

## Questions under business rule 6.3

### 1. Preaching of ordained women to mixed congregations

Ms Lyn Bannerman asked the following question –

In his paper titled “The Ministry of Women in The Diocese of Sydney”, dated February 2016, the then Archbishop of Sydney, the Most Rev'd Dr Glenn N. Davies wrote, and I quote: “.... the Synod has not endorsed the view that women should never preach to mixed congregations. On the contrary, the Synod has embraced the long-standing custom of women preaching.....” Davies concluded, in summary, to say that at the end of the day, Rectors are free to make their own decision on this matter. His paper acknowledges these different practices and encourages us to respect our differences.

Please confirm to this Synod that the position outlined in the above paper remains unchanged, thereby ensuring that all Rectors and parishes understand that there is no formal barrier to allowing ordained women to preach to mixed congregations, while respecting alternative views of some Rectors.

To which the President replied –

The question is out of order under rule 6.3(4) of the Synod standing orders as it contains assertions, expresses opinions and offers an argument.

Nevertheless, I am able to advise the Synod that I have not adopted any practice contrary to that now long endorsed by Synod that the Rector of a parish is at liberty to invite suitably authorised, gifted and godly men and women to preach, if he chooses.

### 2. Doctrine Commission Report: The Unchanging Heart of Parochial Incumbency

Ms Lyn Bannerman asked the following question –

- (a) What is the formal status of this Report, which is in Book One, commencing at page 138?
- (b) The paper asserts (eg. at paras 10 and 30), in summary, that incumbents must devote themselves entirely to their tasks, giving “single-minded devotion to this task” and requiring “...all the minister can give, and then more”. The only exception is if the Diocese calls upon his time, What then are the expectations of a clergyman’s wife? Is she expected to ensure he is never distracted by, for example, the needs of home and family, young children, elderly parents as well as all household duties, plus involvement in some ministries, no matter what?
- (c) What is “tent-making” (para 30) in the 21st century?
- (d) Has the Safe Ministry Board been asked to consider this paper, particularly the emotional and physical impact on both the husband and wife, and also the children?
- (e) The recommendation for an allowance to be paid in respect of “an accompanying wife” (para 4) does not say to whom the allowance is to be paid – clergyman or his wife? And if not to the wife, have the authors considered D.V. expert’s advice about the importance of some financial independence in healthy relationships?

To which the President replied –

I am informed that the answer is as follows –

- (a) The Standing Committee requested this report from the Doctrine Commission as theological advice to the Stipends and Allowances Committee to assist their policy review of ministry remuneration and preparation for retirement.
- (b) This part of the question is out of order under rule 6.3(4) of the Synod standing orders as it contains assertions and offers an argument.

Nevertheless, the Doctrine Commission did not consider the expectation of a clergyman’s wife since this was not included in the Standing Committee’s reference.

- (c) “Tent-making” means the income producing employment of a person which enables ministry which would not otherwise not be possible under particular circumstances (e.g. church planting).
- (d) No.
- (e) Paragraph 4 of the Report exegetes a part of 1 Corinthians 9 and does not refer to allowances of any type.

### **3. Living Faith Council Establishment**

Ms Lyn Bannerman asked the following question –

- (a) It is understood that the Living Faith Council was initially rejected by the Australian Charities and Not-for Profit Commission.
  - (i) What were the reasons given for this rejection?
  - (ii) What was advised to the ACNC in response to this rejection that resulted in successful registration?
- (b) The Ordinance for this Council provides for it to own property. As the Council's role is described as essentially a support and counselling service, what activities are envisaged that would require acquisition of property?
- (c) From where does the Council currently operate and does the Council own it or pay rent? Depending on the answer, how much did the property cost, or how much rent is paid?
- (d) How many staff are employed? Are they full or part time?
- (e) Do any Board members or any staff member have expertise in medical and/or psychological counselling on LGBTIQ+ issues? If not, why not (in both cases)?
- (f) From which source of Diocesan funds is the Living Faith Council funded?
- (g) As Synod was first advised of this Council on the first (ordinary) day of May 2020:
  - (i) Why has Synod not received any report, including financial statements, from this Council?
  - (ii) Could Synod please be provided with a report of income and expenditure over the period since its formation?
- (h) The Diocesan Governance Policy requires that the majority of Board members of a Diocesan Organisation be appointed by Synod (Appendix 1 D (b) of the Policy.) Why have no appointments been made by Synod?

To which the President replied –

I am informed that the answer is as follows –

- (a)
  - (i) The application for registration as a charity was not rejected; the ACNC issued a preliminary notice of intention to refuse registration on the basis it did not consider Living Faith to have purposes that are for public benefit and invited Living Faith to provide a response.
  - (ii) The arguments put to the ACNC by Living Faith in its response centred on the following points:
    - The ACNC misconstrued Living Faith's purpose and the section of the public to whom those purposes are directed.
    - The ACNC considered irrelevant evidence in relation to practises and therapies that are neither conducted nor supported by Living Faith.
    - The ACNC failed to acknowledge that expert medical opinion in relation to gender incongruence is divided and proceeded as if a settled position had been reached.
    - The ACNC used an incorrect methodology to assess public benefit, in particular by failing to identify and weigh benefit with possible detriment. Clear evidence exists of the benefits flowing from the activities of Living Faith – namely, that they will lead to greater support, acceptance and understanding, and a welcoming place in the Church for individuals who experience same sex attraction or gender incongruence and wish to stay true to their Christian faith.

Living Faith also undertook to make certain amendments to its purposes to clarify the section of the public to whom its purposes are directed.

Having considered these arguments and the amendments, the ACNC accepted that Living Faith has purposes that are for the public benefit.

- (b) No activities are envisaged at this time that would require acquisition of property. The provision is there in case a need arises in the future.
- (c) Living Faith staff either work from home or from a small office rented from an inner west parish. The rental on the small office is \$2000 per annum.
- (d) There are two part time staff, each employed three days a week. There is an administrator, who works half a day a week.
- (e) Living Faith does not engage in medical or psychological counselling but rather pastoral care. There are Council members and staff with theological, pastoral expertise in LGBTIQ+ issues. Both pastoral workers have theology degrees, one also has a Masters in counselling. However, they do not engage in counselling for Living Faith. One Council member has a PhD in gender studies.
- (f) Living Faith is funded by donations from parishes and individuals. If you would like to make a donation please go to [www.livingfaith.online/give](http://www.livingfaith.online/give)
- (g)
  - (i) The Synod has received an annual report from Living Faith. See item 17.1 (21) of the Business Paper for Day 1. Living Faith has not yet been categorised under the *Accounts, Audits and Annual Reports Ordinance 1995*. The Finance Committee has recently received the necessary financial information to determine a category and is expected to consider the matter at its next meeting.
  - (ii) From 1 December 2020 to 31 December 2021, total income was \$80,351. Total expenses for 2021 were \$59,045. As a result, there was a net surplus of \$21,035 for 2021.
  - (iii) From 1 January 2022 to 30 June 2022, total donations were \$50,782. Total expenses were \$70,787. As a result there was a net loss January to June 2022 of \$20,004.
- (h) The Standing Committee elects the majority of members of a number of diocesan organisations. The Standing Committee and the Synod are not intended to be differentiated for the purpose of this requirement in the Governance Policy.

#### **4. Development of the new Archbishop's Residence**

The Rev Dr Antony Barraclough asked the following question –

Could the Archbishop inform the Synod of the progress in the construction and expected availability of the new Archbishop's residence in Catherine St. Forrest Lodge?

To which the President replied –

I am informed that the answer is as follows –

This question will be answered orally and with a short video [not linked here] that will be played at the same time. The video will show a time-lapse of the building works, followed by a graphical representation of the finished works.

As previously reported to Synod, the Endowment of the See (EOS) Corporation acquired land opposite Sydney University for the construction of facilities to be used by the Archbishop. The main feature of the property is a modern residence for the Archbishop and his family. The site will include accommodation, parking for guests and a ministry facility for meetings and to entertain larger groups of people.

Unfortunately, the building work has been delayed by extended periods of rain and the impacts of COVID. It is anticipated that the work will be completed by the end of 2022 but this is largely dependent upon the availability of the necessary joinery. The EOS Corporation is currently finalising the selection of furniture to be procured from the former Bishops court at Darling Point and will ensure there is an appropriate balance of historical and modern items at the new property. I am confident the site will support a wide range of episcopal and other ministry for decades to come.

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My wife and I greatly appreciate the kindness of Dean Sandy Grant and the Cathedral Chapter for allowing us to remain in the Deanery until the time comes for us to move to the new residence for the Archbishop.

### 5. Expenditure under Fund 127 'Work Outside the Diocese'

Mr Tony Brownlow asked the following question –

- (a) What organisations/projects were funded under Fund 127 in 2020 and 2021 financial years, and what was the amount in each case?
- (b) Could you please provide a statement on the specific purpose for which each grant was provided.

To which the President replied –

I am informed the answer is as follows –

The answer is set out in tabular form and will be provided to the questioner and posted on the notice board in the foyer [see below].

### Grants and other funding provided from Work Outside the Diocese Fund 127

	2020	2021
<b>WITHIN AUSTRALIA</b>		
<b>Other Dioceses -</b>		
Armidale - <i>in support of ministry expenses of the diocese</i>	5,000	5,000
North West Australia - <i>in support of ministry expenses of the diocese</i>	60,000	60,000
Tasmania - <i>in support of ministry expenses of the diocese</i>	5,000	5,000
Northern Territory - <i>in support of ministry expenses of the diocese</i>	50,000	55,000
<b>Indigenous ministries -</b>		
National Aboriginal and Torres Strait Islander Anglican Council (NATSIAC)	1,000	1,000
WITHIN AUSTRALIA SUBTOTAL	<b>121,000</b>	<b>126,000</b>
<b>Diocese of Bathurst - <i>in support of ministry expenses of the diocese</i></b>	<b>250,000</b>	<b>250,000</b>
WITHIN AUSTRALIA TOTAL	<b>371,000</b>	<b>376,000</b>
<b>OUTSIDE AUSTRALIA</b>		
<b>Strategic EOS travel and visitors -</b>		
Archbishop's overseas visits - <i>air fares and accommodation</i>	6,870	-
SUBTOTAL	<b>6,870</b>	-
<b>Training leaders and providing bursaries -</b>		
Madagascar - <i>contribution to Bible School bursaries</i>	-	8,000
Sammy Shehata (Alexandria School of Theology) - <i>support for expenses as Dean</i>	17,457	-
Training leaders in Tanzania - <i>resource materials</i>	687	-
SUBTOTAL	<b>18,144</b>	<b>8,000</b>
<b>Moore College PTC related -</b>		
Province of Indian Ocean - <i>in support of ministry expenses</i>	5,340	-
SUBTOTAL	<b>5,340</b>	-
<b>Gafcon -</b>		
Archbishop, Malcolm Richards and others - <i>air fares and accommodation</i>	4,114	-
Gafcon Global - <i>support for central administration expenses</i>	10,000	10,000
Peter Jensen - <i>mobile phone expenses</i>	751	850
SUBTOTAL	<b>14,865</b>	<b>10,850</b>
<b>Other</b>		
Travel insurance	844	329
FCAANZ - <i>support for administration expenses</i>	60,000	100,000
Diocese of Concepcion, Chile - <i>contribution to travel costs of Bishop</i>	1,869	1,920
Dublin Silicon Docks Project - <i>in support of ministry expenses</i>	10,000	7,000
SUBTOTAL	<b>72,713</b>	<b>109,249</b>
OUTSIDE AUSTRALIA TOTAL	<b>117,932</b>	<b>128,099</b>
WOD TOTAL	<b>488,932</b>	<b>504,099</b>

**6. Grant from this Diocese to Gafcon internationally and to the Southern Cross Diocese**

Mr Tony Brownlow asked the following question –

- (a) Has this Diocese provided any funds to Gafcon provinces, dioceses or parishes internationally in 2021 and/or 2022 for any purpose, for example by way of membership fees, grants for any purposes, including management support, or for specific projects across countries or within a specific country?
- (b) If so, how much, for what purpose and from which source of Diocesan funds, including the Endowment of the See?, and
- (c) Similarly, have any funds been transferred for any purpose to the Diocese of the Southern Cross?

To which the President replied –

I am informed that the answer is as follows –

- (a) Yes
- (b) The Fellowship of Confessing Anglicans Aotearoa and New Zealand for administration expenses –
  - 2021: \$100,000
  - 2022: \$80,000 (budgeted but not yet approved)The Diocese of Conception, Chile as a contribution to the travel costs of the Bishop –
  - 2021: \$1,920GAFCON Global – support for central administration expenses
  - 2021: \$10,000
  - 2022: \$10,000The payments were made, or will be made, from the Work Outside the Diocese Fund.
- (c) No

**7. Gender Balance at Moore College**

Mr Tony Brownlow asked the following question –

- (a) In the first circular for this Synod, page 9, Notices of Contested and Uncontested Elections were provided, including one position for the Council of Moore College. As has been the case for a number of years now, the advice given by the College on gender balance is that it “remains under active consideration.”
  - (i) What precisely does “active consideration” mean?
  - (ii) What specific action has the Council undertaken?
  - (iii) What is the current gender balance on the Council, the Boards and other Boards or Committees of the College and its four Centres?
- (b) In relation to job opportunities, the College claims on its website that it is “an equal employment opportunity employer.” What are the current figures relating to employment, by gender, for the College and its four Centres separately, broken down between major categories (e.g. senior leaders, admin staff, lecturers and other support staff)?

To which the President replied –

I am informed that the answer is as follows –

- (a)
  - (i) “Active consideration” means the Moore Theological College Governing Board welcomes and actively seeks appropriately skilled women to join the Council.
  - (ii) Each time a vacancy occurs on the Moore Theological Council, the question is asked whether there is an appropriate woman who might be nominated for the position. However, it should be noted that the College Ordinance requires three

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of the four synod-elected clergy places on the Council to be filled by 'rectors of parishes within the Diocese', given the role of the College in training those who in time will become incumbents.

The recent lay vacancy on the Council was created by the College's long-serving Honorary Treasurer indicating his wish to retire from the Council at the conclusion of his current term, on the first day of this Synod. As the First Circular indicated to replace him the Council was looking for a 'Chartered Accountant, preferably a partner of a major accounting firm'. This was the most important consideration as the College needs to comply with the *Higher Education Standards Framework (Threshold Standards) 2021*.

- (iii) The two legislated College boards are the Governing Board and the Academic Board. Note that the Centres report to the Academic Board and do not have separate management committees. The current gender balance on the Council and the two aforementioned boards is:

<b>Council</b>	<b>Female</b>	<b>Male</b>
Archbishop		1
Clergy (Synod-elected)		4
Lay (Synod-elected)	1	3
<b>Total Council</b>	1	8
<b>Governing Board</b> <i>(includes the Council)</i>	2	14
<b>Academic Board</b>	4	22

- (b) An 'equal employment opportunity employer' means that all employment decisions (including hiring, promotion, development, termination, compensation, etc.) must never be based on race, ethnicity, or gender, or any other factors which might be deemed discriminatory. With regard to 'job opportunities' selection is based on an applicant's suitability to a role and agreement to work within Moore College's vision, mission, and strategic plan.

The current gender balance of employees, for the College and its four Centres separately, broken down between major categories, is as follows –

<b>Teaching Staff</b>		
<b>Role</b>	<b>Female</b>	<b>Male</b>
Principal		1
Faculty	2	16
Chaplains	13	
<b>Total Teaching Staff</b>	<b>15</b>	<b>17</b>

<b>Administrative Staff</b>		
<b>Role</b>	<b>Female</b>	<b>Male</b>
Executive		1
Managers	10	8
Specialist Support Staff	12	22
Other Support Staff	6	7
<b>Total Admin. Staff</b>	<b>28</b>	<b>36</b>

<b>Centre for Global Mission</b>		
<b>Role</b>	<b>Female</b>	<b>Male</b>
Director		1
Specialist Support	1	2

<b>Priscilla and Aquilla Centre</b>		
<b>Role</b>	<b>Female</b>	<b>Male</b>
Director *	1	
Specialist Support	1	

<b>Centre for Christian Living</b>		
<b>Role</b>	<b>Female</b>	<b>Male</b>
Director *		1
Specialist Support	1	

<b>Christian Ministry Development</b>		
<b>Role</b>	<b>Female</b>	<b>Male</b>
Director *		1
Specialist Support	1	2

\* Note: the persons filling these positions are also members of the Faculty.

**8. Beneficiaries of the Archbishop's Christmas gift**

The Rev Jon Guyer asked the following question –

- (a) How many retired ministers and clergy widows received the Archbishop's monetary Christmas gift in each of the last 5 years?
- (b) Prior to the recent reduction of this list, what criteria, method or information gathering process was conducted in order to determine which retired ministers and clergy widows were most in need of this gift?

To which the President replied –

I am informed that the answer is as follows –

- (a) 2021 - 113  
2020 - 134  
2019 - 134  
2018 - 139  
2017 - 143
- (b) In 2005 and in prior years, a questionnaire was sent to retired clergy and clergy widows asking if they wished to be included in the Archbishop's Christmas Grants and inviting them to note any particular expenses or circumstances they would like taken into account. Any person declining a grant or not responding was removed from the list, but was free to reapply. Some found the questionnaire embarrassing and intrusive, so the practice was discontinued.

After that, and until 2020, retired clergy and clergy widows were added to the list and an informal assessment was made by the Registrar about the financial needs of those on the list and the grants were made accordingly.

In 2020, the amounts were standardised. There were some exceptions such as usually not providing grants to clergy who did not retire in the Diocese and providing larger grants to clergy and widows who were known to be in greater financial need.

In 2021, clergy who have been retired for less than 10 years were removed from the list and sent a letter of explanation. There has been no change to the practice in relation to grants to clergy widows.

## **9. TEMOC grants**

Mr Eddie Ozols asked the following question –

Noting the Tertiary Education Ministry Oversight Committee Report (page 175 of Book 1) which states at point 2 –

“The Committee is committed to supporting the development of on-campus evangelical tertiary ministries (especially Chaplaincy) within the Diocese in accordance with the statement of vision, strategic priorities and core principles detailed in its report to the Synod in 2010 (listed at the end of this report in the Appendix)”

and at 11:

“For 2020 a total of 10 grants were distributed. All projects were initiated by Anglican ministries in consultation with evangelical student groups on campus. Continuing grants are assisting in the ministry at Unichurch (UNSW) and Sydney University, ministry trainees at four universities. New grants support cross cultural work at Macquarie university and ministry trainees at five universities.”

- (a) What percentage of TEMOC grants in 2020 were allocated to the actual Anglican organisations listed in column 2 at point 12?
- (b) Which organisations received the funds for Macquarie University, Sydney University (2), Wollongong University, and WSU Bankstown/Liverpool for “Anglican Chaplaincy”?
- (c) Are grants provided for other than Anglican identifying workers? If so, what percentage of the trainees in 2020 were not Anglican?
- (d) Which Anglican churches working directly on a campus in their parochial area received TEMOC grants in 2020?
- (e) Since its formation how many parish initiated on-campus ministries have applied for support to TEMOC? What percentage of applications did these represent?
- (f) Since its formation how many parish initiated on-campus ministries were successful in receiving grants from TEMOC? What percentage does this represent?
- (g) What is the relationship between TEMOC supported trainees and the local parishes in the parochial areas where the university is located?
- (h) How has TEMOC met its “Core Principle (b): In addition to the values in the vision above, we want these university and VET campus ministries to serve churches in partnership through training and equipping their members”
- (i) Specifically, how has this core principle been enacted across all Anglican churches in the mission area surrounding the Wollongong University?
- (j) How did staff supported by TEMOC support international students during COVID, many of whom lost employment and were in significant distress?

To which the President replied –

I am informed that the answer is as follows –

- (a) TEMOC grants are allocated to specific individuals working or training in university ministries based on applications by (Anglican) Chaplains or Parishes. Anglican Chaplains are authorised clergy, however as a result of various historical developments they may not be employed by a parish. As such TEMOC distributes funds to their employing organisation. All funds were distributed for on-campus tertiary ministry and the percentage of grants allocated to an Anglican Parish was 52%.



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- (b) Macquarie University: MTS Scholarship Fund - for the training of ministry apprentices.  
Sydney University: EU Graduates Fund – both grants.  
Western Sydney University Bankstown: AFES - for the training of ministry apprentices.
- (c) Grants recipients are provided to ministry workers or trainees who originate from a variety of denominational backgrounds.

Since its inception, all theologically trained workers who have received grants have attended Anglican churches and almost all have been ordained Anglican clergy.

TEMOC does not collect information on the denominational affiliation of grants given to trainees, however all grant recipients either attend or work at an Anglican Church or are under the supervision of an Anglican Chaplain in their university ministry. There were no grants given to anyone outside of these categories.

- (d) The Anglican Churches with campuses in their parochial area that have received grants in 2020 are –
  - Kingswood Anglican
  - St Barnabas Broadway
  - Parish of Unichurch (UNSW)
- (e) There have been 72 applications from parish initiated on-campus ministries in the last eleven years. This is 51% of all applications received.
- (f) Of the 72 applications received 60 were successful in receiving funding. The 60 applications that received funding were 43% of the total applications funded.
- (g) It is not possible in the time available to detail the involvement in their local church of all the trainees supported by TEMOC for campus ministry. A significant number are involved in local or on-campus churches with high numbers of university students. Some attend other Anglican and non-Anglican churches where most actively participate in church ministry. Both chaplains and trainees endeavour to develop ongoing relationships with a range of churches, especially those in the area where their campuses are located.
- (h) All campus ministries supported by TEMOC ascribe to the vision of ‘serving churches through partnership in training and equipping their members.’ Most students involved in campus ministries continue to attend and serve their local churches during their studies. Campus ministries are able to undertake intensive ministry training and equipping of students during their time on campus which is directly applicable to local church ministry and benefits these churches immediately and over the longer term. Where possible this partnership is also expressed through church visiting and ongoing prayerful support of campus ministries by churches.
- (i) All 3 grant recipients in 2020 at the University of Wollongong were active members of their local churches. One grant recipient was at an Anglican church and was primarily involved in training and equipping amongst the international students in that church.
- (j) The grant recipient, a ministry apprentice, working amongst international students supported them in a variety of ways, including: hosting, provision of meals, home groups, phone and Zoom conversations, walk and talks (during lockdowns), Bible Studies (online and in person), online activities and emergency financial support.

### 10. Departure of Headmaster of Shore School

Mr Chris Pettett asked the following question –

My question relates to the circumstances around the departure in July 2022 of the previous Headmaster of the Shore School, Dr Timothy Petterson, and how the diocese can learn from this experience – the question is in a number of parts –

- (a) What was the process that led to the recruitment of Dr Petterson to the role of Headmaster in 2020?
- (b) What was the process and circumstances that led to the departure of Dr Petterson from the role of Headmaster in July 2022?

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- (c) Have any differences in the recruitment process of a new and permanent Headmaster been learnt that will be implemented in comparison to when Dr Petterson was recruited as the School's previous Headmaster?
- (d) Have there been any other lessons learnt resulting from these circumstances that the Diocese and the School could outline to the Synod for its assurance and edification?
- (e) Who are the current members of the school's Council and what are their qualifications?
- (f) Does the Archbishop have confidence in the current members of the school's Council?
- (g) Does the Anglican Diocese of Sydney have any accountability processes in place to assist governing bodies that are responsible to Synod in exercising their roles and responsibilities of governance?
- (h) What can members of Synod pray for regarding these circumstances?

To which the President replied –

I am informed that the answer is as follows –

- (a) A comprehensive international search was undertaken supported by an experienced recruitment firm and educational experts.
- (b) From the letter to parents July 15 2022 –

‘I can assure you that this decision has only been made following deep deliberation and thorough assessment of the School’s situation. As part of this deliberation, Council commissioned an independent review into the culture and leadership of the School to more fully understand the nature of and reasons for recent disquiet within elements of the School community.

Council thanks Dr Petterson for the loyalty and commitment he has given Shore, including guiding the School through the external challenges of the past two years and leading the introduction of a number of important and positive changes.

This decision is not based on any suggestion of improper conduct on his part. However, Council has concluded that in the interests of unity within the School, leadership renewal is required. While Council appreciates the significance of a change in leadership, we believe that it is in the best interests of the School and its students.’

- (c) Yes.
- (d) The value of the Synod's Governance Policy for Diocesan Organisations - which helps shared expectations to be understood.
- (e) These are listed on the School's website.
- (f) Yes.
- (g) The New South Wales Parliament has provided a legislative framework for our synod to carry out responsible and effective governance. The *Anglican Church of Australia Constitutions Act 1902* and the *Anglican Church of Australia (Bodies Corporate) Act 1938* empower our synod to make ordinances for order and good government within the Diocese, and to constitute such councils and committees as bodies corporate for the management and governance of our organisations. The Synod acknowledges that diocesan organisations should and have taken steps on their own to ensure proper and effective governance.

Nevertheless, the Synod as the ‘parliament of the diocese’ also has a responsibility to facilitate proper and effective governance as part of its oversight of all diocesan organisations. Currently, the Synod seeks to discharge this responsibility by electing a majority of the board or council members of diocesan organisations and by providing relevant guidelines and policies for diocesan organisations. The Governance Policy for Diocesan Organisations articulates the Synod's two broad expectations in the area of governance, namely seeking the highest standards of governance appropriate to the size and nature of each organisation and, secondly pursuing the highest standards of governance to maximise the extent to which the objects of the organisation can be met.

An audit of each organisation's conformance to the Policy has recently been completed. The results are summarised in the Review of the Governance Policy for Diocesan Organisations Report received by the Synod on day 1.

- (h) The Synod should give thanks to God for the appointment of Dr John Collier as interim Principal. Synod can also pray for the wellbeing of all the students and their families, for unity among the staff of the School, for Dr Petterson and his family, for the Council and for the appointment of the next principal, asking that God would raise up a leader who is committed to seeing the gospel proclaimed and the School continue as a place of gospel hospitality.

## **11. Finances of Anglicare Community Services**

Mr Chris Pettett asked the following question –

My question relates to the finances of Anglican Community Services (trading as Anglicare Sydney and will be referred to as Anglicare henceforward) and it is in a number of parts –

- (a) When was the last financial year Anglicare reported made a profit?
- (b) In the last five financial years, what has been the profit and loss reported?
- (c) What have been the reasons for the years of financial profit?
- (d) What have been the reasons for the years of financial loss?
- (e) What are the reasons why Anglicare began reporting the “change in fair value of its investment properties” as per the 2020-2021 financial report on page 14.
- (f) What are the reasons why Anglicare did not report the “change in fair value of investment properties” in the previous financial reports?
- (g) What is the difference in Anglicare's profit-loss within the 2020-2021 financial report if the “change in fair value of investment properties” had not been reported?
- (h) What is Anglicare's strategy to return to profit?
- (i) What is Anglicare's current debt?
- (j) What is Anglicare's current capacity to service that debt using its revenue streams?
- (k) What is Anglicare's current capacity to pay its debt without divesting its property portfolio?
- (l) What is Anglicare's current capacity to pay its debt that would include a strategy to divest its property portfolio?
- (m) Over how many years will Anglicare need to reduce its debt position to become sustainable against incoming revenues?
- (n) Does Anglicare project revenues to increase into the future? If so, what is that projection and from what revenue sources?
- (o) Does Anglicare's debt position impact its capability to deliver its services?
- (p) Is Anglicare still pursuing its 2028 strategy?
- (q) In percentage and dollar terms, what is the donor's giving as a revenue stream comparable to the rest of the revenue received into Anglicare?
- (r) Out of donations given to Anglicare, how much is spent on: the administration of donations, the salary of the donations team, donations events, contractors hired to support the donations team, marketing collateral produced for the donations team, and residual spend? To assist this answer, can this information please be itemized into dollar terms against total donations received?

To which the President replied –

I am informed that the answer is as follows –

- (a) The year ended 30 June 2021, Anglicare reported Total Comprehensive Income ('surplus') of \$46,476,000 for the year ended 30 June 2021.
- (b) The reported Total Comprehensive Income amounts in the five previous years have been –

## Questions & Answers for the 2022 (third ordinary) session of the 52<sup>nd</sup> Synod

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Year ended 30 June

2021	Profit	\$46,476,000
2020	Loss	\$63,133,000
2019	Loss	\$15,801,000
2018	Profit	\$5,212,000
2017	Profit	\$13,502,000

Anglicare changed its accounting policy with respect to investment properties in the year ended 30 June 2021, the impact on the reported result in that year (and the comparative period) is set out in the notes to the accounts for that year (page 19).

- (c) In normal operating conditions Anglicare's various business activities will produce a small profit margin. This will be supplemented by income from investments and donations. That operating surplus will fund the cost of running various community, chaplaincy, pastoral care, support and parish partnership programs, in fulfilments of the objectives set out in Anglicare's constituting ordinance. (In the event there is no operating profit these are funded from Anglicare's retained earnings).

There will be a number of reasons that there are deviations from this –

- Asset values are volatile, investments are recorded at fair value and there will be years where values go up, and others where they go down;
- Sale of surplus assets can often generate a surplus; conversely, where assets are no longer of use, they may require a write-down;
- Anglicare has undertaken a significant program of capital expenditure and refurbishment, having old assets 'offline' and bringing new assets 'online' incurs significant additional operating costs for a transition period;
- Sectoral change. There has been significant decline in funding relative to costs and consequently in profitability in the residential aged care sector. This has developed over an extended period, but accelerating from 2018, and has resulted in the majority of the sector reporting losses. Residential Aged Care is the most significant activity Anglicare undertakes in terms of revenue and operating result;
- The significant levels of cost related to managing COVID-19 which cost well over \$10 million in FY20 and will do so again in FY22.

- (d) Refer answer above.

- (e) The change has been made to provide users of the financial statements and other stakeholders with a better understanding of the financial position of Anglicare's balance sheet (as noted on page 10 of the financial report).

The use of 'fair value reporting' of assets classified as investment properties, principally retirement villages, is consistent with the accounting treatment of similar assets by a significant number of other organisations (in both the 'for profit' and 'for purpose' sector).

This accounting treatment will produce a level of fluctuation in Anglicare's reported result as values are impacted by market factors and changes in economic conditions and outlook.

The movements may even look significant relative to Anglicare's net profit but are relatively minor as a percentage of an investment property portfolio valued at over \$2 billion.

The gains included in the reported result to 30 June 2021 are in large part related to a rebound in property values from declines reported in the previous financial year.

- (f) The inclusion of the change in fair value of investment properties is the result of adopting a change in accounting policy in the year ended 30 June 2021 and accounting for certain properties under AASB 140 *Investment Properties*.

Under the previous accounting policy Anglicare was not required to measure or disclose movements in fair value at the time the 30 June 2020 financial statements were prepared. The exercise is a complex one and would not generally be undertaken unless the amounts were required to be disclosed.

The impact on Anglicare's balance sheet as at 30 June 2020 and 2019 *had* AASB 140 been adopted in those years is shown in the 30 June 2021 financial statements (page 19), and the comparative results for the year ended 30 June 2020 have been restated to show the results for that year on a like basis.

- (g) The reported result would have been a loss using the previous accounting basis – the positive change in value of investment properties of \$58,255,000 would be eliminated and an additional depreciation charge on those properties would have been incurred (as the calculation of depreciation was not performed at time of preparing the financial statements the amount of depreciation that would have been charged is not available).
- (h) The question pre-supposes that the profit resulting from a change in value of investment properties is somehow not a 'real' profit. That is not the case, it is an appropriate measure of the long-term value generated by Anglicare's management of its assets.

It is true however that Anglicare has experienced operating losses in its Residential Aged Care business. Anglicare operates in sector that continues to face very significant operating, staffing, regulatory and financial challenges. At the same time, it is an operation where Anglicare serves people at their most vulnerable and can make a significant impact in their lives – without operators like Anglicare many people would not be able to access the quality aged care they deserve.

Anglicare recognises the need to improve many aspects of its Residential Aged Care service, including financial outcomes, and is working towards that in a number of ways: with a new management team; in actively preparing for changes to be introduced in the sector over then next two years; by reviewing its operating systems and practises; by reviewing its facilities and withdrawing some services where appropriate. Anglicare continue to monitor the viability of the sector and at the same time are actively working to improve its performance within the constraints that exist.

- (i) Anglicare currently has bank debt facilities of approximately \$170 million drawn to approximately \$105 million.
- (j) Anglicare does not foresee any difficulty servicing its debt.
- (k) Anglicare does not need to divest property to service debt, and has not done so.  
Anglicare will continue to divest properties that do not meet current service delivery requirements or future development needs, and similarly will continue to acquire other properties that allow Anglicare to expand its service delivery.
- (l) This has been addressed above – the capacity to pay debts and the divestment of property are not related.
- (m) Anglicare does not need to reduce its debt to be sustainable.
- (n) Over the last 6 years Anglicare has grown revenues consistently across all operational areas – the key challenge to profitability is not growth but the significant difficulty in delivering profitable residential aged care services in the current environment. The challenges here and Anglicare's plan to address this have been covered in the answers above.

Anglicare sees significant opportunities to expand its delivery of services to seniors and expects that the shape of that will continue to change – proportionally more emphasis on seniors in retirement living, increasingly with integrated care services; proportionally less emphasis on large format residential aged care services.

Anglicare is actively seeking to expand its reach to families, particularly those who are vulnerable and marginalised, and sees partnership with parishes as an increasingly important platform for doing this.

- (o) No.  
Debt financing has enabled Anglicare to make a significant investment in social housing – the 550 dwellings Anglicare will deliver (of which over 500 are already operational) would not otherwise be a part of Anglicare's operations.  
Anglicare also use short-term debt financing to accelerated delivery of new retirement village dwellings.
- (p) Anglicare is committed to the 'three pillars' underpinning that strategy – to see Christ honoured in all Anglicare does, to deliver services that transform the lives of its Customers, and to do this in a way that builds Community.

How Anglicare goes about its goals is something that should be under frequent re-appraisal. Anglicare's Board and management are currently working through an assessment how Anglicare can be most impactful – in the current environment, with the resources Anglicare has at its disposal – and what changes need to be made to deliver that effectively and sustainably into the future.

- (q) In the current financial year (ended 30 June 2022), donation income totaled \$10.2 million out of total revenue of \$417 million, or 2.4%.
- (r) In the current financial year Anglicare raised \$10.2 million in donations (including legacies and bequests) and incurred \$0.8 million in direct costs (marketing, event costs, etc) and \$1.2 million in salaries and costs related to running the team. No management overheads are allocated to the fundraising team, and the net amount is committed to current or future program expenditure.

## **12. General Synod Statutory Assessments**

Mr Tim Tunbridge asked the following question –

What is the quantum of the General Synod statutory assessments payable by the Sydney Diocese to the national church for each of the years 2019, 2020, 2021 and 2022?

To which the President replied –

I am informed that the answer is as follows –

2019	\$481,252
2020	\$530,100
2021	\$530,106
2022	\$535,400

## **13. Synod membership**

Mr Peter M G Young asked the following question –

- (a) How many individuals are entitled to attend this Synod (in September 2022) in aggregate?
- (b) How is this number divided into the different Parts (for example from 1 to 9 inclusive)?

To which the President replied –

I am informed that the answer is as follows –

- (a) 821
- (b) Part 4 = 253  
Part 5 = 495  
Part 6 = 7  
Part 7 = 26  
Part 8 = 28  
Part 8A = 1  
Part 9 = 11

## **14. Parishes operating under the 'hub and spoke' system**

Mr Peter M G Young asked the following question –

- (a) Which parishes in the Diocese are currently operating under the "hub and spoke system", where the Rector concerned has oversight over more than one parish?

- (b) Are there any further arrangements proposed and, if so, which parishes are to be affected?

To which the President replied –

I am informed that the answer is as follows –

- (a) 'Hub and Spoke' is any arrangement where two or more Parishes come together to one Parish that then operates with multiple centres seeking to coordinate ministry and resources under one Rector and Parish Council to have effective gospel reach. As such, the Rector of a 'hub and spoke system' does not have oversight of more than one Parish. There are currently ten 'hub and spoke' parishes:

- Christ Church Inner West and Drummoyne
- Kirribilli and Neutral Bay
- Bondi and Waverly
- St George North and Bexley
- Chester Hill and Villawood
- Fairfield and Bossley Park
- Ingleburn and Glenquarie
- Wollongong and Corrimal
- Glenmore Park and Mulgoa
- St Mary's and St Clair

As well, three Parishes have developed a 'hub and spoke' arrangements with additional congregations in other areas:

- Soul Revival has four 'spokes'
- MBM has two 'spokes'
- Camden Valley has one 'spoke'

- (b) Presently 14 parishes are considering future 'hub and spoke' arrangements. Until the parishes make final decisions, it is not possible to give further information.

#### **15. Lay Synod membership under Part 5**

Mr Peter M G Young asked the following question –

- (a) With the reduction in the number of Part 4 Rectors entitled to attend this Synod, has the Diocese considered any plans to reduce the number of laity entitled to attend future Synods under Part 5?
- (b) If so, what plans have been or are being considered?

To which the President replied –

I am informed that the answer is as follows –

The question is out of order under rule 6.3(d) of the Synod standing orders as it contains an assertion.

The assertion in the question is false. There has not been any reduction in the number of Part 4 Rectors entitled to attend this Synod.

#### **16. Long leases of Real Property**

Mr Peter M G Young asked the following question –

- (a) How many long leases of real property of twenty-five (25) years or more have been granted by the Anglican Church Property Trust of Sydney in the past ten (10) years?
- (b) Where are they located?

- (c) To whom have they been granted?

To which the President replied –

I am informed that the answer is as follows –

- (a) Under the relevant ordinances, the ACPT has granted one (1) ground lease for a term of greater than 25 years during the past 10 years. In addition, the ACPT is in advanced negotiations in respect to two separate parishes regarding another two leases with terms each exceeding 25 years (assuming all options are exercised).
- (b) The ground lease approved during the past 10 years relates to church trust property at 118 Darlinghurst Road, Darlinghurst (expiring 2057 plus two 10 year options). The two ground leases under negotiation relate to church trust property located at 335 Cobbitty Road, Cobbitty (30 year term inclusive of options) and 75 Hawkesbury Rd, Westmead (99 years).
- (c) The Head Lessee of the ground lease approved over the past 10 years is a wholly owned special purpose subsidiary of HammondCare. The proposed Head Lessees of the two ground leases currently under negotiation are Learning Tree (Cobbitty) and Schools Infrastructure NSW (Westmead).

I am informed that there is an additional long term lease between ACPT as trustee for St Andrew's Cathedral and St Andrew's Cathedral School over the ground floor and mezzanine level of the Chapter House, and the atrium between the Chapter House and the Cathedral that was granted in 2019 and concludes in 2059 (assuming two 5 year options at the tail of the lease are exercised by the School).

Under the arrangement, there is a licence back which permits the Cathedral to use the premises from 7.00 am to 10.00 pm every Sunday, Good Friday, Christmas Eve and Christmas Day, and other times agreed in writing between SACS and the Cathedral.

#### **17. Proposed reconstitution of the Glebe Administration Board**

Mr Peter M G Young asked the following question –

- (a) In what specific and detailed ways is it proposed that the Glebe Administration Board is to be reconstituted in order to avoid the risks of being the sole trustee of the Diocesan liquid assets, as envisaged in the Standing Committee's Report entitled Review of Diocesan Investment Strategy?
- (b) What are such particular risks, which are alluded to in the Report and its Attachments?

To which the President replied –

I am informed that the answer is as follows –

The question is out of order under rule 6.3(4) of the Synod standing orders as it contains assertions. Nevertheless, I am able to advise as follows.

- (a) There is no intention to reconstitute the GAB. The GAB is currently the sole trustee of \$200 million of liquid investment assets (being assets capable of being withdrawn at short notice). If the Synod passes the motion concerning the Diocesan Investment Strategy, the GAB will become the sole trustee of \$283 million of liquid investment assets. While there is no intention to reconstitute the GAB, the GAB will continue to review its membership in co-operation with the Standing Committee to ensure it collectively has the skills and experience necessary to effectively fulfil its role as trustee in whatever form the Synod determines.
- (b) A number of matters have been raised as risks and objections to establishing the GAB as the trustee of an amalgamated central investment vehicle for the Diocese. These can be summarised under the following 3 headings –

The risk of amalgamation outweighs the benefit

Amalgamation would prevent future differentiation of investment objectives

ACPT assets should not be held by another trustee for investment purposes



## Questions & Answers for the 2022 (third ordinary) session of the 52<sup>nd</sup> Synod

These matters have received extensive and careful consideration. A detailed response from the GAB to these matters can be found in Attachment 4 of the report to the Synod (which is posted on the Synod webpage). The Finance Committee's own conclusions in relation to these matters can be found in Attachment 3 of that report (Book 2, pages 102-104).

### 18. Parish statistics for 2010 to 2021

The Rev Dr Raj Gupta asked the following question –

For each year, 2010-2021, what is –

- (a) Total parish adjusted net operating receipts
- (b) Total parish offertories
- (c) Total average attendance
- (d) Total number of licensed clergy

To which the President replied –

I am informed that the answer is as follows –

The answer is shown in tabular form and will be available on the notice board in the foyer.

	(a) NOR	(b) Offertories	(c) Attendance	(d) Licensed clergy
2021	\$122.8m	\$114.4m	Not available*	723
2020	\$136.6m	\$108.9m	46031	714
2019	\$122.9m	\$111.2m	45853	695
2018	\$116.9m	\$107.5m	46608	697
2017	\$112.5m	\$108.7m	47063	710
2016	\$110.0m	\$103.4m	47023	678
2015	\$104.2m	\$97.3m	48554	684
2014	\$101.2m	\$93.0m	47868	713
2013	\$95.4m	\$87.6m	46896	649
2012	\$92.8m	\$88.1m	47221	618
2011	\$88.8m	\$80.9m	46983	612
2010	\$83.2m	\$74.7m	47256	656

\* 48 parishes have not submitted their data and are being followed up.

### 19. Office bearers of the Diocese of the Southern Cross

Mrs Paula Turner asked the following question –

Clause 6(1) of the Synod Membership Ordinance 1995, states that: Each Parochial Representative, alternate for a Parochial Representative, Nominated Layperson and lay Nominated Indigenous Representative must sign the following declaration prior to notice of his or her election or appointment being given under this Ordinance to the Registrar – “I, the undersigned A.B., do declare that I am a communicant member of the Anglican Church of Australia and not a member of any other Church.”

Noting the requirement to not be a member of any other church, and that a member of the synod must be a member of the Anglican Church of Australia; and that GAFCON Australia, the primate and our Archbishop of Sydney have all acknowledged that the Diocese of the Southern Cross is not part of the Anglican Church of Australia, will the President confirm that any persons who are listed as Directors, Board Members, Secretaries and Employees of the Diocese of the Southern Cross, have been advised that they are ineligible to be a Parochial Representative, alternate for a Parochial Representative, Nominated Layperson and lay Nominated Indigenous Representative in the Synod of the Diocese of Sydney, Anglican Church of Australia? If not, why not?

To which the President replied –

I am informed that the answer is as follows –

The question is out of order under rule 6.3(4) of the Synod standing orders as it seeks a legal opinion.

Nevertheless, it may be helpful to point out that holding a position of employment or an office in a body of another church does not make a person a member of that church.

## **20. Palliative Care**

Professor Penelope Coombes asked the following question –

Book 2 Page 118.

We have left no stone unturned in broadcasting our opposition to voluntary assisted dying and made it clear to all we are not for turning.

But what for palliative care?

I was delighted to read in Book 2 page 118

“We must be vigilant to maintain an emphasis on palliative care so that people can have quality to the end of their lives.”

But is there a compelling plan and vision for palliative care?

To which the President replied –

I am informed that the answer is as follows –

There are many faith-based and more particularly Christian providers of health services and aged care that have both deep and sustained practices providing excellent palliative care. Anglicare, the diocesan organisation charged with the provision of aged care, is numbered among them.

Anglicare’s care philosophy - *Rhythm of Life* - is grounded in the truths that every life is created in the image of God, is precious and has an innate dignity. It is committed to life affirming and enriching care at all stages including at the end of life through palliative care. This care is not limited to patients but extends as appropriate to their immediate family members and others.

Anglicare’s holistic model of palliative care for patients is delivered through Palliative Care Nurse Practitioners, Clinical Nurse Consultants and Clinical Educators, Chaplains, and Pastoral Carers. This occurs both in Residential Care and alongside clients in their own homes through Anglicare’s At Home services.

It seeks to reduce suffering through early identification, assessment and interventions to address pain, and promotes an open approach to discussions of death and dying between the resident, their family and Anglicare’s care team.

Anglicare’s aim is to ensure the people in its care are able to live full lives on this earth until God takes them home. It continues to build flexibility in its palliative care model to meet individual needs to offer a better alternative as people approach death.

The newly established Archbishop’s Working Group on Voluntary Assisted Dying will provide the Archbishop and other relevant Diocesan bodies, including Anglicare with appropriate advice and direction on these matters.

## **21. Timetable for Synod Business**

Professor Bernard Stewart asked the following question –

Given my understanding of advice provided, that the 'Timetable for Synod Business' is not a summation of the outcome from relevant procedural motions, but replaces the need for such procedural motions, is it appropriate, and in keeping with Standing Orders, that a procedural motion to adopt the Timetable be considered on the first day of business of any Synod session?

In respect of current practice of according priority to certain motions via the Timetable, who determines which motions are so listed and are determinations in relation to particular motions (a) explained and justified, and (b) subject to challenge under current practice?

If the answer to either (a) or (b) is 'No', please outline whether a change in current practice could be considered.

To which the President replied –

I am informed that the answer is as follows –

This question is out of order under rule 6.3(4) of the Synod standing orders as it contains an assertion.

Nevertheless, I am able to advise Synod that the Standing Committee of the Synod is tasked under clause 4(1) of the *Standing Committee Ordinance 1897*, among other things, to "make arrangements for the sessions of the Synod, and to prepare the business to be brought before the Synod, with power to propose such business as may appear to the Committee to be necessary or desirable to be brought before the Synod".

In this capacity the Standing Committee typically approves a draft business paper including the timetable and presentations at its last meeting prior to Synod, noting that the final form is settled by the Archbishop and the Diocesan Secretary.

The Synod is typically asked to consider a procedural motion on its first day noting the arrangements made by the Standing Committee as shown on the business paper including the timetable, and to agree further scheduling matters as needed. In this way, the timetable for Synod business on the first day's business paper works with relevant procedural motions to arrange and prepare the business to be brought before the Synod, which Synod may accept, amend or reject.

In the case of the current session, the Synod considered a motion at 16.2 on the business paper and amendment sheet for 12 September 2022, which noted the timetable, and agreed several other matters relating to the scheduling of Synod business as prepared by the Standing Committee at its meeting of 22 August 2022.

Synod members who wish to make changes to the proposed arrangements may seek to do so through a procedural motion or amendment to the procedural motion regarding the scheduling of business. The specific circumstances of the desired change will inform which approach is best.

## **22. Doctrine Statement on Gender Identity**

The Rev Michael Turner asked the following question –

Noting the Synod resolutions of 2017, 2018 and 2019, and the Archbishop's Advice to Anglican Schools regarding matters concerning Gender Identity:

- (a) How many Anglican schools have not affirmed the Doctrine Statement AND developed publicly accessible policies consistent with the Doctrine Statement?
- (b) Where schools have not affirmed the Doctrine Statement AND not developed policies consistent with the Doctrine Statement, what is being done, and why is Synod uninformed on this matter?
- (c) Where a school or schools have developed policies and acted on those policies in direct contravention of the Synod resolutions and/or the Archbishop's Advice, what is being done, and why is Synod uninformed on this matter?

- (d) Has consideration been given to disbanding Boards where they have made policies in contravention of the Synod resolutions and Archbishop's advice? If not, why not?

To which the President replied –

I am informed that the answer is as follows –

We have not been able to survey all Anglican Schools, but we do know that a number have affirmed the Doctrine Statement and developed publicly accessible policies that are consistent with the Statement.

### **23. Fit-out of St Andrew's House**

The Rev James Warren asked the following question –

- (a) What are the major changes?
- (b) What are the benefits to the Diocese?
- (c) When is the fit out expected to be finished?
- (d) How do the new arrangements effect members of parishes interacting with this 'new hub'?

To which the President replied –

I am informed that the answer is as follows –

- (a) The current fit-out of the level 2 diocesan offices differs in a number of significant respects to the previous fit-out of 15 years ago. It has been particularly impacted by the significant changes in work practices arising from the COVID-19 pandemic over the last 2 years.

The main differences are as follows –

- (i) The overall area of the diocesan offices has been compressed by about 20%, which will result in a more cost efficient use of diocesan office floorspace. In order to compress to this size, arrangements have been put in place between the organisations on level 2 to maximise the shared use of meeting rooms, storage and breakout facilities, and workstations.
  - (ii) More flexible meeting rooms, including operable walls in some, allow a wider range of meetings and other gatherings to be accommodated in the offices – ranging from small meetings of 2 or 3 people up to large functions of up to 100 people, reducing external hiring expenses.
  - (iii) The staff breakout area in the offices is designed to serve as a "diocesan hub" which rectors, members of diocesan organisations and, in due course, others will be welcome to use as a place in the CBD to meet others, have a cup of coffee, use recharge points and take a break between meetings. It is expected that the diocesan hub will be formally launched at the beginning of next year.
  - (iv) Meeting rooms will also be made available to be booked at significantly discounted rates for use by diocesan and affiliated organisations to ensure any excess capacity of these facilities is well used.
  - (v) In conjunction with the physical fit-out, a significant amount of work has been undertaken to bring the diocesan offices together under the "Sydney Anglicans" banner. This is a work in progress but is intended to present to diocesan staff a common purpose for their work and to present to those served by diocesan staff a more seamless experience of their interactions with them. Initiatives to this end include joint staff events and training, a joint values statement, and a move to adopt joint HR and other operational policies across level 2.
- (b) The principal benefits for the diocese of the new fit-out are largely an outworking of the matters mentioned in part (a) of this answer.
- (c) The fit-out is expected to largely be completed by the end of September.
- (d) The Diocesan hub (mentioned in part (a)(iii) of this answer) will initially be open to rectors of parishes and their guests (who will often be others from their parish). It is desired to extend "hub membership" to other parish officers in their own right, once capacity issues and usage are assessed.

**24. Comparative statistics on parishes**

Mr James Flavin asked the following question –

- (a) For the most recent year where this data is available, and for a year around 2000 where this data is similarly available:
  - (i) How many people hold a licence from the Archbishop for parochial ministry within our Diocese?
  - (ii) How many people attend Sydney Anglican Churches?
  - (iii) The sum of net receipts of parochial units across the Diocese?
- (b) For the two years selected, is there any factor that would make the data atypical, such as the Pandemic?

To which the President replied –

I am informed that the answer is as follows –

- (a) There is data available for the year 2008 and 2020:
  - (i) Licensed clergy were 642 in 2008 and 712 in 2020.
  - (ii) Licensed or authorised lay people were 240 in 2008 and 492 in 2020.
  - (iii) Church attendance in 2008 was 45,695 and in 2020 was 46,031.
  - (iv) Net operating receipts were \$75.1m in 2008 and \$122.8m in 2020.
- (b) The data was atypical in 2008 due to the Global Financial Crisis. It was also atypical in 2020 for reason of the COVID-19 pandemic and not the average of four dates as in 2008.

**25. Ministry Standards Ordinance**

The Rev Mike Doyle asked the following question –

- (a) When was the Ministry Standards Ordinance introduced, and how many times, and when, has it been reviewed?
- (b) Who was the chair, and who were the committee members who served on each of these occasions?

To which the President replied –

I am informed that the answer is as follows –

- (a) The ordinance commenced on 1 November 2017. It was reviewed in 2018, 2019 and also in the lead up to this 2022 session of Synod.
- (b) The Committee for these reviews was composed of Mr Michael Easton (Chair), Mr Garth Blake AM SC AO, Mr Lachlan Bryant, the Rev Mark Charleston, Mr Doug Marr, the Rev Tom Hargreaves, the Rev Craig Schafer and the Rev Mamie Long.

Ms Vikki Napier and I became members of the Committee in the middle of 2020. Mr Doug Marr resigned from the Committee upon his retirement as Diocesan Registrar towards the end of 2021.

The Committee has been assisted at various times by the Rev Jennie Everist and Ms Elenne Ford.

**26. Preparation for ordination**

The Rev Mike Doyle asked the following question –

What is the estimated typical financial cost born by the diocese and the candidate to prepare someone for ordination? Please include the opportunity cost in lost wages.

To which the President replied –

I am informed that the answer is as follows –

There are too many variables to give an accurate figure on the cost of preparing someone for ordination as a deacon (especially with opportunity costs). However, the costs involved in the discernment and development process for ordination as a deacon include:

Firstly, the cost of the candidate comprises theological education at Moore or Youthworks College (offset by AUSTUDY benefits). Moore College tuition is approximately \$22,000 per annum and accommodation \$15,000 – 20,000 per annum.

Secondly, the cost to the Diocese include:

- (a) Ministry Training & Development staffing, which is 2.3 full time equivalent staff
- (b) Moore College candidates' conferences, run in the final two years of college at approximately \$400 per person.
- (c) Deacon's retreat prior to ordination at approximately \$200 per person.
- (d) Psychological assessment at \$990 per assessment
- (e) Ordination Panel's time in preparing and conducting interviews
- (f) Ordination chaplain's time in meeting with candidates
- (g) Rectors (or supervising ministers) time in training and developing the candidate

## **27. People in Holy Orders**

The Rev Mike Doyle asked the following question –

- (a) How many people have left Holy Orders in the last 5 years?
- (b) Of those, how many have been deposed from the exercise of their Holy Orders?
  - (i) Of those deposed, how many were deposed following allegations of sexual misconduct involving a minor?
  - (ii) Of those deposed, how many were deposed following allegations of sexual misconduct not involving a minor?
  - (iii) Of those deposed, how many were deposed following allegations of bullying or similar behaviour?

To which the President replied –

I am informed that the answer is as follows –

- (a) 6.
- (b) None. The Holy Orders were relinquished in each instance.

## **28. Parochial Team Ministry**

The Rev Mike Doyle asked the following question –

Over the last 5 years, after hearing allegations of sexual misconduct not involving a minor or bullying (or similar) by ordained clergy:

- (a) Has any Bishop suggested or encouraged the subject of the complaint to resign from their position?
- (b) If so, how many times has this occurred?
- (c) How many clergy members have resigned following such an encouragement?
- (d) Where the clergy member resigned, were they removed from Holy Orders? If not, why not?
- (e) If the clergy member resigned, was the matter reported to the PSU?
- (f) If the matter was not reported to the PSU, why not?

To which the President replied –

I am informed that the answer is as follows –

- (a) Yes
- (b) Once
- (c) None

- (d) Not applicable
- (e) Not applicable
- (f) Not applicable

**29. Stipend Continuance plan for Assistant Ministers**

The Rev Mike Doyle asked the following question –

In the Report of the Standing Committee (item 3.14), the Standing Committee has reduced Stipend Continuance plan for assistant ministers to only 5 years of coverage, whilst continuing to cover Senior Ministers until they are 65 –

- (a) Other than financial, what other things were considered in making this decision?
- (b) How many Assistant Ministers have made claims on this insurance over the last 5 years?
- (c) How many Senior Ministers have made claims on this insurance over the last 5 years?
- (d) Are Assistant Ministers less likely to suffer a workplace injury than Senior Ministers?
- (e) Other than financial, on what basis was it decided that Assistant Ministers need less coverage than Senior Ministers?

To which the President replied –

I am informed that the answer is as follows –

- (a) Other than financial, the other consideration for a difference between the benefit period applying for a rector compared with that for an assistant minister is the different terms of each type of licence.

A rector's licence is open ended, meaning he has tenure.

By comparison the Assistant Ministers Ordinance 2017 provides a mechanism by which an assistant minister's appointment can be ceased even before the expiry of the licence, which itself is usually for a term less than 5 years.

- (b) 18
- (c) 16
- (d) No answer can be given to this question. It would require an assessment of the claims history by an actuary.
- (e) The financial impact was the only driver in the decision for the changes to the Stipend Continuance Plan.

**30. Survey regarding the ACPT**

Canon Alistair Seabrook asked the following question –

- (a) When did the SDS or Standing Committee last conduct a survey of parishes and organisations regarding their experience of working with ACPT?
- (b) Where are the results of that survey available for members of Synod to view?
- (c) Are there any plans to conduct such a survey in the near future?

To which the President replied –

I am informed that the answer is as follows –

- (a) As far as can be ascertained, neither SDS nor the Standing Committee has ever surveyed parishes or organisations specifically about their experience of working with the ACPT.

However, in 2019 SDS conducted an extensive "parish pain-points" survey which asked parishes to identify those areas of administration which cause them greatest difficulty and to make suggestions for what might be done to address those issues.

- (b) Any Synod member who wishes to see the feedback from the 2019 "parish pain-points" survey can do so by contacting the SDS CEO.

- (c) There are no plans to conduct in the near future a survey specifically about the experience of parishes and organisations of working with the ACPT.

However, SDS intends surveying a sample of parishes annually over the next 3 years as a means of assessing progress in achieving its strategic goal of increasing parish engagement with SDS as a valued partner in mission.

**31. Anglican Church Property Trust**

Canon Alistair Seabrook asked the following question –

In the past two years how many parishes and organisations have raised concerns with the Archbishop, bishops or archdeacons regarding the work of the ACPT?

To which the President replied –

I am informed that the answer is as follows –

There have been three complaints, although from time to time parishes have expressed frustration regarding their dealings with the ACPT.

Of course, this needs to be balanced with the parishes who have reported their appreciation in their dealings with the ACPT.

**32. Synod questions**

Mr Chris Pettett asked the following question –

My question concerns the purpose and intent of Synod members asking questions as per standing order 6.3.

Can the Archbishop please issue a memorandum to diocesan organisations to assist them around the purpose, intent, responsibilities, and procedures Synod members have in asking questions through the Synod of these organisations, especially in light of his encouraging remarks around questions asked by members of Synod?

To which the President replied –

I am informed that the answer is as follows –

The question is out of order under rule 6.3(4) of the Synod standing orders as it contains inferences and imputations.

The rules and procedures for asking and answering questions are set out in rule 6.3 of the Synod standing orders. The CEOs of a number of diocesan organisations are members of the Synod and are familiar with this aspect of the Synod's business. Furthermore, the staff of SDS who manage the process will often provide an explanation when seeking information from representatives of diocesan organisations.

However, if the Synod considers more is required and was to ask the Archbishop to take any particular action, I anticipate he would give the Synod's request due consideration.

**33. The King's School**

Mr Chris Pettett asked the following question –

My question relates to the circumstances surrounding the Department of Educations' (both Commonwealth and NSW) recent correspondence to The King's School about their concerns of recurrent use of government funding under the Education Act and it is in a number of parts –



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- (a) When did the Commonwealth Department of Education communicate to the School regarding the Department's concerns of recurrent use of government funding under the Education Act? What was the date?
- (b) When did the NSW Department of Education to the School regarding similar concerns? What was the date?
- (c) Could the School please disclose to the Synod the contents of the letter sent by the Commonwealth Department of Education?
- (d) Could the School please disclose to the Synod the contents of the letter sent by the NSW Department of Education?
- (e) Are these correspondences referred to previously either privileged or confidential?
- (f) What has been the lessons learnt for the School and the School's Council in responding to this matter that could benefit and edify the Synod and other Diocesan organisations?
- (g) Was there anything reported publicly, whether through the media or other channels, that the School wish to correct the record on regarding this and related matters?
- (h) Does the Headmaster retain the confidence of the School's Council?
- (i) Does the School's Council retain the confidence of the Archbishop?
- (j) What could members of Synod pray for The King's School with regard to it ministry?

To which the President replied –

I am informed that the answer is as follows –

On 11 August 2022, the School's Council resolved to commission an independent broad-based governance and risk review, to be conducted under the purview of the School's Risk, Audit and Compliance Committee.

Given this process is underway, the School's Executive Committee has indicated that it is not yet possible to provide an answer to the question nor is it able to provide an estimated completion date for the review.

### **34. Lessons from the New Capital Project**

The Rev David Clarke asked the following question –

As we seek to identify surplus ministry assets to fund the purchase of new ministry sites in South West Sydney –

- (a) Which committees, task forces or other bodies have reviewed the failures of the New Capital Project undertaken 2004-2006 which according to synod reports cost \$833,576 but raised negligible funds for new sites?
- (b) What lessons have been learnt so we do not repeat these mistakes?

To which the President replied –

I am informed that the answer is as follows –

The question is out of order under rule 6.3(4) of the Synod standing orders as it contains assertions.

Nevertheless:

- (a) No reviews have been undertaken.
- (b) Not applicable.

The Synod received a final report on the New Capital Project in 2006 which outlines the key lessons learned from the project. This report is available in the Supplementary Report of the Standing for the 2006 session of Synod which is accessible on the SDS website.

**35. Average church attendance**

The Rev Zac Veron asked the following question –

- (a) How many people in total attended a Sydney Anglican church on any one Sunday, as an average expressed over a calendar year of attendance, and excluding periods of lock-down of society, in 2021, 2020, 2019, 2018, 2017, 2016, 2015, 2014, 2013, 2012, 2011, 2010, 2009, 2008, 2007, 2006, and 2005?
- (b) If any figure for any one of these years is unknown, why is that so?

To which the President replied –

I am informed that the answer is as follows –

- (a) The answer to part (a) of the question (excluding 2007 and prior years) is shown in tabular form and will be available on the notice board in the foyer.

	<b>ADULT ATTENDANCE ON A SUNDAY</b>
2008	4,3231
2009	4,4461
2010	4,4959
2011	4,4487
2012	4,4508
2013	4,4440
2014	4,5362
2015	4,5946
2016	3,3456
2017	4,4493
2018	3,8014
2019	4,3885
2020	4,4059

- (b) The figures from 2008 onwards are easily accessible. Data for 2007, 2006 and 2005 is not easily accessible within the timeframe. Data for 2021 is not available as 48 parishes have not submitted their attendances and are still being followed up.

**36. Translation of Safe Ministry material**

The Rev Dr Brian Tung asked the following question –

- (a) What steps have been taken to translate the safe ministry essential and safe ministry refresher online material into languages other than English?
- (b) If the material has not been translated, what are the plans to translate the material and to support Anglican congregations and ministries that use languages other than English?

To which the President replied –

I am informed that the answer is as follows –

- (a) Some steps have been taken to translate the safe ministry training course materials and different approaches have been attempted, including self-paced training, spoken assistance and closed captions.

However, there are challenges: a lack of resources to fund the work; the need to regularly maintain the course materials due to changes in law, ordinance or church processes; and the difficulty of finding appropriately skilled people to translate and present the material.

- (b) The Professional Standards Unit is aware of the need to make the safe ministry training course materials more accessible to those who speak a language other than English (as well as others who may have learning difficulties with the current material).

However, working out the best solution is not easy given the challenges, and a one-size-fits all approach may not be effective. Further progress may require a conversation

with the relevant parties but the current lack of resources will make it difficult to take additional steps.

**37. Vacant parishes**

The Rev Dr Raj Gupta asked the following question –

In regards to the number of vacant parishes -

- (a) How many vacant parishes are there at this point in time?
- (b) How many vacant parishes were there at the year-end (31 December) for each of the last five years?
- (c) In the last two years, how many rectors have resigned, without the reasons being retirement or the taking up of another rector role in the Diocese of Sydney?
- (d) How many deacons are at some stage of the Presbyter application process at this point in time?
- (e) What steps are being proactively taken, by any and all organisations related to the Diocese of Sydney, to recruit more to serve as rectors in the Diocese of Sydney?

To which the President replied –

I am informed that the answer is as follows –

- (a) 26  
Of these, 7 have arrangements in place that anticipate an appointment being made in the mid-term.
- (b) 2021 - 30 (of these 14 have mid-term arrangements)  
2020 - 31 (of these 10 have mid-term arrangements)  
2019 - 34 (of these 9 have mid-term arrangements)  
2018 - 23 (of these 7 have mid-term arrangements)  
2017 - 18 (of these 6 have mid-term arrangements)
- (c) 11.  
It should be noted that a number resigned to take up senior clergy positions in other dioceses or non-rector positions in the Diocese of Sydney, such as chaplaincy.
- (d) 30 candidates and 24 applicants.
- (e) Ordained deacons in the ministry development program are made aware of the need for presbyters and, where appropriate, encouraged to apply for candidacy. In addition to this there are currently 56 ordained presbyters under the age of 60 serving as assistant ministers in the Diocese.

**38. Enrolments at Moore College**

The Rev Dr Raj Gupta asked the following question –

In relation to Moore College enrolments –

- (a) How many students (male, female and total) are enrolled in a Bachelor of Theology or Bachelor of Divinity:
  - (i) first year,
  - (ii) second year,
  - (iii) third year, and
  - (iv) fourth year
- (b) How many ordination candidates are there in each year of College?
- (c) What is the number of first year students (in a Bachelor of Theology or Bachelor of Divinity degree) in each of the last 5 years?

To which the President replied –

I am informed that the answer is as follows –

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The questioner has asked for the answer to be read aloud. I will read the totals for each part of the answer. The full answers are shown in tabular form and will be available on the notice board in the foyer.

Female 45  
Male 159  
Total 204

Currently there are 34 students at Moore College who are Sydney ordination candidates and a further 22 students are seeking ordination in the Diocese of Sydney.

2018 - 52  
2019 - 50  
2020 - 45  
2021 – 66  
2022 - 52

(a)

Number of students (Headcount)					
	Yr 1	Yr 2	Yr 3	Yr 4	Total
<b>Female</b>	19	18	4	4	<b>45</b>
<b>Male</b>	51	45	37	26	<b>159</b>
<b>Total</b>	<b>70</b>	<b>63</b>	<b>41</b>	<b>30</b>	<b>204</b>

(b)

Number of students (Headcount)					
	Yr 1	Yr 2	Yr 3	Yr 4	Total
<b>Ordination candidate (Sydney)</b>	1	4	16	13	<b>34</b>
<b>Ordination candidate (Armidale/other Anglican Diocese)</b>	0	2	2	2	<b>6</b>
<b>Seeking Sydney candidature</b>	2	11	5	4	<b>22</b>
<b>Not seeking ordination in the Anglican church</b>	67	46	18	11	<b>142</b>
<b>Total</b>	<b>70</b>	<b>63</b>	<b>41</b>	<b>30</b>	<b>204</b>

(c) The table below shows the total number of students who commenced study at Moore College in either the Bachelor of Theology or Bachelor of Divinity in 2018 to 2022.

	2018	2019	2020	2021	2022
<b># Students (Headcount)</b>	52	50	45	66	52

### 39. Non-Disclosure Agreements and similar instruments

The Rev Dr Matthew Wilcoxon asked the following question –

My question relates to Non-Disclosure Agreements (NDAs), deeds of release with confidentiality clauses, and any similar legal instrument, and their use in the termination of employment relations at the parish and diocesan organisation levels:

- Are NDAs, deeds of release with confidentiality clauses, or any similar legal instruments, used in the termination of employment relations at the parish and diocesan organisation levels?
- Is the Archbishop informed when an NDA, a deed of release with a confidentiality clause, or any similar legal instrument is used in the termination of employment relations at the parish and diocesan organisation levels?

- (c) Has there been an increase in recent years of the use of NDAs, deeds of release with confidentiality clauses, or any similar legal instrument, in the termination of employment relations at the parish and diocesan organisation levels?
- (d) Is the Archbishop aware of any instances where an NDA, a deed of release with a confidentiality clause, or any similar legal instrument, used in the termination of employment relations, has had a deleterious impact on the future employment prospects of young clergy or ministry workers?
- (e) Can the Archbishop advise the Synod if there is a biblical or theological basis for the use of NDAs, deeds of release with confidentiality clauses, or any similar legal instrument, in the termination of employment relations at the parish and diocesan organisation levels?

To which the President replied –

I am informed that the answer is as follows –

- (a) The practice of most parishes and diocesan organisations is not known. However, there are parishes and diocesan organisations that use deeds of release that include confidentiality and non-disparagement clauses. Whether they are used will depend on the nature and circumstances of the termination.
- (b) No.
- (c) No data is held on the extent to which these instruments have been used and are used currently by parishes and diocesan organisations, so it is not possible to ascertain if there has been an increase.
- (d) No. It is difficult to draw a causal nexus between the use of these instruments and future employment prospects.
- (e) The terms of reference of a Committee appointed by the Standing Committee include providing theological reflections on the use of these instruments.

I am grieved by the unhappy circumstances that sometimes arise in Anglican parishes and organisations where there has been relational breakdown, and am concerned that such instruments not be used inappropriately in those moments. So I am very supportive of the establishment of the Committee to reflect, investigate and make recommendations on this matter.

#### **40. Asbestos remediation**

Mr Robert Gifford asked the following question –

My question relates to the asbestos assessment and remediation conducted by Greencap amongst the parishes recently and is in several parts.

- (a) How much did the diocese pay Greencap to conduct the inspections and report.
- (b) How many parishes were selected for inspection.
- (c) How many parishes received remediation notices.
- (d) What is the total estimated cost of remediation across the parishes.
- (e) What was the total cost of supervision by Greencap in those estimates.
- (f) How many parishes have not yet completed the remediation.
- (g) How many parishes used the services offered by Greencap to complete the remediation.
- (h) How many parishes were able to arrange independent Worksafe approved remediation.

To which the President replied –

I am informed that the answer is as follows –

- (a) \$60,000 over 3 years in accordance with the Synod budget.
- (b) 76 parishes were inspected over the 3 year period from 2019 to 2021 (a period affected by Covid-19 related restrictions on movement between local government areas).
- (c) 13.

- (d) Not known as the cost of remediation is borne by the relevant parish.
- (e) Not known as the costs of supervision either by Greencap or other licensed supervisory authority are borne by the parish.
- (f) 2. This work is in progress.
- (g) None, although 2 parishes elected to appoint Greencap to supervise the remediation works conducted by the contractor chosen by the parish.
- (h) 9.

#### **41. Child Sexual Abuse**

Mr Craig Moore asked the following question –

I am conducting research on the professional understanding and construction of Child Sexual Abuse post the Royal Commission into Institutional Responses to Child Sexual Abuse (CSA). Research informs us that 80% of Child Sexual Abuse occurs in the family context. Research also informs us that there is a high correlation between Domestic Violence and Child sexual Abuse.

- (a) What steps are to be taken to raise the issue of domestic CSA to a diocesan level so that the appropriate resources are allocated to address it?
- (b) Given the work being done in Domestic Violence, can this work be expanded to include CSA?
- (c) What steps are being developed to train our ministers, church workers, chaplains, etc. in:
  - (i) Understanding and identifying CSA in their congregations and ministries they are involved with for the Diocese?
  - (ii) Responding to disclosures of CSA?
  - (iii) Training their congregations about domestic CSA?
  - (iv) Empowering children in our care to see our ministers, church workers, chaplains and teachers as safe people to disclose CSA in the family context?

To which the President replied –

I am informed that the answer is as follows –

- (a) Resources are already available. Safe Ministry training provides education on all forms of abuse, including child sexual abuse (regardless of where it is perpetrated and by whom) and covers how to respond appropriately in a church ministry setting.

Parishioners, clergy and other church workers can also contact the PSU (now renamed as the Safe Ministry Office) for advice and assistance about all forms of abuse, including responding to domestic abuse identified in the course of church ministries.
- (b) The Standing Committee could consider doing so.
- (c)
  - (i) The following resources are currently available:
    - Safe Ministry training (Essentials, Refresher & Junior Leaders)
    - Safe Ministry modules 2-5 for Moore Theological College students. This is compulsory training. Relevant modules are:
      - Module 2: Faithfulness in Service Code of Conduct
      - Module 3: What is Child Abuse and Effects of Child Abuse
      - Module 4: Pastoral Response to Child Abuse
    - Safe Ministry modules 6-8 for ordinands in the Ministry Training & Development program. This is compulsory training. The modules include: 'the Consequences of Abuse on a Parish', 'Safe Churches', and 'People who Abuse: Pastoral Management'.
    - The Safe Ministry Blueprint documents for various leadership roles (<https://safeministry.org.au/blueprints/>)
    - The resources page of safe ministry training website (<https://safeministry.training/resources/>)
  - (ii) See the previous answer.

- (iii) All persons who undertake ministry to children are required to undertake Safe Ministry Training. Anyone can undertake Safe Ministry Training or access information about child sexual abuse on the resource page of the safe ministry training website.
- (iv) Empowering children in our care is covered in the Safe Ministry training course which is informed by the Child Safe Standards and the Anglican Church of Australia Safe Ministry Training Benchmarks. This topic will also be addressed at the upcoming *Faithfulness in Ministry Conference 2023*.

**42. Committee to review use of Non-Disclosure Agreements**

The Rev Dr Michael Jensen asked the following question –

Can you confirm that the Standing Committee has set up a committee to conduct a review of the use of non-disclosure agreements and the like in the Diocese? If so, who is on the committee and what are its terms of reference? And was anyone from Uphold (formerly known as the Gospel Workers Advocacy Group) consulted before setting this committee up?

To which the President replied –

I am informed that the answer is as follows –

Yes.

The Committee is comprised of Archdeacon Simon Flinders, Mrs Stacey Chapman, Ms Yvette McDonald, Mr Mark Streeter and the Rev Alli Muscat.

Uphold was consulted. A member of the review Committee, the Rev Alli Muscat, is also a member of the Uphold Committee.

**43. Workers Compensation Claims**

Mrs Kim Hinkley asked the following question –

- (a) How many worker's compensation claims have been made by employees of the diocese in the last 10 years?
- (b) And, of those claims in Q1, please provide the nature of the workplace injuries sustained (i.e.: whether the injuries were classified as physical injuries or psychological injuries); and how many for each classification. And, of these claims of each classification how many did the insurance company accept liability for and how many resulted in the Workers Compensation Commission/Personal Injury Commission order the diocese organisation to pay lump sum compensation and was there any additional negligence or other payment made?
- (c) How many worker's compensation claims have been made by employees of diocese organisations in the last 10 years?
- (d) And, of those claims in Q3, please provide the nature of the workplace injuries sustained (i.e.: whether the injuries were classified as physical injuries or psychological injuries) and how many for each classification and, of these claims of each classification how many did the insurance company accept liability for and how many resulted in the Workers Compensation Commission/Personal Injury Commission order the diocese organisation to pay lump sum compensation and was there any additional negligence or other payment made?

To which the President replied –

I am informed that the answer is as follows –

- (a) The Diocese is not a legal entity and does not have employees.

Nonetheless, in relation to parishes, each has its own policy of workers compensation insurance and no data is received or kept on the total number or type of claims by workers in parishes.

In relation to the organisations that run the central administration of the Diocese, the answer is 6.

- (b) Of these 6 claims: 5 were physical and 1 was psychological. All claims were accepted by the insurer. No orders were made by the Commission. In 1 case an additional payment was made as part of agreed terms to bring the employment to an end.
- (c) Each diocesan organisation has its own policy of workers compensation insurance. The total number of claims is not known.
- (d) Not applicable.

#### **44. Administrative support for parishes**

The Rev Marty Davis asked the following question –

- (a) How many Rectors in the Sydney Diocese are the only paid staff member at the church?
- (b) Has Standing Committee considered the administrative support needs of Churches and the workload placed on Rectors in Parish, without paid administration staff?
- (c) Has the SDS or the Bishops or Standing Committee considered providing administration staffing services to churches, on an opt-in basis, whereby they pay for certain hours of work? Eg: ENC's centralised administration arrangement with its churches.

To which the President replied –

I am informed that the answer is as follows –

- (a) This part of the question cannot be answered as no data is collected from parishes on this matter.
- (b) The Standing Committee has recently requested the Strategy and Research Group to make recommendations to address the findings of a recent research study into Rector departures. One of the findings of the research was the need to identify ways in which the Diocese can provide effective assistance with the ongoing administrative workload of Rectors.

Further, the various needs of churches across the Diocese, including those related to parishes without paid administrative staff, often inform debate and decisions made across the range of issues that come before the Standing Committee.

- (c) The idea has not been given detailed consideration in recent years, although a concerted effort is made to relieve administrative burden where possible. In early 2023 SDS is to enact a planned restructure, so as to create a "Parishes and internal Operations Division" using existing staff and resources, but with a greater focus upon providing support to parishes in their ministry. Ideas such as these are very welcome as that Division seeks to determine how it may best support the ministry of parishes.

#### **45. Statement of support for the Christian ethos and charter of a school**

The Rev Dr Richard Wenden asked the following question –

This question relates to the Governance policy for Diocesan Organisations – statement of support for the Christian ethos and charter of a school.

The Standing Committee minutes at point 7.7 in the report state that:

"Noting that the guidelines had included an exception that 'a person who is elected or appointed as an alumni representative on a school board before 1 July 2020 may sign a statement of support for the Christian ethos and charter of the school as an alternative to signing a statement of personal faith', we amended the Guidelines to remove that exception and the associated appendices."

My question is this: Given that this was a matter that went before the Synod in 2014 and that it was strongly debated, is there a reason why the decision by Standing Committee to remove the exception for alumni did not go before Synod again?

To which the President replied –



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I am informed that the answer is as follows –

In 2014, by resolution 23/14, the Synod determined that the *Statement of support for the Christian ethos* would only remain available as an option for alumni members until 1 July 2020. Thereafter, any person appointed as an alumni representative on the governing board or council of a diocesan school must sign the *Statement of personal faith* instead.

The amendments referred to in the Standing Committee report to the Synod for 2021 at point 7.2 did not have any substantive effect. The decision was made by the Synod in 2014 when it set the 1 July 2020 end date.