

Question: 16 October 2018

The Rev Christopher Braga asked the following question –

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

To which the President replied –

1. I am informed that the answer is as follows –

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

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

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

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

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

Organisation	Number of members provided for under constituting ordinance
Abbotsleigh	15
Anglican Community Services	6 – 11 <i>Note:</i> the Ordinance provides for “up to 3” members to be appointed by the Archbishop and “up to 2” members to be appointed by the Board – if all are appointed then the Policy Guidelines will be met. The membership is currently set at 9.
Anglican Youth and Education Diocese of Sydney	7 – 10 <i>Note:</i> the Ordinance provides for “up to 3” members to be appointed by the Archbishop – if all three are appointed then the Policy Guidelines will be met. Currently there are 8 members, but the Archbishop may appoint up to 2 further members at any time.
Arden Anglican School Council	15
Glebe Administration Board	8 – 10 <i>Note:</i> The membership is currently set at 10.
Macarthur Anglican Church School	8 – 10 <i>Note:</i> the Ordinance provides for “up to 2” members to be appointed by the Council – if at least one is appointed then the Policy Guidelines will be met. The membership is currently set at 9.
Sydney Anglican Home Mission Society	Same membership as the Council of Anglican Community Services.
Sydney Anglican (National Redress Scheme) Corporation	3
The Illawarra Grammar School	17
The King's School Council	16 – 18
The Sydney Church of England Grammar School	18
Trinity Grammar School	18

Question: 16 October 2018

Mrs Sarah Manning asked the following question –

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

To which the President replied –

2. I am informed that the answer is as follows –

Unknown.

Question: 16 October 2018

Dr David Oakenfull asked the following question –

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

To which the President replied –

3. I am informed that the answer is as follows -

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

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

Each of these have taken priority.

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

Question: 16 October 2018

Mr Matthew Robson asked the following question –

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

To which the President replied –

4. I am informed that the answer is as follows -
 - (a) A pilot for the Mobile Community Pantry program was run throughout 2016. Upon the successful conclusion of this pilot, approval for the program to continue was granted in January 2017.

The program provides groceries or fresh food items at very low cost to people on low or fixed incomes. The Mobile Community Pantries are run in partnership with local churches and visits are made to each location fortnightly. In exchange for a small contribution people can fill a bag with items of their choice from the stock available.
 - (b) Anglicare's Parish Partnerships team connect with churches to discuss how they might partner with Anglicare to reach out to their communities. The Mobile Community Pantry is an effective way for churches to do this.

Parishes taking part in the program provide volunteers with a heart to serve their local community who help to staff the van when it is operating at their church. The service is promoted locally by Anglicare and the Church.

(c) The Mobile Community Pantry currently manages approximately 1,900 shopper visits per month.

(d) There are currently three Mobile Community Pantry vans on the road operating in partnership with 39 parishes across the diocese. 43 parishes are due to be hosting Mobile Community Pantry visits by December 2018, with another four preparing to start in early 2019.

This year there will be approximately 900 visits to parishes with this number increasing next year as more parishes come on line.

Anglicare is currently raising funds for a fourth and a fifth van with the aim of having the first of these on the road by March 2019.

The aim is to expand the program to 100 parishes by 2023.

(e) No. While specially trained Anglicare volunteers are involved in Disaster Recovery efforts, the Mobile Community Pantry is not part of this program. The Pantries are designed specifically for assisting parishes to foster enduring connections with their communities and providing opportunities for gospel proclamation.

(f) The current cost of the program per annum is approximately \$380,000.

(g) No – All costs associated with running the program are covered by Anglicare's donors from across the Sydney Diocese. This enables Anglicare to shape the program to the specific needs of parish partners.

(h) Food sold by the Mobile Community Pantries is predominantly purchased at a low cost through Foodbank. The program also receives low cost or donated foodstuffs from suppliers including SPC, St. Dalfour Jams and Coles.

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

Question: 16 October 2018

Mr Matthew Robson asked the following question –

5. Noting that the Clergy Assistance Program has been operational for two years and that Synod Resolution 31/17 (f) requested the Standing Committee to “...bring to the next ordinary session of the Synod, a report examining the feasibility of expanding the eligibility criteria of the program...”:
 - (a) Has Standing Committee discussed the resolution at any of its meetings?
 - (b) What action has Standing Committee taken to examine the feasibility of expanding the program as requested?
 - (c) When can the Synod expect to receive the report as requested?

To which the President replied –

5. I am informed that the answer is as follows –

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

Question: 16 October 2018

Mr Matthew Robson asked the following question –

6. Noting that the Standing Committee has agreed to apply to “re-join” the Inter-Church Commission on Religious Education in Public Schools (NSW) Inc (ICCOREIS) (4.9, Book 1, p.13):
 - (a) In what year did the Diocese withdraw as a member of ICCOREIS?
 - (b) What were the reason/s for withdrawing at the time?
 - (c) What are the reason/s for re-joining?
 - (d) Have the reasons for withdrawing been addressed?
 - (e) Noting that the membership of ICCOREIS includes the Catholic, Uniting, Seventh Day Adventist and Salvation Army Churches, what steps will be taken to ensure that the Diocese will be able to participate without compromising our evangelical doctrine and heritage?
 - (f) Will the Diocese incur membership fees in re-joining ICCOREIS?
 - (g) If the answer to question (f) is ‘yes’, what is the annual cost of membership?
 - (h) If the answer to question (f) is ‘yes’, which organisation will bear the responsibility for payment?

To which the President replied –

6. I am informed that the answer is as follows -
 - (a) At the end of 2008.
 - (b) The view that ICCOREIS had become only a “friendly, ecumenical discussion group”, and that as there was a small financial cost in being a member it was no longer worth participating.
 - (c) The NSW Government has indicated it wishes to deal with peak bodies, rather than individual stakeholders, and attacks by opponents of SRE are increasingly targeting smaller, less-resourced SRE Providers. The view has been formed that the Sydney Diocese, recognised by many as the leader of SRE curriculum development and SRE teacher training, can better protect and advance the place

of SRE within the NSW Education system in closer collaboration with other key Christian Providers by re-joining ICCOREIS.

- (d) Yes.
- (e) It is the responsibility of ICCOREIS to advocate for the place of Christian SRE within the NSW Education system. Under that umbrella, each individual provider of SRE is free to deliver its own authorised SRE curriculum by its own accredited teachers. The authorised curriculum of the Sydney Diocese is that produced by Youthworks and our teacher accreditation process is overseen on my behalf by Youthworks.
- (f) Yes.
- (g) The estimated fee is \$9,200.
- (h) For 2018, Synod Fund Contingencies.

Question: 16 October 2018

The Rev Graeme Marks asked the following question –

7.

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

To which the President replied –

7. I am informed that the answer is as follows –

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

Question: 16 October 2018

The Rev James Warren asked the following question –

8.

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

To which the President replied –

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

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

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

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

Question: 16 October 2018

The Rev Nigel Webb asked the following question –

9. What consultation was conducted by the Mission Property Committee (MPC) with existing local Anglican churches that would be affected by future church plants in those parishes prior to the purchase of land by MPC in the following suburbs:
 - (a) Oran Park
 - (b) Leppington
 - (c) Marsden Park
 - (d) Stanhope Gardens

To which the President replied –

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

I am informed that the answer is as follows –

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

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

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

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

In the case of the two churches mentioned, Oran Park and Leppington, the Regional Bishop consulted with the Regional Council, ENC, the local mission area leader and with several local parishes prior to the appointment of the church planter. In both locations the church planters continued to talk and pray with local ministers to ensure good fellowship and a shared kingdom vision to reach the new communities.

Question: 16 October 2018

The Rev Nigel Webb asked the following question –

10. What consultation was conducted by Evangelism & New Churches (ENC) with existing local Anglican churches that would be affected by future church plants in those parishes prior to those church plants being set up in the following suburbs:
 - (a) Oran Park
 - (b) Leppington

To which the President replied –

10. I am informed that the answer is as follows –
 - See the answer to Question 9.

Question: 16 October 2018

The Rev Mark Tough asked the following question –

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

To which the President replied –

11. I am informed that the answer is as follows –

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

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

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

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

Question: 16 October 2018

The Rev Mark Tough asked the following question –

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

To which the President replied –

12. I am informed that the answer is as follows –

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

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

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

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

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

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

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

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

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

Question: 16 October 2018

Mr John Russell asked the following question –

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

To which the President replied –

13. I am informed that the answer is as follows –

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

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

Question: 16 October 2018

The Rev Brian Tung asked the following question –

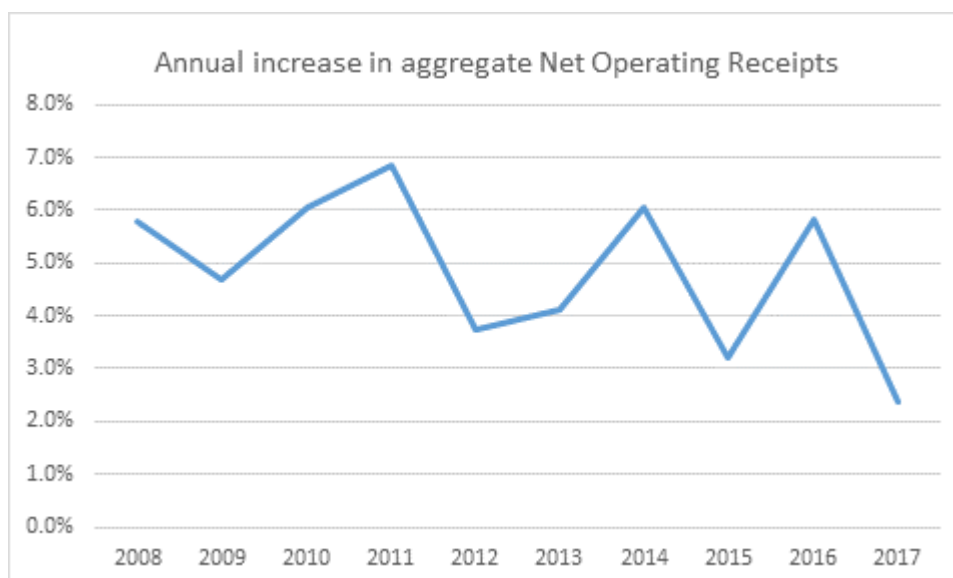
14.

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

To which the President replied –

14. I am informed that the answer is as follows –

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



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

also based on each parish's net operating receipts (proposed to continue at 2% for 2019).

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

Question: 16 October 2018

Mr Daniel Armishaw asked the following question –

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

To which the President replied –

15. I am informed that the answer is as follows –

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