

## Questions under business rule 6.3

### 1. Circumstances around sale ordinances

Mr Peter M G Young asked the following question –

What were the circumstances surrounding the five Ordinances relating to sales and sale proceeds mentioned on page 82 of the 2018 Annual Report to the Standing Committee?

To which the President replied –

I am informed that the answer is as follows –

The five Ordinances were:

- Parramatta Land Sale Ordinance 2017
- The Oaks Land Sale Ordinance 2017
- Watsons Bay (Wentworth Memorial Church Sale Proceeds) Ordinance 2017
- Moss Vale Land Sale Ordinance 2018
- Riverstone (Sale Proceeds) Application Ordinance 2018

The Ordinances can be accessed on the SDS website. The Ordinance Reports, which explain the circumstances for each proposal, are contained in the minutes of the Standing Committee behind me and are available for inspection by any member of the Synod.

Each proposal is subject to an assessment as to whether the land proposed for sale is of strategic value for the purposes of the mission of the Diocese. In the case of a church site, this assessment is performed by the Mission Property Committee. The Standing Committee also has certain policies in relation to the use of sale proceeds. These policies are available on the SDS website.

### 2. Notice of proposed policy for use of church property

Mr Peter M G Young asked the following question –

Is it intended that all Diocesan Bodies (as defined by the proposed Sydney Anglican Use of Property Ordinance 2018), who are likely to be affected by the proposed ordinance, will be consulted fully, before such an ordinance comes into effect?

How long is it envisaged that such a consultation period will endure?

To which the President replied –

I am informed that the answer is as follows –

If passed, the *Sydney Anglican Use of Property Ordinance 2018* will come into effect upon the assent of the Archbishop.

From this point onwards, the policy will stand as a synod-endorsed statement of certain doctrines, tenets and beliefs of the Anglican Church of Australia in the Diocese of Sydney. Diocesan bodies will be able to rely on the policy when they make decisions about the use of property in accordance with our doctrines.

Stakeholders from key diocesan bodies were members of the working group that designed of the policy. The working group considered that it was not necessary to delay implementation of the policy to allow a consultation period, because the policy for the most part merely restates or consolidates existing social covenants that are already part of standard lease and licence documentation. It was considered that there would be no adverse impact on existing commercial arrangements.

Diocesan Bodies affected by the proposed ordinance will be notified of the requirements following Synod.

**3. Use of commercial church premises**

Mr Peter M G Young asked the following question –

How many commercial premises of Church Property (as defined in the proposed Sydney Anglican Use of Property Ordinance 2018) are used by Newsagents, Booksellers or Legal Practitioners and where are such premises situated?

To which the President replied –

I am informed that the answer is as follows –

In answering this question, we have made enquiries concerning the use of church property that is known to be leased commercially. We have not surveyed all parishes, organisations and schools.

We have identified the following 4 properties that are used by newsagents, booksellers or legal practitioners –

- (a) St James Hall, 169 Phillip Street, Sydney, an office tower containing barrister chambers.
- (b) St Andrew's House and the Town Hall Arcade which has lawyer, bookseller and newsagency tenancies.
- (c) 11 George Street, Parramatta which has lawyer tenancies.
- (d) 46 – 58 The Corso, Manly, which includes a property subject to an agreement to lease to a retail store that will sell newspapers.

**4. Enrolments at Students**

The Rev Dr Raj Gupta asked the following question –

What has been the total student enrolment at Moore College, for each of the last 3 years, and in each of the following categories –

- (a) Full time Male ordinands
- (b) Full time female ordinands
- (c) Full time total undergraduate male student enrolment
- (d) Full time total undergraduate female student enrolment
- (e) Total undergraduate enrolment (including part-time)

What is the anticipated or projected impact on College enrolments with no the changes to FEE-HELP?

To which the President replied –

I am informed that the answer is as follows –

The enrolment figures for the last three years is shown in tabular form and will be posted in the noticeboard in the foyer.

	<b>2016</b>	<b>2017</b>	<b>2018</b>
(a) Full time male ordinands*	61	58	32
(b) Full time female ordinands*	6	8	3
(c) Full time total undergraduate male student enrolment	168	161	134

## Questions & Answers for the 2018 session of the 51<sup>st</sup> Synod

	2016	2017	2018
(d) Full time total undergraduate female student enrolment	83	81	65
(e) Total undergraduate enrolment (including part time)	380	414	333
Total student enrolments including part time and postgraduate	584	609	450

\* There has been a tendency towards students not entering as candidates but making the decision later in their course. So far this year, there have been 28 inquiries about candidature from such students.

Since 2005, Moore College students have been able to access government student loans under the FEE-Help scheme. In July this year the Government modified the scheme by combining all student loan schemes in one, with a single loan limit. The effect of this change is that in time Moore College students with a prior degree paid for under a student loan may not be able to access FEE-HELP for all their years of study within the limit allowed. The amount of any loan shortfall will depend on the course they study at university before coming to College. This is significant since the normal admission requirement for College is a prior degree. The full effect of the changes on future Moore College students will potentially commence with those who start a university course in 2020 and then immediately enter College in 2024. For example, a four year commerce graduate may then face a loan shortfall of some \$30,000.

The College has already started work on how it might meet the challenge that this poses. Its Governing Board has formed a task force which is actively considering a number of options. A program of attracting donations for future scholarships, restraint in the annual increase in student fees, and reducing costs where possible has already been implemented.

### 5. Capitalisation rates for property valuations

Dr Helen Bendall asked the following question –

The capitalisation rates for property valuations on page 41 of the report of the Standing Committee are indicated at 6-7%. My question is why 6-7% when the average ROI in the city is 4%?

To which the President replied –

I am informed that the answer is as follows –

The question is out of order under business rule 6.3(4)(a) as it contains an assertion concerning the average ROI in the city.

If Dr Bendall would like to pursue the question, I suggest she approach the SDS staff and ask to speak to the SDS Chief Financial Officer, Mr Michael Blaxland.

### 6. Insurance against parish cost recoveries

Dr Helen Bendall asked the following question –

Relating to the table on page 33 of the need to insure against cost recovery income from the parishes. Insurance is \$3.8m. Total income is \$14.6m.

What is the probability that we will lose a significant proportion of the income \$14.6m to justify the insurance amount of \$3.8m?

To which the President replied –

I am informed that the answer is as follows –

The question is out of order under business rule 4.3(a) as it contains an assertion that line item "PCR Insurance" in the income and expenditure statement for the Sydney Diocesan Parish Funds means insurance against cost recovery income from parishes. In fact, the line item refers to the overall insurance program for parishes, including property insurance and public liability, among a number of other policies of insurance.

**7. Answers in relation question 36 in 2017 to the proposed Property Receipts Levy**

Ms Lyn Bannerman asked the following question –

This question seeks advice on whether the answers given to Synod to Question 36 in 2017 have changed in relation to this year's revised proposal, both gross and net –

- (a) If the parish is subject to an existing Trust Ordinance relating to a trust which receives income from property, will the Trust Ordinance remain in effect without amendment until its stated review date, and with no further levy imposed during that period based on the proposed new ordinance and
- (b) When an existing Trust Ordinance relating to a trust which receives income from property reaches its review date, will the parish be able to continue to operate under such a Trust Ordinance, newly negotiated, or must it fall under the provisions of the new Ordinance?
- (c) Noting the answers last year to the above were effectively –
  - (i) Yes (1 above) and
  - (ii) Parishes will have the choice between their own Trust Ordinance, newly negotiated, or coming under the provision of the new Ordinance (2 above).

If the answers are now different, please explain what are Standing Committee's reasons for the change and what specifically is now required of such parishes.

To which the President replied –

I am informed that the answer is as follows –

The question is out of order under business rule 6.3(4)(a) since it contains an assertion that Question 36 from the 2017 session of Synod and the question now posed by Ms Bannerman are the same and that different answers constitute a change of position. In fact the questions are different.

Question 36 from the 2017 session of Synod concerned a scenario where a parish was "receiving a share of income with the Diocese from property leasing agreements". The question posed by Ms Bannerman refers to Trust Ordinances generally, whether or not they provide for any application of income for non-parish purposes.

Ms Bannerman may wish to ask her question during tonight's debate on the proposed Property Receipts Levy.

**8. Answers provided previously in relation to the proposed Property Receipts Levy**

Ms Lyn Bannerman asked the following question –

At last Synod, in question 9, concerning the Property Receipts Levy proposal by Standing Committee, Synod was advised that (among other matters) –

"property means assets under the control of a parish that generate income for the parish, including liquid assets such as banks accounts", and  
"... Investment income received by a parish and returned in its annual financial returns would be subject to the levy provisions", and  
"if investment income that is capitalised and not received as income by a parish than that income would not be subject to the levy provisions" and

“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 – ie profit – generated by a parish-run business such as child-care centre.

- (a) Are all the above answers provided in 2017 still correct under either the net or gross options for the proposed Levy before Synod this year?
- (b) If not –
  - (i) Please advise why not in each case and in relation to both gross and net options.
  - (ii) What new information, analysis, policy etc influenced this charged of direction?

To which the President replied –

I am informed that the answer is as follows –

- (a) Yes.
- (b) Not applicable.

## **9. The proposed Property Receipts Levy and sharing with those in need**

The Rev Dr Max Wood asked the following question –

- (a) As the justifications for the proposed levy, given in papers before Synod, is based particularly on St Paul's encouragement that those parishes with 'plenty' should share with other parishes 'in need' (See for example, paras 21-22 at page 380 Book 3) why are the following possible sources of wealth also not levied in the same as way as property income –
  - Offerings at service/meetings, gifts and donations and the like
  - Income from investments
  - Income from running a business
- (b) Has Standing Committee interpreted St Paul as referring to property income as being the only source of wealth, and what is the basis for this assumption?
- (c) And if the answer to 2 is “No” does Standing Committee intend therefore to extend its considerations of a levy to the other sources of income identified in (1) above, along the lines of the Large Property Receipts Levy in future years, and if not, why not?

To which the President replied –

I am informed that the answer is as follows –

- (a) Since the introduction of the Diocese's first policy in respect of large property receipts by parishes in 1960, offertory and bequest income to parishes have not been subject to a levy or assessment in the same way as property income.

At its session in 2017, the Synod resolved that the levy should apply only to parish property income. See the resolution on page 374 of Book 3 for more detail.

- (b) The Standing Committee has not made any comment about its interpretation of Paul's epistle.
- (c) No. The multiple rounds of parish consultations made by the movers of Property Receipts Levy over several years have indicated that it is the will of the Synod not to assess, levy or otherwise tax parish offertory incomes. The Synod has also resolved as much. Standing Committee has been guided by the expressed will of the parishes and the Synod in this matter.

**10. Response to Synod resolution in 2017 regarding the Scottish Episcopal Church**

Dr David Oakenfull asked the following question –

Last year's session of Synod passed a motion regretting the Scottish Episcopal Church's decision to allow clergy to solemnise marriage between same-sex couples. The motion declared this decision to be contrary to the doctrine of Christ and prayed that the Scottish Episcopal Church would return to the doctrine of Christ in this matter and be restored to communion with faithful Anglicans around the world.

What response has the Diocese received from the Scottish Episcopal Church?

Has the Scottish Episcopal Church repented and reversed their decision?

To which the President replied –

I am informed that the answer is as follows –

A letter was sent to the Scottish Episcopal Church, and a response was received, but the response did not contain any evidence of repentance or a reversal of their decision.

**11. Subsidisation of public liability insurance**

Mrs Sarah Manning asked the following question –

With regards to the ACPT practice of subsidising public liability insurance for community groups and individuals using church facilities as a one off, at a cost of \$100 per occasion –

- (a) When did this practice begin?
- (b) Why is this the current practice?
- (c) How much money did the ACPT pay to subsidise public liability insurance for community groups and individuals in the 2015, 2016, 2017 and current year to date?

To which the President replied –

I am informed that the answer is as follows –

- (a) 2010.
- (b) The initiative was implemented in response to broadly based feedback from parishes and the episcopal team following the Connect09 mission campaign that a subsidy of insurance costs would assist parishes to offer the use of their property for local community events as a means of initiating contact with the non-church community. The type of events that were envisaged were primarily birthday parties and the like.
- (c) The Property Trust has provided the following aggregate subsidies since 2015 –

2015 - \$31,530

2016 - \$33,272

2017 - \$35,178

2018 to date - \$28,231

**12. Funding of the Anglican Schools Corporation**

Mr Garry Allen asked the following question –

For the most recent reporting year –

- (a) What was the excess of revenue to expenses (that is, the profit or surplus) of the Anglican Schools Corporation?

## Questions & Answers for the 2018 session of the 51<sup>st</sup> Synod

---

- (b) What was the excess of revenue to expenses (that is, the profit or surplus) of other Anglican Schools that report to this Synod?
- (c) What was the excess of assets to liabilities (that is, the equity or net assets) of the Anglican Schools Corporation?
- (d) What was the excess of assets to liabilities (that is, the equity or net assets) of other Anglican Schools that report to this Synod?
- (e) How many students attend Anglican School Corporation Schools and other Anglican Schools that report to this Synod?

Why will Synod funding for the peak body of our Anglican Schools, the Anglican Schools Corporation, more than double in 2019 when funding for SRE in Public Schools will increase by less than 3% in the same period (pages 343 & 344)?

I am informed that the answer is as follows –

- (a) \$27,235,000
- (b) \$57,798,000
- (c) Approximately \$513 million
- (d) Approximately \$1.4 billion
- (e) 17,388 attend Anglican Schools Corporation Schools and 13,676 attend other Anglican Schools, giving a total attendance of 31,064.

The second part of Mr Allen's question is out of order under business rule 6.3(4)(a) since it asserts that the Anglican Schools Corporation receives funding from the Synod. The Anglican Schools Corporation does not receive funding from the Synod.

### 13. Annual Parish Statistics

The Rev Gavin Parsons asked the following question –

Regarding Annual parish Statistics –

- (a) What has been the reported adult and/child attendance across the Diocese for each of the last five years?
- (b) How many parishes have not lodged their annual data for 2016 and 2017?
- (c) Which parishes have not lodged their annual data for 2016 and 2017?
- (d) What attempts are made to correct errors and omissions from the lodged data?

To which the President replied –

I am informed that the answer is as follows –

- (a) The information received from those parishes which have submitted their attendance statistics show the following attendances the last 5 years:

	<b>Adult</b>	<b>Under 18</b>
2017	44,255	6,064
2016	45,334	6,286
2015	48,359	6,500
2014	47,452	6,595
2013	46,582	6,558

- (b) 2016 = 26  
2017 = 24
- (c) A schedule showing the parishes that have failed to submit their 2016 or 2017 statistics has been placed on the notice board. I note the Parish of Forestville has not submitted statistics for 2016.

---

**Questions & Answers for the 2018 session of the 51<sup>st</sup> Synod**

---

<b>Parish</b>	<b>Years missing</b>
Artarmon	2016
Balgowlah	2017
Bankstown	2017
Barrenjoey	2017
Beacon Hill	2016 and 2017
Beecroft	2016 and 2017
Bellevue Hill	2016
Beverly Hills with Kingsgrove	2017
Blakehurst	2017
Bondi	2016
Bulli	2016
Chatswood	2017
Church Hill	2016 and 2017
Concord and Burwood	2016 and 2017
Concord West with Concord North	2016
Dee Why	2016
Dulwich Hill	2017
East Lindfield	2016
Enfield and Strathfield	2017
Forestville	2016
Frenchs Forest	2016
Gladesville	2016 and 2017
Gordon	2016
Glenquarie	2016
Lower Mountains	2017
Malabar	2016
Maroubra	2016
Marrickville	2016
St Luke's Mosman	2016
Naremburn/Cammeray	2017
Neutral Bay	2017
Panania	2017
Roseville East	2016 and 2017
St George	2016
Sans Souci	2017
South Carlton	2017
South Sydney	2017
Strathfield and Homebush	2017
Surry Hills	2016 and 2017
St Andrew's Wahroonga	2016
Waitara	2017



Parish	Years missing
Waverley	2016
Willoughby	2016

- (d) Each parish can submit its statistics via the Registry website. These are due by end of January each year. Unless there is a considerable variation from the previous year it is not possible to determine whether there are errors in the figures submitted by the parish. After a generous period of grace parishes are usually contacted multiple times and encouraged to submit outstanding data.

#### 14. Clergy Contact Persons

The Rev Roger Cunningham asked the following question –

Regarding the Clergy Contact Persons (CCP) program in the 2018 Report of the Standing Committee, 3.19, page 11 –

- (a) What is the purpose of the CCP program?
- (b) What services does the program provide?
- (c) How is it different from the CAP program?
- (d) How was the CCP promoted to those eligible during its trial?
- (e) What criteria was the trial evaluated against?
- (f) Until when can those eligible for the program still access its services?

To which the President replied –

I am informed that the answer is as follows –

- (a) The Clergy Contact Person Program (CCP) was a joint initiative of the Archbishop of Sydney and the Sydney Diocesan Secretariat launched in May 2017. It offers confidential assistance to clergy and their spouses struggling with the pressures of parish ministry.
- (b) A panel of 9 experienced people, approved by the Archbishop, are available to explain the range of Diocesan resources available and assist with developing and implementing an action plan to access the relevant support.
- (c) The Clergy Assistance Program (CAP) is managed and administered by Anglicare and offers parish clergy and their spouses up to 6 sessions of confidential counselling with a clinically trained Christian counsellor, or other mental health professional.
- (d) The CCP was promoted via a letter from the Archbishop to all Rectors and Assistant Ministers in May 2017 launching the program. This was supported with an article and advertisement in the June edition of Southern Cross and a prominent advertisement running for a month on sydneyanglicans.net. There is a permanent banner advertisement on the home page of the SDS website linking to the CCP as one of the clergy care support programs. The CCP was also promoted at various regional and mission area meetings and ministry wives information sessions.
- (e) The trial had insufficient numbers for an informed evaluation to be made.
- (f) The CCP program will cease at the end of 2018. The CAP will continue to be available and appears to be covering the needs that brought the CCP into existence.

#### 15. Application of the Property Receipts Levy to other sources of parish income

The Rev Philip Bradford asked the following question –

Two parishes, Castle Hill and St Ives, received in excess of \$2m in net operating receipts in 2017, being more income than any other parishes, according to the tables provided at pages 363-369 in Book 3 –

- (a) What are the significant sources of income for these two parishes?
- (b) Is consideration being given to a levy, along the lines of the property receipts levy, being applied to their major sources of income?
- (c) How is the biblical principle of sharing, based on St Paul's encouragement to wealthy communities, as referred to in the Large Property Receipts Levy papers, to be applied to these parishes?

To which the President replied –

I am informed that the answer is as follows –

- (a) Offertory is the only significant source of income in both parishes.
- (b) No.
- (c) Parishes with larger net receipts already make a greater contribution under Parish Cost Recoveries. Beyond this, each parish makes their own decisions in respect to application of their offertory income. I note from the parish financial statements that both parishes give generously to gospel causes outside their parish boundaries.

## **16. Online Safe Ministry Training**

The Rev Anthony Douglas asked the following question –

From the advent of Online Safe Ministry Training in October 2017 until the end of the reporting period in June 2018, what number of Anglicans from this diocese have completed the –

- (a) Refresher course; and
- (b) Essentials course?

What is the best estimate of the number of people from the diocese holding Working with Children Checks in relation to their ministry in parishes or other diocese organisations?

To which the President replied –

I am informed that the answer is as follows –

The Refresher Course was available online in October 2017 and the Essentials Course was available online from April 2018. From the commencement of the online courses: 2,068 people have done the Refresher Course, and 1,142 people have done the Essentials Course.

We can't easily and quickly separate out Sydney participants from all Anglican participants, so these figures include ALL Anglicans who undertook the training. We expect that the number of non-Anglicans is small, perhaps 2% of those who have done the training.

These figures put us on track for a total of more than 5,000 people doing online training each year.

In regards to the Working with Children Check, the PSU verifies the clearance for those who apply for a licence or authority from the Archbishop. The Parish Administration Ordinance 2008 gives the Registrar the right to obtain from ministers details of those in a parish who have a clearance. The Registrar obtains this information from time to time and Registry staff then verify these clearances. Unless the person has a licence or authority or is linked with a parish, the Registry Database does not contain WWCC details for people associated with diocesan organisations.

As at 16 October 2018, the Registry Database contains the WWCC details of 15,264 individuals. The first WWCC clearances were issued in May 2013 and expired in May 2018. Consequentially, we are now starting to verify the renewed WWCC expiry dates for those in our records.

**17. Theological qualifications of Heads of schools**

The Rev Anthony Douglas asked the following question –

What percentage of Heads of schools currently possess a diploma level (or above) theological qualification, distinguishing between those –

- (a) In Anglican Schools Corporation schools; and
- (b) In other Diocesan Schools (as defined in the *Anglican Schools Ministry Ordinance 2016*)?

Among all Diocesan Schools, what percentage of Heads are active members of –

- (a) Anglican Churches (ie eligible to vote at an AGM); and
- (b) Other Protestant Churches?

To which the President replied –

I am informed that the answer is as follows –

We do not maintain records of the qualifications and church attendance of Heads of Diocesan Schools. However the criteria for the appointment of Heads includes regular church attendance. Some of the information may be in the Annual Reports to the Synod from these schools.

More information is available in relation to the Heads of Anglican Schools Corporation schools.

According to the ACS annual report, one Head out of 17 has a qualification in theology at the diploma level or above.

The heads of all ACS schools are active members of churches. Thirteen attend Anglican Churches and four attend other churches.

**18. Pastoral supervision for senior clergy**

The Rev Edward Vaughan asked the following question –

In the light of the recommendation of the Royal Commission into Institutional Responses to Child Sexual Abuse that all clergy receive professional external pastoral supervision –

- (a) Does the Archbishop receive professional external pastoral supervision?
- (b) Do all regional bishops receive professional external pastoral supervision?
- (c) Does the director of Ministry Training and Development receive professional external pastoral supervision?
- (d) Does the CEO of Anglican Youthworks receive professional external pastoral supervision?

To which the President replied –

I am informed that the answer is as follows -

The Royal Commission has recommended that “professional/pastoral supervision” be mandatory for “bishops, clergy, religious and lay personnel”.

The term “professional/pastoral supervision” can be used to describe support provided in a variety of ways, even if not technically referred to as “supervision”. In this spirit the answers are as follows –

- (a) Soon after I became Archbishop, the Registrar approached me and encouraged me to obtain regular supervision. I had the opportunity to consult with a person who has considerable experience in providing professional supervision and we had a lengthy conversation about the matter. After due thought, I formed the view that, for various

reasons, it would not be possible to arrange a formal supervision process for me. I can confirm that there is a small number of people with whom I speak freely about private and confidential matters and who, experience has shown, are very happy to tell me what I am doing wrong and how to cope with issues I face.

- (b) The Registrar has the authority to approve payments from the EOS Expenditure Fund and this includes payments for supervision and similar support for those paid by the EOS. To maintain the confidentiality of those involved, the Archbishop only receives general information about who receives what support. The Registrar has told me that there are two Regional Bishops who receive support which is paid for by the EOS. One Regional Bishop receives professional support arranged and paid for personally. The two other Regional Bishops have arranged to meet regularly with appropriate people for the purposes of receiving support although it is not formal professional external pastoral supervision. The Registrar has ongoing discussions with the Regional Bishops and the Archdeacon for Women's Ministry about their personal situations and the support which can be provided by the EOS.
- (c) The Director of Ministry Training and Development has an external professional mentor.
- (d) The CEO of Youthworks meets regularly with a cohort of peers and independent advisors but not with a remunerated professional external supervisor.

**19. Online Assistants administering Safe Ministry Training in parishes**

Mrs Ann McLean asked the following question –

Regarding online Safe Ministry Training –

- (a) How many churches have Online Assistants (does PSU keep record of people in this position)?
- (b) What feedback have we had about the usefulness and/or helpfulness of Online Assistants in enabling people to access Safe Ministry training?
- (c) Have we had any feedback that Online Assistants are enabling more people to access Safe Ministry training?
- (d) How many churches be encouraged to appoint a suitable person to carry out this role?
- (e) What assistance is available to help Online Assistants fulfil their role?

To which the President replied –

I am informed that the answer is as follows –

- (a) The Safe Ministry Team (PSU) does not record the appointment of Online Assistants. It is understood that less than half the parishes in the Diocese have appointed one.

The voluntary role of Local Safe Ministry Online Assistant was established with the move to online Safe Ministry Training. Their role is to assist those who wish to do online training or register online for face to face training, but may not have access to the internet, or require assistance to book and pay for the course, navigate through the course, or participate in the webinar.

The role is entirely managed by the local church and is a way to enable and support people as they undertake online safe ministry training. More detailed information about the role is available on the Safe Ministry Training website.

- (b) Generally the feedback is very positive.
- (c) Most feedback indicates that where Online Assistants exist, they are very helpful in enabling access to training. There are a handful of parishes where the average age of children's ministry volunteers is quite high, often leading to more challenges in completing training. An effective Online Assistant can make a big difference to such volunteers continuing in their service.
- (d) Senior Ministers should work closely with their Safe Ministry Representative to ensure that church members are able to adequately access the online training. An

Online Assistant only needs to have experience and confidence in navigating the online world, and does not need to have any particular computing skills.

- (e) We have training available for Online Assistants. The Safe Ministry Team also has a growing library of knowledge-based articles with tips to make online training more accessible. A committed team of people is available to answer questions and offer support to Online Assistants.

## 20. Availability of the Diocesan Year Book

Mr Stephen Hodgkinson asked the following question –

Noting that –

- (a) the diocesan year book was 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 any further hardcopy versions and/or is there any plan to make the information contained therein available online?

Is it intended that diocesan statistics that were contained in diocesan year books for the years 2016, 2017 and 2018 will be made available?

To which the President replied –

I am informed that the answer is as follows –

In late July 2018 the Diocesan Registry emailed each Rector seeking confirmation of details concerning the clergy who are licensed and the lay people who are authorised and would appear in their parish section in the Year Book. There are still 80 parishes which have not yet replied to this request.

On 28 September 2018 the Diocesan Registry sent an email to over 1,200 people providing them with full details of their current Year Book entry and asking them to confirm their details. Registry staff are currently processing the 974 responses received to date.

From late 2016 the Diocesan Registry, in conjunction with SDS, has been implementing a new database which enables biographical entries to be produced automatically rather than having each individual entry typed. Each entry has been 'rebuild' so it can be automatically generated from appointments or licenses/authorities issued.

The implementation of the new database is the reason why no new Year Book has been published since 2015. It is expected that there are still several weeks involved in processing responses but once this is done a Year Book titled 2016 – 2018 will be published. This will contain all the usual information including the diocesan statistics for these years. The Year Book will still be published in hard copy format as well as being available online on a secure site to those listed in the Year Book. There has been a pilot group of over 100 people who have been able to view their Year Book entry and update some of their details online.

The Registrar is still obtaining advice about the best way to make the Year Book information widely available in an appropriate online way.

## 21. Participation in Lifelong Ministry Development program

Mr Stephen Hodgkinson asked the following question –

In response to synod motion 41/17 that encouraged clergy to participate in the Lifelong Ministry Development program developed by Ministry Training and Development, can you advise how many clergy have made use of the Lifelong Ministry Development program? Are you able to provide a breakdown of persons using the program, such as the number of rectors, numbers of assistant ministers and the proportion who have completed their theological training in the last five years?

To which the President replied –

I am informed that the answer is as follows –

In total, 115 members of clergy have used the Lifelong Ministry Development program.

Broken down into categories this amounts to –

- 26 Rectors
- 64 Assistant Ministers
- 25 Other users (being non-parish clergy and clergy from other dioceses)

The proportion of users who completed theological studies within last 5 years is 44%.

## **22. Lifelong Ministry Development as professional development**

The Rev Dr Antony Barraclough asked the following question –

- (a) What are the implications for the diocese of Recommendation 16.5 of the Royal Commissions' recommendations to the Anglican Church that each diocese should "undertake mandatory, regular professional development" (16.5a) and "undertake mandatory professional/pastoral supervision" (16.5b) and "undergo regular performance appraisals" (16.5c)?
- (b) Would MT&D's Lifelong Ministry Development (LMD) be a suitable response for our diocese to the recommendation of the Royal Commission? If so –
  - (i) How many people have already registered for the LMD?
  - (ii) How many are actively using the LMD?
  - (iii) What is the cost to the user of the LMD?
  - (iv) Is the personal information contained therein private?
  - (v) What tools exist for clergy performance appraisals?

To which the President replied –

I am informed that the answer is as follows –

- (a) Recommendation 16.5 in full, states –

The Anglican Church of Australia should develop and each diocese should implement mandatory national standards to ensure that all people in religious or pastoral ministry (bishops, clergy, religious and lay personnel) –

- (a) undertake mandatory, regular professional development, compulsory components being professional responsibility and boundaries, ethics in ministry and child safety
- (b) undertake mandatory professional/pastoral supervision, and
- (c) undergo regular performance appraisals.

While the implications of this recommendation are far-reaching, it should be noted that the terms of the recommendation are not strictly defined, for example, it is not clearly stated what is meant by words such as 'mandatory', or 'regular' or 'religious or pastoral ministry'. There is also no clear nexus between the persons to whom this recommendation would apply and involvement in ministry to children.

Nevertheless, this recommendation is being considered carefully and subject to its interpretation and adoption by the Diocese, it may have implications for –

- people in religious or pastoral ministry in the Diocese,
- funding and resourcing for professional development and professional/pastoral supervision, and

- how performance appraisals could be achieved in our context.
- (b) In relation to part (b) of the question, LMD, as a pathway for professional development, which asks the user to complete 30 hours of professional development in a year. It is composed of:
- (i) 20 hours of 'active learning' - which involves completing a review, constructing a personal Ministry Development Plan including 'focus areas' for the year, completing the 'activities' to address those areas and recording the learning derived from them, and
  - (ii) 10 hours of 'peer consultation' – which involves meeting up with a coach, mentor or pastoral supervisor to discuss the person's life and ministry development

This pathway does provide a way of addressing the Recommendations 16.5(a) and 16.5(b). Further, it is hoped that regular performance appraisals (recommendation 16.5(c)), will provide information to assist in constructing a person's Ministry Development Plan for the year. However, the use of LMD is voluntary, not mandatory as recommended by the Royal Commission.

With respect to the particular sub-paragraphs of part (b) of the question, the answers are as follows:

- (i) 268
- (ii) 115
- (iii) \$49
- (iv) Yes
- (v) MT&D currently offers a workshop called A Pastoral Review Process which introduces a model of pastoral review of all parish staff (rector, clergy and lay ministers). The next workshop is being offered on 18 March 2019.

### 23. Authority of a bishop in a dispute involving a rector

Mr David Ashton asked the following question –

In regard of the employment of Assistant Ministers, where a rector is or has been accused of mistreating an assistant minister, what authority does the Bishop have to be involved in such a matter, including disciplining the Rector where they have been found to have mistreated the Assistant Minister?

To which the President replied –

I am informed that the answer is as follows –

The Regional Bishop has a general pastoral role in these matters.

There are two formal means for involvement by the Regional Bishop or Archbishop.

If an Assistant Minister were to raise an allegation under the *Diocesan policy for dealing with allegations of unacceptable behaviour*, the Regional Bishop could start a conciliation process to deal with the allegation. The process under the Policy is voluntary. If one party refuses to participate or no mutually acceptable outcome is reached, the matter cannot be progressed further under the Policy.

An Assistant Minister could also make a complaint of misconduct in relation to a Rector under the *Ministry Standards Ordinance 2017* if he or she considered that the conduct of the Rector was such that it would call into question the Rector's fitness to hold office or exercise ministry. The list of misconduct in clause 6 of the Ordinance is inclusive, though there are some express exclusions.

If a complaint under the Ordinance was upheld, the Archbishop would receive recommendations from the relevant professional standard body or tribunal, and would be

required to give effect to the recommendations, subject to a capacity to vary, modify or temporarily suspend implementation of the recommendations if the relevant body agrees that the substance of the recommendation is preserved by doing so.

**24. Non-conformity with Diocesan Governance Guidelines**

The Rev Christopher Braga asked the following question –

Which Diocesan organisations have boards with a membership larger or smaller than the number recommended by the Governance Policy for Diocesan Organisations Policy Guidelines? What is the number of board members of each such board, and what explanation has been given by the chair of each such organisation for the non-conformity?

To which the President replied –

I am informed that the answer is as follows –

The Policy Guidelines in the Governance Policy apply to Diocesan Organisations that are incorporated.

Under the Policy Guidelines, the total number of board members should be no less than 9 and no more than 14.

Clause 14(e) of the *Accounts, Audits and Annual Reports Ordinance 1995* requires that the annual report submitted by a Diocesan Organisation to the first session of a Synod include an assessment of the extent to which the constituting ordinance of the Organisation conforms to the Standards and Guidelines in the Governance Policy and an explanation of any areas of non-conformity.

The following table identifies the Diocesan Organisations that are incorporated and have constituting ordinances that provide for a membership that is, or may be, larger or smaller than the range set out in the Policy Guidelines. For completeness, organisations that have constituting ordinances which provide for a range that is partially outside the range set out in the Policy Guidelines have been included in the table.

The table also sets out the membership of the organisations. In the time available, we have not been able to ascertain that any of the listed organisations have provided an explanation for the non-conformity.

<b>Organisation</b>	<b>Number of members provided for under constituting ordinance</b>
Abbotsleigh	15
Anglican Community Services	6 – 11 <i>Note:</i> the Ordinance provides for “up to 3” members to be appointed by the Archbishop and “up to 2” members to be appointed by the Board – if all are appointed then the Policy Guidelines will be met. The membership is currently set at 9.
Anglican Youth and Education Diocese of Sydney	7 – 10 <i>Note:</i> the Ordinance provides for “up to 3” members to be appointed by the Archbishop – if all three are appointed then the Policy Guidelines will be met. Currently there are 8 members, but the Archbishop may appoint up to 2 further members at any time.



**Questions & Answers for the 2018 session of the 51<sup>st</sup> Synod**

---

<b>Organisation</b>	<b>Number of members provided for under constituting ordinance</b>
Arden Anglican School Council	15
Glebe Administration Board	8 – 10 <i>Note: The membership is currently set at 10.</i>
Macarthur Anglican Church School	8 – 10 <i>Note: the Ordinance provides for “up to 2” members to be appointed by the Council – if at least one is appointed then the Policy Guidelines will be met. The membership is currently set at 9.</i>
Sydney Anglican Home Mission Society	Same membership as the Council of Anglican Community Services.
Sydney Anglican (National Redress Scheme) Corporation	3
The Illawarra Grammar School	17
The King's School Council	16 – 18
The Sydney Church of England Grammar School	18
Trinity Grammar School	18

**25. Subsidisation of public liability insurance**

Mrs Sarah Manning asked the following question –

What evidence is there that the ACPT funds spent subsidising public liability insurance over the last 4 years has led to conversions or increase in attendance in our churches?

To which the President replied –

I am informed that the answer is as follows –

Unknown.

**26. Implementation of 16/15 regarding the Doctrine Commission report, “A 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 –

Among other matters, the Doctrine Commission has been hard at work on reports in relation to –

- The Use and Misuse of Scripture with Regard to Domestic Abuse
- The Purpose and Nature of Episcopal Leadership
- Catholicity and Communion
- The Theology of Gender and Gender Identity.

Each of these have taken priority.

The Commission has prepared a draft addendum to its report on the Theology of Christian Assembly, which takes into account the concerns expressed in Resolution 16 of 2015, and hopes to present the addendum to the Standing Committee before the end of the year.

## 27. Anglicare's Mobile Pantry Program

Mr Matthew Robson asked the following question –

With regard to Anglicare's Mobile Pantry Program –

- (a) In what year was the program established?
- (b) What is required of a parish to take part in the program?
- (c) How many clients does the program engage annually?
- (d) How many mobile pantries are in operation, and how many visits to parishes occur annually?
- (e) Are the vans deployed in disaster relief circumstances?
- (f) What is the current cost of the program per annum?
- (g) Is the program subsidised by any State or Federal funding?
- (h) Does the program receive support from the private sector or other non-profit organisations?

To which the President replied –

I am informed that the answer is as follows –

- (a) A pilot for the Mobile Community Pantry program was run throughout 2016. Upon the successful conclusion of this pilot, approval for the program to continue was granted in January 2017.  
The program provides groceries or fresh food items at very low cost to people on low or fixed incomes. The Mobile Community Pantries are run in partnership with local churches and visits are made to each location fortnightly. In exchange for a small contribution people can fill a bag with items of their choice from the stock available.
- (b) Anglicare's Parish Partnerships team connect with churches to discuss how they might partner with Anglicare to reach out to their communities. The Mobile Community Pantry is an effective way for churches to do this.  
Parishes taking part in the program provide volunteers with a heart to serve their local community who help to staff the van when it is operating at their church. The service is promoted locally by Anglicare and the Church.
- (c) The Mobile Community Pantry currently manages approximately 1,900 shopper visits per month.
- (d) There are currently three Mobile Community Pantry vans on the road operating in partnership with 39 parishes across the diocese. 43 parishes are due to be hosting Mobile Community Pantry visits by December 2018, with another four preparing to start in early 2019.  
This year there will be approximately 900 visits to parishes with this number increasing next year as more parishes come on line.  
Anglicare is currently raising funds for a fourth and a fifth van with the aim of having the first of these on the road by March 2019.  
The aim is to expand the program to 100 parishes by 2023.

- (e) No. While specially trained Anglicare volunteers are involved in Disaster Recovery efforts, the Mobile Community Pantry is not part of this program. The Pantries are designed specifically for assisting parishes to foster enduring connections with their communities and providing opportunities for gospel proclamation.
- (f) The current cost of the program per annum is approximately \$380,000.
- (g) No – All costs associated with running the program are covered by Anglicare's donors from across the Sydney Diocese. This enables Anglicare to shape the program to the specific needs of parish partners.
- (h) Food sold by the Mobile Community Pantries is predominantly purchased at a low cost through Foodbank. The program also receives low cost or donated foodstuffs from suppliers including SPC, St. Dalfour Jams and Coles.

Feedback from parishes involved with the program is extremely positive, with many reporting that people they have connected with in their communities are joining the church and coming to faith.

**28. Synod Resolution 31/17 – Assistance for authorised employees in parish ministry**

Mr Matthew Robson asked the following question –

Noting that the Clergy Assistance Program has been operational for two years and that Synod Resolution 31/17 (f) requested the Standing Committee to "...bring to the next ordinary session of the Synod, a report examining the feasibility of expanding the eligibility criteria of the program...":

- (a) Has Standing Committee discussed the resolution at any of its meetings?
- (b) What action has Standing Committee taken to examine the feasibility of expanding the program as requested?
- (c) When can the Synod expect to receive the report as requested?

To which the President replied –

I am informed that the answer is as follows –

In November each year the Standing Committee sets priorities for its work for the following year. At this stage the report sought in Synod Resolution 31/17 has not been allocated high priority status. It is anticipated that the report will be progressed in the course of the next year.

**29. Membership of the Inter-Church Commission on Religious Education in Public Schools (NSW)**

Mr Matthew Robson asked the following question –

Noting that the Standing Committee has agreed to apply to "re-join" the Inter-Church Commission on Religious Education in Public Schools (NSW) Inc (ICCOREIS) (4.9, Book 1, p.13) –

- (a) In what year did the Diocese withdraw as a member of ICCOREIS?
- (b) What were the reason/s for withdrawing at the time?
- (c) What are the reason/s for re-joining?
- (d) Have the reasons for withdrawing been addressed?
- (e) Noting that the membership of ICCOREIS includes the Catholic, Uniting, Seventh Day Adventist and Salvation Army Churches, what steps will be taken to ensure that the Diocese will be able to participate without compromising our evangelical doctrine and heritage?
- (f) Will the Diocese incur membership fees in re-joining ICCOREIS?
- (g) If the answer to question (f) is 'yes', what is the annual cost of membership?
- (h) If the answer to question (f) is 'yes', which organisation will bear the responsibility for payment?

To which the President replied –

I am informed that the answer is as follows -

- (a) At the end of 2008.
- (b) The view that ICCOREIS had become only a “friendly, ecumenical discussion group”, and that as there was a small financial cost in being a member it was no longer worth participating.
- (c) The NSW Government has indicated it wishes to deal with peak bodies, rather than individual stakeholders, and attacks by opponents of SRE are increasingly targeting smaller, less-resourced SRE Providers. The view has been formed that the Sydney Diocese, recognised by many as the leader of SRE curriculum development and SRE teacher training, can better protect and advance the place of SRE within the NSW Education system in closer collaboration with other key Christian Providers by re-joining ICCOREIS.
- (d) Yes.
- (e) It is the responsibility of ICCOREIS to advocate for the place of Christian SRE within the NSW Education system. Under that umbrella, each individual provider of SRE is free to deliver its own authorised SRE curriculum by its own accredited teachers. The authorised curriculum of the Sydney Diocese is that produced by Youthworks and our teacher accreditation process is overseen on my behalf by Youthworks.
- (f) Yes.
- (g) The estimated fee is \$9,200.
- (h) For 2018, Synod Fund Contingencies.

**30. Operation of the Assistant Ministers Ordinance 2017**

The Rev Graeme Marks asked the following question –

- (a) How many Assistant Ministers and Senior Assistant Ministers are currently licensed in the Diocese?
- (b) How many Assistant Ministers and Senior Assistant Ministers have been given notice of termination in accordance with Clause 3 of the Assistant Ministers Ordinance 2017?
- (c) How many Assistant Ministers and Senior Assistant Ministers, given such notice, have indicated, either formally or informally, that they believe the termination process was unfair?

To which the President replied –

I am informed that the answer is as follows –

- (a) Paid Assistant Ministers and Senior Assistant Ministers: 311
- (b) Honorary Assistant Ministers and Senior Assistant Ministers: 28
- (c) The Regional Bishops have been notified of 4 appointments that have ended in accordance with clause 3 since the 2017 Ordinance came into effect.
- (d) The Regional Bishops are aware of 2 Assistant Ministers who have indicated that they believe the termination process was unfair.

**31. What or Who of Synod**

The Rev James Warren asked the following question –

- (a) Is this Synod an “it” or an “us”?
- (b) Should we or it change the “it” in the Synod Prayer to an “us”?

To which the President replied –

The prayer for Synod was written for the 1978 publication An Australian Prayer Book (AAPB), and has been used as a prayer for our own Synod ever since.

Part (a) of the question raises two issues: (1) whether or not a collective noun should be aligned to a singular or plural verb; and (2) whether such pronoun should be expressed in the first or third person.

- (1) Generally speaking, a collective noun is a single entity and so it is grammatically appropriate for the verb to agree with the number of its subject, namely singular. However, where the collective noun is a collection of persons (rather than objects), it is permissible to use the plural form. Given Bishop Robinson's involvement in the writing of the prayers for AAPB, it is highly unlikely that any solecism would have escaped his attention.
- (2) The second aspect of part (a) relates to the personalisation of the Synod with 'us', who are members. While a case may be made for such personal reflection, the prayer is composed for the people of God, as the use of the word 'us' in the second line indicates. Hence a second reference to 'us', being a reference to the members of the Synod, would be discordant. It is the Synod who makes decisions, even though the Synod may comprise individual members, so there is no reason to believe the use of 'it' depersonalises the nature of the Synod.

Part (b) of the question, if implemented, would introduce its own solecism, so the answer is No.

**32. Consultation with parishes by the Mission Property Committee**

The Rev Nigel Webb asked the following question –

What consultation was conducted by the Mission Property Committee (MPC) with existing local Anglican churches that would be affected by future church plants in those parishes prior to the purchase of land by MPC in the following suburbs –

- (a) Oran Park
- (b) Leppington
- (c) Marsden Park
- (d) Stanhope Gardens

To which the President replied –

I will provide one answer addressing both of Mr Webb's questions 9 and 10.

I am informed that the answer is as follows –

Each of the sites listed in the question are located in the South Western Growth Corridor that is within the Wollongong Region of the Diocese.

Representatives of the Wollongong Regional Council met with and kept the representatives of the relevant Mission Area informed of the overall Mission strategy for the Region, including ongoing developments and decisions being made in consultation with the Mission Property Committee.

The referenced locations were approved by Standing Committee prior to offers being made to purchase each site. They were also known to, and endorsed by, the Synod.

The process of choosing a suitable church planter to lead the ministry is the responsibility of the Regional Bishop, often in consultation with ENC and others. In several locations the church planter was appointed to an existing parish, with anticipation of the new church becoming a new parish in due course (as has happened at Stanhope Gardens). In other locations the church planter has been appointed to lead a fellowship under ENC with the expectation of moving to independence within a few years (as has happened at Oran Park and is anticipated soon at Leppington).

In the case of the two churches mentioned, Oran Park and Leppington, the Regional Bishop consulted with the Regional Council, ENC, the local mission area leader and with several

local parishes prior to the appointment of the church planter. In both locations the church planters continued to talk and pray with local ministers to ensure good fellowship and a shared kingdom vision to reach the new communities.

**33. Consultation with parishes by Evangelism and New Churches**

The Rev Nigel Webb asked the following question –

What consultation was conducted by Evangelism & New Churches (ENC) with existing local Anglican churches that would be affected by future church plants in those parishes prior to those church plants being set up in the following suburbs –

- (a) Oran Park
- (b) Leppington

To which the President replied –

I am informed that the answer is as follows –

See the answer to the previous question.

**34. The Ministry in Socially Disadvantaged Areas Committee**

The Rev Mark Tough asked the following question –

How has the Ministry in Socially Disadvantaged Areas Committee fulfilled its Terms of Reference over the last 3 years? What plans does this Committee have for the future?

To which the President replied –

I am informed that the answer is as follows –

The Committee was established in June 2016. It has been addressing the terms of reference since that time and has an ongoing commitment to fulfil them.

The Committee has developed a template to understand the ministry needs and complexity of parishes in areas of high social disadvantage. This template is being trialled within four parishes across the Diocese.

The Committee is continuing to engage with Anglicare and Anglican Aid as how to best use their resources to focus efforts to support ministry in areas of social disadvantage.

The Committee is also in discussion about developing better models for funding ministry in these areas.

**35. Ministry wives who have had to leave their marriages due to domestic abuse**

The Rev Mark Tough asked the following question –

What support, both financial and non-financial, could ministry wives who have had to leave their marriages due to domestic abuse expect to receive from the diocese? How would they apply for such support?

To which the President replied –

I am informed that the answer is as follows –

In response to the 2017 Synod resolutions 16/17 and 32/17 relating to the Domestic Abuse Policy and paragraphs 63 and 64 of the Policy, the following arrangements for the support of ministry spouses have been implemented, or proposed:

Firstly in reporting domestic abuse, ministry spouses may use the existing PSU abuse reporting process or contact person. Additionally they may utilise other pathways such as through the PSU Chaplain, the Archdeacon for Women's Ministry, or Anglicare's Family and Domestic Violence Advisor.

Secondly the Episcopal Team, in consultation with the PSU, ACPT and the Diocesan Resources Committee have proposed a model of financial support for spouses.

This financial support includes an initial \$10, 000 made available for 2018 for any incidences of domestic abuse involving a clergy or lay minister's spouse.

Furthermore, in tonight's budget debate it is proposed that a fund be established to provide assistance for the spouse and families of clergy and lay ministers where separation has occurred due to misconduct by the clergy person or lay minister. This fund would provide a one off payment of up to a maximum of \$50,000 to be paid as a pastoral payment.

The PSU Chaplain and the relevant Regional Bishop will be responsible (in consultation with Anglicare Support Services), along with others they deem necessary to include, in determining the amount of the pastoral payment in each case.

Additionally, the Anglicare Family and Domestic Violence Advisor and the Chaplain of the PSU are working on the possibility of a support group for ministry wives who are victims of domestic abuse.

Depending on how and to whom the abuse is disclosed, applications for support will vary from case to case. Generally though the PSU chaplain, and possibly the Anglicare Family and Domestic Violence Advisor will play a key role in helping the victim access the support they need from the Diocese.

To date there have been no applications for financial support in 2018, though other support has been given by the PSU. Upon more than one occasion the Archbishop has approved payments from his discretionary funds for these purposes.

**36. Increases to parish networks costs**

Mr John Russell asked the following question –

Is it true that the increase in the NOR (network cost) for 2019 is 23% and that it will increase over the 3 year budget period by 48% at least?

To which the President replied –

I am informed that the answer is as follows –

The acronym "NOR" usually stands for "Net Operating Receipts". We presume that the questioner intends to refer to "Parochial Network Costs".

The total amount of the Parochial Network Costs proposed for 2019 in the Bill for the *Parochial Cost Recovery Charges and Church Land Acquisition Levy Ordinance 2018* is 29% higher than the equivalent figure for 2018. The estimate of the same figure for 2021 is 56% higher than the equivalent figure for 2018.

**37. Calculation of increases to levies and charges to parishes**

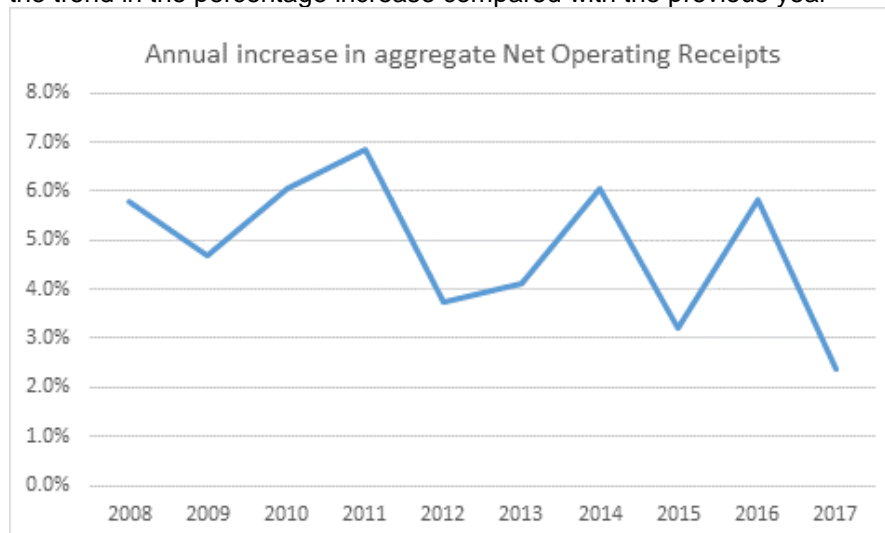
The Rev Brian Tung asked the following question –

- (a) What models or projections to calculate parish income and cash flow over the next triennium were used in working out the increases to levies and charges to parishes by the Diocese?
- (b) If no modelling was done, how was the impact on local ministry determined in calculating these increases?

To which the President replied –

I am informed that the answer is as follows –

- (a) There is no information available at a diocesan level on which reliable modelling or projections of parish income and cash flow over the next triennium could be based. However, over the last 10 years the aggregate net operating receipts across the whole Diocese have increased by an average of 4.9% pa. The following graph shows the trend in the percentage increase compared with the previous year –



The parochial network costs incurred centrally on behalf of parishes are recovered through the variable PCR charge, which is set as a percentage of each parish's net operating receipts (proposed to be approximately 6.4% for 2019). The church land acquisitions levy is also based on each parish's net operating receipts (proposed to continue at 2% for 2019).

- (b) It is not possible to determine if there will be any impact on local ministry in 2019 as a result of the proposed increase (from approximately 5.1% to 6.4%) in the variable PCR percentage. Nor is it possible to determine if there will be any impact from the phased introduction of the Property Receipts Levy beginning in 2020.

### 38. Use of Lifelong Ministry Development by diocesan bishops

Mr Daniel Armishaw asked the following question –

In light of Synod's adoption last year of the Lifelong Ministry Development Guidelines (resolution 41/17), how many of our diocesan bishops have signed up to the LMD program as of the 30th September 2018?

To which the President replied –

I am informed that the answer is as follows –

The LMD guidelines establish confidentiality for those who enrol. This prevents me from answering the question.

### 39. Paid maternity leave beyond 18 weeks for a female minister

Dr Karin Sowada asked the following question –

Regarding the Schedule to the Parental Leave Ordinance 2016 entitled "Policy for Parental Leave for Parish Clergy", given that the Federal Government's Parental Leave Scheme pays up to 18 weeks of maternity leave, what is the reason for the absence of any further provision for paid maternity leave beyond 18 weeks for a female minister under the model Policy?



To which the President replied –

I am informed that the answer is as follows –

A female member of clergy appointed to a parish who is in receipt of a stipend can obtain up to 18 weeks Parental Leave Pay through the Government Scheme, subject to meeting the eligibility criteria.

The consultation process undertaken prior to the 2016 session of Synod, and the debate at that Synod, revealed a diversity of views in relation to parental leave for parish clergy. It was considered that flexibility is needed to ensure the best outcomes for ministry and clergy families in the local context.

The *Parental Leave Ordinance 2016* provides a framework to facilitate parishes adopting parental leave policies. A parish has a choice about whether to adopt the Model Parental Leave Policy or not, or whether to adopt it with amendments.

The *Parental Leave Ordinance 2016* includes a requirement that it be reviewed 3 years after the date of assent. This means that it will be reviewed in 2019-2020. The question of paid leave will be considered again in the course of this review.

#### 40. Organisation and support of student ministers at Moore College

The Rev Steven Layson asked the following question –

- (a) Could you please tell Synod who is responsible for the organisation and support of student ministers at Moore College?
- (b) Could you also please tell us what advice, direction or counsel is given to those holding student ministry positions regarding which positions they take up?
- (c) Has any consideration been given to encouraging students to experience a breadth of student ministry positions during their time at college?

To which the President replied –

I am informed that the answer is as follows –

- (a) Moore College has students who are ordination candidates and others who are not candidates for ordination.

The pastoral care and advice concerning student ministry is part of the pastoral care system of the College and so College chaplains have significant input. The Head of the Ministry Department also takes responsibility for the good conduct of student ministry placements. Candidates have further involvement and guidance through Ministry Training and Development.

Support in student ministry occurs through the pastoral care system already mentioned, and through courses on Intentional Ministry Reflection, where specific episodes that occur in ministry are considered.

- (b) Although the College expects every student to be involved in ministry, student minister positions are not formally part of the College program. It is a long-held practice not to direct students to particular student ministries, but the College operates a database to introduce students to churches, and also facilitates conversations whereby churches pitch to interested students their own ministry positions.

Individual students seek advice from faculty and other students about positions. It is generally advised that College is the best time to be involved in a diversity of ministry experiences.

- (c) Yes. See the answer to (b).

#### 41. Clergy retirement

The Rev Tom Melbourne asked the following question –

Regarding our clergy –

- (a) What is the estimated number of age-based Rector retirements in the Diocese across the next 4 years (2019-2022)?
- (b) What is the estimated number of age-based Assistant Minister / Senior Assistant Minister retirements in the Diocese across the next 4 years (2019-2022)?
- (c) How many Rectors have left parish ministry for reasons other than retirement in the past 4 years (2015-2018)?
- (d) How many Assistant Ministers in the diocese are currently seeking ordination to the presbyterate through MT&D?
- (e) How many Assistant Ministers were ordained as deacons in the Diocese in the past 4 years (2015-2018)?
- (f) What percentage of Ordination Candidates graduating from MTC in the past 4 years were not able to find an Assistant Minister position in the diocese?

To which the President replied –

I am informed that the answer is as follows –

- (a) The *Retirements Ordinance 1993* specifies that the retirement age for clergy in the Diocese of Sydney is the age at which they become eligible for the pension. The federal government has been progressively moving this age from 65 to 67. There are 19 Rectors who will reach the retirement age in the period 2019 to 2022. A Rector can remain in office beyond retirement age in accordance with the *Retirements Ordinance 1993*.
- (b) 12
- (c) Rectors leave parish ministry for various reasons other than retirement. For example Anglicare and other Diocesan organisations are keen to employ skilled and experienced parish ministers. Similarly Rectors may leave the Diocese of Sydney for a parish ministry appointment elsewhere. We do not usually collect this information and it is not readily available.
- (d) 53
- (e) 145
- (f) 2%

**42. Average length of service for rectors who resigned an incumbency**

The Rev Tom Melbourne asked the following question –

What was the average length of service, per incumbency as a Rector, for Rectors who resigned an incumbency in each of the following time periods?

- (a) 1991-1995
- (b) 1996-2000
- (c) 2001-2005
- (d) 2006-2010
- (e) 2011-2015
- (f) 2015-present

To which the President replied –

I am informed that the answer is as follows –

- (a) 8
- (b) 10
- (c) 8
- (d) 8
- (e) 9
- (f) 9

## Questions & Answers for the 2018 session of the 51<sup>st</sup> Synod

---

Mr Colin Reilly, a long standing member of General Synod from the Diocese of Melbourne, has done extensive work collecting current and historical information on clergy across Australia. He has produced schedules on concluded incumbencies for each Australian diocese and this information is posted on the notice board, with his permission [*not reproduced here*].