



## **Efficiency and Performance Sub (Finance) Committee**

**Date:** WEDNESDAY, 23 MAY 2018  
**Time:** 1.45 pm  
**Venue:** COMMITTEE ROOMS - WEST WING, GUILDHALL

**Members:** Jeremy Mayhew (Chairman)  
Deputy Jamie Ingham Clark (Deputy Chairman)  
Randall Anderson  
Alderman Robert Howard  
Paul Martinelli  
Hugh Morris  
Ian Seaton  
Deputy Philip Woodhouse

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**Lunch will be served in the Guildhall Club at 1pm**

**John Barradell  
Town Clerk and Chief Executive**

# **AGENDA**

## **Part 1 - Public Agenda**

1. **APOLOGIES**
2. **MEMBERS' DECLARATIONS UNDER THE CODE OF CONDUCT IN RESPECT OF ITEMS ON THE AGENDA**
3. **MINUTES OF THE PREVIOUS MEETING**  
To agree the public minutes of the meeting held on 21 March 2018.  
**For Decision**  
(Pages 1 - 4)
4. **OUTSTANDING ACTIONS FROM PREVIOUS MEETINGS**  
Report of the Town Clerk.  
**For Information**  
(Pages 5 - 6)
5. **WORK PROGRAMME FOR FUTURE MEETINGS**  
Report of the Town Clerk.  
**For Information**  
(Pages 7 - 8)
6. **CORPORATE AND BUSINESS PLANNING UPDATE**  
Report of the Head of Corporate Strategy & Performance.  
**For Information**  
(Pages 9 - 14)
7. **QUESTIONS ON MATTERS RELATING TO THE WORK OF THE SUB-COMMITTEE**
8. **ANY OTHER BUSINESS THAT THE CHAIRMAN CONSIDERS URGENT**
9. **EXCLUSION OF THE PUBLIC**  
MOTION - That under Section 100(A) of the Local Government Act 1972, the public be excluded from the meeting for the following items on the grounds that they involve the likely disclosure of exempt information as defined in Part I of Schedule 12A of the Local Government Act.  
**For Decision**

## **Part 2 - Non-Public Agenda**

10. **NON-PUBLIC MINUTES OF THE PREVIOUS MEETING**  
To agree the non-public minutes of the meeting held on 21 March 2018.  
**For Decision**  
(Pages 15 - 20)

11. **OUTSTANDING ACTIONS FROM NON-PUBLIC MINUTES OF PREVIOUS MEETINGS**

Report of the Town Clerk.

**For Information**  
(Pages 21 - 22)

12. **EFFICIENCY PLAN UPDATE - CROSS-CUTTING PROGRAMMES**

Joint report of the Town Clerk and Chamberlain.

**For Information**  
(Pages 23 - 26)

13. **DEPARTMENTAL MONITORING**

**For Information**

- a) Department of Community and Children's Services (Pages 27 - 34)

Report of the Director of Community and Children's Services.

- b) Department of Open Spaces

Report of the Director of Open Spaces.

*To Follow*

14. **NON-PUBLIC QUESTIONS ON MATTERS RELATING TO THE WORK OF THE COMMITTEE**

15. **ANY OTHER BUSINESS THAT THE CHAIRMAN CONSIDERS URGENT AND WHICH THE COMMITTEE AGREE SHOULD BE CONSIDERED WHILST THE PUBLIC ARE EXCLUDED**