set aside to fund the acquisition of the new residence to pay costs of providing interim accommodation and other expenses. After payment of rent plus removal and other costs, and with the addition of income earned the sum of \$6,914,477 was available as at 31 August 2017.
- (b) In the time available it has not been possible to find all the information requested, however the information for the last 10 years is set out below. If the questioner needs to know the details of property sales from 1997 to 2006 it would be best to contact the Property Trust to seek this information.

Over the past 20 years the Property Trust has sold the following EOS residences, each time in accordance with an ordinance passed by the Standing Committee:

Kieraville	\$555,000
Bellevue Hill	\$3.2 million
Greenacre	\$843,000
Chatswood	\$1.668 million

In each case the residence was sold because it was considered that the property no longer suited the purposes for which it had been owned.

- (c) Bishop Ivan Lee lives in a house in the Western Sydney Region which is owned by the EOS Capital Fund.

Bishop Peter Hayward lives in a house he owns in the Wollongong Region. He is provided with a housing allowance.

Bishop Chris Edwards lives in a house he owns in the Western Sydney Region. He is provided with a housing allowance. On 1 September 2017, the Property Trust exchanged contracts to purchase a house in the Northern Region to become the residence for the Bishop of North Sydney. The purchase is awaiting settlement. In due course Bishop Edwards will move into this house and he will no longer be provided with a housing allowance.

Bishop Peter Lin lives in a house in the Georges River Region which is the Rectory for the parish where he was formerly the Rector. The EOS pays rent to the parish for this house. Before a new Rector is appointed to the parish Bishop Lin will move from his current home.

Bishop Michael Stead lives in a house he owns in the North Sydney Region. He is provided with a housing allowance. For family reasons the Archbishop and Bishop Stead came to an arrangement for Bishop Stead to live outside the South Sydney Region for the initial

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years of his appointment. This was disclosed to the Standing Committee at the time it was considering giving consent to Bishop Stead's appointment. The EOS Committee expects to acquire a residence in the South Sydney Region in due course for Bishop Stead.

- (d) The EOS Committee has a long term plan to own a residence for the relevant Regional Bishop in each of the five regions of the diocese. It is expected that funds will be available to provide for a residence for the Bishop of North Sydney and the Bishop of South Sydney. Additional money will need to become available to fund the two further residences to be acquired.
- (e) There has been no suggestion that the proposed Property Receipts Levy be used to fund the acquisition of residences for Regional Bishops.

12. Parish Funds

Mr Peter Hanson asked the following question –

Regarding Parish Funds 951, 952, 953, 954, and 955 –

- (a) What was the maximum aggregate cash balance held in these funds in the period 1 January to 31 December 2016 (to the nearest \$100,000) and in what month was this?
- (b) What was the minimum aggregate cash balance held in these funds in the period 1 January to 31 January 2016 (to the nearest \$100,000) and in what month was this?
- (c) What was the maximum aggregate cash balance held in these funds in the period 1 January to 30 September 2017 (to the nearest \$100,000) and in what month was this?
- (d) What was the minimum aggregate cash balance held in these funds in the period 1 January to 30 September 2017 (to the nearest \$100,000) and in what month was this?
- (e) Does the \$2.2 million average cash balance in these funds earn less than 1.00% - $\$17,658/((\$2,318,074+\$2,124,484)/2)$?
- (f) What is the purpose of holding between \$1.785 million and \$1.839 million in Equity in these funds?
- (g) Has the Standing Committee Finance Committee asked any questions regarding these funds since January 2016? How have these questions altered the management of these funds?

To which the President replied –

I am informed that the answer is as follows –

- (a) \$2,318,000 in December 2016.
- (b) \$740,000 in February 2016.
- (c) \$1,814,000 in September 2017.
- (d) \$899,000 in February 2017.
- (e) Yes, prior to July 2017 the majority of these funds were held in Glebe Income Accounts earning 1%, although since July 2017 the funds have been transferred to the Diocesan Cash Investment Fund which is currently earning in excess of its benchmark of 1.56%.
- (f) This amount is required for working capital. The balance reaches a peak at end of the calendar year, drops in January and February and grows through the rest of the year.
- (g) There have been no questions in the period, however there was extensive work in the establishment of the levels. It is measured back to the projected cashflow on a quarterly basis by the Finance Committee on behalf of the Standing Committee.

13. Synod Funds

Mr Peter Hanson asked the following question –

Regarding Synod Funds 127, 128, 129, 130, 131, 132, 133, 153 and 189 –

- (a) What was the maximum aggregate cash balance held in these funds in the period 1 January to 31 December 2016 (to the nearest \$100,000) and in what month was this?

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- (b) What was the minimum aggregate cash balance held in these funds in the period 1 January to 31 January 2016 (to the nearest \$100,000) and in what month was this?
- (c) What was the maximum aggregate cash balance held in these funds in the period 1 January to 30 September 2017 (to the nearest \$100,000) and in what month was this?
- (d) What was the minimum aggregate cash balance held in these funds in the period 1 January to 30 September 2017 (to the nearest \$100,000) and in what month was this?
- (e) Does the \$1.5 million average cash balance in these funds earn only 1.25% - $\$18,215/((\$1,659,003+\$1,451,727)/2)$?
- (f) What is the reason in 2016 for Appropriations in Fund 129 exceeding Receipts by \$205,000?
- (g) What is the purpose of holding between \$1.351 million and \$1.546 million in Equity in these funds?
- (h) Has the Standing Committee Finance Committee asked any questions regarding these funds since January 2016? How have these questions altered the management of these funds?

To which the President replied –

I am informed that the answer is as follows –

- (a) \$1,791,000 in February 2016.
- (b) \$1,574,000 in January 2016.
- (c) \$2,748,000 in April 2017.
- (d) \$1,823,000 in January 2017.
- (e) Yes, prior to July 2017 the majority of these funds were held in Glebe Income Accounts earning 1%, although since July 2017 these funds have been transferred to the Diocesan Cash Investment Fund which is currently earning in excess of its benchmark of 1.56%.
- (f) Principally, it is due to a special application of funds in this year to meet the cost of responding to the Royal Commission into Institutional Responses to Child Sexual Abuse.
- (g) The Synod Funds group of funds includes Fund 131 known as the Synod Diocesan Synod Fund. Standing Committee has determined as a matter of policy, to establish a holding fund for the purpose of holding a 'risk reserve' of a suitable minimum amount.
- (h) There have been no questions in the period, however there was extensive work in the establishment of the levels. It is measured back to the projected cashflow on a quarterly basis by the Finance Committee on behalf of the Standing Committee.

14. Business case for proposed property receipts levy

Mr Wesley Fairhall asked the following question –

- (a) Paragraph 56 of the proposal for a Property Receipts Levy states that it was outside the terms of reference of the drafting committee to develop a detailed proposal for the use of the additional funds raised from the levy. It also states that the funds to be raised (estimating around \$2.5million in 2018) are to be "additional" to existing funding arrangements. Who asked the committee to draw this proposal up; what did that person/group have in mind would be the main purpose of these funds so raised; and did that person/group indicate to the drafting committee the level of funding needed to be met by this levy?
- (b) Paragraph 56 further states that the funds raised by this Levy should be used to build the "capital base" of the Diocese, and in existing urban areas. Does this mean both buildings, and land? Where is the business case that demonstrates this need in 2018, and on into future years (noting that this amount is far in excess of the needs identified in brownfields in one year by the Mission Property Committee of \$500,000)?
- (c) Why has Synod never been presented with the business case for the funds to be raised by this levy, including a justified target based on that business case over the foreseeable future?
- (d) Should not a business case first be prepared, before any new funding levy is imposed on parishes for capital purposes, including an analysis of the impact of decline in church

attendance, current occupation rate (attendance etc) in existing parishes, the capacity of transport for people to travel to church buildings in neighbouring parishes (public transport; car parking etc) etc?

To which the President replied –

I am informed that the answer is as follows –

- (a) A Synod resolution 22/15, based on input from parishes during multiple consultation sessions with parish representatives, determined that a levy on non-offertory income may be preferable to the existing Large Property Receipts Policy. Some of the reasons for this are listed in the report in paragraphs 10 and 27 to 31. The following year, Synod resolution 4/16 asked the committee to model a proposal that provides significant additional funding for ministry initiatives. This resolution is reproduced in paragraph 15 of the report. In order to maintain the integrity of the current Synod budget, and to honour the stated desire of the four parishes that currently between them contribute an average of \$1.31m every year to the Synod Fund for them to be included in levy proposal along with other parishes, it was necessary to set contribution rates that would raise more than \$1.31m p.a.
- (b) To set contribution rates at a level that would raise only this sum would shift the burden of funding from our wealthiest parishes to all other less well-endowed parishes. This was seen as a violation of the biblical principles of equality and stewardship as set out in the report at paragraphs 21 to 24, as well as a disregarding of the mind of Synod expressed in motions 22/15 and 4/16.
- (c) The capital base of the Diocese includes both land and buildings. As all parishes contribute to the expansion of the land component of the diocesan capital base via the Greenfields levy, the committee considered investment in the buildings component of the diocesan capital base as an appropriate and complementary application of levy proceeds. There is evidence-based research that indicates that one of the key blockers to churches growing in size is the inability to invest in their buildings. The case for brownfields investment will be made by the movers of the levy application motion.
- (d) See the previous answer.
- (e) The committee has prepared the Property Receipts Levy in response to multiple requests from the Synod to do so.

15. Gender balance on Governing Board of Moore Theological College

Ms Holly Raiche asked the following question –

In the light of strong community expectations about female representation on Boards, and also Moore College's own statements, in Synod papers, in recent years, including this year, that it has question of gender balance on the Board "under active consideration" –

- (a) Why is there only one female member out of 16 members, being the student elected representative, currently on the Board (according to the College's website as of 30 September 2017)?
- (b) What does the College mean by "under active consideration"?
- (c) What precisely does the College do to actively seek out suitable female members?
- (d) What would be a "suitable" female member, in the Board's view?
- (e) Does complementarian theology impact on the ability to achieve greater gender balance on the Board, and if so, in which way?
- (f) Does the fact that women may not be appointed as Rectors in the Diocese impact on the ability to achieve greater gender balance on the Board, and if so, in which way?
- (g) Can the Board advise on any other specific factors which might, or do, get in the way of low female representation on the Board?
- (h) How often has the Board considered this matter in the last 12 months?

To which the President replied –

I am informed that the answer is as follows –

- (a) There are currently two female members of the Moore College Governing Board (Dr D Warren and Miss T Khatchoyan). The position to be filled by a nominee of Anglican Deaconess Ministries is currently vacant and a woman has been approached to fill this post.
- (b) The question of Board composition has been discussed at various points, most recently in connection with a proposed revision of the Moore College Ordinance.
- (c) The College pursues suitably qualified candidates from its contacts in the Diocese and in the academic sector. The principal concerns are for members who share the College's vision and values, are able to sign the statement of faith, and who have the requisite skill for a Board seeking to provide good governance to a twenty-first century Higher Education Provider.
- (d) A suitable female member of the Governing Board would be someone with knowledge of theological education at a tertiary level, who is enthusiastic about the College's vision and values, is able to sign the statement of faith, and who has the specific skills necessary at the time the vacancy occurs on the Board. This is the same whether the prospective member was male or female.
- (e) No.
- (f) No. The Moore College Ordinance specifies that at least three persons elected by the synod as members of the Council (and so members of the Governing Board) must be incumbents of parishes within the Diocese. Including the Archbishop, this means that the Ordinance requires only 4 members (out of 16) to be male.
- (g) No.
- (h) There have been at least three conversations about Board composition at meetings of either the Governing Board or its Executive in the past twelve months.

16. Loquat Valley School

Mr Rick Stevens asked the following question –

Concerning the Anglican Schools Corporation Report to Synod 2017 –

- (a) Did the former Loquat Valley School exist in its own right as a school of the Anglican Schools Corporation until the end of June 2016?
- (b) If the answer to the above question is “yes”, was Loquat Valley School listed in the report, naming the Principal (Mr Keith Dalleywater) and the members of the School Council?
- (c) Was Mr Keith Dalleywater the Principal of Loquat Valley School until the end of June 2016?
- (d) If the answer to the above question is “yes” was Mr Dalleywater acknowledged anywhere in the report for his contributions to the school and to the corporation?

To which the President replied –

I am informed that the answer is as follows –

In answer to the specific questions –

- (a) Yes
- (b) No
- (c) Yes
- (d) No

At the end of term 2, 2016, Mr Keith Dalleywater ceased to act as the principal of Loquat Valley Anglican School Pittwater and the school effectively became a campus of St Luke's Grammar School, Dee Why. For the purposes of registration only, the school became a campus of St Luke's Grammar School at the end of 2016. Reference is made to the Loquat Valley/Bayview Campus of St Luke's in the St Luke's Grammar School Report.

The Anglican Schools Corporation Report to Synod is also used by the Corporation in communications with other parties, such as the Commonwealth and State education ministers and education departments and will be used until September 2018. The view was taken that it was appropriate to include the school in this manner.

That said, the Chairman of the Board of the Corporation acknowledges that a separate report reflecting the whole year of operation for Loquat Valley School including the departure of Mr Dalleywater would have been beneficial and apologises on behalf of the Board for this oversight.

17. Diocesan Year Book

The Rev Caitlin Hurley asked the following question –

Noting that –

- (a) the Diocesan Year Book has been published annually for the last 150 or so years, and
- (b) the last Diocesan Year Book was published in 2015,

Is there a plan to publish a hardcopy version in 2017 or 2018 and/or is there any plan to make the information contained therein available online?

If so, is it intended that the diocesan statistics, obituaries, ordinations, and presidential addresses of the years from 2015 to 2017, which are currently not published in Year Books, also be included?

To which the President replied –

I am informed that the answer is as follows –

Generally a Year Book has been published annually although there was a combined Year Book for the years 2013 and 2014 and at various times in the past.

Since early 2016 the Diocesan Registry and SDS have been developing and implementing a new database which is being used to record clergy licences, lay minister authorities and other information. Casual staff have been employed to enable a detailed review to be undertaken of the relevant information in the new database with a view to most of the content of Year Books being produced automatically. The new system will also provide a facility for individuals and parish authorities to update information online. It had been hoped that a combined 2016 – 2017 Year Book would be produced before the end of this year but this now seems unlikely. The current plan is to issue a combined Year Book in the first quarter of 2018. This will include the diocesan statistics, obituaries, ordinations, and presidential addresses since the 2015 Year Book was produced. My 2017 Presidential Address is available on the sydneyanglicans.net website and the Presidential Addresses for previous sessions of Synod are available on the SDS website.

18. Gender balance on diocesan boards and committees

The Rev Dr Andrew Ford asked the following question –

Given the Diocesan *Governance Policy for Diocesan Organisations* which calls for gender balance of its members (Appendix 1, F(a)(i)), could the President inform the Synod of –

- (a) the percentage of current Synod members who are women,
- (b) the percentage of women members of the previous Standing Committee,
- (c) the percentage of the anticipated members of Standing Committee following this session of Synod who are women,
- (d) the percentage of members of Standing Committee sub committees, whether formal or ad hoc, that are women,
- (e) the number and percentage of these Standing Committee sub committees, whether formal or ad hoc, that are chaired by women,
- (f) the overall percentage of Standing Committee elected positions on boards, councils and committees currently held by women,
- (g) the overall percentage of Synod elected positions on boards, councils and committees held by women following the elections at the beginning of the 50th Synod,
- (h) the overall percentage of Synod elected positions on boards, councils and committees that are expected to be held by women following this session of Synod,

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- (i) any plans or strategies to increase the representation of women on these elected bodies, and
- (j) any plans or strategies to increase the representation of women on other bodies within the Diocese called together on an ad hoc basis?

To which the President replied –

I am informed that the answer is as follows –

- (a) 18.7%
- (b) 16.7%
- (c) 20.4%
- (d) The percentage of members of formal Standing Committee subcommittees that are women is 22.3%. Ad hoc committee membership is less certain and a percentage cannot be determined at this time.
- (e) The percentage of members of formal Standing Committee subcommittees that are chaired by women is 9.1%. Some committees do not have Chairs, and these have been excluded. Ad hoc committee membership is less certain and a percentage cannot be determined at this time.
- (f) 24.6%
- (g) 19.5%
- (h) 23.3%
- (i) The Synod's strategy to increase the representation of women on bodies to which it elects members is largely reflected in changes made to the Synod Elections Ordinance in 2013 and in the Governance Policy passed by the Synod in 2014.

Under its Governance Policy (paragraph F(a)(i)), the Synod's expectation is that each diocesan board must develop effective processes to ensure, among other things, that the gender balance of its members is adequate. This policy builds on amendments made to the Synod Elections Ordinance in 2013 which require that where a Synod elected vacancy on the board arises, the chair or other responsible officer of the board is to be invited to provide a statement to the Synod or the Standing Committee as to whether the gender balance on the board is adequate, among other things. Members of the Synod and the Standing Committee are able to take such statements into account in identifying and nominating suitable candidates to fill the vacancy.

It is fair to say that the chairs of many boards do not take up the opportunity to provide such statements. I would encourage them to do so.

In the time available, it has not been possible to survey each diocesan board to determine whether each has developed effective processes to ensure adequate gender balance. However, it would not be unreasonable to infer from the information provided earlier in this answer, that there is still some work to do in this area.

- (j) I believe there are a number of members of the Standing Committee who are already pursuing such plans and strategies.

19. Faithfulness in Service and family and domestic violence

Ms Sue Radkovic asked the following question –

Can you confirm that in November 2016, the General Synod Standing Committee made amendments to *Faithfulness in Service*, which included adding the following sentence at the end of paragraph 6.3: "Abuse in a family or domestic context is commonly known as "family and domestic violence"?"

To which the President replied –

Yes, in November 2016, the General Synod Standing Committee made amendments to *Faithfulness in Service*, which included adding the following sentence at the end of paragraph 6.3: "Abuse in a family or domestic context is commonly known as "family and domestic violence"?"

The separate report of Standing Committee on these amendments did not comment specifically on this in its report, but did recommend its adoption among the changes tabled in Appendix 4 of its report. The Synod adopted these changes yesterday.

20. Stipendiary lay workers

The Rev Dr David Höhne asked the following question –

With regard to the employment of stipendiary lay workers within the context of a Parish of the Diocese, could the President inform the house of –

- (a) Under what legislative framework are stipendiary lay workers within a parish context employed?
- (b) Who employs the stipendiary lay worker within the parish?
- (c) If the employment of a stipendiary lay worker is terminated, who would write the letter of termination?
- (d) What guidance is given to the employers of stipendiary lay workers with respect to the employment responsibilities and obligations under the relevant legislation (asked about in (a))?

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)(f) as it seeks a legal opinion.

Nonetheless I make the following comments.

Stipendiary lay workers are under the general legislative framework that is applicable to employees in New South Wales. The principal legislation is the *Fair Work Act 2009 (Cth)*, though there are many other legislative instruments that also regulate their employment.

Under rule 3.13A of the *Parish Administration Ordinance 2008*, the wardens appoint lay ministers with the concurrence of the rector of the parish. The wardens are the employer if they sign the employment contract. The standard-form of employment contract recommended by SDS provides for the wardens to sign as employer. It also stipulates that the lay minister is responsible to the rector for the day to day performance of the duties associated with the position, but responsible to the wardens in relation to all administrative matters.

A lay minister must also hold an authority from the Archbishop under the *Authorisation of Lay Ministry Ordinance 2015* in order to exercise the office of lay minister in a parish. The standard-form letter of appointment makes the offer of employment conditional upon the authority being granted.

A letter of termination would be signed by the employer, typically the wardens. However under the *Parish Administration Ordinance 2008*, a decision to remove a lay minister from their position must be made with the concurrence of the rector, so the rector will be involved in the termination, though not necessarily a signatory to the termination letter.

SDS publishes *Employment Relations Guidelines*, including standard-form employment contracts for parish staff and other resources. These are available through the Parishes Extranet. The standard-form contracts are also available on the main SDS website.

21. Model Parish Trust Ordinance

Professor Bernard Stewart asked the following question –

- (a) In respect of the Model Parish Trust Ordinance that has been adopted by particular parishes, have any such Ordinances varied from the Model in respect of –

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- (i) the Parish (through the Wardens) rather than the Anglican Church Property Trust (ACPT), receiving income from the hire of a church hall (as specified under 6(1)(c) as included in the Trust Property?, and
 - (ii) payment to the ACPT of 30% of the net income from the hire of such a hall(s)?
- (b) In respect of payments made for rates, taxes and charges payable, together with the requirement of the ACPT for any parish hall under the Model Ordinance presently adopted, which the following services and consequential charges be made prior to any funds being provided to the Parish –
- (i) a property manager (in respect of repairs and maintenance), and
 - (ii) an administrative charge for services rendered through the ACPT (in respect of rates, taxes).

To which the President replied –

I am informed that the answer is as follows –

- (a) Yes, however the general practice is for parishes to administer leases and licences at the local parish level in any case. This involves receiving the lease or licence income, either directly or through a managing agent, if one has been appointed.
- It is assumed that the reference to “30% of the net income” in the question is a reference to the capitalisation provision in the Model Parish Trust Ordinance. This does not apply to lease or licence income, only investment income which is not invested in the Property Trust’s Long Term Pooling Fund.
- (b) The Property Trust does not deduct amounts from lease and licence income on account of rates, taxes or charges.
- If a managing agent has been appointed by the Property Trust at the request of the relevant parish, the agent will deduct a management fee from the lease or licence income in accordance with the applicable agency agreement before passing it on to the parish.
- Parishes are responsible remitting amounts on account of any rates, taxes or charges that are payable in connection with the real property of the parish trust fund.

22. Parishes subject to a Parish Trust Ordinance

Professor Bernard Stewart asked the following question –

How many Parishes are now subject to a Parish Trust Ordinance as propounded by the Manager, Legal Services to all parishes on 21 December 2012, and

- (a) What proportion of all Parishes in the Diocese does this number represent?
- (b) Given that 12 new Trust Ordinances are listed as Ordinances passed by Standing Committee in the year to 30 August 2017 (p117, Report of Standing Committee, Book 1), at this rate of progress, when will all Parishes in the Diocese be subject to such an Ordinance?

To which the President replied –

I am informed that the answer is as follows –

- (a) 120 parishes currently have a Parish Trust Ordinance, being 44% of the Parishes of the Diocese.
- (b) At a rate of 12 trust ordinances per year, it would take a further 12.5 years for all parishes to have a trust ordinance put in place.

23. Census and diocesan data concerning population

Mr Paul Fitzpatrick asked the following question –

Would the President please provide the Synod with –

- (a) the average population per parish in each of the five diocesan regions, and

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(b) the average population per active parish clergy in each of the five diocesan regions, in the years 2001, 2011 and 2016 according to census and diocesan data from these years (where active parish clergy is taken to mean all ordained ministers on the paid staff of a parish within that region)?

To which the President replied –

I am informed that the answer is as follows –

Population data has been sourced from the Australian Bureau of Statistics Estimated Resident Population by Local Government Area dataset rather than the census.

The figures are set out in tabular form and will be posted on the notice board in the foyer –

(a) Average Population per Parish by Region

Region	2001	2006	2011	2016
South Sydney	13,600	14,100	16,400	18,000
Northern	11,900	12,100	12,800	13,700
Wollongong	16,800	16,500	16,800	16,800
Western Sydney	20,700	20,200	21,300	23,500
Georges River	19,400	21,300	23,600	26,200

(b) Average Population per Active Parish Clergy

Region	2001	2006	2011	2016
South Sydney	10,200	10,200	9,100	10,900
Northern	7,800	7,600	6,200	6,500
Wollongong	10,700	10,100	8,800	8,400
Western Sydney	12,400	11,800	10,700	11,100
Georges River	16,400	17,200	14,400	15,400

24. Vacancy on Trinity Grammar School

The Rev Jason Ramsay asked the following question –

In the schedule of elections sent out on August 9, it was noted that a vacancy was created on the Trinity Grammar School Council due to a resignation which took effect on 31/12/16. Why did Standing Committee not fill that vacancy during 2017?

To which the President replied –

The vacancy was the result of a resignation by Mr John Rudd, effective on 31 December 2016. However, the Diocesan Secretary was not notified of this vacancy at that time. The Diocesan Secretary became aware of the vacancy on 3 July 2017 as a result of the advice from the Council of Trinity regarding positions on the Council to be elected by Synod at this session. A vacancy was declared at the Standing Committee meeting held on 31 July 2017. At that same meeting, as is its practice, the Standing Committee agreed to defer consideration of the vacancy until after Synod, allowing Synod to fill the vacancy through the elections process.

25. Diocesan land affected by any proposed land transport corridor to Badgerys Creek Airport

Mr Peter M G Young asked the following question –

Is any diocesan land directly affected by any proposed land transport corridor to or from Badgerys Creek Airport?

To which the President replied –

I am informed that the answer is as follows –

Yes.

The Anglican Schools Corporation owns land at Rossmore that is adversely affected by the proposed South West Rail Link extension corridor.

The various diocesan land holdings at Oran Park and the Mission Property Committee sites at Rossmore and Bringelly are not directly affected but will all benefit by being within walking distance of proposed railway stations for the South West Rail Corridor to serve Badgerys Creek Airport. St James Luddenham and the Mission Property Committee site at Austral are also not directly affected but will benefit from proposed road upgrades at the Northern Road and Bringelly Road respectively.

26. Domestic Violence and the understanding of ‘submission’

Mr Tom Mayne asked the following questions –

- (a) Why, during the pre-Synod briefing, did Archdeacon Kara Hartley representing the Domestic Violence Task Force, decline to mention ‘female submission’ when asked by the Diocesan Secretary to comment on complementarianism? Is belief in female submission no longer a pre-requisite for dealing with Domestic Violence?
- (b) Is belief in female submission a pre-requisite of the diocese for addressing Domestic Violence as stated in clause (b) of the original Canon Grant motion passed by Synod in 2013?

To which the President replied –

I am informed that the answer is as follows –

- (a) Part (a) of the question is out of order under business rules 6.3(4)(a) and (d) as it makes assertions and inferences. The questioner may wish to speak to Archdeacon Hartley about the matter.
- (b) While the answer is No, this part of the question is also out of order under business rule 6.3(4)(a) and (d) because it contains an assertion and makes an imputation, which on the evidence is plainly false, since resolution 33/13, moved by Canon Grant and passed by the Synod, made no reference to ‘female submission’. On the contrary, the relevant part of the resolution reads –

...consideration ought to be given to ensuring that upholding the Bible’s good teaching on submission and sacrificial love – both in preaching and teaching, and in marriage education or counselling – is not easily twisted as a cover for abuse.

27. Deductibility of costs associated with a ministry centre purchased with proceeds from the sale of property

Ms Nicky Fortescue asked the following question –

With regard to the Property Receipts Levy, if a church owns a property of some form that could be sold for the purposes of a much-needed building project for a ministry centre (where church gatherings would take place, administration, etc.) would the costs associated with this centre be deductible against the income earned?

To which the President replied –

I am informed that the answer is as follows –

The proposed property receipts levy would not apply to the proceeds from the sale of property, as per paragraph 33 of the Committee’s report. However, any income earned on the investment of sale proceeds, would be subject to the proposed levy. That said, because the sale of church

property requires an ordinance, a parish may consider relying on the process outlined in paragraph 48 of the report and seek relief from the policy as it would apply to those investment earnings when it brings its sale ordinance to Standing Committee.

28. Carrying over of expenses to subsequent years, under the proposed Property Receipts Levy

Ms Nicky Fortescue asked the following question –

With regard to the Property Receipts Levy –

- (a) In the situation that in any given year expenses for maintenance and repair of a given property exceeds receipts, was it considered that costs of property maintenance and improvement could be carried over to following years as deductible expenses?
- (b) If yes, what was considered and why was it not included in the proposal?
- (c) If no, could this please be considered?

To which the President replied –

I am informed that the answer is as follows –

It was considered that costs associated with an income-generating property might be offset against income from other income-generating property, but rejected for the same reasons marshalled in society against negative gearing, namely that this financial advantage is available only to the wealthy.

The possibility of a net loss in any one year from an income-generating property being carried forward to a future year as a deductible expense against future income generated by that property was considered by the committee. When the committee considered the costs of administering such a provision, it was rejected in light of the provision available to parishes to seek relief under ordinance.

29. Consideration of socio-economic diversity of parishes under the proposed Property Receipts Levy

Ms Nicky Fortescue asked the following question –

With regard to the Property Receipts Levy, what consideration has been given to the socio-economic diversity of parishes?

To which the President replied –

I am informed that the answer is as follows –

In responding to the requests of Synod for a property receipts levy, the biblical principal of stewardship, referenced in paragraphs 23 and 24 of the report, influenced the committee's decision to recommend a progressive scale of contribution bands for the proposed levy. This ensures that the more property income a parish earns, the greater will be their contribution under the proposed levy.

30. Moore Theological College report regarding risk management

The Rev Dr James Collins asked the following question –

The Moore Theological College Ordinance 2009, at clause 25.3, reads "The Council is to provide at least once in each year a report, to the Synod together with an income and expenditure account and a balance sheet duly audited and such other information as may be required from time to time by resolution of the Synod. The report is to include a report on high level outcomes as required by the Commonwealth including a report on risk management within the College."

- (a) Could Synod be given a copy of the Risk Management Report for 2016, noting that Synod has been advised to see the website of the Australian Charities and Not-for-Profits

Commission for the financial report but the risk management report is not provided at that web link?

- (b) Could this report be provided to all Synod members by way of hard copy distribution or by email to all members, during this Synod session?
- (c) If not, why not?

To which the President replied –

I am informed that the answer is as follows –

Due to an oversight, the annual report to Synod for 2016 does not include a report on risk management within the College. This will be rectified in the report for 2017.

The Governing Board of Moore Theological College has responsibility to assess and manage risks that may arise in the life of the College. In doing so it has appointed a Risk and Compliance subcommittee of the Governing Board. This subcommittee reviews reports prepared by College management on risk and compliance. The Governing Board retains oversight of these issues by a standing agenda item at each meeting.

31. Progress of the Diocesan Doctrine Commission regarding the request of resolution 6/15

The Rev Simon Flinders asked the following question –

What progress, if any, has been made by the Diocesan Doctrine Commission in producing the report on the purpose and nature of episcopal leadership requested by the Synod in 2015 (in motion 6/15)? If other matters have necessarily taken precedence, when might the Synod now reasonably expect this report?

To which the President replied –

I am informed that the answer is as follows –

The Doctrine Commission expects to provide this report within the period of the 51st Synod.

32. Syrian and Iraqi refugee response

Mr Malcolm Purvis asked the following question –

Regarding the Syrian and Iraqi refugee response mentioned in the presidential address –

- (a) To what services has the funding been allocated, and how much has been allocated to each service?
- (b) What have been the results of the Anglicare Refugee Training Program, specifically –
 - (i) How many people has Anglicare trained?
 - (ii) How many of those have gone on to participate in providing help to refugees?
 - (iii) Of those who have gone on to provide help to refugees, how many were directly linked by Anglicare to parishes?
- (c) In light of the Diocesan vision of seeing Christ honoured as Lord and Saviour in every community, what impact has the project had on the ministry of the parishes in areas where these refugees have settled?

To which the President replied –

I am informed that the answer is as follows –

- (a) There were two appeals as part of the Syrian Iraqi Refugee Response. The General appeal raised \$571,000 and a major donor appeal to specifically to Early Learning Through Play programs targeted towards Syrian and Iraqi Refugees raised \$179,000. In addition, Anglicare provided \$200,000 bringing the total funding for the response to \$946,000.

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The funding has been allocated up until July, 2018 in the following ways –

- \$137,000 for a Project Manager;
- \$370,000 directed to Early Learning Through Play programs;
- \$150,000 directed to trauma and relationship counselling;
- \$84,000 directed to community settlement;
- \$65,000 directed to community engagement;
- \$63,000 directed to funding a program communications officer; and
- \$72,000 directed to client support services (the provision of food, clothing and essentials cards etc.)

(b)

- (i) 450 church volunteers have been trained to date and there are more volunteers registered for sessions later this year in 2018.
- (ii) Anglicare are currently working on a report to analyse how many people who have been trained have been involved in working or supporting refugees.

However, to date there have been –

- Volunteer opportunities have been communicated through the Sydney Anglicans website;
- Volunteers have been contacted via phone and email directly from the training list and have been placed in church based programs such as ESL and Mobile Community Pantries;
- Volunteers have attended a refugee picnic event in Cabramatta; and
- Many Volunteers have been followed up and have organised donations of food, clothing, heaters that have then been distributed to refugee families.

- (iii) Anglicare will incorporate this information into the aforementioned report that is being produced on the response.

- (c) As there has been significant Syrian and Iraqi refugee settlement in the Georges River Region we have seen churches in that region working actively to reach out to connect with Syrian and Iraqi communities.

Local church initiatives to connect include –

- The Bankstown, Fairfield, and Liverpool parishes which have all commenced new food ministry initiatives to connect with their communities;
- Hoxton Park Anglican Church which has been supported in their Arabic ministry;
- The distribution of over 1000 Arabic/English bibles provided by the Bible Society; and
- Bankstown, Ashbury, Parramatta and Newton parishes have all established an Early Learning Through Play ministries targeted towards vulnerable refugee children.
- Some of these initiatives were also supported by micro-grants from Anglican Deaconess Ministries.

Anglicare is still keen to hear from parishes who wish to become involved with refugees in their local communities or supporting the initiatives of other parishes who already have established programs serving refugees.

33. Constitution and membership of the Anglican residential University Colleges in Sydney

Mr Mark Boyd asked the following question –

- (a) How are each of the three Anglican residential University Colleges in Sydney, being St Paul's College at the University of Sydney, New College at the University of NSW and Robert Menzies College at Macquarie University, constituted?
- (b) Does the Synod of the Diocese or the Archbishop elect or appoint any of the members of the Governing Boards of any of these Colleges? If so, how?

- (c) Do any of these three Colleges have membership as of right on the Synod of the Diocese of Sydney? If so, how are they represented?

To which the President replied –

I am informed that the answer is as follows –

- (a) St Paul's College is constituted and incorporated under the *Saint Paul's College Act 1854*, an Act of the NSW Parliament. New College and Robert Menzies College are companies limited by guarantee.
- (b) In the case of St Paul's College, no. In the case of both New College and Robert Menzies College, the Standing Committee elects 8 members of the governing board and the Archbishop is also a member. The remaining member on each board is appointed by the relevant university.
- (c) Yes. The Warden of St Paul's College and two qualified members of the College Council who are elected by the Council. Neither New College nor Robert Menzies College have membership on Synod as of right.

34. Membership and terms of reference of the Finance Committee of the Standing Committee

Mr Peter Hanson asked the following question –

- (a) Who were/are the members of the Standing Committee Finance Committee in –
- (i) 2016?
- (ii) 2017?
- (b) What is the charter/terms of reference for the Standing Committee Finance Committee?
- (c) When did the Finance Committee meet in –
- (i) 2016?
- (ii) 2017?
- (d) What subjects were discussed in each year?
- (e) What were the tangible outcomes from these meetings?

To which the President replied –

I am informed that the answer is as follows –

- (a) The membership for both 2016 and 2017 comprised: Mr Rodney Cosier, Mr James Flavin (Chair), Mr Doug Marr, Mr John Pascoe (Deputy Chair), Mr Mark Robinson, Mr Ian Steward and Ms Nicola Warwick-Mayo. The membership of the Finance Committee is set out on the SDS website.
- (b) The Finance Committee's terms of reference are –
- (i) reporting on matters of a financial nature affecting the Synod,
- (ii) prudential oversight of the Synod funds (including the parish cost recovery group) and liaising with the external auditors of the Synod Fund, and
- (iii) exercising powers delegated by Standing Committee under numerous ordinances.
- The delegations to the Finance Committee are set out on the SDS website.
- (c) In 2016 and 2017, the Finance Committee generally met 10 days prior to each meeting of the Standing Committee.
- (d) In summary, the Finance Committee considered matters directly affecting the financial affairs of the Synod and Standing Committee, Diocesan Organisations, and parishes. Any action taken under delegated authority was reported to the next meeting of the Standing Committee. From time to time the Finance Committee brought recommendations to the Standing Committee in relation to matters falling within its terms of reference. The Finance Committee also responded to specific requests from the Standing Committee.
- (e) It is not practical to list out the outcomes from all meetings of the Finance Committee over a 2 year period. The information is available to Synod members in the Finance Committee's

reports to the Standing Committee which are contained in the minutes of the Standing Committee.

35. Distribution made by St James' Hall to Synod funds in 2016

Mr James Balfour asked the following question –

- (a) Why is the distribution of more than \$200,000 made by St James' Hall to Synod funds in 2016 not recorded in the table on page 18 of the financial report, nor in note 2 on page 23?
- (b) Where is this significant receipt recorded in the accounts?

To which the President replied –

I am informed that the answer is as follows –

Beginning in 2016 the distribution from the parish of St James is being deposited with the Property Trust in a central fund along with similar funds from other parishes before being released to Synod the following year. The effect is that the money has been received and will be made available to Synod, but the particular distribution from St James Hall in 2016 will appear as part of the total coming from the Property Trust in the 2017 financial statements of the Synod. The distribution will be detailed in note 2 and identified as being from St James Hall.

36. Proposed Property Receipts Levy option for a parish to continue under ordinance

Mr Doug MacLennan asked the following question –

- (a) My understanding is that Parishes currently under an Ordinance for the purpose of receiving a share of income with the Diocese from property leasing agreements, will not be affected by the introduction of the 'Proposed Property Receipts Levy' and that such ordinances will remain in force until the expiry date of such ordinances. Is this correct?
- (b) My understanding is that Parishes currently under an Ordinance for the purpose of receiving a share of income with the Diocese from property leasing agreements, will have the option to either –
 - (i) renegotiate a new ordinance at the expiry of their current ordinance or
 - (ii) elect to accept the terms and conditions of the 'Proposed Property Receipts Levy'.

Is this correct?

To which the President replied –

I am informed that the answer is as follows –

- (a) Yes. Paragraph 48 of the report proposes that parishes receiving property income under ordinance will not be impacted by the proposed levy.
- (b) Yes.

37. Powers delegated to the Standing Committee with respect to passing ordinances

Professor Bernard Stewart asked the following question –

With respect to the procedure anticipated in the report 'Proposal for a Property Receipts Levy' whereby Synod requests Standing Committee to pass an Ordinance with respect to property income (clause 3e of the report), please advise in respect of the content of relevant Ordinances, and without reference to legal opinion or inference –

- (a) Is this procedure provided for in any Ordinance determining the operation of Standing Committee, and if so what is laid down?
- (b) Irrespective of any information provided under (a), is the procedure applicable to all Ordinances (apart from Canons of the Anglican Church of Australia) which might otherwise be addressed by Synod, and if not, what limitations apply?

- (c) Can all or some of the limitations specified under (b) be suspended by the Standing Committee in respect of any particular Ordinance by passage of a motion to that effect and which Ordinance provides for this?

To which the President replied –

I am informed that the answer is as follows –

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

Nonetheless I make the following comments for the education of the Synod on this matter.

- (a) Yes. The *Standing Committee Ordinance 1897* and the *Delegation of Powers Ordinance 1998* give the Standing Committee broad functions and powers to make ordinances for the order and good government of the church in the Diocese of Sydney pursuant to powers of delegation contained in the Acts of Parliament that constitute the Anglican Church of Australia in the Diocese of Sydney.
- (b) Clause 5 of the *Delegation of Powers Ordinance 1998* provides that during the recess of the Synod, the Standing Committee may exercise all or any of certain powers and functions of the Synod set out in these Acts of Parliament, subject to certain limitations.

In summary, the Standing Committee's ordinance-making power is equivalent to that of the Synod except that the Standing Committee may not make –

- Ordinances dealing with cases of incapacity or inefficiency in the discharge of ministerial duty by clergy.
- Ordinances determining the cases in which the licence of a member of clergy may be suspended or revoked.
- Ordinances determining the membership of the Synod or rules for the conduct of the business of Synod.

In addition, the Standing Committee may not make an ordinance authorising the sale of land held for the sole benefit of a particular parish unless the majority of the parish council of that parish have consented in writing to the ordinance.

The Delegation of Powers Ordinance also provides that any ordinance proposed to be made by the Standing Committee can be referred to the Synod by the Archbishop or upon a request in writing from any 3 members of the Standing Committee.

- (c) No.

38. Decision to contribute to the Coalition for Marriage

The Rev Greg Burke asked the following question –

Can the President please inform the Synod about the process and rationale behind the decision to contribute \$1 million to the Coalition for Marriage's Same Sex Marriage advertising campaign?

To which the President replied –

The Archbishop answered the question by reading the following letter dated 11 October 2017 to the members of the Synod.

"11 October 2017

Dear brothers and sisters

On 16 August, I wrote to Sydney Anglicans to advise you that the Diocese of Sydney had committed to being a lead partner in the Coalition for Marriage, and encouraged you to consider helping this Coalition by signing up as a volunteer and providing financial support. Now that the campaign has reached the final phase, I am writing

again to urge those who have not yet participated to become involved, and to correct some misperceptions about our involvement in the campaign.

The campaign was always going to be difficult for us as Christians, who always wish to engage graciously with the world, and yet at the same time should stand firmly for God's good plan for marriage in a world that has increasingly abandoned that plan. This difficulty was exacerbated by the way in which the debate has been framed, implying that anyone who opposes a 'yes' vote is a hater and a homophobe.

This is not a debate of our choosing. I am sure that we would prefer to spend our energies telling people about God's loving message of salvation through Jesus Christ, but in God's providence, this is the point of engagement with our culture at this time.

Since 2011 the Synod, by resolutions on five separate occasions, has asked Sydney Anglicans to engage in respectful advocacy in the public square for the legal definition of marriage to remain unchanged. The decision to be a lead partner in the Coalition for Marriage, and the Standing Committee's support for this, is an outworking of those resolutions.

Reflecting this consistently expressed view of our Synod, I said in my Presidential Address this week –

I therefore make no apology for encouraging all Australians, especially Anglicans, to vote 'No' in this postal survey. I believe that a change in the definition of marriage is unwarranted, not just because it is in opposition to the teaching of Scripture and our Lord himself in Matthew 19, but because I believe marriage, traditionally understood as a union of one man and one woman, is a positive good for our society, where marriage and the procreation of children are bound together as the foundational fabric of our society, notwithstanding the sad reality that not all married couples are able to conceive. Moreover, I consider the consequences of removing gender from the marriage construct will have irreparable consequences for our society, for our freedom of speech, our freedom of conscience and freedom of religion. It is disingenuous to think otherwise, given the evidence to the contrary in Canada, the US and the UK.

At its meeting on 18 September, the Standing Committee voted to support the diocesan involvement in the Coalition for Marriage by means of a million dollar contribution from the Diocesan Endowment. This contribution comes from the Synod's own funds which it uses for the operation of the Diocese, and does not come from parishioners' donations. The rationale for this financial contribution was provided to Synod members in the Supplementary Report from Standing Committee, and the contribution was announced in my Presidential Address.

Some have questioned whether the money would have been better spent on social justice issues (feeding the poor, Sydney's homeless, refugees etc.). The reality is, however, that our participation in the Coalition for Marriage is not at the expense of our commitment to social justice, but because of it. We believe that the best way for Anglicare and other Christian agencies to serve the social good is for them to be able to operate on the basis of a Christian ethos, and to recruit Christian staff and volunteers. A legal recognition of same-sex marriage will significantly affect Anglican bodies who wish to maintain and promote a Christian understanding of marriage in opposition to the law of the land. Overseas experience indicates that same-sex marriage leads to government funding and recognition of charitable status being increasingly tied to "equality compliance". Christian agencies overseas have been required by law to hire staff who do not support the Christian ethos of the organisation. Our Anglican bodies make a real difference to Australian lives, worth hundreds of millions of dollars. Compare that with an investment of just one million dollars to help ensure that this vital work continues in the future.

I know that some of us take the view that same-sex marriage is inevitable and have questioned whether spending this amount of money was a waste of our resources. This is misguided on two counts. Firstly, because the result is by no means certain.

The latest figures from the ABS indicate that only 62.5% of Australians have returned their postal surveys, meaning that 37.5% of people have not yet voted. The outcome literally hangs in the balance. Opinion polls have been notoriously inaccurate. Secondly, even if the 'no' vote does not prevail, the diocesan contribution came at a critical moment which allowed the 'no' campaign to raise awareness of the consequences of same-sex marriage for freedom of speech and freedom of religion. Both major political parties are now acknowledging the need for any proposed legislation to include protections for freedom of speech and freedom of religion. We are in a better position now to argue for robust protections, in the event of legislation being passed to enable same-sex marriage.

It is for these reasons that I encourage those who are already supporting the 'no' campaign to maintain their efforts to the very end of the postal survey period, and to encourage those who are not already involved to become so.

The voluntary postal survey has been called a referendum on religious freedom and freedom of speech, and it is very important we all make our voices heard. As Australians, we are not imposing our views on others, rather we are expressing our views as citizens of the country. As Christians, we are to follow our Lord's instruction to be salt and light in the world. We should not be ashamed to stand up for our convictions, whatever the cost.

Grace and peace

Glenn N Davies
Archbishop of Sydney

39. Financial assistance for spouses of clergy who have separated due to domestic violence

The Rev Mark Tough asked the following question –

Is financial assistance available from the Diocese to spouses of clergy who have separated from their spouses due to domestic abuse and are struggling to make ends meet as a result?

To which the President replied –

I am informed that the answer is as follows –

When domestic abuse in a clergy marriage becomes known, the relevant Regional Bishop and the Archdeacon for Women's Ministry are usually involved in ministering to one or both people. The most immediate need is for the provision of accommodation, usually for the wife and any children.

The Regional Bishop usually comes to an arrangement with the parish for the wife and children to remain in the parish residence for an initial period and helps to arrange the available government finance support.

The Archbishop has access to some money which can be used at his discretion but the available funds are limited and can only provide short term assistance.

40. Potential further donations to other social issues

Ms Joanna Hayes asked the following question –

Should Synod expect Standing Committee to make donations of a similar size to the 'no' campaign on other vital social issues such as Domestic Violence, Climate Change, response to Aboriginal Rights, and if not, why not?

To which the President replied –

I am informed that the answer is as follows –

It is not possible to speculate on what the Standing Committee may do in the future, as all matters are dealt with on a case-by-case basis.

41. Amounts received and spent in association with the Greenfield levy

Mr Jonathan Miller asked the following question –

Since its adoption by Synod, what is the total amount received and spent, to date, of the ‘Greenfield’ levy?

To which the President replied –

I am informed that the answer is as follows –

The total amount received from the Greenfield land acquisition levy since its establishment in 2013 to date is \$10,104,970 million. All funds have been exhausted to purchase land at Riverstone (\$2.6 million) and Marsden Park (\$3 million) in North West Sydney, and Leppington (\$2.75 million) and Bringelly (\$4.65 million) in South West Sydney. The levy raises approximately \$2 million p.a. The levy funds have been supplemented by \$2.9 million raised through land sales to complete the acquisition of these 4 properties which cost a total of approximately \$13 million. The Mission Property Committee is currently searching for suitable land in other identified growth corridors so that it is ready to make further acquisitions as soon as funds become available.

42. Salaries of SDS staff

Mr Jonathan Miller asked the following question –

Is it possible for the salaries of the SDS staff of all levels, by sufficient grouping/banding to provide meaningful analysis and enabling personal anonymity, be made available?

To which the President replied –

I am informed that the answer is as follows –

SDS provides in its annual financial reports to Synod the aggregate compensation paid to its key management personnel (namely, the CEO, CFO, and Head of Diocesan & Corporate Services). This reflects the disclosure requirements that apply to listed companies which SDS has adopted despite not being a listed company.

Given the relatively small number of SDS staff, it is not appropriate to disclose more information about staff salaries than what has currently been disclosed. However, Synod can be assured that the SDS Board’s policy in setting staff salaries, is implemented with some care, by which staff positions are remunerated to an externally referenced benchmark for equivalent positions in Sydney, subject to some variation to reflect individual performance.

43. Availability of annual reports for Synod members

Mr Allan Piper asked the following question –

On Monday, 39 annual reports were tabled under Item 14.1 of Monday’s Business Paper. Of these, the five Regional Council reports are included in Book 1, and two other reports have been mailed out to Synod members. To my knowledge, the other 32 reports have not been explicitly made available to Synod members.

In the interests of transparency and accountability, is it possible in future years for all annual reports to be made available to Synod members, either by inclusion in one of the Synod books, circulation of web links, or some other electronic means?

To which the President replied –

I am informed that the answer is as follows –

The obligations that apply to Regional Councils in providing their annual reports to Synod under clause 9(2) of the *Regions Ordinance 1995* are different to those that apply generally to diocesan organisations in providing their annual reports to Synod under the *Accounts, Audits and Annual Reports Ordinance 1995*.

The Regional Council reports are to be included in the report of the Standing Committee to the Synod for that year. In contrast, the reports provided under the Accounts Ordinance are to be tabled by the Standing Committee at the next ordinary session of Synod.

Some of the annual financial reports tabled at Synod are also publicly available from the website of the Australian Charities and Not-for-profits Commission. The availability of such information is indicated on the business paper for the first day of the session.

Some diocesan organisations voluntarily publish their annual reports and financial statements online, for example SDS and GAB.

However there remains a number of diocesan organisations whose annual reports are not made available beyond being tabled at Synod.

Under the Synod's Governance Policy (in Governance Standard (D)(d)), members of the Synod must have reasonable access to the annual reports of diocesan organisations tabled at Synod. It is recognised that reviewing the tabled annual reports on the Synod stage while the Synod is in session may not always be regarded as reasonable access. So, in order to give meaningful effect to the policy, members have for some years been able to arrange with the Diocesan Secretary a mutually convenient time during the Synod session to review the annual reports tabled at Synod.

44. Property Trust policy on the simultaneous sale and purchase of property

Mr Colin Adams asked the following question –

- (a) Given the President's comments, referring to the Anglican Church Property Trust, that "there is always room for improvement" in how the Property Trust fulfils its role as "a servant of the parishes rather than a master", does the Property Trust have a policy on the simultaneous sale and purchase of property?
- (a) Has the Property Trust considered, as a matter of policy, allowing the wardens or members of a parish to provide an indemnity to cover any timing differences between the exchange of contracts for purchase and the settlement of sale?

To which the President replied –

I am informed that the answer is as follows –

- (a) Yes.

The issue of simultaneous sale and purchase of property for a given parish does arise on rare occasions. On the most recent occasion, the Property Trust was asked to execute a contract for the purchase of land where the ability to settle the contract required clear funds to be available from the sale of another property. The Property Trust's policy requires cash sufficient to meet the contractual obligation to settle a property purchase, or a combination of cash or clear funds, an unconditional and irrevocable bank guarantee or an unconditional irrevocable offer of finance from an APRA regulated financial institution to be held by the Property Trust before the Property Trust will execute a purchase contract.

- (b) The Property Trust has considered giving the option of a guarantee and indemnity being obtained from the members of the parish council of the parish for whom the acquisition is being made as an alternative. On balance, the Property Trust decided against introducing this option as the Property Trust was very uneasy about potentially needing to contemplate legal action against the members of a parish council in the event a settlement could not proceed due to insufficient funds.

45. Chinese-language ministry in the Diocese

The Rev Bruce Stanley asked the following questions –

- (a) (Approximately) How many Chinese-speaking Rectors are there currently in the Sydney Diocese?
- (a) (Approximately) How many Chinese-speaking congregations are currently operating in the Diocese on a weekly basis?
- (b) How many of these Chinese speaking services occur in Parishes with a non-Chinese speaking Rector?
- (c) How many Parishes employ more than one full time Chinese-speaking clergy?

To which the President replied –

I am informed that the answer is as follows –

The following numbers are approximate, based on the best information that could be gathered in the time period.

- (a) 8
- (b) 37
- (c) 18
- (d) Parishes do not employ clergy. However there are 3 parishes which have more than one licensed Chinese-speaking member of clergy as a rector or assistant minister.

46. Regional mission in the Western Region

The Rev Alistair Seabrook asked the following question –

Are there any plans for a regional mission in the Western Region in 2018/2019?

To which the President replied –

There has been a recent discussion by the Archbishop and Regional Bishops about the possibility of regional missions over the next few years. The bishops of Western Sydney and South Sydney will be consulting with Mission Area leaders and rectors before any plans are made for missions in those regions.

47. Online SRE accreditation training

The Rev Alistair Seabrook asked the following question –

Are there any plans to make SRE accreditation training available online?

To which the President replied –

I am informed that the answer is as follows –

The 'Anglican Diocese of Sydney' is one of over 100 organisations approved by the NSW Department of Education to provide special religious education in public schools in NSW. Consequently each year I sign an 'Annual Assurance Letter' on behalf of the Diocese as one of these providers. The letter includes a declaration that the Diocese has a complying training program in place for SRE teachers.

I have delegated responsibility for SRE training and accreditation within the Diocese to Anglican Youthworks. At present there are no firm plans to make SRE training and accreditation available online for Sydney Anglican SRE Teachers. Face to face training provides the opportunity not only to pass on knowledge, but to also model the teaching principles and practices that we want SRE teachers to know and use in the classroom. Youthworks expansive and growing network of local and senior trainers build relationships between local trainers and teachers and enable the training

to be contextualised to the local schools. Moreover, our local and senior trainer system provide a cost effective method of providing SRE training across the diocese.

Youthworks SRE curriculum resources are also used in regional NSW, Queensland, Western Australia and New Zealand. Youthworks is investigating the provision of online SRE training for providers outside the Diocese of Sydney.

48. Net increase in income under the proposed Property Receipts Levy

The Rev Andrew Katay asked the following question –

Noting the answer by the President to question 5 asked on 9 October, namely that the modelling provided to Synod in its papers of the proposed Property Receipts Levy was necessarily incomplete because the proposed Property Receipts Levy allows deductions for various property-related expenses that were not separately captured in 2015 parish returns; what is the best estimate of the net increase in income if the proposed levy were to be adopted, over the existing arrangements of ordinance income under the current Large Receipts Policy?

To which the President replied –

I am informed that the answer is as follows -

The best available estimate of the net increase in income if the proposed levy were to be adopted, over the existing arrangements of ordinance income under the current Large Receipts Policy is not less than \$500,000 per annum.

49. Contribution to the Coalition for marriage

The Rev Greg Burke asked the following question –

- (a) Was any consideration given to advising the parishes of the diocese of the decision to contribute \$1 million to the Coalition for Marriage's advertising campaign either before or after the decision was taken (and before the Presidential Address)?
- (b) Was any consideration given to alternatives such as making a smaller "seed funding contribution" and asking parishes and individual Anglicans to make voluntary contributions to the campaign if they wished?

To which the President replied –

I am informed that the answer is as follows -

- (a) The timeline of events in the same-sex marriage postal survey meant that it was not possible to consult with parishes before the decision was made by Standing Committee. Like the postal survey itself, our contribution was "urgent and unforeseen" until early September. There was no certainty that the postal survey would go ahead until the High Court dismissed the legal challenge on 6 September. The report proposing a contribution to Coalition for Marriage was written after this date, and circulated to Standing Committee members on 12 September for the Standing Committee meeting on 18 September. The decision of the Standing Committee was made public to Synod members soon thereafter, in the report on pages 272-284 of the Supplementary Report of the Standing Committee. This report was distributed to all Synod members on 22 September, that is, 4 days after the decision was made.
- (b) The Archbishop wrote a letter to all Sydney Anglicans on 16 August advising that the Diocese of Sydney had committed to being a lead partner in the Coalition for Marriage, and to encourage Sydney Anglicans to make voluntary contributions to the campaign. The Archbishop made direct contact with a number of individual Sydney Anglicans to invite them to contribute. The diocesan contribution was intended to be in addition to these individual contributions.

50. Proposed redress scheme arising out of the Royal Commission into Institutional Child Sexual Abuse

The Rev Martyn Davis asked the following question –

Are there currently any details available about the proposed redress scheme arising out of the Royal Commission into Institutional Child Sexual Abuse?

- (a) If so –
- (i) Are there any indications about our responsibilities and obligations in this matter?
 - (ii) Are there any projections of the financial costs to the Sydney diocese to meet these obligations and how is it envisaged that these costs will be covered?
- (b) If not, is there any indication of when these kinds of details will become available?

To which the President replied –

I am informed that the answer is as follows –

The Federal Government has announced that a Commonwealth Redress Scheme will commence on 1 July 2018. The Scheme will be limited to child sexual abuse which occurred prior to that date.

Institutions will be invited to voluntarily opt into the Scheme by written agreement.

The Scheme will operate on the basis that each participating responsible entity meets the cost of the claims attributable to the entity which are processed through the Scheme. Participating entities will need to meet the following costs:

- redress costs comprising a monetary payment, direct personal response, and psychological counselling;
- contribution to the cost of a survivor's legal advice to a capped amount; and
- administration costs.

Many details are still unknown. However it is anticipated that an exposure draft of the proposed legislation to establish the Scheme will soon be made publicly available by the Government.

Once further details are made available it may be possible to determine an approximate cost for an average claim. However it is difficult to estimate how many survivors of abuse committed in our Diocese may wish to apply to have their claims assessed under the Commonwealth Redress Scheme. At the recent session of General Synod, Commissioner Robert Fitzgerald from the Royal Commission indicated that only 34% of survivors of abuse in Anglican institutions attending private sessions had reported the abuse to the relevant institution.

The Royal Commission Working Group of the General Synod is in active discussion with the Honourable Christian Porter MP, Minister for Social Services in respect to the proposed redress scheme. Two members of our Synod, Mr Garth Blake SC and the Rev Dr Andrew Ford are members of the Working Group. The matter is also under active consideration by our Diocesan Royal Commission Steering Committee on behalf of the Standing Committee.

51. General Synod Assessments and cost of attendance

Canon Tom Harricks asked the following question –

- (a) What was the amount of General Synod Assessments last year?
- (b) What was the cost of sending Sydney's delegation (including airfares, accommodation, meals) to General Synod 2017?

To which the President replied –

I am informed that the answer is as follows –

- (a) The General Synod Assessment for 2016 was \$459,008.

- (b) Noting that travel costs for General Synod members (such as airfares and airport transfers) are paid by the General Synod Office from the Assessments contributed from each diocese, it is expected that the final cost (excluding travel costs) will be approximately \$68,000. This figure includes the cost of accommodation and meals, meeting room hire, the travel costs for the Archbishop's Media Advisor and known miscellaneous expenses.

52. Directors and Officers Insurance

Ms Alison Woof asked the following question –

- (a) Do all persons elected to Committees and Boards by the Synod have appropriate Directors and Officers Insurance?
- (b) If not, does the diocese formally indemnify all such persons?
- (c) Where the answer to the above two questions is not 'yes', which Committees and Boards are not so covered?

To which the President replied –

I am informed that the answer is as follows –

- (a) The Property Trust arranges a program of insurance for parishes and a number of diocesan organisations. This program includes Directors and Officers insurance. Diocesan organisations arrange their insurance independently. In the time available it has not been possible to ascertain whether diocesan organisations not covered by the Program have Directors and Officers insurance.
- (b) No. However the ordinance of a diocesan organisation may specify an indemnity against the assets of the organisation or the organisation may have entered into deeds of indemnity with its board members.
- (c) As many diocesan organisations arrange their own insurance it is not known which, if any, do not have Directors and Officers insurance.

53. Diocesan insurance program

Mr Jeremy Freeman asked the following question –

Has Standing Committee, within the last fifteen years, reviewed the policy decisions and management of the diocesan insurance program? If so, when and what was the scope of the review?

To which the President replied –

I am informed that the answer is as follows –

The Synod has given responsibility for the insurance program to the Property Trust through the *Church Insurances Ordinance 1981*.

The Property Trust obtains independent advice from the insurance broker, Marsh Pty Ltd as to the adequacy of the insurance program. The Property Trust also obtains the concurrence of the boards of those diocesan organisations covered by the Program as to the adequacy of the insurance. Over recent years many of those organisations have obtained independent professional advice in order to inform the feedback they provide to the Property Trust.

Periodically, since 2007, the Property Trust has obtained an independent professional actuarial report about the adequacy of insurance policies and related cover provided under the Program. These reports have been provided to the Finance Committee of the Standing Committee.

54. Synod membership of Lay Ministers and Assistant Ministers

Mr Jeremy Freeman asked the following question –

- (a) Does the Synod membership ordinance provide for Authorised Lay Ministers to be represented on Synod? How many members of Synod are Lay Ministers? What is this number as a proportion of the total membership?
- (b) Does the Synod membership ordinance provide for Assistant Ministers to be represented on Synod? How many members of Synod are Assistant Ministers? What is this number as a proportion of the total membership?

To which the President replied –

I am informed that the answer is as follows –

- (a) Lay ministers can be members of Synod if they are elected by the parish under Part 5, or appointed by Standing Committee or the Sydney Anglican Indigenous Peoples' Ministry Committee under Part 8 and 8A of the Synod Membership Ordinance 1995. There are 16 lay ministers who are members of the 51st Synod and this represents 1.99% of the total membership.
- (b) Assistant Ministers may be members of Synod if they are appointed as an alternate by their rector, or appointed by the Archbishop under Part 7. There are 15 Assistant Ministers who are members of the current session of the 51st Synod and this represents 1.86% of the total membership.

55. Participation in the General Synod Viability and Structures Taskforce

Mr Jeremy Freeman asked the following question –

What is the Diocese's ongoing participation in the General Synod Viability and Structures Taskforce process?

To which the President replied –

I am informed that the answer is as follows –

The Viability and Structures Steering Group was set up at the 2014 General Synod and had its goal to make some transformative recommendations that every diocese could support and pursue collaboratively. The Sydney Diocese made representations to the Steering Group and a member of our clergy was the NSW Provincial Representative.

The Final Report of the Steering Group was received by the 2017 General Synod and there are five main recommendations that can be found in the report in Book 2 of the General Synod Papers available on the General Synod website.

The final recommendations of the Steering Group report requested the General Synod Standing Committee to take further action on the recommendations.

56. Accountability of diocesan organisations

Mr Jeremy Freeman asked the following question –

How are the diocesan organisations held accountable to the Synod?

To which the President replied –

I am informed that the answer is as follows –

There are four main ways in which diocesan organisations are accountable to the Synod.

Firstly, members of the boards of diocesan organisations are elected by the Synod.

Secondly, the constitutions of diocesan organisations are set out in an ordinance and can be amended by the Synod or Standing Committee. These ordinances set out the governance arrangements of the organisations, including their purposes, membership, functions and powers.

Thirdly, the *Accounts, Audits and Annual Reports Ordinance 1995* requires all diocesan organisations to provide an annual report to the Synod, which includes certain information in respect to their governance, finances and operations.

And fourthly, Synod members have the opportunity to ask questions of the President about the work of diocesan organisations at each session of the Synod.

57. Reporting of contributions under the proposed Property Receipts Levy

Mr Jeremy Freeman asked the following question –

If the proposed Property Receipts Levy is adopted by the Synod, under current accounting arrangements will parish payments made in accordance will the levy be transparently reported to Synod? What will be transparently reported to Synod?

To which the President replied –

I am informed that the answer is as follows –

Synod can expect details of all parish payments made in accordance with the proposed property receipts levy to be reported each year to the Synod in the Annual Financial Reports, most likely in a way similar to the transparent annual reporting of payments by parishes to the Synod Fund (see pages 18 and 23 of the Synod Funds - Amalgamated Annual Financial Report for 2016). However the final arrangements for reporting will be determined in the ordinance establishing the levy if it is passed by the Synod.

58. Incumbents with a less than full time appointment

Mr Matthew Robson asked the following question –

Regarding incumbents of full parishes where arrangements have been made for the incumbent's appointment to be less than full time –

- (a) What are the parishes where such an arrangement exists?
- (b) What is the variation in Parish Cost Recoveries (both fixed and variable) for each of those parishes due to such arrangements?

To which the President replied –

I am informed that the answer is as follows –

- (a) There is no requirement for the Diocesan Registry or other central authority to be notified when an incumbent and parish authorities come to an arrangement for the incumbent to be less than full time so it is not possible to provide this information. The Regional Bishops are aware of special arrangements applying in 4 parishes.
- (b) In each of these 4 cases known to the Regional Bishops, there is no variation in the Parish Cost Recoveries and the incumbent receives 100% of the long service leave and other benefits under the PCR system.

59. Opening, Closure, Merger or Takeover of Schools Corporation Schools

Mr Rick Stevens asked the following question –

Concerning the Synod Business Paper 17 October 2016: Motion passed at Item 6.15 – Opening, Closure, Merger or Takeover of Schools Corporation Schools (acknowledging the Supplementary Report, page 203, Book 2, of the current Synod) –

- (a) When can Synod expect to receive a report from the Standing Committee with regard to reviewing the Anglican Schools Ordinance as requested in the above motion?
- (b) Has the Schools Corporation board reviewed its internal processes and procedures as requested in the above motion?

To which the President replied –

I am informed that the answer is as follows –

- (a) The Standing Committee received a response from the Anglican Schools Corporation in relation to this matter at its August 2017 meeting. However by reason of the pressing nature of other business, the Standing Committee was unable to consider the response prior to this session of the Synod. The Synod can expect to receive a report concerning this matter as part of the Standing Committee's annual report in 2018.
- (b) Yes. The outcome of the review has been provided to the Standing Committee.

60. Church attendance statistics

Mr Ken West asked the following question –

With regard to the church attendance statistics which parishes regularly supply to the Diocese, please advise –

- (a) What was the aggregate church attendance across the Diocese in each of the years 2011 to 2016 and 2017 to date?
- (b) How do these numbers correlate with the metrics gathered as part of *Mission 2020*?
- (c) Do these statistics offer any insights into the success or direction of *Mission 2020*?

To which the President replied –

I am informed that the answer is as follows –

- (a) Early in each year parishes are asked to advise the Registry of their attendance statistics for the previous calendar year. The Archbishop's Office makes significant effort to collect these statistics but the response rate varies from year to year.

The total attendance numbers provided by parishes for the years requested are:

2011	53,162
2012	52,947
2013	53,297
2014	54,468
2015	55,028
2016	51,533

I regret to inform the Synod that 26 parishes have not provided their attendance statistics for 2016. Attendances for 2017 will not be available until early 2018.

- (b) & (c) This data is consistent with the concern that was expressed in the Strategic Research Group presentation on *Mission 2020* that indicated a plateau or decreases on a number of measures.

61. Diocesan Endowment

Mr Peter Hanson asked the following question –

Regarding the Diocesan Endowment –

- (a) Who are the Trustees?
- (b) What was the surplus of the Diocesan Endowment in 2016 and are there any significant changes anticipated in 2017?
- (c) What percentage of the Surplus from the Diocesan Endowment is paid into Synod Funds (i.e. what percentage of the total surplus from the Endowment was the \$4.3 million in 2016 and what is the percentage budgeted for 2017)?
- (d) What, if any, discretion did the Trustees of the Diocesan Endowment have in responding to the request from Standing Committee for the \$1 million funding given to the No to Same Sex Marriage campaign?

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- (e) Did the Ordinance demanding the extra \$1 million distribution from the Diocesan Endowment vary any of the terms of the Endowment Deed to allow a distribution for this purpose?
- (f) Where was the \$1,000,000 paid from – was it from the earnings of the Endowment in 2017 or was it from the Capital or from the Accumulated Funds built up over past years?
- (g) Given Bishop Michael Stead's speech to synod in 2016 regarding the lack of wisdom in plundering the Capital and Accumulated Funds of Diocesan Endowment for worthy purposes, what effect will the \$1 million taken from the Endowment have on its ability to pay a greater share of its income towards Synod Funds in future years?
- (h) How much was taken from the Diocesan Endowment to feed the hungry, clothe the naked, give the thirsty something to drink, welcome asylum seekers and refugees, house the homeless, cure the sick, and visit those in prison (see Matthew 25:31-46) in each of –
 - (i) 2016; and
 - (ii) Year to date 2017?

To which the President replied –

I am informed that the answer is as follows –

- (a) The Glebe Administration Board.
- (b) The surplus in 2016 was \$13.7 million. The surplus in 2017 is expected to be significantly lower due to the transfer on 1 September 2017 of the half share in St Andrew's House from the Diocesan Endowment to the Synod. It is not possible to predict the amount of the surplus for 2017 with any significant level of precision as a large proportion of the assets of the Diocesan Endowment are invested in assets which vary in value with changes in investment markets.
- (c) Distributions are not determined by reference to the surplus earned by the Diocesan Endowment. Under the *Diocesan Endowment Trust Ordinance 2016*, the GAB is required to advise the Standing Committee each year of the amount which may prudently be distributed from the Diocesan Endowment in the following year. GAB gives this advice having regard to modelling provided by its Asset Consultant, Mercer. GAB's principal consideration is having a high level of confidence that the real value of the Diocesan Endowment will be maintained over time, as required by the *Diocesan Endowment Trust Ordinance 2016*.
- (d) The Standing Committee has authority under delegations from the Synod to make special appropriations from the Diocesan Endowment. However, as a matter of courtesy, the Standing Committee has adopted a policy to consult with the GAB before consideration is given to making any special appropriation. The GAB was consulted in accordance with this policy. For the purpose of the consultation, GAB obtained advice from Mercer about the impact that payments of various amounts up to \$1,000,000 from the Diocesan Endowment would have on GAB's ability to maintain the real value of the Diocesan Endowment and on future distributions to the Synod. Based on that advice the Standing Committee was persuaded that a \$1 million payment was appropriate in all the circumstances.
- (e) No
- (f) The \$1 million was paid from the accumulated funds of the Diocesan Endowment.
- (g) Based on the modelling from GAB's Asset Consultant, Mercer, GAB was advised that a payment of \$1 million from the Endowment in 2017 is expected to have no impact on the absolute levels of projected distributions to the Synod over the next 20 years. The effect of the \$1 million payment was in terms of risk. That is, the probability of the Diocesan Endowment maintaining its real value over the next 20 years would drop marginally if a \$1 million payment was made but would remain well above the confidence level required by GAB to maintain expected levels of distributions to the Synod.
- (h) Distributions from the Diocesan Endowment are paid to Synod Fund 129 and combined with distributions from a number of other funds. Payments from Synod Fund 129 are made for a range of purposes to the organisations specified in the annual Synod Appropriations and Allocations Ordinances. It is not possible to specify the particular use of the amounts applied from the Diocesan Endowment since the amounts allocated for spending are made from a pool of funds.

62. Aims of the Archbishop for the Diocese

Mr Peter Hanson asked the following question –

- (a) Does the Archbishop recall stating in his acceptance speech to his election as Archbishop, that one of the aims of his Arch-episcopacy was along the lines that he wanted the Diocese of Sydney to become “as well known for its love as it is for its doctrinal purity”?
- (b) Is that still one of his aims?
- (c) Is he measuring progress towards the achievement of this goal?
- (d) What progress has been made towards its achievement?
- (e) Has he measured the effect that –
 - (i) The active participation of the Diocese in the No campaign for Same Sex Marriage; and
 - (ii) His participation in the consecration of a bishop in a church not in communion with the Anglican Communion worldwide, has had on the achievement of this goal?

To which the President replied –

- (a) Yes.
- (b) Yes.
- (c) Yes.
- (d) Though it is not easy to measure such progress, in my view the manner in which debates are conducted in the Synod, bears testimony to the manner in which our mutual respect and love for one another is displayed. However, this has been confirmed by a recently received and unsolicited email from a newish member of our Synod who has experienced Synods in other dioceses.

“I feel greatly privileged to be a member of the Sydney Synod. I'm struck by the way in which we give ourselves to serious matters with thoughtfulness, prayerfulness, humility and a deeply biblical form of engagement. I'm struck by how we disagree peaceably and fruitfully. Without putting too fine a point on it, I am not used to Synods of such reverence, seriousness and love.”

- (e)
 - (i) While there has been a few cases of ungodly behaviour in the ‘No’ campaign, I am not aware of any that may be attributed to Sydney Anglicans. On the contrary, I believe that our own booklet, *What has God joined together?*, and its good reception among Sydney Anglicans has borne fruit in providing a winsome and sensitive approach to putting the case for voting ‘No’.
 - (ii) I believe that my participation in the consecration of Canon Andy Lines as a bishop in the Church of God, has not deflected either my goal or the progress of my goal. It is not well known that although the Archbishop of Canterbury may not consider ACNA as a member of the Anglican Communion, the Church of England does recognise his episcopal orders, as they do all ACNA orders. This is a strange anomaly, but part of the unusual nature of the Anglican Communion. Furthermore, at the consecration in Chicago in June the largest number of Anglican bishops in living memory gathered in fellowship and prayer to set apart a godly man for episcopal ministry. Not only that, the number of Primates, Archbishops and Diocesan Bishops represented more than 2/3 of the worldwide membership of the Anglican Communion. To consider such a consecration with this representation by bona fide bishops as improper or illegal ignores the voice of Anglicans from around the world who say otherwise. That I stand alongside Athanasius, who ordained orthodox men in provinces where heretical bishops of Arian theology presided, and alongside our own former Archbishop Donald Robinson, who consecrated Dudley Foord for the Church of England in South Africa (also not recognised by the Archbishop of Canterbury as part of the Anglican Communion) in St Andrew’s Cathedral in 1984, is I believe a mark of honour from which I do not resile. As the apostle Paul so eloquent describes standing for the truth of the gospel: ‘the only thing that counts is faith working through love’ (Galatians 5:6).

63. Questions at Synod

Mr Peter M.G. Young asked the following question –

- (a) How soon can we ask questions of the diocese for the next ordinary session of Synod?
- (b) How can such questions be answered prior to the first day of the ordinary session of Synod?
- (c) Can written answers be issued before such day and if so how?
- (d) To whom should we address questions to the diocese, as Synod representatives, during the year?
- (e) Do answers to questions at Synod currently have to be oral?
- (f) Is there a procedure at meetings of the Standing Committee, whereby Standing Committee representatives may ask questions of the diocese?

To which the President replied –

I am informed that the answer is as follows –

- (a) A member can give notice of a question for a session of Synod to the Secretary at any time. However, the question must formally be asked as part of the business of the Synod at the session.
- (b) A question asked as part of the business of the Synod cannot formally be answered prior to the session of the Synod.
- (c) No.
- (d) Outside the proceedings of a session of the Synod members may not always be entitled to receive answers to questions about diocesan organisations and the affairs of the Diocese generally. However, the staff of SDS and the Archbishop's Office are willing to assist with reasonable questions from Synod members during the year and will provide answers to the extent they are able. If members use the Contact Form on the SDS website, the question will be allocated to the relevant member of staff. Members can also ask questions through the Secretary.
- (e) Under Synod business rule 6.3(2), a question is asked by making a brief statement informing the Synod of the subject matter of the question when called upon by the President, and handing the full text of the question to the Secretary. To this extent, questions must be oral.
- (f) There is no formal procedure allowing members of the Standing Committee to ask questions of the President on matters affecting the Diocese generally. However there are certain bodies that provide regular reports to the Standing Committee and these reports provide a context for asking questions. A member also has the ability to move a motion requesting the provision of a report or information by a diocesan body.

64. Safe Ministry Training

The Rev Steven Layson asked the following question –

In the light of the excellent presentation on online Safe Ministry Training, could the Archbishop please let us know how many (if any) clergy and/or bishops are not up to date with their Safe Ministry Training? What, if anything, is planned to be done to ensure our church leaders lead by example in this important matter?

To which the President replied –

I am informed that the answer is as follows –

The Archbishop and the five Assistant Bishops are all up to date with their Safe Ministry Training. The Faithfulness in Service Conference this year did not contain a component to update Safe Ministry Training so the Archbishop and Assistant Bishops made sure they attended a refresher course before their 3 year period expired. It is expected that all licensed clergy and authorised lay

ministers have done the same. If not, then they should immediately take steps to undertake a refresher course. I suggest the new online safe ministry training be used.

No central records are maintained of the Safe Ministry Training status of clergy. All these records are maintained by the relevant parish or employer. In the context of recent and expected future changes in requirements for Safe Ministry Training, the Professional Standards Unit and Registrar are examining the possibility of a system being developed to enable parishes to be offered an efficient centralised record of safe ministry information.

Rule 7.2(4) of Schedule 1 of the *Parish Administration Ordinance 2008* gives the Archbishop power to direct that parish clergy undertake the required training. It is my intention to obtain information on the status of clergy safe ministry training and to issue directions to any clergy who are not up to date.

65. Patron saints of parishes

Dr David Oakenfull asked the following question –

Is it now official diocesan policy for patron saints of parishes to be given redundancy notices?

To which the President replied –

I am informed that the answer is as follows –

There is no ordinance giving any diocesan authority the power to give redundancy notices to patron saints.

Relevant clauses in the *Parish Administration Ordinance 2008* are –

5.2 Name of a church

- (1) The name of a church is that specified in the licence or sentence of consecration.
- (2) The name of a church may only be changed by the Archbishop at the request of the minister and wardens, if any.

9.1 Name of parish

- (1) The name of the parish is that last designated by the Archbishop.
- (2) The name of the parish may only be changed by the Archbishop at the request of the minister and parish council.

From time to time the Archbishop receives requests from the relevant parish authorities to change the name of a church or parish. After considering each request, the Archbishop decides whether he agrees with the proposal.

In recent times there has been one occasion when the long standing name of a parish was changed and the name was subsequently changed back to the original name.

66. Parish of Beacon Hill

Mr Peter Yates asked the following question –

- (a) What is the status of the Parish of Beacon Hill in the North Sydney Region?
- (b) Why were the Parish's Nomination Rights not restored to it some years ago, following the Parish's agreement to go into partnership with the Parish of Narrabeen and, after the ending of that partnership by the Senior Minister of the Narrabeen Parish?
- (c) Why has the Parish been given neither Nomination Rights nor been declared a Provisional Parish?
- (d) Will the Bishop of North Sydney, as the Acting Rector of the Parish, undertake to hold discussions with the few remaining stalwarts of the parish's congregations (and with past members of the parish who still have an interest) about future alternatives for the Parish?

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- (e) Were the Regional Bishop and the Archbishop aware of the decision taken by the then Parish Council, at the insistence of the current Acting Incumbent, to sell the Christian Pre-School Kindergarten that leased the Parish's Church Property, which lease provided, but its rentals, substantial funds to allow the Parish to remain financially viable?
- (f) Is it correct that because of the closure of the Christian Pre-School Kindergarten, together with the departure to other neighbouring parishes of a significant number of longstanding Beacon Hill Church Members, mainly because of that closure, the parish is struggling financially?
- (g) Is it correct that the Archbishop's wife, Dianne, had much of her childhood upbringing in the Parish of Beacon Hill, and that her parents were faithful servants of the Lord Jesus in the Parish for many years?
- (h) Is it correct that the Archbishop, as the previous Regional Bishop of North Sydney, when opening the Parish's new Rectory at Oxford Falls some years ago, encouraged both the then clergy and parishioners of the parish to persevere because the parish had a vital role for Christian growth on the Northern Beaches of Sydney?
- (i) What future does the Diocese see for the Parish of Beacon Hill? Before any decision is taken, will the Regional Bishop of North Sydney undertake to discuss alternative options for the Parish with all of the Church's parishioners who have an interest?

To which the President replied –

I am informed that the answer is as follows –

- (a) It is a parish, not a provisional parish that has been vacant since the resignation of the Rev David Lakos on 10 October 2010.
- (b) A request was received from the parish nominators with the support of the then Regional Bishop to suspend the nomination process for twelve months until 9 September 2011. A further extension was sought from the parish nominators with the support of the then Regional Bishop for a two year period until 19 July 2013. No further extension was sought.
- (c) To be declared a provisional parish, the parish needs to have failed the local revenue test for 3 consecutive years. This has not occurred. The Parish's nomination rights have lapsed because they did not seek an extension.
- (d) The Bishop of North Sydney has, as recently as two weeks ago, met with the Acting Minister, the Rev Rick Mason, and a warden of the Parish and will continue discussions with the Wardens and the Assistant Minister about the future plans for the Parish.
- (e) The decision in 2015 not to renew the lease to the preschool was made by the Parish Council. The incumbent, namely the Regional Bishop, placed no pressure on the Parish Council with respect to any decision regarding the preschool. Rather he worked hard to broker an agreeable compromise. The Parish Council and Wardens were of the mind that the preschool was not aligned with the ministry purposes of the Parish.
- (f) In its most recent times the preschool was not advertised as a Christian preschool and its chair was not attending any church. Some of the teachers were Christians and they faithfully witnessed to Christ through their work but the preschool was not part of the ministry of the parish and its objects were more aligned with being a community preschool. The financial returns from the parish for the year following the closure of the preschool passed the diocesan test for parish status to be maintained.
- (g) True, but not relevant.
- (h) Yes.
- (i) The Regional Bishop has for some time been in discussions with the wardens and the Parish Council about the future of the Parish and they will be bringing some suggestions to the Parish as a whole in due course.

67. Recruitment of candidates for Anglican ordination

The Rev Peter Tong asked the following question –

What strategies does the Diocese have in order to recruit candidates for Anglican ordination? If this is done regionally, what strategies does each Region have?

To which the President replied –

I am informed that the answer is as follows –

The local church is the primary location for recruiting men and women for ordination. Our ministers are our primary recruiters.

As ministers live in community with, serve with and equip the saints for the work of ministry (Ephesians 4) they are able to identify who has the potential convictions, character and competencies to consider full-time ministry and to encourage such people to pursue training and ordination.

Ministry Training and Development seeks to support this recruiting by speaking at churches about ordained ministry when invited, meeting with people individually and visiting Moore College and Regional Conferences to promote and discuss ordained ministry.

68. Part-time incumbents

The Rev Peter Tong asked the following question –

- (a) If an incumbent is licensed on a full-time basis, is it purely a matter between the incumbent and his parish council if the incumbent is to take up other positions outside the parish?
- (b) Does the diocese provide any guidelines to help incumbents and parish councils come to part-time arrangements?
- (c) Is this the same process for Assistant Ministers?

To which the President replied –

I am informed that the answer is as follows –

- (a) A rector is not required to work a set number of hours as part of the office that they hold in the parish. However in most parishes clergy work a 6 day week. It is expected that any proposed deviations from this would be discussed with the Archbishop (or relevant regional bishop) and the parish council.
Habitual and wilful neglect of duty after written admonition is an offence under the *Offences Ordinance 1962*, and will also be a ground of misconduct under the *Ministry Standards Ordinance 2017*. If a member of clergy neglected the duties of their office by taking up another position without the agreement of the Archbishop (or relevant regional bishop) and the parish council they could, depending on the circumstances, be subject to a professional standards process.
- (b) No.
- (c) No. Assistant Ministers are under the direction of the Rector in respect to their ministry duties. An Assistant Minister who is ordained also does not work a set number of hours. Their duties are determined by the Rector, and therefore any position that would require the Assistant Minister allocating time to another pursuit would need to be agreed with the Rector. Depending on the nature of the position, this may involve a commensurate change to the stipend, benefits and allowances paid to the Assistant Minister. The wardens and parish council should therefore also be involved in any such decision.