

ANGLICAN DIOCESE OF MELBOURNE
SYNOPSIS OF THE THIRD SESSION OF SYNOD – OCTOBER 2015

Synopsis of the third session of the 51st Synod of the Diocese of Melbourne within the Anglican Church of Australia for Wednesday, 14 October 2015, Thursday, 15 October 2015, Friday, 16 October 2015 and Saturday, 17 October 2015
in the Cathedral Church of St Paul, in the State of Victoria

Legislation passed:

- ♦ Parish Governance (Authorised Anglican Congregations) Amendment Act 2015
- ♦ Parish Governance (Amendment) Act 2015
- ♦ Long Service Leave (Revision of Entitlement) Act (Assent) Act 2015
- ♦ New South Wales Provincial Synod Constitution Amendment Ratification Canon 2015 (Assent) Act 2015
- ♦ Regions of the Diocese (Repeal) Act 2015
- ♦ Episcopal Standards Act 2015
- ♦ Episcopal Standards (Transition and Repeal) Act 2015

(i) Synod Attendance

Clergy (361 members): Thursday, 15 October 2015: 221 (61%)
Friday, 16 October 2015: 189 (52%)
Saturday, 17 October 2015: 231 (64%)

Laity (413 members) Thursday, 15 October 2015; 257 (62%)
Friday, 16 October 2015: 236 (57%)
Saturday, 17 October 2015: 263 (64%)

Synod Procedural Matters

(ii) Tabling of Registrar's Books:

The Registrar tabled the following:
The Minute Book of the Diocesan Synod;
The Synopsis of the October 2014 Session of Diocesan Synod;
The Synopsis of the June 2015 Special Session of Diocesan Synod;
The Minute Book of the Council of the Diocese – September 2014 to September 2015;
The Diocesan Accounts for the year ended 31 December 2014;
List of Lay Representatives and Clerical Members of Diocesan Synod;
Synod October 2015 Business Paper and Synod Annual Reports.

(iii) Business Sessions:

That this Synod meets at 7:00pm on Wednesday 14 October 2015 and adjourns not later than 10:30pm, 7:00pm on Thursday 15 October 2015 and adjourns not before 10:00pm or later than 10:30pm, 7:00pm on Friday 16 October 2015 and adjourns not before 10:00pm or later than 10:30pm, 10:00am on Saturday 17 October 2015 and adjourns not later than 12:30pm, 1:30pm on Saturday 17 October 2015 and adjourns not later than 5:30pm.

(iv) Orders of the Day:

That unless otherwise specified, Orders of the Day be taken at 7:15pm on Thursday 15 October 2015, 7:15pm on Friday 16 October 2015 and at 10:15am on Saturday 17 October 2015 and take precedence over Notices of Motion until they have been disposed of.

(v) Consideration of formal motions

That at 10:00pm on Thursday 15 October 2015 and 9:45 pm on Friday 16 October 2015 the order of business be suspended to enable consideration of formal motions.

- 1. Confirmation of Business**
That the Synod agrees to include in the Business Paper for consideration by the meeting motions 16 and 20 despite Standing Orders 38 and 39.
- 2. Suspension of Standing Orders**
That Standing Orders be suspended so far as is necessary to allow:
 1. additional time up to 45 minutes to discuss the Budget.
 2. additional time up to 30 minutes to discuss Mission Shaped Structures.
- 3. Orders of the Day**
That Motion 5 (Diocesan Accounts) and Motion 6 (the Diocesan Budget) be an Order of the Day for Saturday, 17 October 2015 at 10:45am, and that consideration of a motion for leave to bring in a Bill to assent to the New South Wales Provincial Synod Constitution Amendment Ratification Canon 2015 of the Anglican Church of Australia be an order of the day for Friday 16 October 2015.
- 4. Distribution of papers during Synod**
That the Synod authorise the distribution of the following:
 1. The Innovate Reconciliation Action Plan 2015-2017
 2. A 'Report from a Survey of Persons Ordained Priest in the Diocese of Melbourne in certain years between 1970 and 2013'.
 3. October 2015 Newsletter of the Social Responsibilities Committee.
 4. The September TMA Insert: "Responding to God's Call – Becoming Mission Shaped".
 5. "Crossroads – Conversations with Archbishop Philip Freier" Book launch flyer.
- 5. Diocesan Accounts - 2014**
That the Diocesan Accounts for the year ended 31 December 2014 be received.
- 6. Diocesan Budget for 2016**
That the Diocesan Budget for 2016 be adopted.
- 7. Regions of the Diocese (Repeal) Bill 2015**
That leave be given to bring in a Bill to amend the *Council of the Diocese Act*, the *Interpretation Act 1878*, the *Synod Act 1992*, to repeal the Synod (Elections by Regional Conferences) Regulations 1995, to repeal the *Regions of the Diocese Act 1997*, and for other purposes.
- 8. Parish Governance (Authorised Anglican Congregations) Amendment Bill 2015**
That leave be given to bring in a Bill for an Act to amend the *Parish Governance Act 2013* in relation to Authorised Anglican Congregations, to amend the *Interpretation Act 1878* and the *Synod Act 1972*, to repeal the *Authorised Anglican Congregations Act 2004*, and for other purposes.
- 9. Parish Governance (Amendment) Bill 2015**
That leave be given to bring in a Bill for an Act to amend the *Parish Governance Act 2013*, and for other purposes.
- 10. Episcopal Standards Bill 2015**
That leave be given to bring in a Bill for an Act relating to professional standards of the Diocesan Bishop, and for other purposes.
- 11. Episcopal Standards (Transition and Repeal) Bill 2015**
That leave be given to bring in a Bill for an Act to make transitional provisions for the *Episcopal Standards Act 2015* and to repeal the *Episcopal Standards Act 2011* and for other purposes.
- 12. Long Service Leave (Revision of Entitlement) Bill 2015 (Assent) Bill 2015**
That leave be given to bring in a Bill to assent to the Long Service Leave (Revision of Entitlements) Bill (Assent) Bill 2015 of the Anglican Church of Australia, and for other purpose.

13. Diocesan Synod Standing Orders

That this Synod adopts the Standing Orders in the form set out in the papers to replace the current Standing Orders with effect from the close of this session of the 51st Synod.

14. Receiving of Reports

That the reports to Synod of the Synod Papers not otherwise received be received.

15. Becoming Mission Shaped

That this Synod

- a) notes the organisation of the Episcopates;
- b) welcomes the use of the Woi Wurrung language native to the Episcopate areas;
 - ♦ Marimingatha Episcopate with the meaning of - divine, supreme being (Bishop Genieve);
 - ♦ Jumbunna Episcopate with the meaning of – speaking out, proclamation (Bishop Paul);
 - ♦ Oodthenong Episcopate with the meaning of – gathering (Bishop Philip); and
- c) urges the continued development of the Mission Shaped Structures in relation to Parish and Ministry Support and Business Services.

16. Family Violence

That this Synod

- a) views with deep concern the incidents of family violence being regularly reported;
- b) commends the key recommendations made by the Diocese of Melbourne in its submission to the Royal Commission of Inquiry into Family Violence (2014) contained in the October 2015 Social Responsibilities Committee newsletter;
- c) recognises the positive contribution of men and women in preventing some men's use of violence against women and children;
- d) encourages Anglican schools to deliver 'Respectful Relationships Education' courses targeted at all levels of education, as a means of reducing violence against women and children; and
- e) urges all parishes to consider ways in which they could (i) reduce the level of violence in their own communities through education and participation in the active bystander training workshops; (ii) speak out about violence against women and children and (iii) partner with Anglican agencies to provide resources for victims.

17. Prevention of Violence against Women

That this Synod, noting the 2006 publication by the Church of England of 'Responding to Domestic Abuse: Guidelines for those with Pastoral Responsibilities', <https://www.churchofengland.org/media/1163604/domesticabuse.pdf> calls for the Prevention of Violence Against Women (PVAW) steering group to develop pastoral guidelines for clergy and lay workers in the Diocese of Melbourne, in relation to their responsibilities to both victims and perpetrators of family violence.

18. End of Life Choices

That this Synod, in view of the Victorian Parliamentary Inquiry into End of Life Choices

- a) notes the submission to the Inquiry on behalf of the Social Responsibilities Committee of the Diocese of Melbourne (as in Executive Summary attached to Social Responsibilities Committee October Newsletter),
- b) encourages Melbourne Anglicans to read this submission, <http://www.melbourneanglican.org.au/ServingCommunity/src/Pages/src.aspx> and
- c) recommends it as a resource for discussion in parishes of the issues of treatment withdrawal, Advance Care Planning, palliative care and euthanasia/physician-assisted suicide.

19. Equal Educational Opportunities

That this Synod:

- a) notes the interim report on the 2013 motion contained in the Social Responsibilities

Committee October 2015 Newsletter concerning equal educational opportunities for all Australian children and young people and ways the Diocese can promote this value.

- b) asks the SRC to prepare a final report for the 2016 Synod.

20. Asylum Seekers

That this Synod:

- a) Rejoices in the reduction of asylum seeker lives lost at sea in Australian waters.
- b) Commends the Federal Government for accepting an additional 12,000 refugees affected by conflict in Syria and Iraq, nearly doubling Australia's refugee intake this financial year.
- c) Urges the government and opposition to continue from the 2016-2017 financial year to take 27,000 refugees, as recommended by the 2012 Government Expert Panel.
- d) Is gravely concerned at the ongoing revelations of abuse and mistreatment of asylum seekers, especially children, at Manus and Nauru detention centres.
- e) Considers that urgent action is needed to find alternatives to long-term detention, especially of children.
- f) Is deeply concerned at legislation penalising whistle-blowers for doing their professional duty by drawing attention to such cases.
- g) Calls for pathways to permanent settlement in Australia for refugees on Temporary Protection Visas to be investigated and expedited and supports systems being put in place in the meantime to enable them to prepare for entering and contributing to the Australian community.
- h) Requests Archbishop in Council to consider whether there are any practical ways that the diocese can show care for refugees, including the utilisation of diocesan property assets.

21. Bush Church Aid Society

That this Synod, recognising the current stresses and opportunities in rural and regional Victoria, commends to parishes and organisations within the diocese, Anglican ministry in rural and regional Victoria and in particular,

1. commends the establishment of link relationships with parishes in rural and regional Victoria
2. commends the work of the Bush Church Aid Society and the use of its Regional Victorian Prayer Notes as a means of praying for country Victorians, their churches and their municipalities.

22. Pilgrim Faith Education Material

That this Synod

- a) affirms the importance of faith growth through education and small group processes, and encourages all parishes, agencies and schools to provide opportunities for exploring and growing faith;
- b) encourages the use of the Pilgrim faith education material as a good mission resource for introducing Christian faith to inquirers, as well as growth in connecting community; and
- c) notes the invitation to the Pilgrim Information and Training day on Saturday 14 November, with the Faith Education Officer from the Brisbane Diocese.

23. Responsible Gambling Policies (check for further amendment)

That this Synod

- a) commends the State Government on its Inquiry into Gaming Machine Arrangements Review, and
- b) expresses concern that 'Responsible gambling and problem gambling policies will not be considered as part of the review' but rather alongside it, which ignores the most vulnerable who are addicted to gambling and should be at the heart of decisions about gaming machine arrangements.

24. Workplace Relations Framework

That this Synod:

- a) notes with thanks the Federal Productivity Commission draft report on the workplace relations framework
- b) expresses concern about the proposals to cut penalty rates for Sunday work to the level of those for Saturday work; ignoring the still widely held preference of the community for Sunday as a shared day of social rest, a shared day of worship for many, and the importance of extra compensation for those deprived of this, often amongst poorer members of the community.

25. Report from a Survey of Persons ordained Priest

That Synod notes the 'Report from a Survey of Persons ordained Priest in the Diocese of Melbourne in certain years between 1970 and 2013', and

1. commends the Australian Research Theology Foundation and the Bishop Perry Institute for making grants that offset the survey costs,
2. thanks those who responded in such large numbers for their willingness to participate,
3. invites each member to make their own study of the aggregated data with a view to discerning causes for comfort and causes for concern regarding future ordained ministry with this Diocese,
4. asks those responsible for selecting, training and ordaining priests in this Diocese in particular to make this report a matter for consideration and discussion.

26. New South Wales Provincial Synod Constitution Amendment Ratification Canon 2015 (Assent) Bill 2015

That leave be given to bring in a Bill to assent to the New South Wales Provincial Synod Constitution Amendment Ratification Canon 2015 (Assent) Bill 2015 of the Anglican Church of Australia, and for other purposes.

27. Dr Muriel Porter OAM

That Synod gives thanks to God for thirty one years of service to the Diocese as a member of this Synod of Dr Muriel Porter OAM. Dr Porter was elected to this Synod in 1984, and in 1985 was the first woman elected to Diocesan Council, and has been a member of the Executive. She has served on many of this Synod's committees and boards, including the Board of Nominators, chairing the most recent Board in 2005-6.

Dr Porter has been a leading lay participant in Synod debates, including the years during which legislation to allow the ordination of women was under consideration and when Melbourne Diocese led the national debate.

She has been forthright in her views and not afraid of vigorous debate as Synod has sought to engage in complex and important matters about the life of the Church in these times and our mission through Melbourne Diocese. Her commitment to lay participation in the governance of the Church has seen her take a strong part in the General Synod and its Standing Committee and she has served with distinction on the Anglican Consultative Council.

28 Disability Access

That this Synod:

- a) Reaffirms the 2010 Synod resolution titled "People with Disabilities"
That in believing that all people are made in the image of God, this Synod:
 - (a) recognises that for people with disabilities, their families and carers, daily life can be practically, financially, socially and emotionally more difficult than it is for most people;
 - (b) notes that there are many obstacles for people with disabilities, their families and carers, which prevent them from sharing in Christian fellowship;
 - (c) requests that all parishes and organisations in the Diocese of Melbourne consider the resources available to aid ministries to people with disabilities and develop a

plan to remove those obstacles that currently prevent people affected by disability from sharing in congregational life, including ensuring that all Melbourne Diocese facilities comply with the Disability Discrimination Act (which makes it unlawful to discriminate on the grounds of disability in providing access to, or use of, premises that the public can enter or use) by removing those obstacles that currently prevent people affected by disability from sharing in congregational life, and that the Registrar report their progress of this plan and its actions to the 2011 Synod.

- (d) requests Melbourne Anglicans and the Diocese in particular to advocate for Government policy that promotes the wellbeing and interests of people with disabilities and their families and carers.
- b) Expresses its great concern and disappointment at the lack of systemic commitment to progress the 2010 Synod Disability Resolution; and
- c) Noting the good will and intention of the Parish Wardens in working with the Diocese to make our places of worship accessible and safe, and
- d) Calls on the Melbourne Anglican Trust Corporation [MATC] to incorporate Disability Access within the Occupational Health and Safety (OH&S) audit structure as a practical and cost effective way to satisfy both The Disability Discrimination Act (DDA) and OH&S principles within the existing diocese OH&S arrangements, and
- (e) Requests that the President report annually on the progress of this plan until at least 98% of the Diocese is Disability Accessible.

29. Mrs Janet Nelson

That this Synod gives thanks to God for 27 years of service to the Diocese of Mrs Janet Nelson as a member of this Synod, and honours her contribution to the Church as a member of General Synod, as a member of the Council of the Diocese, as the author of a much-used book of intercessions, and as a trusted and wise counsellor in the deliberations of this Synod.

30. Sessional Arrangements

That the sessional arrangements for Friday, 16 October 2015, previously agreed, be varied so as to adjourn not before 9:15pm and no later than 9:45pm on Friday 16 October 2015.

31. The Revd Canon Dr Peter Adam OAM

That the Synod thanks the Revd Canon Dr Peter Adam for his contribution over many years to the Synod.

32. Condolences

That this Synod recognises the contributions of members of Synod who have died since the October 2014 meeting of Synod.

Clergy:

Alfred, The Revd Mary Elizabeth	Moroney, The Ven John Burbury
Browne, The Revd George Barry	Perry, The Revd Kenneth James
Curry, The Revd Dr Norman George	Peters, The Revd Kenneth Maxwell
Daniel, The Revd Baldwin Jeevasagar	Sligo, The Revd Charles Edsall
Darling, The Right Revd Barbara Brinsley	Smith, The Revd Edward Charles
Eyers SSM, The Revd (Laurence) Frederick	Warner, The Revd David Brooke
Hansford, The Revd Bruce Euan	Young, The Revd Stuart McLaren
Hargreaves, The Revd Gordon Russell	

Laity:

Cheshire, Mrs Jean (St John, Camberwell)
Fletcher, Mr Ronald Bruce (All Saints, Newtown and Geelong West)
Hardy, Mrs Joy, (St Faith, Burwood)
May, Mr Bill (St Aidan, Strathmore)
Murray, Mrs Heather
Robbins, Mrs Margaret (St Peter, Melbourne)

33. Motion of Thanks

That Synod records its gratitude to those involved in the careful organisation and smooth running of Synod including the Archbishop and the Archbishop's staff, the Synod Business Committee, the Registrar and the Registrar's staff, the Dean and Cathedral staff, the Chancellor and Deputy Chancellor, the Advocate, the Chair and deputy Chairs of Committee, the Cathedral flower guild, the members of the minutes reading committee, those who prepared and led the worship and prayers, the musicians, Anglican Media for reporting the Synod activities and the technical staff from Harry the Hirer.

The 51st Synod of the Diocese of Melbourne concluded with Prayer.

< end >

ELECTION RESULTS:

Canon of the Cathedral Church of St Paul, Melbourne

Blackwell, G M

Lay Canon of the Cathedral Church of St Paul, Melbourne

Foley, C S

Questions and Answers:

On Wednesday 14 October 2015 the Revd Dr David Powys, Parish of St John, Cranbourne with Christ Church, Tooradin asked:

'Ministers of Religion' for WWC Purposes - a question to the Archbishop

On 6 August the Office of the Director of Professional Standards of this Diocese issued a memorandum concerning 'Changes to the Working with Children Check legislation'. This referred to an alteration to the definition of who is considered to be a 'minister of religion' under that legislation, and stated "Now anyone 'appointed' (paid or unpaid) to any ministry leadership position in the church is considered a 'minister or religion' for the purposes of WWC." The memorandum went on to cite as examples of 'ministers of religion' requiring WWCs the following: a morning tea leader; a welcomer; and a music team leader. The examples were based on advice from the Department of Justice.

Under a natural interpretation of the memorandum, parishes should now be requiring WWCs for all those appointed to leadership or assigned to rostered responsibilities – including welcomers, stewards, readers, intercessors, communion assistants and musicians – in addition to for those having direct and particular dealings with children. In some parishes this could quite conceivably add 100 or more people to the ranks of those requiring WWCs, with all the administrative burden entailed.

My question is in three parts.

1. From whom or at what level within the Department of Justice was the interpretation conveyed in the memorandum derived?
2. Given the amount of effort potentially required of parishes to implement this memorandum, has the Director, or has the Diocese, taken legal advice on this matter, and if so, from whom, and with what outcome?
3. If the Archbishop were to consider the WWC requirements of parishes to have become excessive, would he make representation to the Premier seeking a review of such requirements?

The Archbishop replied:

1. The advice that was issued by the Director of Professional Standards was based on the mandatory Child Safe Standards released prior the October 1st commencement, together with the support material that accompanied that release. Those standards were developed in extensive consultation with around 160 government and community sector stakeholders, although the Diocese was not invited to be a part of this consultation. In addition the Director made inquiry of the Department of Justice WWCC hotline and separately to the managers of the hotline to understand how typical queries from parishes might be answered. The Office of Professional Standards is also part of various ecumenical bodies and secular Child Safe organisations who have been discussing the implementation and consequences of the new measures. They confirmed to her the same advice and that they are implementing the same or similar requirements. This group includes the Catholic, Baptist, Presbyterian and Uniting churches amongst others.
2. The matter is presently under further consideration and Archbishop in Council at its August meeting requested that legal advice be obtained. This is presently being sourced. Additionally the Diocese has requested that the initial advice of the Director be peer reviewed and this is underway. That legal advice will clarify the interpretation presently being placed on the new standards and inform any internal policy changes required to both meet the new standards and ensure the continuation of our proactive stance in creating suitably Child Safe environments.
3. There is little doubt that the intent of the new standards is to broaden the reach of WWC Card application within faith denominations; hence the definitional change to 'minister of religion' under the provisions and the broadening of the type of work for which a WWC is required. The Director of Professional Standards and Registrar are seeking an appointment with the Director of the WWC Unit of the Justice Department to discuss the practical impact

of the changes. I will consider what further representations might be appropriate, upon receipt of the legal advice, the peer review and consideration of the Diocesan policy position. I am aware of the impact of these legislative changes and the potential and significant compliance burden that this may place on parishes in the Diocese.

Police Checks for Anyone Who has anything to do with Children - a question for the Archbishop

During the Diocesan OH&S training seminar this year it was revealed that there is a proposal to require that in a parish setting "Anyone who has anything to do with children" be required to get a Police Certificate. Given that

- a. adults working with children in parishes are already required to have Working with Children's Check Certificates,
- b. according to the WWC website, the WWC seeks "to determine if a person poses an unjustifiable risk to the safety of children. The WWC Check screens a person's criminal records and in some cases their professional conduct. The WWC Check focuses on serious sexual, violent and drug offences. The department continues to monitor these records for the life of the WWC check", and
- c. any duplication of parish compliance requirements will impact ministry effectiveness,

I ask:

1. How often will those having "anything to do with children" in parishes be required to apply for a new Police Certificate? and
2. What is the anticipated benefit of requiring a Police Certificate in addition to a WWC of persons involved in ministry with children?

The Archbishop replied:

1. The current policy for National Police Certificates is described in the Duty of Care handbook. I am unaware of the proposal that the questioner has raised from the OHS seminar, but can advise, as with the WWC Card, the National Police Check forms a part of your Child Safe policy framework and thus will be under regular review. The present policy requires that an applicant has their National Police Certificate renewed every three years or whenever they assume a different role.
2. Again the Duty of Care Handbook, which is a useful resource for parishes, sets out the key benefits of a National Police Certificate and the inter-relationship between instruments such as these and our Professional Standards legislation, codes of conduct and the provision of insurance cover.

The primary difference between a WWC check and a National Police Certificate is one of jurisdiction, with the WWC Card being a State based requirement and database, meaning that the National Police Certificate is a broader instrument by definition. Whilst there may appear a degree of overlap, neither instrument describes itself as being a single source of an applicants' history. It would be much easier where this so.

The following is an extract from the WWC website which describes the differences:

"The WWC Check is conducted by the Department of Justice & Regulation to determine if a person poses an unjustifiable risk to the safety of children. The WWC Check screens a person's criminal records and in some cases their professional conduct. The WWC Check focuses on serious sexual, violent and drug offences. The department continues to monitor these records for the life of the WWC Check.

The Police Check is not an assessment by a government agency. It is only a list, at a given point in time, of the offences a person has committed. Organisations request this list to help them assess a person's suitability for other kinds of work. For example, an organisation might want to know about fraud offences if they were recruiting someone with access to cash or expensive goods."

The Duty of Care Handbook describes four benefits to a National Police Certificate. They are:

- 1) To show the community, church congregation and any new families that we are concerned for the well-being of their youth and families;
- 2) To put new families at ease regarding the safety of their children;

- 3) To prevent any person with a record of child abuse from being involved with or having access to children and teenagers;
- 4) To protect and assist the church in case of allegations being made.

The Royal Commission recently issued a report on WWC processes. Their recommendations on this single issue alone run to 10 pages. This is in addition to, although obviously not completely divorced from the Victorian Inquiry Betrayal of Trust recommendations which has generated the most recent changes.

On Wednesday 14 October 2015 Ms Jill Pickering, Parish of St Stephen, Richmond asked:

1. Why has the Disability Awareness Steering Group not met since 7 August 2014?
2. Having agreed at Synod 2014 that a further disability progress report would be provided to Synod 2015, why is there no disability progress report in this year's Synod papers?
3. Please will you provide disability awareness and access report for the 12 month period from Synod 2014 to 2015 to this Synod, and a further 12 month report to Synod 2016?

The Archbishop replied:

1. In August 2014 the Disability Awareness Steering Group received the report from a voluntary survey of parishes that it conducted. This was the culmination of an initial effort to achieve two objectives (1) establish a baseline of the issues associated with physical access to buildings and (2) leverage the CBM Luke 14 material to encourage inclusion for those affected by disability. On the issue of the survey, it was agreed that the matters identified and indeed the fact that 70% of parishes had not responded might be better progressed under the umbrella of Occupational Health and Safety, itself gathering some momentum as the awareness training and processes under the Parish Governance Act take effect. On the matter of inclusion, funding for part time resources was being explored outside of the diocesan budget where no specific funds had been allocated. Given those ongoing actions and a desire to see this matter brought under the direction of the Social Responsibilities Commission to provide for better governance and alignment, the Steering Group has not net pending resolution of these matters.
2. The answer that I provided to the question referred to at the 2014 Synod was that I would be pleased to receive a report on progress in respect to the Parish Governance Act and its purview over OHS matters which encompass Disability Discrimination Act requirements. The Archbishop in Council has received periodic reports of progress in respect to OHS from a Committee established in accord with the requirements of the OHS Act to manage this agenda. While these reports have demonstrated satisfactory progress, the Committee decided and reported to Archbishop in Council that it would not publish its 2014 findings more widely. It is expected that the 2015 report will be tabled for the 2016 Synod. It is for that reason that no report has been provided to the Synod which specifically addresses OHS or through that means progress on disability access or inclusion.
3. I am unable to provide a report to this Synod. The business of the Synod is determined by the Synod Business Arrangements Committee in advance of publishing the papers. This work is complete and Synod has commenced. I note that leave was granted to bring a motion on the issue of disability access. This might be an opportunity for the mover, who is also a member of the Disability Awareness Steering Group to briefly report progress in support of the motion. I further note that the motion calls for annual reporting of progress and thus if supported would achieve the objective sought by the questioner.

On Wednesday, 14 October 2015, Mr Kimberly Smith, Eastern Region Representative asked:

Four years ago, in 2012, this Synod requested Archbishop in Council to establish a review of the various processes and mechanisms by which the living requirements of clergy are met.

On the last line of page 111 of our Synod papers the Report of a review (which has not yet happened) we read:

“The work is urgent and important, but there is a right time and a wrong time to do certain things, and this is not the right time.”

1. Has Archbishop in Council expressed the view that this is not the right time to review the

- remuneration arrangements of clergy, and if so, will there ever be a “right time”?
2. Referring to page 112 is it inappropriate for any members of the Stipends Committee to be involved in establishing a review committee to review the Committee of which they are themselves a member?

The Archbishop replied:

1. The Archbishop in Council was consulted before the Stipends Committee concluded its recommendation regarding Stipend Determination Number 30 and agreed with the approach proposed. Stipend Determination Number 30 has been the result of a review by the Stipends Committee of the remuneration arrangements of clergy. The report from which Mr Smith quotes, which was endorsed by the Archbishop in Council, recognized that a properly conducted and comprehensive review of stipends and the Diocesan Stipends Act 1991 would be difficult at any time, and would have been almost impossible if conducted concurrently with consideration of all the issues that have led to the establishing of the Melbourne Anglican Diocesan Corporation. The Archbishop in Council has not expressed a view as what would be the right time for the review requested by the 2012 Synod, but Mr Smith and members of Synod should be encouraged by the fact that it has endorsed a report that says that the work is urgent and important.
2. The question appears to be whether it would be inappropriate for the Archbishop in Council to exercise its right to appoint two members of the Stipends Committee by appointing members with the intention that they also have a leading role in the requested review. This is a question on which I would receive the advice of the Council of the Diocese at the time when such appointments were considered, and I would not offer any opinion on the appropriateness or inappropriateness of such a course before receiving that advice.

On Wednesday, 14 October 2015 The Revd Malcolm Woolrich, Melbourne Grammar School asked a question of the Registrar:

It concerns motions (Number 20 and 21) passed by Synod in 2011, arising from a report by the Committee on Parish Property and Future Urban Development. The report recommended to Archbishop in Council the implementation of a property policy by which proceeds from the sale of property that were considered surplus to the requirements of a parish would then form part of a fund for the purchase of property in the outer areas of our Diocese. My question is in four parts:

1. Has the Archbishop in Council implemented the recommendations of the Committee on Parish Property and Future Urban Development?
2. If question 1 is answered in the affirmative, how many properties since 2011 have been sold in our Diocese which were deemed surplus to the requirements of the relevant parish?
3. If such properties were sold, how much was realised from those sales?
4. Would you please identify any properties that have been acquired in the outer areas of our Diocese pursuant to this policy, from monies held in the fund for that purpose?

The Registrar replied:

1. The report and recommendations adopted by the 2011 Synod was described as a ‘once in a generation effort’ and the Council of the Diocese went on shortly thereafter to adopt two policies, one which governs the Sale of Parish Property and a second which provides for the allocation of Church Extension and Development Fund (CEDF). Indeed you heard me speak of both the progress and challenge in this area last night in my charge.
2. The Council of the Diocese reports to the Synod each year detail the property transactions undertaken for the period. An analysis of these reports indicates that five properties have been deemed surplus under the policy since 2011.
3. Of the five properties deemed surplus, two have been sold to realise \$5.6 mil. The remaining properties were, under the provisions of the policy retained as either (1) future development opportunities or (2) income generating opportunities, with that income for the benefit of CEDF. Of course the CEDF fund has benefitted from the corpus that existed prior to 2011 and earnings on the fund since that time.

4. The CEDF Policy provides for the purchase of land and the erection of first buildings. Under the policy, since 2011 the following land purchases have been undertaken:

- ♦ Purchase of vicarages for Mernda and Officer;
- ♦ Purchase of future worship site for Mernda

The following CEDF allocations have been made for the purchase of land which has not yet been completed:

- ♦ Purchase of land West of Werribee
- ♦ Purchase of land at Armstrong Creek

Additionally the following outer area parishes have benefited from CEDF grants to assist in development of existing plant:

- ♦ St John's Cranbourne
- ♦ St John's Bannockburn
- ♦ St John's Highton
- ♦ St Matthew's Pantom Hill
- ♦ St Matthew's Endeavour Hills
- ♦ St Mark's Spotswood

In addition to these growth area parishes, assistance by way of grants has also been provided to St Mark's Spotswood and to St Jude's Carlton in rebuilding after the fire.

On Thursday, 15 October 2015, the Revd Canon Dr Colleen O'Reilly, Parish of St George, Malvern asked:

Under present legislation, would it be possible to appoint bishops with particular responsibilities for these six parts of the Diocese:

1. The CBD and proximate inner suburbs
2. Geelong with surrounds and the West including the Western Growth Corridor
3. The North including the Northern Growth Corridor
4. The East
5. The closer South
6. The far South including the South-Eastern Growth Corridor?

The Archbishop replied:

The *Assistant Bishops Act 1985* provides for the appointment of up to six Assistant Bishops within the Diocese, subject to (1) the concurrence of Archbishop in Council under Sec. 6 and (2) the sufficient provision of budget to provide suitable stipend, allowances and housing under Sec. 5 of the Act.

The Regions of the Diocese Act 1997 provides that there shall be between 2 and 5 Regions with the Diocese. Accepting that the effect of Dr O'Reilly's hypothetical division of responsibility would create regions, the answer to the question is that at present the appointment of six bishops with particular responsibilities within regions of the Diocese however divided would not be possible.

On Thursday, 15 October 2015, Mrs Susan Foley, Parish of St Mary, Caulfield (Oaktree Anglican):

To the Chancellor:

Would the Chancellor be able to inform Synod whether, following the successful introduction of the Parish Governance Act in the diocese, the Cathedral will now also update its governance?

The Chancellor replied:

The Cathedral Chapter intends to bring legislation to the 2016 Synod to repeal the *Cathedral Act 1878* and to introduce a new Cathedral Act. In December 2014 Chapter commenced its review of the current Cathedral Act with a view to streamline its governance structures, to bring in a Cathedral electoral roll to ensure better and more equitable representation of the Cathedral's congregations and to ensure that current professional standards legislation is reflected in Chapter governance. A consultative process with members of the Archbishop in Council, and the Cathedral's congregation will commence in early 2016, with a view to bring a new Cathedral Act to next year's Synod.

< end >