

Questions under business rule 6.3

1. Gathering of statistics on baptisms, funerals, and weddings

The Rev Zac Veron asked the following question –

Are the following statistics being gathered each year from parishes:

- (a) The number of baptisms conducted
- (b) The number of funerals held
- (c) The number of weddings conducted?

If so, please provide the total for the Diocese in the years 2000-2022.

If not,

- (i) Why not?
- (ii) When did the gathering of baptism, wedding and funeral statistics cease?
- (iii) Why did the gathering of baptism, wedding and funeral statistics cease?
- (iv) Please provide the number of baptisms, weddings and funerals, for the Diocese as a whole, in all years statistics exist for the years 2000-2022.

To which the President replied –

I am informed that the answer is as follows –

- (a) to (c) No.
- (i) This will be answered at roman numeral (iii).
- (ii) 2008.
- (iii) In 2008, the annual statistics were submitted online by parishes and the categories of information were rationalised. The explanation provided at the time was that valuable information for “assessing the overall progress of the Diocesan Mission” would be required and that other details were “not vital at a diocesan level for mission planning”.
- (iv) It is not practical to answer this part of the question out loud as it is a table of numbers. The answer will be available on the notice board in the foyer.

Statistics Year	Number of parishes with no returns	Infant Baptisms	Mature Baptisms	Marriages	Funerals
2000	59	3,383	395	2,290	2,312
2001	52	3,311	436	2,180	2,399
2002	28	3,032	375	1,980	2,402
2003	10	3,012	476	1,877	2,308
2004	2	2,820	529	1,866	2,389
2005	6	2,809	525	1,935	2,084
2006	30	2,756	487	1,839	1,971
2007	35	2,637	517	1,638	1,897

2. Attendance figures in Sydney Anglican churches over the last 18 years

The Rev Zac Veron asked the following question –

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- (a) How many people in total attended a Sydney Anglican church on any week, as an average expressed over a calendar year of attendance, and excluding periods of lockdowns of society, in 2022, 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) It is not practical to answer part (a) of the question out loud as it is a table of numbers. The answer will be available on the notice board in the foyer.

Year	Average Attendance per Week
2005	46,884
2006	47,388
2007	47,097
2008	45,695
2009	47,120
2010	47,256
2011	46,983
2012	47,221
2013	46,896
2014	47,868
2015	48,554
2016	47,138
2017	47,063
2018	46,608
2019	45,408
2020	44,931
2021	38,949
2022	39,604

Notes to the Table:

The question asks for an 'average expressed over a calendar year of attendance'. For the years 2005 to 2007, parishes were asked for an average of weekly attendance over the 52 weeks of the year. In 2008, the process was simplified to be an average of four weeks (the fourth week of February, May August and November). In 2020 and 2021, attendance data was only obtained in relation to one week of the year because of COVID lockdowns under the public health orders.

The data is also dependent on parishes submitting their attendance statistics. In some years, up to 50 parishes have not done so. To provide a consistent base, in 2018 and future years, estimates of attendance were introduced instead of reporting a zero result for parishes that did not submit attendance data.

- (b) Not applicable.

3. Production and distribution of the Diocesan Yearbook

The Rev David Clarke asked the following question –

Can the Synod please be updated on the cause of the ongoing delays with the production and distribution of the Diocesan Yearbook (in print or digital format) and how this will be addressed?

To which the President replied –

I am informed that the answer is as follows –

There are a number of factors, in particular understaffing. The focus of the Registry in the last 18 months has been reviewing processes with a view to bringing the Year Book online and replacing it with equivalent 'live' data.

The 2022 and 2023 editions of the Year Book will be available securely online by early December. A hardcopy will be printed and posted to members in the New Year if they 'opt in' to receive one.

'Live' sections of the Year Book data will soon be available online. The first sections that will be made available are the Parish, Clergy and Lay minister sections. These will be accessible via a login to anyone who holds a licence, authority or appointment. This will allow wider distribution of the Year Book than is the case at the moment.

With the move to information being accessible online and updated automatically, the Year Book will no longer be printed annually and will likely become a bi-annual edition.

4. Safe Ministry expenditure

The Rev John Chappell asked the following question –

- (a) Can the house be supplied in table form the PSU expenditure for years 2015, 2016 & 2017 with rows for rent, IT, staff costs, investigation costs (child related), investigation costs (non-child related), counselling costs (child related), counselling costs (non-child related)?
- (b) Can the above table be expanded to include ODSM expenditure for years 2018, 2019, 2020, 2021, 2022 with rows for rent, IT, staff costs, investigation costs (child related), investigation costs (non-child related), counselling costs (child related), counselling costs (non-child related)?
- (c) Can the final row contain 2024 budget for the same ODSM items?
- (d) Has the Safe Ministry Board ever approved non-child related investigator expenditure beyond that set in the relevant year ODSM budget? If so, when, and by what amount? [If only total investigator budget available please note and supply instead].
- (e) Has the Safe Ministry Board ever blocked an ODSM request for non-child related investigator expenditure beyond that set in the relevant year ODSM budget? If so, when, and what amount was requested and denied? [If only total investigator budget available please note and supply instead].
- (f) Has Standing Committee ever imposed a limit on ODSM expenditure as per MSO 88(c)? If so, on what dates and what amounts were specified?
- (g) Has the ODSM ever approved the reimbursement of legal advice beyond the initial \$2,200 inc. GST offered to a respondent? If so, when, and by what amount?
- (h) Has any modelling been undertaken as to further expansion of costs of the ODSM in 2025 and beyond?

To which the President replied –

I am informed that the answer is as follows –

- (a) to (c)

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It is not practical to read out the answer to parts (a) to (c) of the question as it is a table of numbers. The answers will be available on the notice board in the foyer.

Expenditure	PSU			ODSM					
	2015	2016	2017	2018	2019	2020	2021	2022	2023 (budget)
Rent	27,528	27,988	28,352	30,551	30,612	38,774	31,278	49,122	79,429
IT	12,110	2,493	55,138	4,850	28,911	23,141	63,795	39,403	58,286
Staff costs	445,944	482,811	627,442	726,004	821,927	730,024	763,016	806,147	857,234
Investigation costs	16,320	4,875	21,570	62,134	32,627	51,519	15,319	58,311	45,272
Counselling costs	37,554	44,989	50,648	56,407	76,234	66,524	72,724	75,573	100,000
Total	539,456	563,155	783,150	879,945	990,310	909,982	946,132	1,028,556	1,140,221

Note: regarding parts (a) and (b) of the question, it is not possible to separate child and non-child related expenditure. Regarding part (c), 2023 items have been included, but not 2024, as the 2024 budget is not yet finalised.

- (d) No.
- (e) No.
- (f) No.
- (g) Yes, in accordance with the scale approved by the Standing Committee.
- (h) No.

5. Covid vaccine mandates in the Diocese

The Rev Zac Veron asked the following question –

- (a) Do any diocesan organisations and churches still have COVID-19 vaccine mandates in place as at 15 August 2023? If so, which organisations?
- (b) What reason(s) did any heads of diocesan organisations and churches offer for still having COVID-19 vaccine mandates in place as of 15 August 2023?
- (c) Which diocesan organisations and churches introduced COVID-19 vaccine mandates during 2021-2022 for their employees or persons licenced by the Archbishop?
- (d) How many employees and church workers in diocesan organisations and churches were sacked, stood down or resigned over COVID-19 vaccine mandates during 2021-2022? How many of these people have since been offered their jobs back and reinstated to their positions?
- (e) How many lay church members in each region of the Diocese were stood down from their ministries by their rectors, during 2021-2022, because they were not vaccinated with an approved COVID-19 vaccine, and how many of these people have since been reinstated?
- (f) How many lay church members in each region of the Diocese voluntarily stood down from their ministries during 2021-2022, because they were not vaccinated with an approved COVID-19 vaccine, and how many of these people have since been reinstated?

To which the President replied –

I am informed that the answer is as follows –

An online survey was circulated to parishes and diocesan organisations a fortnight before the first day of Synod. The survey invitation was sent to 275 people. Participation was voluntary and 131 responses were received. The answer to this question is based on the results of the survey and is therefore not comprehensive.

- (a) No.
- (b) Not applicable.

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- (c) At times, and in certain circumstances during the pandemic, a COVID-19 vaccination was a requirement under public health orders for a person to work outside their place of residence or enter certain places including aged care facilities, schools and places of worship. In that sense a vaccine mandate was introduced by the NSW Government for organisations and churches in those instances.

The list of organisations and churches based on the survey responses will be available on the notice board in the foyer.

Diocesan Organisations
Anglicare Sydney
Campbelltown Anglican Schools Corporation
Moore Theological College
Sydney Diocesan Services
The Anglican Schools Corporation
Parishes
Bulli
Barrenjoey
Bondi Waverley
Bowral, St Jude's
Burwood, St. Paul's
Cambridge Park
Camden, St John's
Castle Hill, St Paul's
Church at the Peak, Peakhurst South
Darling Point, St Mark's
Dundas with Telopea
Frenchs Forest
Hunters Hill
Jamberoo
Jannali
Kingswood
Lalor Park and Kings Langley
Lithgow
Normanhurst, St Stephen's
North Ryde, St John's
Penshurst
Pymble
Roseville, St Andrew's
Sans Souci
Seven Hills, St Peter's
Shellharbour City
Shellharbour, St Paul's
South Carlton, Park Road
St Andrew's Cathedral, Sydney
St James' King Street
Wahroonga
Willoughby Park
Wollongong and Corrimal, St Michael's Anglican Cathedral

- (d) 13 were terminated, or suspended, or resigned, and 3 were offered re-employment or re-instatement.
- (e) Northern Region: 2 stood down, 2 re-instated.
Western Region: 0 stood down, 0 re-instated.

- South Western Region: 1 stood down, 0 re-instated.
South Sydney Region: 2 stood down, 2 re-instated.
Wollongong Region: 0 stood down, 0 re-instated.
- (f) Northern Region: 8 stood down, 6 re-instated.
Western Region: 2 stood down, 2 re-instated.
South Western Region: 1 stood down, 1 re-instated.
South Sydney Region: 4 stood down, 2 re-instated.
Wollongong Region: 2 stood down, 1 re-instated.

6. PricewaterhouseCoopers as auditor for Diocesan entities

Mr David Barker asked the following question –

I refer to the audited accounts of the Synod Amalgamated Funds and Parish Funds Amalgamated by way of example and note that PricewaterhouseCoopers (PwC) are the auditors:

- (a) How long have PwC been auditors of the diocesan entities?
- (b) How much has been paid to them each of those years?
- (c) How long is their term?
- (d) How many years to go on the current term?
- (e) Will the audit go to tender when the current term is complete?
- (f) Has the Diocesan reputational risk been assessed in keeping PwC as auditors given recent publicity on their actions as providers of advice to the Federal Government and if so what was determined?

To which the President replied –

I am informed that the answer is as follows –

- (a) Since 1981.
- (b) It is not practical to research the audit fee paid over a 42 year period. Approximately \$400,000 was paid for audit services associated with the year ending 31 December 2022.
- (c) The auditors are reappointed annually.
- (d) None. PwC will not be re-appointed for the year ended 31 December 2023.
- (e) A request for tender for audit services was released in late May 2023. Submissions were received from eight audit firms, including PwC. The submissions were assessed by the Chief Financial Officer in July to shortlist three audit firms. In August, the three audit firms were interviewed by a panel of six members comprising the CFO and five senior members of boards from various large central diocesan organisations. The panel's preferred audit firm was endorsed by the Finance Committee of the Standing Committee on 17 August. It is expected that the boards of the relevant central diocesan organisations will individually appoint the preferred audit firm by late September 2023.
- (f) Not applicable. PwC was not shortlisted.

7. Membership of the Synod

Mr Samuel Doherty asked the following question –

How many individuals are entitled to attend this Synod broken down by parts of the *Synod Membership Ordinance 1995*, and within each part, broken down by clergywomen, clergymen, laywomen, and laymen?

To which the President replied –

I am informed that the answer is as follows –

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It is not practical to answer this part of the question out loud as it is a table of numbers. The answer will be available on the notice board in the foyer.

Part	Clergy		Clergy Total	Lay		Lay Total	Grand Total
	Female	Male		Female	Male		
P4		261	261				261
P5				172	315	487	487
P6		3	3		4	4	7
P7	8	19	27				27
P8				15	12	27	27
P8A		1	1		1	1	2
P9	1	8	9	1	2	3	12
Grand Total	9	292	301	188	334	522	824

8. The Sydney Church of England Grammar School Constitution Consolidation and Amendment Ordinance 1923

Mr Samuel Doherty asked the following question –

Why does The Sydney Church of England Grammar School Constitution Consolidation and Amendment Ordinance 1923 require clerical members of the council to be in Priest's Orders?

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.

Nonetheless, while I cannot speculate as to the mind of the Synod 100 years ago, I can say it is likely that all clergy were in priest's orders at that time other than curates in their first year after ordination.

9. Election of lay canons under the St Michael's Regional Cathedral Wollongong Ordinance 1969

Mr Samuel Doherty asked the following question –

Will members of St Michael's Corrimal congregation be permitted to vote in the election of two lay canons under clause 10(6)(d) of the St Michael's Regional Cathedral Wollongong Ordinance 1969?

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.

10. Interpretation of Abbotsleigh Ordinance 1924

Mr Samuel Doherty asked the following question –

With respect to clause 6 of the Interpretation Ordinance 1985, is the reference to two (2) clergymen in clause 3 of the Abbotsleigh Ordinance 1924 taken to include the feminine gender or 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.

11. Parishes operating under schedule 1 of the *Parish Administration Ordinance 2008*

Mr Samuel Doherty asked the following question –

- (a) Which parishes with multiple churches operate under schedule 1 of the *Parish Administration Ordinance 2008*, and with respect to each parish, which church is the principal church?
- (b) How are church wardens selected for churches that have no regular services, in parishes administered under schedule 1 of the *Parish Administration Ordinance 2008* (for example St Matthew's Church, The Oaks, St Jerome's Cawdor, Camden, St Thomas' Hampton, Blackheath)?

To which the President replied –

I am informed that the answer is as follows –

- (a) The answer to part (a) is shown in tabular form and will be available on the notice board in the foyer.

Name of Parish	Principal Church	Principal Church location
Austinmer	All Saints'	AUSTINMER
Blackheath	St Aidan's	BLACKHEATH
Camden	St John's	CAMDEN
Chester Hill with Sefton	Saint John Mark's	CHESTER HILL
Cronulla	St Andrew's	CRONULLA
Dural District	St Jude's	DURAL
Eastgardens	St Edmund's	EASTGARDENS
Epping	St Alban's	EPPING
Gladesville	Christ Church	GLADESVILLE
Kensington Eastlakes	St Martin's	KENSINGTON
Kiama	Christ Church	KIAMA
Lower Mountains	St Peter's	GLENBROOK
Malabar	St Mark's	MALABAR
Merrylands	St Anne's	MERRYLANDS
Mittagong	St Stephen's	MITTAGONG
Moss Vale	St John's	MOSS VALE
Norfolk Island	St Barnabas'	NORFOLK ISLAND

Name of Parish	Principal Church	Principal Church location
Riverwood - Punchbowl	St Andrew's	RIVERWOOD
Roseville East	St Barnabas'	ROSEVILLE EAST
Sutton Forest	Holy Trinity	BUNDANOON
The Oaks	St Luke's	THE OAKS
Ulladulla	St Martin's	ULLADULLA
West Pymble with West Lindfield	St Matthew's	WEST PYMBLE
Wilberforce	St John's	WILBERFORCE
Willoughby Park	St John's	WILLOUGHBY

- (b) Part (b) of the question is out of order under rule 6.3(4) of the Synod standing orders as it contains an assertion and seeks a legal opinion.

12. Standing Committee minutes

Mr Samuel Doherty asked the following question –

Does Standing Committee publish its minutes? If so, have there been any delays in doing so this year, and what was the reason for any such delay?

To which the President replied –

I am informed that the answer is as follows –

The Standing Committee does not publish its minutes.

This question may be referring to the practice of uploading a summary of the Standing Committee meeting to the SDS website. These summaries have been uploaded later than in previous years. This is because the Standing Committee agreed that, as a matter of good governance, the summary should only be published once the minutes of the meeting have been approved (which occurs at the next Standing Committee meeting).

13. Colleges endorsed by the Archbishop for the purposes of elections

Mr Samuel Doherty asked the following question –

What are the other colleges endorsed by the Archbishop for the purposes of –

- (a) clause 5(2) of the *Anglican Church Growth Corporation Ordinance 2018*
- (b) clause 6(2) of the *Anglican Schools Corporation Ordinance 1947*
- (c) clause 8(2) of the *Anglican Youth and Education Diocese of Sydney Ordinance 1919*
- (d) clause 3(3) of the *Arden Anglican School Council Ordinance 2019*
- (e) clause 4(c) of the *Campbelltown Anglican Schools Ordinance 1985*
- (f) clause 5(2) of the *Endowment of the See Corporation Ordinance 2019*
- (g) clause 4(2) of the *Finance and Loans Board Ordinance 1957*
- (h) clause 5(2) of the *Glebe Administration Board Ordinance 1930*
- (i) clause 8(2) of the *Living Faith Council Ordinance 2020*
- (j) clause 10(2)(b) of the *Safe Ministry Board Ordinance 2001*
- (k) clause 5(2) of the *St Andrew's House Corporation Ordinance 2018*

- (l) clause 5(2) of the *Sydney Diocesan Services Ordinance 2017*
- (m) clause 9(2) of *The Archbishop of Sydney's Anglican Aid Ordinance 2011*
- (n) clause 4(b) of *The Barker College Ordinance 1978*
- (o) clause 5(a) of *The Illawarra Grammar School Ordinance 1958*

To which the President replied –

I am informed that the answer is as follows –

There are none. The circumstances envisaged by the question have not yet arisen – in other words, there has not been a nomination in respect to those bodies for an ordained, licensed member of the clergy who did not have the requisite degree from Moore Theological College.

14. President of the Diocesan Tribunal

Mr Samuel Doherty asked the following question –

Who is the current president of the Diocesan Tribunal?

To which the President replied –

I am informed that the answer is as follows –

The President of the Tribunal is a person appointed by the Archbishop who is qualified to be a lay member of the Appellate Tribunal. Currently, no person has been appointed as the President of the Diocesan Tribunal.

15. Parochial Cost Recoveries Ordinance 2023

Mr Samuel Doherty asked the following question –

With respect to Attachment 2 of the Explanatory Report on the *Parochial Cost Recoveries Ordinance 2023* –

- (a) Why are no figures shown for Norfolk Island?
- (b)
 - (i) When was Arise Anglican Church classified as a Provisional Parish?
 - (ii) What are the boundaries of the ecclesiastical district?
 - (iii) Did the Western Sydney Regional Council propose that Arise Anglican Church become a recognised church? If this proposal was rejected or changed, what was the reason?

To which the President replied –

I am informed that the answer is as follows –

- (a) Norfolk Island is an External Territory under the authority of the Commonwealth of Australia. Special arrangements apply with respect to the application of ordinances to Norfolk Island. The Parish of Norfolk Island does not pay the variable component of Parochial Cost Recoveries, the church land acquisitions levy or the property receipts levy.
- (b)
 - (i) Arise Anglican Church was declared a Provisional Recognised Church under the *Recognised Churches Ordinance 2000* on 14 September 2020. It is not a provisional parish, though its status is equivalent.
 - (ii) No ecclesiastical district has been allocated, so there are no boundaries.
 - (iii) No. The remainder of the question is therefore not applicable.

16. Female representation on the Synod

Mr David Lloyd asked the following question –

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- (a) In relation to the first session of the 53rd Synod of the Diocese of Sydney and across all parts of the membership as prescribed by the *Synod Membership Ordinance 1995*, what is the total number of female members and what is the total number of male members (please also provide the approximate percentage for each gender of the total membership)?
- (b) In relation to the first session of the 53rd Synod of the Diocese of Sydney, what is:
- (i) The number of female members and
 - (ii) The number of male members, in each of the following parts of the membership as prescribed by the *Synod Membership Ordinance 1995* (please also provide the approximate percentage for each gender of the total membership in respect of each of Parts 5, 7 and 8):
 - (A) Part 5 – (Lay) Parochial Representatives;
 - (B) Part 6 – Chief Executive Officers of Nominated Organisations;
 - (C) Part 7 – Nominated Ministers;
 - (D) Part 8 – Nominated Laypersons;
 - (E) Part 8A – Nominated Indigenous Representatives; and
 - (F) Part 9, but only in respect of clause 53, sub-clauses (2)-(3) - the two persons elected by the council of St Paul's College?
- (c) Has the Diocese of Sydney or its Standing Committee considered or adopted any plans or strategies that may increase female representation in the membership of those parts of the Synod of the Diocese that are open to both female and male members, and if so, please outline such plans or strategies?

To which the President replied –

I am informed that the answer is as follows –

- (a) 197 female members (24%) and 626 male members (76%).
- (b)
- (i) 172 women (35%) and 315 men (65%).
 - (ii) 0 women and 7 men.
 - (iii) 8 women (30%) and 19 men (70%).
 - (iv) 15 women (56%) and 12 men (44%).
 - (v) 0 women and 2 men.
 - (vi) 2 men.
- (c) Yes.

Part 7 members are appointed by the Archbishop. These members must be in holy orders and licensed for service in the Diocese, which limits the pool of women who can be appointed. However, the Archbishop has intentionally sought to increase the representation of women in Part 7.

Part 8 members are appointed by the Standing Committee and the majority are women.

The election of Part 5 members is a matter for parish AGMs.

17. Parishes without a full complement of wardens

Mr David Lloyd asked the following question –

Based on the records held by the Registrar of the Diocese of Sydney, in respect of all parishes administered under Schedule 1 or Schedule 2 of the *Parish Administration Ordinance 2008*, as at 1 September 2023, are there any parishes that have not elected or appointed a full complement of 3 wardens under the Ordinance, and if so, how many parishes in total across the Diocese, and how many parishes in each of the five regions of the Diocese, are there that have not elected or appointed 3 wardens?

To which the President replied –

I am informed that the answer is as follows –

Yes.

There are 41 parishes where a full complement of wardens have not been elected or appointed. This number includes 16 churches that are currently closed, and have no services, but are still licensed as churches.

The number of the churches by region is as follows:

Region	Number of parishes
Northern	10
South Sydney	10
South Western	9
Western	8
Wollongong	4
TOTAL	41

18. Retention of Safe Ministry-related information and cyber security

The Rev Hayden Smith asked the following question –

I understand that Safe Ministry requirements now include a confidential lifestyle questionnaire for clergy and lay ministers and completion of a Working with Children Check for all adults working with or around children.

I understand the questionnaires are retained as a legal record.

Could the President please advise if any electronic copies of the questionnaires are retained and, if so –

- (a) What precautions have been taken to ensure that these remain secure and confidential?
- (b) In light of the numerous high-profile cyber attacks in Australia in recent times, has the Diocesan Registry or the PSU received any independent advice as to the adequacy and rigour of its cyber security?

To which the President replied –

Answer was provided to the Synod orally and posted on the noticeboard in the foyer of the Synod venue.

19. Anglicare retirement living villages

Mr Michael Doran asked the following question –

These are questions for Anglicare, regarding retirement living villages and its loan licence model.

Loan licence

- (a) What is a typical fortnightly fee for resident licensees?
- (b) What is the median ingoing loan contribution?
- (c) Given that the ingoing contribution is a loan to Anglicare, do residents receive interest on their loaned amount?
- (d) On exit from the licensed property, is the return of the loaned amount to the resident (minus the exit fee) indexed to CPI?
- (e) For a 2 bedroom apartment licensed for 12 years with an ingoing loan to Anglicare of \$1M, what is the real monthly cost to the resident, given the opportunity cost of the

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surrendered capital, lack of capital gains return, the depreciation of the loan amount due to inflation, and the ongoing fortnightly fee?

Fees

- (f) What does Anglicare calculate as the annual cost of maintaining one of its licensed properties?
- (g) What percentage of the property insurance for the leased unit is the licence holder required to contribute?

Anglicare gains

- (h) If Anglicare is making a commercial return from its retirement living business, what was the profit in the last financial year, taking into account investment returns on loaned amounts and capital gains?
- (i) If Anglicare is achieving a clear return from its retirement living business, where is this revenue directed?
- (j) Taking a [medium tier] 2 bedroom apartment at Anglicare's Woollooware Shores as an example, what capital gains has Anglicare achieved on such a property since 2016?
- (k) What are Anglicare's plans to further expand its retirement living property portfolio?

Marketing

- (l) In what sense does Anglicare use the term 'buying' to describe entering into a loan licence scheme?
- (m) Is the costs and fees scenario (based on a 3-year stay) offered in Anglicare's marketing based on a typical licence period?
- (n) What steps does Anglicare take to ensure that residents are aware of the real costs of the licence?

Complaints

- (o) What themes of complaint are received by Anglicare in relation to the financial arrangements involved in its retirement villages?

Capital gains

- (p) Given that Anglicare NSW/ACT shares capital gains with its leaseholders, what consideration is being given by Anglicare Sydney to sharing capital gains?
- (q) If no consideration has been given to the question of sharing capital gains, what are the barriers to sharing capital gains with licence holders?

To which the President replied –

I am informed that the answer is as follows –

1. Loan licence

- (a) Between \$239 and \$725.
- (b) \$1,012,000.
- (c) This part of the question is out of order under rule 6.3(4) of the Synod standing orders as it contains an assertion. Nonetheless, the answer is, no.
- (d) No.
- (e) It is not possible to answer this question as some elements are subjective, in particular, opportunity cost.

2. Fees

- (f) Typically between \$3,000 to \$4,000 per year.
- (g) Fortnightly fees cover the cost of insurance for all assets on site including both residents' homes and community facilities. Anglicare contributes where fees at a village are insufficient to meet costs.

3. Anglicare gains
- (h) The question assumes certain accounting and reporting that is inconsistent with accounting principles and standards, and therefore cannot be answered with reference to Anglicare's accounts. Anglicare's unaudited management accounts indicate a surplus in retirement living in the order of \$18 million in the 2022-23 financial year.
 - (i) Any surplus made by Anglicare is reinvested in other services of public benevolence.
 - (j) The capital gain on any given unit is a function of the location, size, aspect, age and condition of the unit, the year purchased, the year sold, the strength of the property market and the retirement living market. Nevertheless, to provide an indication, between 2016 and 2023 the average capital gain at Woollooware Shores for a 2-bedroom apartment has been 3.8% per annum.
 - (k) Anglicare plans to continue to expand its retirement living portfolio to continue to meet the needs of older people living in the Diocese. Expansions are underway at The Ponds and Dapto, planned at Castle Hill and Glenhaven and a new village is planned at Bulli.
4. Marketing
- (l) This part of the question is out of order under rule 6.3(4) of the Synod standing orders as it seeks a legal opinion and also makes an assertion. Nonetheless, all information as required for a resident to make an informed decision and as required under the Retirement Villages Act is disclosed to residents
 - (m) It is one scenario (like a comparison rate in a loan) to enable a potential resident to understand the commercial arrangement, not a typical loan example. Each person's experience and outcome will be different.
 - (n) Anglicare fully discloses the costs to a potential resident. There are no hidden costs.
5. Complaints
- (o) This part of the question is out of order under rule 6.3(4) of the Synod standing orders as it makes an assertion. Nonetheless, I can indicate that Anglicare is not aware of any themes of complaint in relation to financial arrangements.
6. Capital gains
- (p) This part of the question is out of order under rule 6.3(4) of the Synod standing orders as it contains an assertion. Nonetheless, I can state that Anglicare is not considering a sharing of capital gains or losses. Many other providers are moving away from sharing capital gains/losses as they believe it creates unnecessary conflict and uncertainty for residents. Anglicare believes its own model is more than simply a property transaction and its proposition contains a wide-range of other services which are of benefit to its residents in building flourishing, healthy communities.
 - (q) Anglicare does not intend to change its long-standing model. Given Anglicare's villages are >96% occupied and have a faster than average time-to-sell, there is clearly strong demand for the product Anglicare is offering to the market. There are a wide range of alternative models for retirement living available in the market, some of which do share capital gains in exchange for a higher entry price, which could be considered by potential residents.

Anglicare senior management is happy to meet personally with the Questioner to understand his concerns.

20. Moore College enrolments

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 –

- (a)
 - (i) 26 female; 50 male – total 76
 - (ii) 11 female; 40 male – total 51
 - (iii) 16 female; 46 male – total 62
 - (iv) 3 female; 27 male – total 30
- (b) Year 1 – nil.
Year 2 – two.
Year 3 – 16.
Year 4 – 16.
There are also 2 ordination candidates enrolled at Youthworks College.
Many students become ordination candidates after they graduate from theological college, while serving as lay ministers. There are 20 ordination candidates who are lay ministers. There are also 3 candidates who are serving as chaplains.
- (c) 2019 – 50
2020 – 45
2021 – 66
2022 – 53
2023 – 65
Note that part-time students doing first year of the B.Th. are only included in the answer for part (a) of the question for the year they commence, hence the difference in the answer in part (c).

21. Parish statistics

The Rev Dr Raj Gupta asked the following question –

For each year, 2010-2022, what is the –

- (a) Total parish adjusted net operating receipts including Jobkeeper receipts
- (b) Total parish adjusted net operating receipts excluding Jobkeeper receipts
- (c) Total parish offertories
- (d) Total average attendance
- (e) Total number of licenced clergy

To which the President replied –

I am informed that the answer is as follows –

It is not practical to answer the question out loud as it is a table of numbers. The answer will be available on the notice board in the foyer.

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Year	(a) Total net operating receipts incl. Jobkeeper (in millions)	(b) Total net operating receipts excl. Jobkeeper (in millions)	(c) Total offertories (in millions)	(d) Average attendance per week	(e) Number of active licensed clergy*
2010	83.2	83.2	74.7	47256	639
2011	88.8	88.8	80.9	46983	644
2012	92.8	92.8	88.1	47221	658
2013	95.4	95.4	87.6	46896	672
2014	101.2	101.2	93	47868	690
2015	104.2	104.2	97.3	48554	698
2016	110	110	103.4	47138	706
2017	112.5	112.5	108.7	47063	720
2018	116.9	116.9	108.1	46608	725
2019	122.8	122.8	111.8	45408	735
2020	136.6	113	108.9	44931	736
2021	122.7	118.8	114.4	38949	745
2022	126.6	126.6	115.7	39604	725
Notes:					
* The number of active licensed clergy relates to clergy holding an office or appointment in the Diocese.					
1. Numbers that were provided to this same question in 2022 have been revised this year after some calculation errors were discovered.					

22. Relationship between the Diocese and dioceses that ordain women as priests or consecrate women as bishops

Professor Bernard Stewart AM asked the following question –

Does a state of breached, broken or withdrawn fellowship exist between the Diocese of Sydney and any diocese(s) within the Anglican Church of Australia as a consequence of such a diocese(s) authorising or acknowledging the ordination of women as priests or the consecration of women as bishops?

If the answer to the answer to that question is “yes”, please specify the diocese(s) involved and the respective relevant instruments.

To which the President replied –

I am informed that the answer is as follows –

No. The state of fellowship has not been described in these terms with regards to the ordination of women.

When the Archbishop of Perth ordained ten women to the priesthood in March 1992, the Archbishop of Sydney and a number of diocesan bishops notified him that they did not recognise the orders of the women so ordained, and considered their communion with him and with his diocese to have been “impaired accordingly”.

23. Minister burnout

The Rev Nigel Fortescue asked the following question –

Could you please indicate –

- (a) The number of cases across the Diocese where ministers have suffered from burnout or depletion over the past 5 years?

- (b) The percentage of ministers across the Diocese who have suffered from burnout or depletion over the past 5 years?
- (c) Has this increased during the 2022/23 period?
- (d) The impact that this issue is having on our diocesan insurance and therefore parish cost recoveries?

To which the President replied –

I am informed that the answer is as follows –

Burnout is identified symptomatically and can manifest in a variety of ways. There is no direct data source on its incidence in the Diocese, so the question cannot be answered.

However, there are two sources of information that may be relevant to the issues raised by the question.

Firstly, the NCLS Leader Survey: Summary Report for the Diocese of Sydney, 2023 discloses that for those in senior roles, identified as local church leaders: 35% of senior clergy rated themselves as highly stressed, and 42% said they found it hard to cope during the pandemic.

Secondly, out of a current total of 23 active claims under the Stipend Continuance Insurance maintained for clergy, 14 are mental health related. SCI is a form of income protection insurance and the claims do not necessarily arise from work-related injuries or burnout.

The Clergy Assistance Program is another potential source of information, however it has not been possible to extract meaningful data in the time available.

24. Synod Resolution 42/22

The Rev Jason Veitch asked the following question –

- (a) In response to Synod's motion last year, how many of our Sydney Anglican Schools have found ways to partner with local Anglican Churches to support SRE in local public schools?
- (b) If it is more than zero, could a list of these schools and Parishes, and a description be provided to Synod?

To which the President replied –

I am informed that the answer is as follows –

- (a) So far as we know, none.
- (b) Not applicable.

It should be noted in relation to these answers, that under section 83C of the *Education Act 1990*, schools that receive government funding are not allowed to use their income or assets for any purpose other than the operation of their school. Any proposed partnership in relation to SRE would need to comply with this requirement.

25. Coledale Frontyard Church

The Rev Dr Andrew Ford asked the following question –

Noting that the Work Outside the Diocese Committee allocates a grant to an indigenous ministry within Armidale Diocese – Coledale Frontyard Church (Book 1, p219) –

- (a) What is the nature of this ministry?
- (b) Is there an easy facility for individuals to give a tax-deductible gift to this or other indigenous ministries?
- (c) What other indigenous ministries could be donated to through such a facility?

To which the President replied –

I am informed that the answer is as follows –

- (a) The Frontyard Church Indigenous ministry at Coledale is in the Armidale Diocese, in the suburb of West Tamworth. Coledale is home to approximately 3000 Indigenous Australians, comprising 30% of Tamworth's Indigenous population. The ministry is headed up by Jum Naden, Assistant Minister (St Peter's Anglican Church, South Tamworth) and supported by Mark Cooper-White (an Anglicare Community Chaplain). Up to 120 children with family members attend Coledale Frontyard Church. Gatherings involve singing, Bible stories, shared prayer and praise, and a meal together enabling supportive fellowship in this community. The ministry provides practical and pastoral support, assisting these believers to shine the light of Jesus in a town where the darkness of unemployment and substance abuse is commonplace.
- (b) Yes. Tax-deductible donations to support Frontyard Church can be made through the Anglicare Sydney website: (<https://www.anglicare.org.au/get-involved/make-a-donation/community-care-program/coledale-frontyard-church/>).
- (c) Other Indigenous ministries, that can be supported through donations via the Anglicare Sydney website include:
 - Macarthur Indigenous Reconciliation Ministry
(<https://www.anglicare.org.au/get-involved/make-a-donation/community-care-program/macarthur-indigenous-reconciliation-ministry/>)
 - One4Life Redfern
(<https://www.anglicare.org.au/get-involved/make-a-donation/community-care-program/one4life-redfern/>)
 - Walgett Indigenous Ministry
(<https://www.anglicare.org.au/get-involved/make-a-donation/community-care-program/walgett-indigenous-ministry/>)

26. Acknowledgement of country

Dr Fletcher Cole asked the following question –

Does the Diocese have an authorised or otherwise suitable form of words for the Acknowledgement of Country in our church services and meetings?

To which the President replied –

I am informed that the answer is as follows –

The Diocese does not have an 'authorised' form of words for churches to use for an "acknowledgement of country" or equivalent. Services in St Andrew's Cathedral often use the following form of words and they are usually referred to as a "Prayer of Acknowledgement" –

Lord and loving heavenly Father, we acknowledge that you are Creator of all that is. We acknowledge that in your Providence you gave custodianship of the land upon which we meet to the Gadigal people of the Eora nation. We acknowledge with sorrow the painful history between the Aboriginal people and the later settlers of this land, and we pray that you may work among us the reconciliation that is the gift of your Son, our Lord Jesus Christ, in whose name we pray. Amen.

Other churches in the Diocese should feel free to utilise this prayer, amending it to make the correct reference to the appropriate local Aboriginal people and nation.

Alternatively, Bush Church Aid Australia has an Acknowledgement of Country that churches could use. It is available on the BCA website.

27. NCLS statistics

The Rev Dominic Steele asked the following question –

In the recent NCLS survey of the Diocese what were the statistics for Sydney Anglicans in the following areas (most recent survey, vs 2011 results):

- (a) Percentage of members expressing a willingness to talk intentionally about their faith?
- (b) Percentage of members having invited someone to church in the last 12 months?
- (c) Percentage of newcomers in church?
- (d) Percentage of members reporting much growth in faith?
- (e) Percentage of members reporting time spent in prayer, bible reading, meditation, every day/most days?
- (f) Percentage of members reporting their use of gifts 'to a great extent'?
- (g) Percentage of members born in non English speaking countries?
- (h) Percentage of our members children retained in church?
- (i) In the period 2011-2020 how many new churches were planted in Greenfields areas?
- (j) In the period 2011-2020 in how many mission areas was the goal of planting two new churches per mission area achieved?

To which the President replied –

I am informed that the answer is as follows -

It is not practical to answer parts (a) to (h) of the question out loud as it is a table of numbers. The answer will be available on the notice board in the foyer.

In regards to parts (i) and (j), a broad definition of 'church plant' has been used, and includes pioneering church plants, mother-daughter church plants, "repotted" churches, new Non-English Speaking Background congregations, and new church services.

With that in mind, the answers are:

- (i) 3.
- (j) 13.

(Parts (a) to (h))

TABLE 1				
Anglican Diocese of Sydney - National Church Life Survey Indicators				
Indicator	2011 (%)	2016 (%)	2021 (%)	Change 2011-21
(a) Attendees intentionally sharing their faith with others	17.6	19.1	20.5	+2.9
(b) Attendees inviting someone to church in the last 12 months	39.8	39.3	32.1	-7.7
(c) Newcomers to church life	9.3	7.9	5.4	-3.9
(d) Attendees reporting much growth in faith	47.2	46.4	38.6	-8.6
(e) Attendees spending time in prayer, Bible reading, or meditation every day or most days	43.4	42.8	46.7	+3.3

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(f) Attendees encouraged to a great extent by leaders to find and use their gifts and skills	21.4	24.6	24.7	+3.3
(g) Attendees born in a non-English speaking country	15.5	18.0	16.7	+1.2
(h) Children aged over 15 years living at home who are involved in a church (as reported by their parents)	64.0	63.0	64	-
<p>Sources: NCLS 2011 and NCLS 2016 statistics were sourced from Bellamy, J (2019) <i>Diocesan Mission – Data Projections to 2021</i>. Unpublished report for Sydney Diocese Strategy and Research Group (SRG). NCLS 2021 statistics are from Powell, R et al (2022) <i>2021 NCLS Attender Sample Survey Dataset</i>. NCLS Research: Sydney.</p>				
<p>Notes:</p> <p>1. Apart from the requested statistics for 2011 and 2021, statistics for 2016 have also been included. As a result, trending in the 10 year data is more clearly evident: whether any change from 2011 to 2021 is gradual or whether it has been sudden, as occurs with shifts in the statistics following the COVID-19 pandemic and lockdowns of 2019-21.</p> <p>2. Data collection for the 2021 NCLS continued until mid-2022, due to disruptions to church life caused by the pandemic. The 2021 NCLS statistics shown here include parishes that undertook the NCLS in 2022.</p> <p>3. It is expected that all differences between statistics shown in the table are statistically significant due to the large sample sizes (25,000+ cases).</p> <p>4. Age can be an influential variable on some indicators. The proportion of older attenders has been growing steadily over the years. The proportion of attendees (15 years and above) aged over 50 years was 47.9% in 2011, 49.2% in 2016 and 53.8% in 2021.</p>				

28. Anglicare's Mary Andrews Village

Mr James Mayfield asked the following question –

Has Anglicare made a decision to close all or part of Mary Andrews Village, South Hurstville?
If so –

- (a) Did Anglicare call a meeting of independent living unit (i.e. retirement living) residents of Mary Andrews Village, South Hurstville on Wednesday 30 August 2023? If so –
 - (i) Were those residents informed that retirement living at that village would be closed and that they would have 12 months to move out?
 - (ii) Did Anglicare provide any written materials to residents at the meeting?
 - (iii) At the time of, or subsequent to, the closure announcement being made by Anglicare, did/does Anglicare have a current development consent and/or other necessary approvals for substantial works that would require vacant possession of Mary Andrews Village? If so, for each such approval:
 - (A) Who was the consent issuing authority?
 - (B) What was the consent number?
 - (C) What date was the consent issued?
 - (iv) What steps, if any, has Anglicare taken to investigate and monitor any negative impact that the closure announcement has had on its elderly and vulnerable residents? What impacts were identified?
- (b) Did the full board of Anglicare make the decision to close retirement living at Mary Andrews Village? If yes:
 - (i) At how many board meetings was the matter discussed before the decision was taken?
- (c) If the decision was not made by the full board of Anglicare, who made the decision to close Mary Andrews Village?

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- (d) Prior to making the decision, what steps did the decision maker(s) take to investigate and consider the individual circumstances of the impacted residents? Were the following specific factors considered as part of these steps:
 - (i) Spousal connections between the retirement living section and the aged care home.
 - (ii) Proximity of residents to their current church, GP, family, friends and other support network?
- (e) Can Anglicare confirm that no resident of Mary Andrews Village South Hurstville will suffer financial loss if they choose to move to either a comparable non-Anglicare property or a comparable Anglicare village?
- (f) Will any independent living unit resident of Mary Andrews Village be evicted from their home by Anglicare if they do not want to leave and/or alternative accommodation offered by Anglicare is not acceptable to the resident?
- (g) What was the reason the decision maker(s) chose to close Mary Andrews Village?
- (h) Excluding units under construction, what is the total number of independent living (retirement living) units owned by Anglicare across all of its sites?
- (i) How many independent living units are there at Mary Andrews Village? What percentage is that of the total number of units above?
- (j) If Mary Andrews Village retirement living is closed, how many retirement villages will Anglicare then have in the St George area?
- (k) What are the names of all the retirement villages that have been strategically reviewed by Anglicare and identified for closure?
- (l) Has the Residential Aged Care Facility (Nursing Home) at Mary Andrews Village been identified for closure by Anglicare?
- (m) Which, if any, other Residential Aged Care Facilities (Nursing Homes) have been identified for closure by Anglicare?
- (n) Will Anglicare reconsider its decision to close the independent living units at Mary Andrews Village and allow the current residents to continue living in their homes until such time as they die or move into residential aged care?

To which the President replied –

The question is out of order under Synod Business Rule 6.3(4) as it offers an argument and contains inferences. Nonetheless –

I am informed that the answer is as follows –

Yes.

- (a) Yes.
 - (i) Residents were advised that the village would be closed but that they would all be relocated at a nearby village in higher quality and newer accommodation at no cost.
 - (ii) No. Written information has been provided subsequently and Anglicare representatives are meeting individually with residents.
 - (iii) No.
- (b) No.
- (c) A Board committee with appropriate delegation on the recommendation of management.
- (d) A wide range of factors is considered in the development of Anglicare's property decisions, including potential impacts on residents and how best to ensure people are living in flourishing, healthy communities surrounded by appropriate care. Anglicare believes that Mary Andrews Retirement Living Village no longer provides that care.
- (e) Residents have the opportunity to move to another Anglicare village at no financial cost. If a resident wishes to leave to another provider, then Anglicare will honour the terms of the resident contract.

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- (f) The village will close in 12 months time and all residents will be offered relocation to a nearby village in higher quality and newer accommodation at no cost. Anglicare is working closely and individually with each resident.
- (g) Anglicare believes the village is no longer fit for purpose given its age, size and condition.
- (h) 2902.
- (i) 14; 0.05%.
- (j) Nil. Note that Anglicare has more than 400 retirement living units within 15 minutes of Mary Andrews Village.
- (k) Anglicare has been providing aged care and retirement living services for some 90 years and over that period of time has closed and opened dozens of homes and villages. Anglicare manages its property portfolio to ensure its facilities continue to meet the needs of seniors and provide high quality care. There are no unannounced closures.
- (l) No.
- (m) Refer to answer to part (k).
- (n) No.

29. Bishopscourt costs

Mr James Mayfield asked the following question –

- (a) What were the net proceeds, after all disbursements, from the sale of Bishopscourt Darling Point?
- (b) What was the value of the Bishopscourt Glebe property before construction commenced?
- (c) What was the unimproved value of the land at the location of Bishopscourt Glebe before construction commenced?
- (d) With regards to the project cost for construction of Bishopscourt Glebe, including all costs except those related to acquisition of the property and temporary accommodation for Archbishops:
 - (i) What was the projected end-to-end project cost?
 - (ii) What is the spend to date?
 - (iii) What is the current projected end-to-end project cost (including spend to date)?
- (e) With regards to the total costs for housing Archbishops in temporary accommodation in the period between the sale of Bishopscourt Darling Point and the completion of the construction of Bishopscourt Glebe –
 - (i) What was the projected cost for this prior to commencement?
 - (ii) What is the spend to date?
 - (iii) What is the current projected end-to-end cost?

To which the President replied –

I am informed that the answer is as follows –

- (a) Bishopscourt was sold in March 2016 for \$18m. After disbursements, including agent's fees, the net proceeds were \$17.7m.
- (b) In October 2017, \$3.25m was paid to acquire the site in Glebe.
- (c) The property acquired in Glebe did not have a residential dwelling on it. Therefore, the amount paid to acquire the property approximated the value of the land.
- (d)
 - (i) When Bishopscourt was sold in March 2016, \$7m of the net sale proceeds were originally allocated to acquire a new residence for the Archbishop. \$3.25m was spent to acquire the Glebe site, leaving \$3.75m for construction of a dwelling. When plans for the site were developed and the Glebe site was designed to incorporate functions such as the ministry centre, the projected costs increased accordingly.

- (ii) \$8.3m as at 31 July 2023.
- (iii) \$9.5m.
- (e)
 - (i) There was no defined projected cost as it was part of the total \$7m noted in the answer to part (d), as uplifted by interest on unspent funds.
 - (ii) Total rent of \$842k for the period from February 2016 to September 2023 and total storage costs of \$134k.
 - (iii) \$5,717 per month (consisting of \$5,417 of rent and \$300 of storage costs) until the Archbishop relocates into the new Glebe property.

30. Health advice

The Rev Zac Veron asked the following question –

- (a) Was there any peer reviewed documented health advice and scientific data, given by officials of the NSW Government to the Diocesan leadership, which was used by the NSW Government to justify the 2020 and 2021:
 - (i) restrictions on singing during church services?
 - (ii) restrictions on the number of attenders at church services?
 - (iii) requirements of mask wearing during church services?
 - (iv) banning of wedding ceremonies?
 - (v) limiting the number of attendees at funeral services?
 - (vi) establishment of the cleaning requirements in between church services?
- (b) If so, how can synod members gain access to the content of that peer reviewed documented health advice and scientific data?

To which the President replied –

I am informed that the answer is as follows –

- (a) No peer reviewed health advice and scientific data was given by officials of the NSW Government to the Diocesan leadership in 2020 and 2021 to justify their management of COVID-19.

The Australian Health Protection Principal Committee was the key health advisory body during this period. Their advice was reviewed by the National Cabinet.

The statements of the Australian Health Protection Principal Committee and relevant research may be found on their website.

- (b) Not applicable.

31. Synod Resolution 38/22

The Rev Andrew Barry asked the following question –

When may Synod members expect to receive the report of the Doctrine Commission following the passing of M52 at the 2022 Synod?

To which the President replied –

I am informed that the answer is as follows –

By 'M52,' it is understood the questioner is referring to resolution 38/22, titled Request for Doctrine Commission report on the relationship between church and state, in the absence of religious freedom.

The Doctrine Commission is well advanced in the writing of this report, which it understands to be of considerable significance given recent legislative developments. The current hope is that the report will be sent to Standing Committee this year.

32. Preschool material

Mr Chris Hamam asked the following question –

For interested Synod members, what are all the preschool related material we should be aware of? (policies, procedures, motions, ordinances, legislation, court rulings, etc.)

To which the President replied –

I am informed that the answer is as follows –

This question is out of order under Synod Standing Order 6.3(3) as it does not relate to the business of the Synod or of any committee, board or commission of the Synod, or established by or under an ordinance, or by resolution of the Synod or the Standing Committee.

33. Government preschool material

Mr Chris Hamam asked the following question –

For interested Synod members, what are all the *government* preschool related material (Federal/State/Local) we should be aware of? (policies, procedures, legislation, court rulings, etc.)

To which the President replied –

I am informed that the answer is as follows –

This question is out of order under Synod Standing Order 6.3(3) as it does not relate to the business of the Synod or of any committee, board or commission of the Synod, or established by or under an ordinance, or by resolution of the Synod or the Standing Committee.

34. Glebe lands

Mr Chris Hamam asked the following question –

When was the last time a glebe of property or land was received? What was it?

To which the President replied –

I am informed that the answer is as follows –

The last glebe would have been granted prior to 1862. It has not been possible within the timeframe to undertake the research to identify a particular property and date.

35. Lay Community Chaplains

Mr Glen Smith asked the following question –

How many approved Lay Community Chaplains are currently operating in the diocese, and what is being done to promote, recruit and train appropriate people as Lay Community Chaplains?

To which the President replied –

I am informed that the answer is as follows –

Community chaplaincy in the Diocese is overseen by Evangelism and New Churches (ENC).

ENC has 82 community Chaplains serving in diverse communities across Sydney to help people connect to Jesus such as in local sports clubs, bush care, hospitals, aged care facilities, playgroups and the like.

ENC Chaplains receive training in theology, pastoral care and evangelism. The program is promoted through Moore College, SMBC, Mary Andrew's College and Southern Cross as well as through the ENC Go Conference for lay evangelists and other means.

Details can be found at the Evangelism and New Churches website encministries.org.au.

36. Anglican Church Property Trust

Canon Alistair Seabrook asked the following question –

In each of the past five calendar years –

- (a) How many parishes and organisations have written (emails or letters) to the Archbishop, Bishops, Archdeacons and Executive Assistants to the Bishops to express minor frustrations regarding the work of the ACPT?
- (b) How many parishes and organisations have written (emails or letters) to the Archbishop, Bishops, Archdeacons and Executive Assistant to the Bishops to express serious concerns or complaints regarding the work of the ACPT?
- (c) How many parishes and organisations have written (emails or letters) to the Archbishop, Bishops, Archdeacons and Executive Assistants to the Bishops to express satisfaction regarding the work of the ACPT?
- (d) How many parishes or organisations have received written apologies (emails or letters) from the ACPT board for issues identified in (a) or (b)?
- (e) How many parishes or organisations have received financial compensation from the ACPT board for issues identified in (a) or (b)?

To which the President replied –

I am informed the answer is as follows –

The question is out of order under Synod Standing Order 6.3(4) because it makes imputations and inferences.

Nonetheless, I can supply the following information:

- (a) One
- (b) Two
- (c) At least ten
- (d) None
- (e) None

I should also indicate that the information provided in parts (a), (b) and (c) of this response is based on the information recollected by the Senior Staff. Further, the numbers do not include complaints and expressions of satisfaction about the work of the ACPT which do not come to the attention of the Senior Staff. I am aware that from time to time some have experienced frustration, sometimes significant, with the ACPT, and that is always to be regretted, but also that some express great appreciation for the ACPT. My hope and prayer is that, when complaints are made, all parties concerned will respond constructively in a spirit of humility and goodwill as is befitting of our role as servants of Christ.

37. Modifications made under certain ordinances

Mr Samuel Doherty asked the following question –

- (a) Which parishes, if any, have had their parish councils modified under rule 2.5 of schedule 1 of the *Parish Administration Ordinance 2008*? And in each case, if any, what was the modification made?

- (b) Which parishes, if any, have had their parish councils modified under rule 2.5 of schedule 2 of the *Parish Administration Ordinance 2008*? And in each case, if any, what was the modification made?
- (c) Which multi-church parishes, if any, have had the election of their parish-elected nominators modified under clause 34(3) of the *Nomination Ordinance 2006*? And in each case, if any, what was the modification made?

To which the President replied –

I am informed that the answer is as follows –

The Diocesan Registry does not hold accessible data to answer this question.

Many of the determinations were made prior to the introduction of regionalism in 1995 and are held in physical records. Determinations since that time were made by the relevant Regional Council.

38. *Retirements Ordinance 1993*

Mr Samuel Doherty asked the following question –

In each year from 2018 to 2022, how many rectors, if any, applied for an extension of retirement age under the *Retirements Ordinance 1993*? And how many, if any, were granted?

To which the President replied –

I am informed that the answer is as follows –

2018	3
2019	1
2020	4
2021	1
2022	2

All the applications were granted.

39. *Palliative care*

Mr Chris Hamam asked the following question –

In follow up to the last question by beloved synod rep, the late Professor Penelope Coombes, asked at 5.1 on the business paper dated 19 September 2022 –

- (a) What work has the diocese done in that regard of palliative care?
- (b) Where may we see the relevant material in current synod policies, procedures, motions, ordinances and other documents/etc?
- (c) Where may we see the relevant material in government policies, procedures, legislation, court rulings, and other documents/etc?
- (d) May Mrs Coombes' last question and the response be appended to the response to this question, as a time-saver for current beloved synod?

To which the President replied –

I am informed that the answer is as follows –

- (a) Anglicare has long standing high quality and well respected holistic practice in Palliative care.

The answer given last year to Professor Coombes' question remains current, and I quote from that answer –

“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.”

- (b) Synod related materials can be accessed by searching on the proceedings document for past sessions. There are also resources on the website of the Social Issues Committee of the Diocese: <http://www.socialissues.org.au/euthanasia/alternatives/>
- (c) This part of the question is out of order under Synod Standing Order 6.4(3) as it does not relate to the business of the Synod or to any committee, board or commission of the Synod, or established by or under an ordinance, or by resolution of the Synod or Standing Committee. However, I can say that there are links to such resources on the Social Issues Committee website.
- (d) The answer to Professor Coombes question from 2022 will be available on the notice board in the foyer.

Palliative Care (10 September 2022)

Professor Penelope Coombes asked the following question –

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.

40. Standing Committee member skills

Mr Chris Hamam asked the following question –

What are the skill sets of current Standing Committee as elected? Synod may find it of benefit to receive a table of the primary skills/profession of each current Standing Committee member.

To which the President replied –

I am informed the answer is as follows –

There is a list of the members of the Standing Committee on the 'Standing Committee Overview' page on the SDS website.

Details of the academic qualifications, prior and current appointments of the clerical members of the Standing Committee can be accessed in the Clerical Directory section of the Diocesan Year Book.

A description of the skills/professions of each lay member of the Standing Committee cannot be provided for privacy reasons. However, the lay members of the Standing Committee have professional qualifications and experience covering the following areas:

- Law
- Corporate governance
- Accountancy
- Financial Services
- Economics
- Education and Early Childhood
- Engineering
- Nursing
- Theology
- Business
- Executive Management
- Archaeology
- Science
- Mining
- Information Technology

Software Engineering

Aviation

Metallurgy

41. Parish property and liability insurance program

The Rev Andrew Kyrios asked the following question –

Referring to the first entry titled 'Parish property and liability insurance program' within the Parochial Cost Recoveries Ordinance 2023 Attachment 1, 'Parochial Cost Recovery Charges for 2024' –

- (a) Could the amounts be provided separately: i.e., the amount relating to parish property and the amount relating to the liability insurance program both actual to 2023 and proposal for 2024?
- (b) If the breakdown of figures is unavailable, why not?

To which the President replied –

I am informed that the answer is as follows –

2023

Industrial Special Risks (Property and Contents) - \$4,194,050.

Public Liability - \$365,370.

2024

Industrial Special Risks (Property and Contents) - \$5,096,753.

Public Liability - \$375,231.

The balance of the total in the line item for insurance relates to other PCR funded insurance policies and associated costs.

42. Audit tender for diocesan entities

Mr Daniel Armishaw asked the following question –

Noting the answer given by the Archbishop yesterday that PWC were auditors for over 4 decades for our various Diocesan Entities. With reference to the current tender for an auditor for diocesan entities:

- (a) Are any entities of (or related to) the Allegro Group in the list of vendors under review?
- (b) Will there be a maximum number of tenures before we cycle to an alternate vendor?

To which the President replied –

I am informed the answer is as follows –

- (a) No.
- (b) The auditor is appointed annually. There is no pre-determined tenure period for the auditor. However, it is good practice to assess the appropriateness of changing the auditor every 5-10 years.

43. Non-Disclosure Agreements

Mr Greg Engel asked the following question –

What progress is there from the committee set up last year by Standing Committee to review the use of Non-Disclosure Agreements and such like? When is the report expected to be delivered to Standing Committee? How and when might the Synod expect the findings to be reported?

To which the President replied –

I am informed that the answer is as follows –

Since its formation, the Committee has met on four occasions – 10 November 2022, 23 February 2023, 4 May 2023, and 20 July 2023. To date the Committee's work has focussed on gathering data, listening to people who have used NDA's (or the like) and those who have been affected by their use, as well as learning from the wisdom of others who have considered the use of NDA's (and the like) in other spheres.

The Committee has also begun to discuss the kind of reflections and recommendations it might wish to make for the benefit of the wider diocesan fellowship. At this stage it is expected the Committee's work will be completed before the end of the year. Once the Committee has reported to Standing Committee, the Standing Committee will consider how it wants to respond to the report, including reporting to the Synod.

44. Synod resolution 7/21

The Rev David Morgan asked the following question –

Can Synod please be updated on any progress made by the SRG concerning research into our 'ministry to all Australians regardless of education qualifications' which the 2021 Synod requested them to consider?

To which the President replied –

I am informed that the answer is as follows –

The Strategy and Research Group (SRG) was wound up towards the end of 2022, and, as a result, the Standing Committee agreed that Synod Resolution 7/21 should be entrusted to the Archbishop's Senior Staff. The Senior Staff Team considers it a priority to further explore the development of ministry amongst Australians who don't have a university degree. This matter is on the Senior Staff Team's medium-term agenda but is yet to be discussed.

45. Synod resolution 6/21

The Rev David Morgan asked the following question –

Can Synod please be updated on progress made by the Doctrine Commission on the report requested by Synod at the 2021 Synod pertaining to the public reading of Scripture.

To which the President replied –

I am informed that the answer is as follows –

The Doctrine Commission has had a number of referrals in recent years and has needed to prioritise its work. The judgment of the Commission is that the reports on Domestic Violence, Concupiscence, and Church and State each had a degree of urgency which gave them a priority. The Commission will turn to the reference on the public reading of Scripture as soon as it has completed the report on church and state.

46. Out of session feedback

Canon Alistair Seabrook asked the following question –

- (a) On how many occasions during the 52nd Synod were members of the Synod asked to provide feedback on matters out of session?

Questions & Answers for the 2023 session of the 53rd Synod

- (b) On each of these occasions how many responses were received from Synod members?
- (c) What percentage of the total Synod membership responded to each request to provide feedback?

To which the President replied –

I am informed that the answer is as follows –

- (a) 6.

In generating this number, any resolution referring to feedback or comments from Synod members has been included. Some resolutions included a direct request for feedback by a particular date, others included a mere statement that a body was willing to receive comments from Synod members.

- (b) *10/21 Review of the Ministry Standards Ordinance 2017* – received 24 submissions (which includes 22 submissions following a further appeal for feedback by the MSO Review Committee to all licensed clergy, lay ministers and Synod members).

5/22 Voluntary Assisted Dying – received 0 submissions.

6/22 Review of the Governance Policy for Diocesan Organisations – received 10 submissions (including 4 from individual Synod members and 6 from organisations).

9/22 Addressing domestic violence “Before it Starts” - the number has not been able to be determined.

15/22 Toward the development of a Diocesan Property Strategy Synod – received 1 submission.

38/22 Doctrine Commission report on the relationship between church and state, in the absence of religious freedom - received 2 submissions.

- (c) 10/21 - 2.91 % (though not all responders were Synod members)

5/22 - 0%

6/22 - 1.21%

9/22 - Not applicable

15/22 - 0.12%

38/22 - 0.24%