

Third Ordinary Session of the 44th Synod of the Diocese of Sydney: October and December 1998

Summary of Proceedings

The Synod Service of Holy Communion was held in the Cathedral Church of St Andrew, Sydney, at 1.15 pm on Monday 12 October 1998. The Preacher was Bishop Ray Smith, the Bishop of Liverpool.

Following the Cathedral Service, the 3rd ordinary session of the 44th Synod assembled in the Wesley Theatre at 3.15 pm under the Presidency of the Most Reverend R.H. Goodhew, Bishop of the Diocese of Sydney and Archbishop of the Province of New South Wales. The Synod had afternoon and evening sittings on 12, 13, 14, 19 and 20 October 1998 and on 15 December 1998.

Presidential Address

By the Most Reverend R.H. Goodhew, Archbishop of Sydney Monday 12 October 1998.

Welcome to this third and final session of 44th Synod of the Diocese of Sydney. It has signs of being a very busy session. You will have observed the unusually large number of **Motions by Request of Synod or Standing Committee**. For this reason, though there are a number of issues that I wish to canvass with you, I have decided to deal with them over the course of a couple of Synod sessions.

The 1998 Lambeth Conference

First, to say something about the 1998 Lambeth Conference. Four of my Episcopal colleagues and I come to this Synod with the experience of Lambeth still fresh in our minds. I have already spoken on a few occasions about the Conference and its significance. However I thought it appropriate to share with you, the members of Synod, something of the business that was undertaken, of my assessment of its results, and what it might mean for our future.

It was for each of us who attended a memorable time. We gained a great deal, not least of all, a better understanding of the Anglican Communion and a personal knowledge of many of the bishops who play a significant role in shaping its life now and will do so on into the future.

I wish to thank Bishop King who was prepared to remain behind and forfeit the opportunity of sharing in Lambeth. We missed having him with us, but I thank him most sincerely for remaining as Commissary while the rest of us were away.

I wish to indicate to you my appreciation of my colleagues and the contribution they made to the life of the Conference. I was extremely proud of all of them. Each played an active and valued role in its various dimensions. Publicly they commended themselves by their actions and by their spoken contributions. Informally, they offered great encouragement to conservative bishops from parts of the Communion where such people feel under threat. Robert Tong, our Anglican Consultative Council representative, participated in the life of the Conference. He was a great encouragement to us. I must also pay tribute to the work of Margaret Rodgers in the Lambeth Communications Office. As an 'Episcopal Communicator' I was able to observe her work and the circumstances in which she operated. She did a fine job and was greatly respected for her skills. That the Australian media chose to say little about the Conference was not due to any lack of material made available. It was also a pleasure to meet people who remembered my immediate predecessors with affection.

Two other Australians played very significant roles in Lambeth '98. The Primate shared with the Archbishop of Canterbury in the leadership of the group that designed the whole program. I think they did a great job. The Bishop of Newcastle, Roger Herft, was Chaplain and responsible for all that was associated with the worship and spiritual nurture offered during the conference. He too needs to be congratulated.

The Archbishop of Canterbury George Carey and his wife Eileen were warm and generous hosts. They both played active roles in the life of the Conference and openly espoused the place and role of Scripture in the life of the church. We should thank God for them.

The daily Conference program was both full and varied. It began with a celebration of the Lord's Supper at 7.15 am, and often concluded with evening meetings both scheduled and unscheduled that ran quite late.

Each day we prayed and studied 2 Corinthians together for 90 minutes in small groups of about 8-10 people. There were moments in the program that were both dramatic and profoundly moving. The three weeks were not all filled with hard work. There were some delightful and relaxing occasions, like a day in London at both Lambeth and Buckingham Palaces, an outstanding stage presentation by the Spouses, cricket (at which Pakistanis and Australians did well!) and golf. One free weekend allowed conferees to relax in whatever way they wished.

The Conference dealt with four themes: Called to Full Humanity, Called to Live and Proclaim the Good News, Called to be a Faithful Church in a Plural World, and Called to be One. "Called to Full Humanity" was divided into 6 themes: Human Rights and Human Dignity, The Environment, Human Sexuality, Modern Technology, Euthanasia, International Debt and Economic Justice. The Reports and Resolutions produced by the Conference will soon be available. They are worthy of careful reading and reflection.

Human Sexuality

There is no doubt that the issue that most excited the press, and over which there was the most contention, was that of homosexuality; in particular the blessing of same sex unions and the ordination of practising homosexuals. The work in the subsection was intense and demanding. Paul Barnett played a significant role in that debate. He had strong support from Peter Chiswell, Tony Nicholls, and bishops from England, Latin America, Africa and the USA. When Resolution 1.10 on Human Sexuality was finally passed in the plenary session it had been amended into a more theologically conservative statement than the seriously divided working group had been able to produce. It rejected homosexual practice as "incompatible with Scripture" while calling "on all people to minister pastorally and sensitively to all irrespective of sexual orientation". It condemned "irrational fear of homosexuals". Some had hoped that Lambeth would either say nothing on this subject or might offer some encouragement. Lambeth is not a legislative body for the Communion, but it resolved that it "cannot advise the legitimising or blessing of same sex unions nor ordaining those involved in same gender unions". The real surprise for all was the strength of the final vote: 526 in favour, 70 against, and 45 abstaining. It left theological liberals in dismay.

International Debt

The debt burdens of many of the poorer nations of the world was a major topic. Australia's relative isolation makes it easy I think for people like us, to pay scant attention to the intense suffering and deprivation that is the daily burden of many of our brothers and sisters in other parts of the Communion. For some, their circumstances are nothing short of appalling. I could only sit in silence and listen to accounts of war, murder, rape, pillage, hunger, abduction of children, persecution, dislocation, lack of educational and health services, and the absence of facilities which I would consider basic to operating as a bishop. The crushing burden of unpayable national debts, often incurred by corrupt and self-seeking officials, was powerfully represented in the lives of flesh and blood people who sat in front of me. I don't think I will ever be the same.

Christian-Islamic relations

Linked with the suffering brought about by economic hardship is the plight of believers who suffer at the hands of Islam. Just as we react to the denunciation of all Christians because of the behavior of some, so, I have no doubt, is it inappropriate to demonise all Muslims because of the action of some Muslim governments. However, the plight of Christians in many situations represented by places like the Sudan, Pakistan, and Nigeria calls not only for our prayers but for actions to influence our own government and the governments of other nations of the world, to call for the protection of religious minorities everywhere. The blasphemy laws of Pakistan, inserted in that country's Penal Code in 1986, have become an instrument of persecution and intimidation. The situation in the Sudan is awful beyond words. It is also clear that the circumstances of Palestinian Christians and their relationships with Israel are also a cause for special concern. I hope we will not be negligent in doing what we can to help fellow Christians in these difficult situations.

Our response

Lambeth 1998 helps to focus for us something of the wider environment in which we operate as a diocese. It also highlights a range of options by way of responses that we might make to aspects of this wider environment.

1. Building Links

First, we will do well to recognise that as geography physically isolates us from a large section of the human family and its concerns, so our cultural history has made us a small expression of the life of the 'North' in a part of the globe which owns itself to be 'South'. We must act decisively to overcome an isolationist mindset

in a shrinking global village. We must take immediate steps to build firm links with the churches that are our more immediate neighbours. I purpose to take whatever opportunities are presented to me, and the diocese, to move in this way.

Do give thanks to God for the work of CMS both from UK and Australia, and for the work of SAMS. There is now in evidence a group of African, Asian and Latin bishops who honour the Bible as the Word of God and who wish to allow it to guide the life of the Church. Many of these bishops and their people are having their loyalty to Christ tested in the severest of circumstances. Australian missionaries, a number of whom came from this diocese, have planted seeds in these countries which are now flourishing as strong gospel plants. We must never foreshorten our vision and limit our concerns to our own immediate environment. It is for this reason that I have maintained a missionary 'hour' in the program of our Synod. It may not be the most effective way to promote a vision for the wider world but it does remind us that such a world exists, a world that is an inescapable focus of concern for the church in this diocese.

2. *Seeking justice for the suffering Church*

A second option open is an opportunity to show loving kindness in God's Name by seeking justice for many who suffer in some of the appalling circumstances I have described. Sisters and brothers, I appeal to your charity. I earnestly entreat you to request that Standing Committee give careful consideration to some method by which resources may be directed towards assisting the dioceses in some of the most needy parts of the Communion. Perhaps we could place a levy on the income that flows into our Appropriations Account each year. 1% might be a figure to consider. I raise this for two reasons. First, we have much while others have so little. The Lord has spoken about equality between believing communities; the abundance of one providing for the want of the other. The second is that we can set an example to government. Australia must be more generous. Government, whatever its political persuasion, must be pressed to raise the level of resources committed to humanitarian concerns. But beyond this we Australians must, through our Government, challenge the world to address the issues that give rise to the apparently increasing disparity between the very rich and the very poor. We aim at pointing people to heaven, to have them embrace the Saviour for themselves. That is our first task and inescapable responsibility, but it cannot, and must not, blind our eyes to the appalling suffering of so many human beings, numbers of whom are our brothers and sisters in Christ. We provide a safety net for people in Australia who find themselves in real need. Can this not be done internationally in some way? When it comes to macroeconomics and international politics I am completely out of my depth. You may feel the same yourself. But that gives no reason to refrain from constantly pressing those who are competent and appropriately placed to translate concern into realistic action. I exhort you, "Do something about it."

3. *Support Jubilee 2000 Campaign*

In presenting the challenges of third world debt to the Lambeth Conference attention was drawn to 'JUBILEE 2000'. This is a coalition of organisations aiming to achieve the cancellation of the international debts particularly for those countries listed by the World Bank and the International Monetary Fund in the Highly Indebted Poor Country Initiative. Though the world is passing through a period of financial instability I encourage this Synod to request the Standing Committee to explore how we, as a diocese, may play some worthwhile part in this program. I also ask you as individuals to encourage your churches to be informed about those areas where sisters and brothers suffer, and to do what you can to help relieve their burdens. To catch something of what is involved in the question of Third World Debt consider the content of this short clip from a video produced for the Lambeth Conference.

4. *Participate in the Anglican Communion*

For my part, I have returned home with a renewed enthusiasm for the work of the kingdom and a fresh commitment to the life and witness of the Anglican Communion. Some of you will have had the experience of visiting another situation where God is at work and been refreshed in your own spirit. Lambeth did that for me. I have come back with fresh energy for the work that we do here together seeking to be devoted to fulfilling both the great Commandments and the great Commission. I also have a renewed commitment to the life and well being of the Communion of which we are a part. I believe there is evidence of the Spirit's activity reflected in spiritual vitality and a growing commitment to biblically shaped religion. Richard Holloway, the Primus of Scotland, speaking to the press at the conclusion of Lambeth, commented disparagingly on the appearance of this renewed assertion of the Bible's authority. Interestingly, responses of this nature came mainly from the theologically liberal churches of the 'North', despite their numerical decline. This work of God is something in which we must play an active part. It will require something of us. We will, as I have already commented, need to abandon an isolationist mindset and resolve to be an active participant in the life of the Communion. We will need to be humble. God has raised up, and is raising up, leaders in those places to which we once sent missionaries. They are godly, intelligent, well educated, and many, as I have already said, have been tested

in the fires of adversity. Africa, Asia, and Latin America will all play an increasing role in determining the future character of the Communion. The face of the Communion is no longer Caucasian and white. We will need to show ourselves part of this growing 'South' community. The skeleton for a Network of bishops committed to mission and evangelism has been developed and will be fleshed out in the near future. This diocese must play a part. We have resources to share. We have much to learn. For the sake of what we may contribute, we will need to be prepared to hold hands with a range of conservatives. Some dress differently in church. Others get more excited about the Spirit of God than is our custom. And there are yet others who vary in their opinions about the role of women in ministry. What we have in common is a loyalty to the Bible and to the fundamentals of supernatural religion as expressed in our Creeds. I repeat: I plan to give more time to fostering these relationships in the future.

5. *Lay and Diaconal Administration*

This intention is one reason for me recently indicating to the Standing Committee that I would not at this time agree to license deacons and lay people as ministers of the Sacraments. You may well wonder why I adopt this position in the light of the varieties of Anglican Church life to which I have just drawn attention. The reason is simple. I am not anxious to isolate our diocese prematurely from the Communion over an issue that is not a practical necessity for us and which, with reference to our Reformation forefathers, our Prayer Book and our Formularies, must be said to be doubtful as a matter of Order. I don't consider we need to carry that extra bit of lead in our saddlebags when we try to be an influence beyond our own borders. I am proud of this diocese, proud of what it stands for and what it does, and proud to have the honour of representing it. There are certainly hills on which one must be prepared to die. In my judgement, at the present time, this is not one of them.

The mid-point letter

It might help you understand my position if you are aware that midway through the Lambeth Conference I joined with the Archbishops of Nigeria, Rwanda, Tanzania, The Congo, Uganda, the Southern Cone, South East Asia, and the Sudan in circulating a letter to all the participants. The letter called for a renewed submission to the sovereign authority of Scripture, for a reaffirmation of our historic teaching and discipline in relation to marriage and celibacy, and for attempts to be made to find appropriate ways to strengthen our instruments of unity and to encourage Provinces to be more accountable to each other particularly in matters of faith and practice. The focus of concern were areas of the Communion where it was thought a major divergence from our historic faith and discipline was being contemplated if not sanctioned. Therefore for me at this time to take unilateral action on a matter over which there would be vigorous debate would do little for my credibility. This, of course, does not preclude this Synod, or any of our representatives at General Synod, from promoting in that place, a Bill for a Canon to permit persons other than priests to administer the Sacraments. That would be the appropriate route to take given the nature of the issue and the recent opinion of the Appellate Tribunal.

In concluding these comments on Lambeth I wish to express my own gratitude and that of all who attended from the diocese to those who upheld us before God in their prayers. Thank you very much.

Parish Ministry

I have been reviewing recently some of the ongoing analysis of the 1996 National Church Life Survey being undertaken by Keith Castle from Anglicare as it relates to our diocese. My purpose at this point is not to comment on all the details but to take this opportunity to urge all Bishops, Archdeacons, Area Deans and Regional Councils to give careful thought to the statistics for their regions. Please do not overlook the tools that NCLS and Anglicare are making available to you for your work. The regionalising of the diocese had as one of its purposes the possibility of more localised strategic planning. Parishes properly concern themselves with their immediate environment. The apparatus of Bishop, Archdeacon, Area Dean and Regional Council is well suited to consider the overall impact of ministry in a Region and to plan for growth and development. I encourage all of you to facilitate a growing partnership between parishes and Regional structures in discovering and supporting fresh ways to promote ministry to our whole diocese. Prayer and planning, the exchange of ideas and effective activities, collaborative thinking and acting can enhance our total impact and foster a greater sense of interdependence. Each Region needs to be looking well beyond 2000 as well as concentrating on the immediate future. If, in future, parish boundaries are to be considered to be as porous as the Report before this Synod suggests, then it will be within such collaborative and regional oversight that any new work undertaken across parish boundaries will have its best chance for harmonious success. There are certainly enough unconverted people to warrant the creation of 'mission centres' designed to reach people with no church connection. Schools, sports ministries, and special activities for particular groups with special needs, are examples of areas in which a Region can give help in setting challenges, identifying resources and stimulating

fresh thinking. Under God, the future of each Region lies with the Anglicans who are part of it and with the lay and clerical leadership who function within it. The whole should strive to be more than the sum of the parts.

There clearly are areas in which, God willing, we need to work for substantial improvement. It may involve fresh methodologies and really new ideas. Amongst young people, among people who are not tertiary educated, with men generally across the whole diocese, and with people from other cultures: these are segments in our society that need particular attention. Anglican Youth and Education, the Department of Evangelism and Anglicare are organisations from which I expect help and guidance to come. We need to be sure that these agencies have the resources to give the assistance that is needed. God is pleased to use dedicated effort to advance gospel outreach. I therefore again urge those who have oversight for ministry in the Regions to think and plan strategically.

Context and Leadership

Our times are ambiguous and challenging. Highly significant factors influencing ministry outcomes are *Context* and *Leadership*. There are areas of the diocese, which are less immediately responsive than others are. It might be a temptation, and a possibility, for more gifted clergy to avoid working in such situations. I hope some of the most gifted will take their God-given abilities into such places and demonstrate how we can grow there. Without underestimating the challenge that some areas represent, it will indeed be a sad commentary on our spiritual character if able leaders shun such situations. Those who seek to shape the thinking of people training for ministry have a particular responsibility here. Equally, those responsible for the allocation of resources must help to make effective work in difficult areas possible. Indeed the resources of the diocese must continue to focus on helping local church leadership both clerical and lay to do the best work possible in their particular context. As a diocese we grew at an overall rate of 4.2% in the period covered by the most recent Survey. That is something for we can thank God: both for the result and for the dedication and effort that produced it.

Last year I urged Churches, Regions, and Bishops to pray, plan, and work to grow by 5% each year up until the end of 2000 AD. That is a major lift from the 91-96 figure but I do not think it is unrealistic. It represents an annual increase of 5 new people for every 100 currently attending. Only God can give real growth and from one perspective the nomination of a growth figure like 5% per annum has little meaning. It is arbitrary and takes little account of a range of factors. But from another perspective, it has great importance. Used wisely it stimulates important questions: are we doing the best things, should we be looking for different approaches, do old ways need to be revitalised, what are our blind spots, do we need to ask for some help with our thinking and planning? Those who resource our local churches must continue to help them look at themselves and the possibilities that surround them. I urge congregational leaders not only to be open to receive advice and encouragement but actively to seek it.

It was a wise move made by the Synod some years ago, to provide the Archbishop each year with sufficient funds to enable him to appoint curates, for a period, to situations where they will receive valuable training regardless of a parish's capacity to pay. This has been of great value both for curates and for parishes. It gives the Archbishop a chance to blend training experience with opportunity and need. The funds initially provided made it possible to make four appointments. Increasing costs have reduced this capacity to approximately three. I hope that at some time soon this capacity will be increased at least to its original strength. It is a useful tool in the development of ministers and churches.

The Ephesus Plan

Last year I set before you six specific growth goals for the year 2001. I have already referred to one. They were:

1. Raise the number of Anglicans worshipping in our churches by at least 15%.
2. Equip our new Youth and Education Unit to the point where they will have facilitated a growth in children and youth connected with our churches by that same percentage.
3. Assist the Cathedral to fulfil its aspiration to raise \$10,000,000 to establish a revitalised ministry to Sydney for a fresh century.
4. Advance the cause of theologically sound, pastorally relevant, and eminently singable contemporary music for public worship.
5. Ensure a flow of suitable women and men for ordained and full-time service in the diocese.
6. Assist CMS to increase its supported missionary force by at least 15 people over that same period.

Some of those goals called for congregational planning. All of them called for individual planning. To assist in the attainment of those goals I commissioned Bishop Piper, through Vision 2001, to produce the Ephesus

Plan. The Ephesus Plan is a booklet of interactive Bible Studies with an Introductory Video. It is a full year's program for individuals, small groups and churches. It focuses on the founding, growth, decline and renewal of the Church at Ephesus and on two of its members, a minister of the Word, Timothy and a typical layperson who lives in the realities of this harsh world. The material seeks to be substantially biblical because it is our aim to please God. It also endeavours to be highly practical in application because we need to be good stewards. It is one method of planning for a healthy Christian community and effective 'whole of life' ministry. The Ephesus Plan material is attractively produced and is now available for use. I commend it to you as a useful tool to help you forward God's work in you area of service.

Securing a Future for Full Time Women Workers

The future for full time women workers is a ministry issue to which we regularly return and which cannot be overlooked. Whatever decisions the diocese makes over time with respect to the ordination of women to the priesthood, it will be important that women are able to find stable employment as church workers. The Synod Conference held in May was in my opinion of real value in spite of the fact that I think we sought to do too much in one day. The balance of the program proved helpful but there was insufficient time for any fresh consensus to develop. If that is to occur I think more time will be needed to explore possible options together. However, while I earnestly wish that we continue such a dialogue, I'm not sure if the members of Synod are of a mind to do so or not. I am reasonably sure that without some process like that we will find it difficult to discover any new way through the impasse that was apparent when we last met and which prompted the idea of a conference.

On our Business Paper are items that seek to permit lay persons and deacons to administer the Lord's Supper. This, it is argued, would improve the employment prospects of women deacons. That might well be true. It is an outcome that I would love to see secured. However it might also work against their best interests by allowing lay persons to be authorised to do all that a deacon could do. I have already given one reason why at this time I am not willing to move down that path. A second is that I do not believe it does anything towards providing a solution for the issue we discussed in May.

Four possibilities

The possibilities before us appear to be four. We can continue as we are. We can license deacons and lay persons, including women, to administer the sacraments. We can make women priests with a condition that they not lead a parish. We can ordain women as priests and allow them to minister in those churches that wish to have a woman priest.

The first possibility, that is remaining as we are, satisfies the plain reading of 1 Timothy 2 and accords with the long tradition of our Church. This position expresses the mind and convictions of a majority in this house but frustrates a significant minority who believe they have a biblical warrant for their aspirations. The present position is certainly a source of critical comment in the wider community and amongst many of our church members. It is said by some that numbers of women are taking their Christian commitment elsewhere because of this.

Without the requisite authority **the second possibility**, that is to have deacons and lay people administer the Supper, would represent a unilateral action that defied the order we have observed from the time of the Reformation. It would in my opinion greatly reduce our influence in the Communion. I have indicated my unwillingness to proceed down that path at this time.

Proponents of **the third possibility**, that is having women as priest but not in charge of parishes, have argued that it does justice to the 'headship' principle while securing further recognition for the place of women in parish ministry teams. This proposal has been rejected by the Synod on a previous occasion.

It has been argued that **the fourth possibility**, that of allowing each parish to make its own decision with respect to a female incumbent, is an exercise in liberty on a disputed point.

Beyond offering an extended period of more intimate dialogue than the processes of Synod allow I do not know how else I can help the Synod find a way around the prospect of an annual debate on the matter. Some responses from the May Conference asked that I make my own position clearly known. There was at least the suggestion that this might help decide the matter. I am certainly happy to make my own stance known. But before I do that there is an associated matter to which I wish to refer.

I am informed that there is an increasing expression of disapproval at our practice of licensing lay women and female deacons to preach. Further, I am told that there are situations where not only are women not permitted to speak when the congregation gathers for regular public worship, but neither are they permitted to read the

Scriptures or pray. I repeat what I have said previously namely that an incumbent has authority to order public worship as he chooses provided it adheres to the provisions of his licence. However I wish to maintain strongly the appropriateness of women, both lay and deacons, being licensed to preach in our churches. I also would not want the Synod to silence the women who, in this mixed synodical assembly, teach from the Bible and exhort so ably and effectively. There is clear indication in Scripture of women prophesying in a congregation. I concur with David Peterson when he argues that if “wisdom, insight and power in evangelistic and pastoral preaching” are to be “allowed to come under the general title of ‘prophetism’ (prophecy and related phenomena)”,¹ then there is good reason to allow women to speak, as God has equipped and inspired them, with the conversion and edification of their hearers as the goal.

Now to turn to my own position on the vexed question of women as priests. Clearly I do not support the exclusion of women from speaking in our assemblies. I am persuaded that there is a notion of “headship” taught in Scripture particularly as it relates to marriage. The appropriate expression of that in our society is something that I find problematic. In my own marriage it has meant mutual respect, love and interdependence between two very different people. I believe I have seen the notion abused by insecurity and self-assertion. In this area I am essentially a conservative. I respect the interpretation of Scripture adopted in the church Catholic for nearly 2000 years. It is still the position in the majority of churches around the world. In our Communion we are in a process of “reception”. The movement to make women priests may advance or it may recede. Though I do not share what James Packer sees as the Anglo-Catholic elements in the views of C.S.Lewis I am sensitive to the point he makes when he says,

... unless “equal” means “interchangeable”, equality makes nothing for the priesthood of women.
... One of the ends for which sex was created was to symbolise to us the hidden things of God. One of the functions of human marriage is to express the nature of the union between Christ and the Church. We have no authority to take the living and semitive figures which God has painted on the canvas of our nature and shift them about as if they were mere geometrical figures²

In spite of that I find myself challenged to be open to consider a different approach. The God-blessed ministries of women who, in the absence of men, have founded and sustained churches cannot be ignored. The concern of women deacons about long term employment prospects worries me. I feel the weight of the arguments advanced by those who hold that in a significantly changed social environment, faithfulness to God might mean that the same revealed truth needs to be expressed in a different way. You may be aware of the two questions John Stott asks himself in his *Issues Facing Christians Today*.³ He writes,

Is it possible whether, although the requirement for “submission” is of permanent and universal validity, because grounded in Creation, the requirement of “silence”, like that of head-covering in 1 Corinthians 11, was a first-century cultural application of it? Is it further possible, then, that the demand for female silence was not an absolute prohibition of women teaching men, but rather a prohibition of every kind of teaching by women which attempts to reverse sexual roles and even domineer over men?

He responds to his own questions saying,

My tentative answer to my own two questions is in the affirmative.

Of the same general tenor is the argument advanced by Stephen Sykes exploring a dictum of Hooker. He writes,

The mere fact that a law is given in Scripture is not itself a decisive consideration. Sometimes positive law is given with an indication as to how long it is to remain in force. But if not, we can only judge the question of whether change is permissible or not by considering “the end for which it was made and by the aptness of things therein prescribed unto the same end”⁴

Plainly said: some directions cease to achieve the end for which they were first given. This will always be a matter of prayerful judgement. Apparently Leon Morris came to believe that the limitations placed on the ministry of women had reached that point.

So where do I stand? In fact I don't. I pray. While I appreciate the clarity which allows others to speak for one position or the other with unqualified conviction I cannot. I have prayed for a growing consensus that might indicate the mind of God. I have prayed for greater clarity in my own views. In the practicalities of ministry my contacts with women who are priests or bishops cause me to think of them as I think of men in similar situations: some are good, some not so good. While some see these roles as expressions of position and power I see them as patterns for ordering necessary service that is to be exercised with the gifts God gives and in humility of spirit. What would trouble me most if we were to change our present arrangements is the significance of

gender in God's scheme of things as reflected in the quote from Lewis. However I am persuaded that convictions about the role of women in ministry are not to be placed in the category of beliefs 'necessary for salvation'. In our Australian Church it is possible for women to be made priests. Should the Synod of this diocese ever decide to act in that way, it could. If you ask me whether I would withhold my consent if such a decision were made, my reply, like Stott's, would be tentative but I would not withhold consent. But that is not our present situation. Currently we need strongly to affirm women in every way we can in biblically supported service to Christ and the world.

Thank God for Our Structures

Now something about our structures. I hope you can share my gratitude for the structures and resources that have been handed to us from the past. Equally I hope you might share with me the desire to pass on a legacy of similar or greater worth to those who will come after us. Our structures have helped to maintain a focus on fundamental truths, biblically shaped worship, resources for gospel ministry, recognised and influential roles for both laity and clergy, designated areas of ministry which span the diocese, and support and assistance for those involved in that work. I do on occasions hear derogatory comments made about "the denomination", "the diocese", and "the structures". None of these is above criticism or improvement. Change of a positive kind is to be welcomed. On the other hand studied negativism is corrosive and destructive. It will cut the ground from under our feet and deter good people from committing themselves to God for service within our ranks.

Earlier this year I read Lyle E. Schaller's 1996 book, *Tattered Trust: Is There Hope For Your Denomination?* I commended it to my colleagues for study. I identify with him when he declares himself to be "an unrepentant denominationalist". Both his criticisms and commendations need to be heeded. His evaluation of the North American context helps one understand why Australian data indicates a high burn out rate amongst those in new and unsupported ministries.

With these things in mind I ask you to be wise and prudent when you make decisions in this session about parish boundaries and church planting by processes different to our current patterns. We must address the 'now' issues, but we must do so conscious that, should the Lord tarry, there is a lengthy future to be borne in mind. We have structures that can be flexible and supportive. They can support and encourage new initiatives if the goodwill of every participant is present to make it work for the advantage of all.

Questions of Liturgy

Currently the services authorised for use in the diocese are BCP, AAPB, and in parishes where application has been made and approved APBA with certain limitations. In an age that craves spontaneity and individual expression, the benefits of set liturgies may all too easily be overlooked. It may seem unfashionable and remote to use words written by some one else or, indeed, to read aloud together with others. However, set forms of liturgy have always been part of the Anglican tradition and we have an obligation to use them. Well thought out and regularly used, they fulfil a valuable educative role, help to preserve right belief, and build maturity by teaching Christians how to relate to God.

The Liturgical Panel, which I appointed in 1996, was given two tasks. First it was to advise the Archbishop about requests by parishes to use various Orders of Service not included in the authorised Prayer Books. Then it was to consider producing Orders of Service and other liturgical resources for parishes keen to use forms of worship other than those found in the existing books.

You will appreciate the constitutional difficulties involved. However to maintain the use of liturgical services there is need for some provision that makes controlled experiment and development possible. Initially, the Panel was reluctant to produce a new book, believing that sufficient resources already existed. However, because the Panel is convinced of the value of commonality and of the catechetical function of liturgy it is therefore working on an authorised "diocesan use" within which there is variety. This "use" is designed to contain several "Services of the Word" and "Communion Services", including one which retains the theology and structure of the *Book of Common Prayer* but in simple, modern English, as well as two kinds of baptismal service. There may also be a resource in the style of "A Modern Liturgy" from which ministers can construct an Order of Service appropriate to the occasion.

The Panel hopes to offer this to me for consideration in the near future. If approved it would be produced in an inexpensive and flexible format to enable ministers easily and thoughtfully to create liturgies which will best serve individual parishes and circumstances.

In the Diocese

Before we commence the business of Synod, I wish to record with appreciation, the work and ministry of those who have retired since last we met. I am well aware, as you are, that a list of those who are retiring from active ministry and those who have departed the Diocese for work in other parts, together with clergy who have died, representing only a few lines in this report, in reality and in the mind and purposes of God, represent lives of faithful service which have touched numbers known only to God with the message of his love, grace and forgiveness. I list them with thankfulness to God for all that their service and varied ministries have meant, and their influence that will continue in other lives. The retirees were: the Rev Peter R Dillon from Rector of Norfolk Island, the Rev J Max C Bonner from Curate-in-Charge of Croydon Park, the Rev Keith T Percival from Rector of Homebush West with West Strathfield, the Rev John E Lance from Rector of Brighton-Rockdale, the Rev Frank F Copland from Curate-in-Charge of Villawood, the Rev Neil E Prott from Rector of Kurrajong, the Rev Ross F McDonald from Chaplain at Abbotsleigh School, the Rev Reg S Barker from Curate-in-Charge of Kingswood, the Rev Clive L Brown from Rector of Roseville East and the Rev Paul Gurrier-Jones from Curate-in-Charge of Culburra Beach.

In addition, three of our clergyman have left Sydney for overseas work: the Rev Stuart P Robinson from Curate-in-Charge of Quakers Hill to Chaplain, St Paul's Tervuren, Belgium (with the Intercontinental Church Society) and Priest-In-Charge Liege (Diocese of Europe), the Rev Stephen L Gabbott from Rector of Maroubra to Vicar of Christ Church Bangkok (with the Church Missionary Society) and the Rev Russell H Avery from Rector of Lane Cove to Chaplain, Nord, Pas de Calais, France (Diocese of Europe).

I record with sadness the death of a previous Archbishop of Sydney, the Rt Rev Hugh Rowlands Gough, Archbishop from 1958 to 1966, and Primate from 1959. Bishop Gough died peacefully in the United Kingdom on 13th November last year. He is survived by his wife, Madeline. Canon Lance Shilton died in March after a long and varied ministry which included positions in Melbourne, Adelaide, the United Kingdom and as Dean of Sydney from 1973 to 1989. He is survived by his wife, Mary. In addition we lost the Rev Clive N Steele, the Rev Ronald A O'Brien, Deaconess E N (Nora) Hyland and the Rev Robert T Cooper who was Regional Director of the Anglican Board of Mission died in December.

May we together with all who have died in the faith of Christ, be brought to a joyful resurrection, and the fulfilment of God's eternal kingdom.

Now I conclude. I thank you all for your participation over the last three years. Our Agenda is large and some of the issues are complicated and problematic. As we undertake our business let us recall that we are God's people. Let us seek his honour, his kingdom and his will. Let us do our business in a manner that will please him. Let our prayer be that in all things his Spirit will be our teacher and guide. Amen.

R.H.Goodhew

Endnotes

- 1 Peterson, David. Prophecy and Preaching: Acts and the church today (ORTHOS 16, Fellowship of Word and Spirit, Derbyshire. 1997). P. 13.
- 2 Lewis, C.S. "Priestesses in the Church" in Undeceptions. Geoffrey Bles. London. 1971. P.194f.
- 3 Marshall Pickering, London. 1984 and 1990. P.277.
- 4 Hooker, Richard (Book 3, X, 1) quoted in S. Sykes Unashamed Anglicanism D.L.T. London 1995. P.89.

Proceedings

Officers and Committees Appointed

1. Chairman of Committees: Mr Neil Cameron
2. Deputy Chairman of Committees: Mr Peter Kell (12-20 October 1998), Justice Peter Young and Mr Robert Tong (15 December 1998)
3. Elections and Qualifications Committee: Archdeacon Alan Donohoo, Mr Ian Miller, Archdeacon Peter Smart, Ms Rowena Whittle
4. Order of Business Committee: The Rev Dane Courtney, Archdeacon Trevor Edwards, Mrs Irene Marshall, the Rev Chris Moroney, Mr Mark Payne, Mr Robert Tong and Dr Ann Young.

Proceedings of the 1998 Ordinary Session of the 44th Synod

5. Minute Reading Committee: Mr Greg Brian, Assoc Prof Michael Horsburgh, Mr Grant Maple, the Rev Ian Mears, Archdeacon Dianne Nicolios and the Rev Jacqueline Stoneman.
6. Committee re Matters Referred to in Presidential Address: Bishop Paul Barnett, Archdeacon Geoff Huard, the Rev Narelle Jarrett, Canon John Livingstone and Deaconess Margaret Rodgers.

Documents Tabled

1. List of clergy summoned to the Synod and list of representatives
2. Copy of a document appointing a Commissary
3. Minute book of the Standing Committee

Accounts and Reports etc Tabled

Diocesan Organisations - Annual Reports, Accounts and Other Documents

1. Abbotsleigh, The Council of
2. Anglican Church Property Trust Diocese of Sydney (various accounts)
3. Anglican Counselling Centre
4. Anglican Media Council
5. Anglican Provident Fund (Sydney)
6. Anglican Retirement Villages Diocese of Sydney
7. Anglican Youth and Education Diocese of Sydney
8. Arden Anglican School Council
9. Arundel House Council
10. Barker College, The Council of
11. Campbelltown Anglican Schools Council
12. College of Preachers
13. Continuing Education for Ministers, Council of
14. Department of Evangelism
15. Georges River Regional Council
16. Gilbulla Board of Management
17. Glebe Administration Board
18. Illawarra Grammar School, Council of The
19. King's School (The Council of The)
20. Macarthur Region Anglican Church School Council (The)
21. Moore Theological College Council
22. North Sydney Regional Council
23. St Andrew's Cathedral Chapter
24. St Andrew's Cathedral School Council
25. St Andrew's House Corporation
26. St Catherine's School Waverley, Council of
27. St John's Provisional Cathedral Chapter Parramatta
28. St Michael's Provisional Cathedral Chapter Wollongong
29. Social Issues Committee
30. South Sydney Regional Council
31. Sydney Anglican Car and Insurance Fund, Board of
32. Sydney Anglican Church Investment Trust
33. Sydney Anglican Home Mission Society Council
34. Sydney Anglican Pre-School Council
35. Sydney Anglican Property Fund
36. Sydney Anglican Schools Corporation
37. Sydney Church of England Finance and Loans Board
38. Sydney Church of England Grammar School Council
39. Sydney Diocesan Educational and Book Committee

40. Sydney Diocesan Secretariat
41. Sydney Diocesan Superannuation Fund, Board of
42. Tara Anglican School for Girls, Council of
43. Trinity Grammar School Council
44. Western Sydney Regional Council
45. William Branwhite Clarke College Council
46. Wollongong Regional Council

Standing Committee and Other Reports and Accounts etc

47. 1998 Report and Supplementary Report
48. Synod Fund Audited Accounts for 1997
49. Sydney Diocesan Account Accounts for 1997
50. Amendment to Section 26 of the 1917 Act
51. Artarmon, Proposal to become a Provisional Parish
52. Berowra, Proposal to become a Parish
53. Bioethical Issues (7/97)
54. Composition of Church School Councils
55. Copyright Licences for Parishes (7/94)
56. Dulwich Hill, Proposal to become a Provisional Parish
57. Future Patterns of Ministry (29/96)
58. General Synod Legislation 1998
59. General Synod Session 1998
60. Lay and Diaconal Administration of Holy Communion
61. Ordinances Passed since last report
62. Provincial Synod Session 1998
63. Stipends and Allowances (9/97)
64. Vacant Parishes, Guidelines for (10/97)
65. Women's Ministry, Conference re (16/97)
66. Work, Value of

Reports etc from Associated Organisations

67. Archbishop's Vision 2001 Appeal
68. Estate Late Thomas Moore
69. General Synod
70. Mothers' Union (The)
71. New University Colleges' Council
72. SOMA (Sharing of Ministries Abroad).

Actions Taken Under the Parishes Ordinance 1979

The Synod assented to the following reclassifications –

- (a) Artarmon as a provisional parish;
- (b) Berowra as a parish; and
- (c) Dulwich Hill as a provisional parish.

Questions Under Standing Order 27

1. Parish assessment rates

Dr Laurie Scandrett asked –

- (a) For a Parish what has been the “assessment percentage rate” that was passed by this Synod in the Synod Appropriation Ordinances in 1994 (for 1995), 1995 (for 1996), 1996 (for 1997) and 1997 (for 1998)?
- (b) What “assessment percentage rate” is proposed for the year 1999 in the 1998 Ordinance?
- (c) Is any justification for this year’s proposed “assessment percentage rate” included in the report on the Synod Appropriations Ordinance 1998?
- (d) What would be the difference to the total assessments raised next year if the formula agreed to by this Synod in 1997 is used instead of that currently proposed in the draft 1998 Ordinance?

To which the President replied –

- (a) The relevant Synod Appropriations Ordinances for the years sought indicate for a parish –

1994 for 1995	3.5% of net receipts over \$200,000 (or a minimum charge of \$7,000 whichever is the greater)
1995 for 1996	3.5% of net receipts over \$237,143 (or a minimum charge of \$8,300 whichever is the greater)
1996 for 1997	4% of net receipts over \$248,750 (or a minimum charge or \$9,950 whichever is the greater)
1997 for 1998	4.3% of net receipts over \$70,000 (plus a minimum charge of \$8,810)

The % rates above isolated from the rest of the elements of the formula used in these years is not strictly comparable. For example 1997 (for 1998) is a completely different formula from the other three.
- (b) 4.95 % of net receipts over the threshold of \$73,000 (plus minimum charge of \$8,535).
- (c) Yes, relevant parts of items 4.1 and 4.5 on pages 305/6 of the report. The % rate is the final or balancing element of the formula after calculating recoveries from minimum charges, extra clergy charges and allowing for possible changes to the estimates. The increase is to achieve full cost recovery in 1999 and pay for 50% minimum charge reduction for the provisional parishes.
- (d) The formula being used is as agreed by Synod in 1997 except that the rates and charges are different because costs have changed and full cost recovery will be achieved in 1999. Presumably the question intended to ask that last years minimum charge, income threshold and percentage rate be applied again in 1999.

If this is what was intended then –

total recoveries raised would be	\$3,559,000
Short Fall	\$ (31,000)

To use last years minimum charge makes little sense as costs have changed. For example, there is no sexual misconduct protocol grant proposed for 1999, insurance has decreased, superannuation has increased. Further, the “integrity” of the justifiable minimum charge and the agreed formula would be undermined.

2. General Synod Office Space

Mr Wayne Winchester asked –

With respect to the provision for the payment of the General Synod Assessment, for the years 1996, 1997 and 1998 –

- (a) What rent is charged to the General Synod office for the use of office space in St. Andrew's House?
- (b) Does the General Synod office receive the benefit of subsidy extended to some church tenants?
- (c) If answer to (b) is yes, how much is this subsidy?

To which the President replied –

- (a) 1996 \$45,057
1997 \$46,184
1998 \$46,184
- (b) Yes.
- (c) 1996 \$24,862
1997 \$25,345
1998 \$26,793

In its report to the Synod on the Appropriations Ordinance the Standing Committee has never linked the granting of a rent subsidy to its recommendation concerning its payment of the General Synod Statutory Assessment or the amount of the grants to any other organisation.

3. Net Receipts of Parishes

The Rev Dr John Bunyan asked –

- (a) With reference to the net receipts of parishes and provisional parishes listed from page 312 of the Synod papers, in which cases do these include moneys received from the Diocese including Regional Councils and Anglicare by way of subsidy and financial support for any purpose, and what are the total amounts received in that way by each of those particular parishes and provisional parishes?
- (b) Has any consideration been given by the Archbishop or Standing Committee to following the example of Melbourne Diocese and appointing an appropriate person to assist members of the clergy in funding short-term or long-term locums during any intended absence and to record the names of clergy available for locum ministry?
- (c) What percentage of a Rector's stipend was paid by a parish each year for the purposes of superannuation in 1978 and what percentage is paid in 1998?

To which the President replied –

- (a) Grants from the Archbishop's Vision 2001 Appeals, the Sydney Anglican Home Mission Society, the Regional Councils and the Endowment of the See are excluded from Net Receipts pursuant to proviso (vii) of clause 3 of the Assessment Authorisation Ordinance 1975. There may be subsidies or financial support paid to parochial units by other parishes or diocesan organisations but such receipts may not be separately shown as such in parish audited accounts. This information could only be determined by requesting it from each parish council.
- (b) No, because our current practice is for the Regional Archdeacons to assist incumbents in arranging suitable locum tenens to cover absences. They are aware of the availability of suitable clergy for these positions.
- (c) 1978 The amount of the superannuation contribution payable by the parish was \$253.80 per annum. It is difficult to say what this represents as a percentage of the recommended minimum stipend for an incumbent because it was calculated on a sliding scale according to the number of years in holy orders and the age of the incumbent. However, the superannuation contribution was about 3.4% of the recommended minimum stipend for a second year minister. Also, the minister and the diocese each made a contribution of an amount equal to the parish contribution. Therefore for a second year minister the total of the superannuation contributions was about 10% of the recommended minimum stipend.
1998 17% of the minimum stipend. No personal contribution is required to be made.

4. Deductions under the Assessment Authorisation Ordinance 1975

Mr John Pascoe asked –

- (a) Clause 4 of the Assessment Authorisation Ordinance 1975 lists the Allowable Deductions of a Parochial Unit from assessment - are the terms “missionary societies” and “other extra parochial bodies” found in Clause 4(d) defined in this or any other ordinance, and if so how and where are they defined?
- (b) If these terms are not defined in this or any other ordinance how and by who are they interpreted?
- (c) Has there been any determination that the “missionary societies” and “other extra parochial bodies” referred to in Clause 4(d) must be “Anglican bodies”?
- (d) If there is such a determination how is the term “Anglican body” defined?
- (e) Is this definition used consistently in allowing deductions (or otherwise) and determining the “Net Receipts” of a parish?
- (f) Would the insertion of several new definitions in Clause 2 of the Assessment Authorisation Ordinance 1975 be an appropriate way of making clear how “Anglican” (or otherwise) “missionary societies” and “other extra parochial bodies” need to be?

To which the President replied –

- (a) No.
- (b) They are interpreted in accordance with determinations of the Chancellor of the Diocese by the Assessments Officer, Finance Committee of Standing Committee and, in case of dispute by the Chancellor of the Diocese pursuant to clause 12.
- (c) Yes, by the Chancellor of the Diocese in response to several disputes raised by parishes.
- (d) The Chancellor has determined as follows -

'The meaning of 'other extra parochial bodies' in Clause 4(d) of the Ordinance must be determined having regard to its context in the Ordinance as a whole. ...in my view the [organisation in question] is extra parochial within Clause 4(d) ... because it is not under the control of the Parish. ... It is apparent that it is not an Anglican body, but rather an ecumenical one made up of representatives of a number of Christian Churches in the area. Accordingly it is an extra parochial body ... however this conclusion does not mean that the Parish is entitled to the deductions claimed. A Roman Catholic or Uniting Church institution operating inside or outside the Parish would be extra parochial in this sense, but amounts paid to such institutions would not be allowable as deductions under Clause 4(d). Equally amounts paid to Roman Catholic or Uniting Church or other non-Anglican missionary societies would not be deductible under that paragraph either.

In my opinion the missionary societies and other extra parochial bodies referred to in Clause 4(d) are Anglican missionary societies and other extra parochial Anglican bodies.”
- (e) Yes.
- (f) This is a request for a legal opinion and is strictly out of order under Standing Order 27. However, the insertion of definitions in clause 2, the addition of sub-clauses in clause 4, the amendment of clause 4(d) and/or the inclusion of a schedule to list all approved societies and bodies may be appropriate dependent upon the amendments desired.

5. Statistics concerning male priests licensed to certain offices

Justice Keith Mason asked –

Approximately how many men in priests orders are licenced to positions in the Diocese other than as rectors?

To which the President replied –

In answering this question we have interpreted that the question refers to rectors and curates-in-charge.

There are currently 160 clergy in priests orders licensed in this category.

6. Expenditure on Sexual Misconduct Protocol

Mr Robert Shaw asked –

In the Statement of Income and Expenditure within the Standing Committee Report, what was the nature of the expenditure listed under “Protocol on Sexual Misconduct”, totalling a quarter of a million dollars?

To which the President replied –

The sum of \$250,000 as it appears in the accounts on pp.20-21 of the Standing Committee Report to the Synod represents a transfer of funds from the Synod Appropriations Ordinance 1996 to the Archbishops Sexual Misconduct Protocol to be available to pay for –

- (a) contact persons who are appointed by the Archbishop for victims of sexual misconduct by church workers
- (b) the provision of counselling for alleged victims and alleged perpetrators and others
- (c) the provision of administrative and legal resources
- (d) the provision of crisis costs
- (e) promulgation of the protocol.

The actual amount of expenditure on the items above in 1997 was \$61,590.

7. Use of the rectory at Bondi Beach

Mr Brian Gaetjens asked –

- (a) Why, despite the unanimous request of St Andrew's Churchwardens to Standing Committee to review as a matter of urgency the St Andrew's Bondi Beach Provisional Parish situation in terms of clause 7 (2) of the Parishes Ordinance 1979, has South Sydney Regional Council (to whom Standing Committee referred the request) declined to review the parish?
- (b) Why has Standing Committee and the Property Trust adopted a policy of allowing the continued occupancy of St Andrew's Bondi Beach rectory building by a separate non-parochial organisation, in apparent contravention of the trust covering the property, with no Ordinance allowing that occupancy and no signed licence agreement?

To which the President replied –

In the early 1990's a parish ministry initiative to persons with low income and victims of abuse was started in the Parish of Bondi under control of the rector and it was allowed to occupy the house attached to the branch church at St Andrew's Bondi Beach. The work has become well established and is accepted by the community.

In 1996 the Provisional Parish of Bondi Beach was created from the Parish of Bondi and the parish ministry initiative came under the control of the curate-in-charge of the Provisional Parish of Bondi Beach. It remained in the house. To clarify its legal status in order to obtain certain government funding and to seek a resolution to the dispute with the parish council, it later became an incorporated association separate from the parochial unit.

The answers to the specific question are –

- (a) The South Sydney Regional Council did review the matter as requested on 20 May 1998 and declined to resolve that the Provisional Parish of Bondi Beach should revert to the ecclesiastical district from which it was taken or to assign it to an adjoining ecclesiastical district.

The Provisional Parish was created for three years and must be reviewed by 31 December 1999. The South Sydney Regional Council will review the provisional parish in 1999.

- (b) The Property Trust has a long standing policy of not requiring church land to have a specific trust to lease where the land is occupied by an external organisation in circumstances similar to those in question.

For many months the Property Trust has attempted to have a licence agreement signed between the parties without success.

8. Collection and publication of Parochial Statistics

Mr Robert Tong asked –

- (a) Are statistics such as attendances, baptisms, weddings and funerals still collected from parochial units?
(b) If yes, why is this information not published in the year book?

To which the President replied –

- (a) Yes
(b) Currently this information is collected by regional offices for regional use. Parochial statistics for 1992 appeared in the 1994 Year Book, parochial statistics have not appeared since. One major difficulty in a comprehensive collection of such information is the unwillingness of some parishes to provide it.

9. Donations to General Synod

Mr John Pascoe asked –

Would the “voluntary” payment by a parish of \$300 to General Synod suggested by motion 7(5) be an “allowable deduction” under Clause 4 of the Assessment Authorisation Ordinance 1975?

To which the President replied –

This is a request for a legal opinion and is strictly out of order under Standing Order 27.

10. Ordination of women as priests

The Rev Lindsay Johnstone asked –

Did the President in his Presidential Address 1998 intend us to understand that in the event of the Diocese passing an Ordinance authorising the ordination of women to the priesthood, one consequence would be that he would not refuse to ordain women to the priesthood on account of gender alone?

To which the President replied –

I intended the Synod to understand that my own personal convictions would not cause me to decline to sign into effect a Bill duly passed by the Synod permitting women to be made priests.

11. Licences of Diocesan Readers and Parish Readers

Dr Barry Newman asked –

Over the last seven years, how many Diocesan Readers and how many Parish Readers -

- (a) had their licences revoked and what were the reasons?
(b) surrendered their licences and what were the reasons, if any were given?
(c) had licences that became null and void due to death or any other reason?

To which the President replied –

In 1991 there were 364 Licensed Diocesan Readers and 376 Licensed Parish Readers.

As at 18 September 1998 there were 156 Licensed Diocesan Readers and 371 Licensed Parish Readers.

Statistics are not kept which would provide answers to these questions.

12. St John's Darlinghurst: talk by Ms McRae McMahon

The Rev Tom Halls asked –

- (a) Was the report on page 6 of the Sydney Morning Herald on Monday 12 October, 1998 accurate, when it quoted the chief executive of Anglican Media, Deaconess Margaret Rodgers as saying that “as far as she knew there were no objections from church hierarchy” to the address given on the Sunday before Synod in St John's Darlinghurst by Ms McRae McMahon, who is described in the article as a “lesbian Uniting Church minister”?
- (b) If it is correct, did the Darlinghurst church authorities seek permission to have this lady give that sermon?
- (c) If so, who gave permission on behalf of the Diocese, and why was that permission given, in the light of the Archbishop's strong affirmation of the Lambeth Conference stance on human sexuality?

To which the President replied –

- (a) Yes, as far as it went.
- (b) No, I am informed that Ms McMahon did not preach a sermon.
- (c) Not relevant.

13. Leases of retail property

Mr Malcolm Purvis asked –

- (a) Approximately how many retail leases are there currently on church trust property?
- (b) How many of these leases have signed or modified under Motion 13/96 which permits leases to licenced restaurants?

To which the President replied –

- (a) 64
- (b) None, however 1 is in the course of being modified.

14. Order of Service

The Rev Dr John Bunyan asked –

I respectfully ask with reference to statements concerning questions of Liturgy in your Grace's Presidential Address –

- (a) What are the “constitutional difficulties” involved in providing further orders of services and other liturgical resources in this Diocese, who would give the approval for the use of these, and would the giving of such approval be in accordance with the Constitution of the Anglican Church of Australia?
- (b) Could the legitimate and diverse needs of parishes be met, and in a mobile society a greater degree of Anglican common prayer be fostered, and any constitutional problems be avoided by developing a small collection of services of Morning and Evening Prayer and Holy Communion in book and in other suitable form, that -
 - (i) all represented not new services but lawful variations and deviations from the Book of Common Prayer, An Australian Prayer Book and A Prayer Book for Australia;
 - (ii) that all were in simple user-friendly form;
 - (iii) that all allowed for reasonable flexibility;

- (iv) that met the needs of a considerable number of church people by including in that same user-friendly form and with the same flexibility the Morning and Evening Prayer and Holy Communion of the Book of the Book of Common Prayer in the original language with only absolutely necessary verbal changes; and
 - (v) that could become a simple book to stand alongside other authorised books but without their complexity and so able to become a familiar aid to prayer and worship among church people generally and thereby of benefit not only in this Diocese but beyond its boundaries?
- (c) Can we be assured that any variations from the Communion services at present lawfully authorised in terms of the Constitution conform to the Communion doctrine of the 1662 Book of Common Prayer and the 39 Articles of Religion and to the doctrinally relevant rubrics of the 1662 Communion Office?

To which the President replied –

- (a) Under Section 4 of the Constitution of the Anglican Church of Australia a Bishop can only approve “deviations” from the Book of Common Prayer services or a prayer book that has been authorised by the General Synod. There is great doubt as to how far the power of deviation extends. Bishops have generally taken a broad view but this is by no means clear.
- (b) This is a request for an opinion and is strictly out of order under Standing Order 27. However, the proposal might fulfil the need envisaged if it was approved in accordance with the Constitution.
- (c) This is a request for a legal opinion and is strictly out of order under Standing Order 27. However, as far as I am aware the answer is yes.

15. Conference on Women’s Ministry

Mr Lloyd Edwards asked –

- (a) Is Synod to be given a report on the conference held in May on the ordination of women including a collation of the reports on the small groups discussions?
- (b) If so - when may we expect to receive it?

To which the President replied –

A report on the Conference on Women’s Ministry held at Trinity Grammar School in May this year appears on pages 81 to 83 inclusive of the Standing Committee’s Report to the Synod. Additional material is included on page 6 of the Standing Committee’s Supplementary Report. The Archbishop-in-Council does not propose reporting in detail on the responses made to it on behalf of small groups, by individual Synod members and by other interested persons concerning the question set out in item 9 on page 82 of the Standing Committee’s Report.

16. Statistics concerning female deacons

The Rev Denise Nicholls asked –

- (a) What is the number of licenced female deacons in Sydney Diocese?
- (b) How many of these female deacons are married?
- (c) How many female deacons are presently working in parishes?
- (d) How many female deacons in our Diocese are under 50 years of age?

To which the President replied –

- (a) 27
- (b) 4
- (c) 12
- (d) 17

17. Vision 2001 funding for Bondi Beach

Mr Brian Gaetjens asked –

While the Provisional Parish of Bondi Beach appreciates the 1997 Vision 2001 funding that enabled the employment of a full time minister and which contributed to the doubling of congregations and doubling of offertories over 1996 levels, why was promised 1998 Vision 2001 funding reduced in January 1998 and ceased in July 1998?

To which the President replied –

Strictly this question is out of order under Standing Order 27 (2) because it contains statements which purport to be fact which have been made without leave of the Synod. 2 years funding was promised with a reduced amount in the second year. The arrangement ceased when the licence of the curate-in-charge expired on 30 June 1998.

18. Statistical Returns

Mr Robert Tong asked –

For the years 1995, 1996 and 1997 –

- (a) How many parochial units failed to return statistical information requests?
- (b) If reasons were given for the refusal to return the forms what were they?

To which the President replied –

- (a) 1995 - 26
1996 - 31
1997 - 49
Total - 106

- (b) In most cases no reason was supplied. Where reasons were given they were as follows –
 - 1. On principle, because it is not printed in the year book.
 - 2. Ministry doesn't fit into the usual patterns.
 - 3. Never knew what use the material was going to be put, nor who would have access to it.
 - 4. Their publication in the past had not been a very pleasant or edifying experience.

19. Anglican/Roman Catholic Reconciliation

The Rev Bill Winthrop asked –

This question refers to the Day of Prayer for Anglican/Roman Catholic Reconciliation set down for 3 June 1998 and to the material relating to it as circulated by the Archbishop on 6 May 1998.

- (a) Given that the official doctrine of the Roman Catholic Church has not changed substantially with regard to such fundamental gospel issues as salvation through grace alone, justification by faith in Jesus Christ alone, the primacy and sufficiency of Scripture and given Roman Catholic belief in the doctrine of the real presence of Christ in the Mass, and the partnership of Mary in that work which is ascribed in Scripture to the Son of God himself, does the Archbishop believe that those holding to the official doctrine of the Roman Catholic Church and those holding to the official doctrine of the Anglican church, are united in Christ, as stated in the resource material circulated for the "Day of Prayer"?
- (b) Given the Apostle Paul's condemnation of those who teach a false gospel (Galatians 1:9), given Paul's warning against the dangers of joining in false worship with non-believers (1 Corinthians 10), and given the Apostle John's warning that those who welcome false teachers share in their wicked work (2 John 11), does the Archbishop believe that it is right to join in prayer with those who do not hold to the one true gospel?

To which the President replied –

This question is strictly out of order in the terms of Standing Order 27 because it contains statements which purport to be fact which have been made without leave of Synod, because it offers argument and opinion, and because it requests an opinion from the President. However because of the important issues raised I am happy to make some reply.

The questioner will be aware that the covering letter sent with the material to which he refers indicated that engagement in the prayer event and the use of the material supplied was at the discretion of each individual minister.

The proposed Day of Prayer was initiated by AUSTARC, the Australian Anglican Roman Catholic Conversation. They prepared the material for the day. This body has been set up in Australia to explore issues in much the same way as was done by ARCIC, the Anglican Roman Catholic International Commission, of which Bishop Donald Cameron was a member for a number of years.

Our representative on AUSTARC is Dr. Robert Doyle of Moore College, who exercises a creditable and much appreciated role within those conversations. As the material was prepared by AUSTARC, it seemed appropriate at least to inform parishes of the opportunity that would exist for joint prayer if they wished to participate.

In spite of the very real differences that exist in the official positions of the two Churches to which the questioner has drawn attention, we do seek association with Roman Catholics on a number of fronts when this appears appropriate. For example, in this Synod Mrs Judge has drawn our attention to the cooperative action of Anglicans and Roman Catholics in the sphere of bioethics. We were pleased to join with them in united opposition to legislation designed to permit euthanasia in Australia.

For purposes of better understanding and common action in appropriate areas, Anglican and Roman Catholic bishops in NSW meet annually. The Halifax-Portal lectures have been established to explore publicly issues of common concern for the two traditions. Anglicans and Roman Catholics have joined in services focusing on reconciliation with Australia's original inhabitants. We join together annually to honour members of the Police Force who have given their lives in serving the community. The Roman Catholic Church is represented in the National Council of Churches in Australia and in Sydney, the heads of churches meet from time to time to discuss matters of mutual concern.

We have, for a very long time, besought the Lord "to inspire continually the universal Church with the spirit of truth, unity and concord" and to grant "that they that do confess thy holy Name may agree in the truth of thy holy Word and live in unity and godly love". Therefore it seemed at least feasible that there would be some parishes that would wish to share the spirit and aspiration of that prayer with members of the Roman Catholic Church.

I have no desire to play down the real differences that exist between us. When Calvin contended that the bishop of Rome seen as the AntiChrist had his seat placed in the Temple of God, he nevertheless offered some recognition to those congregations in which, though Christ was hidden and half buried, the Lord preserves a remnant of his people. There will be a measure of personal judgement involved in discerning whether some similar recognition at the present time allows for a level of association which does not infringe the directions given by John. John's concern, in that particular context, was very specifically focused. My personal opinion is that progress towards effectively facing our real differences is more likely to occur in an atmosphere of mutual respect, prayer and open discussion than when we remain isolated and aloof. But I repeat, participation was clearly indicated to be voluntary.

The choice of the day in the Calendar recalling the death of the Ugandan Martyrs took on special meaning for those engaged in the debate on homosexuality at Lambeth. A Ugandan speaker created a dramatic moment in that debate by powerfully reminding everyone how those young believers chose death rather than submit to the improper desires of their king.

20. Withholding of Archbishop's assent to Synod ordinances

Mr Neil Ingham asked –

During the Episcopates of Archbishops Mowll, Gough, Loane, Robinson & Goodhew -

- (a) For each Episcopate, on how many occasions was the Archbishop's assent withheld from an ordinance duly passed by the Synod?
- (b) For each Episcopate, what were those ordinances?
- (c) For each ordinance, what were the reasons given for the withholding of assent?

To which the President replied –

I am informed the answer is as follows –

Section 5(c) of the Schedule to the Anglican Church of Australia Constitutions Act 1902 provides -

“no ordinance shall take effect or have any validity unless within one month after the passing of the same the Bishop shall signify assent thereto in writing provided that any ordinance to which the Bishop shall not assent may be referred by resolution of the Synod, to the Provincial Synod and if the Provincial Synod shall assent to the ordinance, the ordinance shall take effect on the Provincial Synod giving its assent.”.

The 6th of the 1902 Constitutions (now superseded by section 5(c)) provided to similar effect.

Section 5(c) (and, before it, the 6th of the 1902 Constitutions) implies that the bishop has a discretion to withhold assent to an ordinance. The section does not specify any limits on the circumstances in which assent may be withheld.

Archbishops Mowll and Gough did not withhold assent to an ordinance passed by the Synod during their episcopates. To date, I have not withheld assent to an ordinance passed by the Synod.

During his episcopate Archbishop Loane withheld assent to one ordinance of the Synod, being the Parishes Ordinance 1978. Assent was withheld because, during the committee stage, a new clause was added to the bill, the significance of which was “not easily or immediately grasped”. The bill was passed by the Synod in 1979 with the offending clause removed. Archbishop Loane then gave his assent.

Archbishop Robinson withheld assent to 4 ordinances of the Synod. Those ordinances, and the reasons assent was withheld, are as follows –

1. *General Synod - Ordination of Women to the Office of Deacon Canon 1985 Adopting Ordinance 1985.*

Archbishop Robinson withheld assent to this ordinance, which proposed the adoption of a canon to authorise the ordination of women as deacons, because he did not think that the canon was lawfully made by the General Synod.

Archbishop Robinson's reasons are set out in full on pages 265 to 266 of the 1987 Yearbook.

2. *Marriage of Divorced Persons Ordinance 1985.*

Archbishop Robinson withheld assent to this Ordinance since he considered that it represented a significant departure from the law of the Church as it has existed for many centuries –

(a) It transferred to the authorised celebrant the dispensing power of the bishop in all cases of marriage of divorced persons, except where the celebrant or the divorced applicant for marriage chose to seek the consent of the bishop or his surrogate.

(b) It left to the judgement of the celebrant (or of the bishop/surrogate, when applicable) the determination of whether a particular marriage of a divorced person was or was not contrary to the teaching of the canonical scriptures or the will of God revealed therein.

Archbishop Robinson's reasons are set out in full on pages 262 to 265 of the 1987 Yearbook.

3. *General Synod - Defence Force Ministry Canon 1985 Adopting Ordinance 1985*

Archbishop Robinson withheld assent to this ordinance, which proposed adopting a canon concerning Defence Force Ministry, as he considered that the canon was unclear in several respects. In particular, the Archbishop was concerned about how the Primate could be given authority to grant a licence for a defence force chaplain to minister in Sydney.

Archbishop Robinson's reasons are set out on page 268 of the 1987 Yearbook.

4. *General Synod - Constitution Alteration (Canonical Fitness) Canon and Bill 1989 Assenting Ordinance 1990*

This ordinance sought to assent to a canon to amend the definition of "canonical fitness" in the Constitution. Archbishop Robinson withheld assent as he considered that one of the qualifications required for the office of bishop is that the person be male, and the proposed definition did not require this.

A brief report from the Standing Committee on the reasons assent was withheld is published on page 318 of the 1992 Yearbook.

21. Administration of baptism lay persons and deacons

The Rev Stephen Gibson asked –

In relation to our consideration of the Administration of Holy Communion by Lay Persons and Deacons, I would like to ask two questions concerning the other sacrament.

- (a) Are Lay Persons and Deacons presently permitted to administer the sacrament of Holy Baptism in our Diocese?
- (b) If the answer for either Lay Persons or Deacons is "No", is this a change in previous policy?

To which the President replied –

Deacons are permitted in circumstances as set out in the Book of Common Prayer. The Diaconesses, Readers and Other Lay Persons Ordinance 1981, clause 4(c) permits lay persons to *conduct the ministration of baptism in any church where the minister of the church is unable to perform the same*. This policy recognises that Lay Baptism, though not encouraged, is not disallowed in extreme circumstances. Some authorities issued under this Ordinance contain the clause 4(c) provision, but others do not. I have made the decision to no longer authorise lay people to conduct baptisms, as I do not see it as the role of non ordained people to minister the sacraments as any sort of general rule.

22. Parish of Bondi Beach

Mr Brian Gaetjens asked –

In answer to my questions on Monday, the President said (in part) that –

"The Property Trust has a long standing policy of not requiring church land to have a specific trust to lease where the land is occupied by an external organisation in circumstances similar to those in question."

- (a) How many "similar circumstances" are there in the Diocese where property 'held upon trust to be used for a Rectory or Parsonage' is being used by separate non-parochial organisations which are paying no rent or licence fee.
- (b) In making such rent free provisions for non-parochial organisations, especially if against the express wishes of Parish Council, does the Property Trust take into account the written Rules or Objectives of the organisations, especially if those Rules or Objectives may –
 - provide no or limited focus on Gospel outreach;

- allow or encourage non-Christian membership of the body which elects the Leadership, allow or encourage non-Christian membership of the Leadership Committee, and allow or encourage non-Christians on the staff of that organisation.
- (c) Noting that David Jurd of the Property Trust advised by 28 March 1995 letter that in order to allow the Bondi Beach Rectory to be used by an independent incorporated body, an Ordinance would be required to vary the trust set out in the 1967 Bondi Beach Ordinance which states that the Rectory 'shall be held upon trust to be used for a Rectory or Parsonage', on what basis and when did the Property Trust formulate a policy to allow use of property 'held upon trust to be used for a Rectory or Parsonage' for another purpose, against the express wish of Parish Council or Churchwardens, without requiring an Ordinance to vary the trust.
- (d) What further actions can Bondi Beach Parish Council take to ensure that the Property Trust requires the current occupier of the Bondi Beach Rectory to either vacate the premises or accept and sign the Licence Agreement to which Parish Council has unanimously agreed and which would allow rent free use of the Rectory until 31 December 1999 (thereby agreeing to waive market rental of at least \$25,000 pa until that date) which is the date by which the Provisional Parish is due to be reviewed.
- (e) Does the Bishop, Archdeacon or Regional Council intend to replace the ministry of St Andrew's Bondi Beach Church, or to force the Church against the wishes of the elected representatives to amalgamate with, a separate non-parochial organisation by alienating our Rectory from the use for which the parishioners paid and purchased this building?

To which the President replied –

The extract given by the questioner from the previous answer "circumstances similar to those in question" referred to an external organisation occupying church land for a period of less than 24 hours in a day during any or all of 7 days a week. The previous answer did not intend to refer to any particular trust over the church land.

The previous answer gave a brief history of the "separate non-parochial organisation" referred to by the questioner. It started in 1993 as a minister controlled organisation (pursuant to clause 43 of the Church Administration Ordinance 1990). It occupied the rectory attached to the branch church of St Andrew's Bondi Beach rent free with the goodwill of the Minister and Parish Council of the Provisional Parish of Bondi. The organisation's creation and occupation of church land predated the creation of the Provisional Parish of Bondi Beach. The questioner wrote to the Property Trust on 17 May 1998 and stated in the appendix that "the actual operation of the (organisation) does have a strong Gospel focus, with the Christian members of staff having a concern for the salvation of (organisation) clients". Further, the work conducted by the organisation has become well accepted by the community and it is believed that its removal from this location would cause the Anglican Church's commitment to the community to be questioned.

For some years the Provisional Parish of Bondi has struggled financially. When the organisation commenced its work, it was in the hope that it would boost the health of the parish. Disputes occurred between the rector and the coordinators of the programme, in part because there were fundamental differences between the persons concerned about the ministry ethos or style. The Provisional Parish later asked the organisation to pay rent for the premises in order to help the financial situation of the parish.

In January 1996 the Provisional Parish promoted the Bondi Leasing Distribution Ordinance 1996 to authorise the distribution of income from a lease of part of St Matthew's Bondi church site used as a kindergarten under the Bondi Leasing Ordinance 1994. During the Standing Committee's deliberations about this ordinance the then Archdeacon raised the issue of the Bondi Beach organisation and its occupation of the rectory rent free, in order to encourage the provisional parish to use the kindergarten rent to relieve their financial circumstances. The Standing Committee requested the rector, parish council and churchwardens (and advised the Property Trust) to –

- (a) incorporate the organisation as a distinct legal entity; and
- (b) agree to allow the organisation to continue using the house rent free for the duration of the Bondi Leasing Ordinance 1994 (ie. Until December 2004).

Apparently, disputes between the parish leadership and the community centre continued during 1996. In December 1996 the organisation advised the Standing Committee that it was to be incorporated and sought permission to use a church name in the name of the incorporated body. The organisation also indicated that the Bondi Parish leadership intended a “parting of the ways” which would involve the organisation vacating the St Andrew’s rectory. The organisation sought the assistance of the Standing Committee to stop this occurring. Mindful of the possible damaging effect of the dispute on the work of the Anglican Church in Bondi, and on the work of the organisation, the Standing Committee –

- (a) requested the parish authorities not to take any action to effect a “parting of the ways”; and
- (b) directed the Property Trust not to initiate or support any attempt to terminate the arrangements for the occupancy of the St Andrew’s Rectory without the approval of the Standing Committee.

With effect 1 January 1997 the Provisional Parish of Bondi Beach was created while the rectory was occupied by the organisation. The organisation came under control of the acting curate-in-charge of the Provisional Parish of Bondi Beach. Other accommodation was provided for the curate-in-charge as part of the arrangement to create the Provisional Parish.

In early December 1997 a petition was received from the members of the Provisional Parish of Bondi Beach requesting the Standing Committee to act to terminate the occupation of the rectory by the organisation. The Standing Committee received the petition and after some debate did not change its earlier decision. Since then the churchwardens have made continual requests to the Standing Committee questioning its decision and asking it to rescind it.

In late December 1997 the organisation became an incorporated association and therefore a “separate non-parochial organisation” in order to become a “legal entity” which could receive certain government funding and more importantly in an attempt to break the deadlock of the dispute with the parish.

Since May 1998 the Property Trust has attempted to have a licence agreement approved by both the organisation and the parish council. The organisation has agreed to the licence agreement terminating in December 2003 (one year earlier), even though it had a number of provisional parish controlled limitations. However, the parish council (consisting of the curate-in-charge and 3 churchwardens) has consistently refused to agree, even though the licence agreement provides that it would terminate if Standing Committee rescinded its earlier decision.

In answer to the questions –

- (a) Not known.
- (b) In this case the organisation’s written Rules or Objectives were created long after its creation, after occupation of the rectory and after the creation of the Provisional Parish of Bondi Beach.
- (c) David Jurd is the Property Trust’s Insurance Officer and was replying to a verbal question about a separate organisation occupying church land 24 hours per day for 7 days per week, ie, under a lease, not a licence agreement.
- (d) To my knowledge nothing. The Property Trust does not wish to disregard a direction of the Standing Committee.
- (e) I cannot answer about the intention of others.

23. Proposal for a restaurant in the St Andrew’s Cathedral Building

Mrs Beverly Earnshaw asked –

- (a) Is it true that there is a proposal before Standing Committee to allow an area within the St Andrew’s Cathedral building to be leased for use as a licensed restaurant?
- (b) Where in the Cathedral building is it proposed to locate such a licensed restaurant?

To which the President replied –

- (a) Yes, the Glebe Administration Board is working on a proposal to convert the present Cathedral offices to a restaurant, coffee shop or cafe. However, the Cathedral Chapter will

not give its consent to specific changes to and uses of the Cathedral buildings until it sees the proposals in final detail. It has, however, consented in principle to the proposal.

- (b) The Cathedral offices being mostly 20th century additions on the northern side of the Cathedral, replacing urinals that had been added in 1872.

24. Donations to non-Anglican organisations

Mr Bruce Piper asked –

- (a) Donations by parishes to which, if any, of the following non-Anglican organisations have been classified as extra-parochial and thus deductible under the Assessment Authorisation Ordinance 1975?

Bible Society

Missionary Aviation Fellowship

Wycliffe Bible Translators

Scripture Union

- (b) If allowed, on what basis were they allowed while deductions to other evangelical but non-Anglican organisations were denied?

To which the President replied –

- (a) None.
(b) Not applicable.

Petitions

There were no petitions.

Elections

Uncontested Elections

In accordance with clause 12 of the Elections Ordinance 1970, we hereby certify that the following nominations of persons are not in excess of the number of persons required to be elected.

1. Abbotsleigh

(Ordinance 1925)

1 clergyman elected for 4 years

Canon T.K. Dein

1 laywoman elected for 4 years

Mrs. S. Scott

2 laymen elected for 4 years

Mr P. Bell

Mr R. Lee

1 laywoman elected for 2 years

Mrs E. Neal

2. Anglican Church Property Trust Diocese of Sydney

(Ordinance 1965)

1 person, who must be a clergyman, elected for 6 years

Archdeacon W.S. Skillicorn

3. Anglican Counselling Centre Council

(Ordinance 1963)

3 persons, being communicant members of the Anglican Church of Australia, elected for 3 years

Dr S. Buckley
Dr P. Burke
Mrs S. Foley

4. Sydney Anglican Home Mission Society (Anglicare)

(Ordinance 1971)

3 persons elected for 3 years

Mr D. Barnsdall
Mr D.R. Lewarne
Mr C. Willinge

5. Anglican Retirement Villages Diocese of Sydney

(Ordinance 1961)

1 person elected for 1 year

Mr G. Kells

6. Anglican Youth And Education: Diocese of Sydney

(Ordinance)

3 clergy elected for up to 3 years

The Rev C.R. Bale
The Rev S. Gibson
The Rev P. Wiles

7. Arden Anglican School Council

(Ordinance 1962)

4 persons elected for 3 years

The Rev S.N. Abrahams
Mr C. Burton
Miss M. Hudson
The Rev R. McDonald

1 person elected for 2 years

The Rev W. France

8. Arundel House Council

(Ordinance 1977)

3 persons elected for 3 years

The Rev S.M. King
Dr M. Myerscough
Mrs R. Pidgeon

1 person elected for 1 year

Mr A. Guile

9. Barker College, The Council of

(Ordinance 1978)

2 clergymen elected for 3 years

The Rev R. Chilton
The Rev J.T. Griffiths

2 laypersons elected for 3 years

Mrs A.M. Judd
Mr I.C. Miller

1 layperson elected for 1 year

Mr P.A. Binsted

10. Continuing Education For Ministers, Council For

(Ordinance 1989)

1 clergyman being an incumbent of an ecclesiastical unit elected for 3 years

The Rev D.H. Courtney

1 layperson elected for 3 years

Mr N. Hatton

11. Diocesan Representatives on Council of Churches in NSW

(Constitution of the Council)

3 persons elected for 1 year

The Rev C. Chardon

The Rev R.E. Heslehurst

Mr S. Miller

12. Diocesan Representatives on General Synod

(Ordinance 1986)

1 clergyman elected for 1 year

The Rev Dr R. Doyle

3 laypersons elected for 1 year

Mr C. Ellis

Mr P. Gerber

Mr M.A. Payne

13. Illawarra Grammar School, The Council of The

(Ordinance 1958)

1 clergyman elected for 4 years

The Rev P.A. Frith

2 laypersons elected for 4 years

Mr P.G. Kell

Mr K. Taylor

1 layperson elected for 3 years

Mr R. Summerill

14. The King's School, The Council of

(Ordinance 1922)

1 layperson elected for 4 years

Mr J.D. Lane

15. Macarthur Region Anglican Church School, Council of The

(Ordinance 1982)

2 persons elected for 3 years

Mr A. Beavis

Mr G.R.S. Kyngdon

2 persons elected for 1 year

Mr C. Lees

Mr B. Lim

- 16. The Mission to Seamen, Sydney Port Committee**
(Synod Resolution 10/63)
1 person elected for 1 year
Commodore N. Helyer
- 17. Moore Theological College Council**
(Ordinance 1984)
2 clergymen elected for 3 years
The Rev Dr R. Mirrington
Archdeacon P.F. Perini
2 laypersons elected for 3 years
Mr J.E. Creelman
Dr W.J. Hurditch
- 18. Diocesan Representatives on Provincial Synod**
(Ordinance 1986)
2 laypersons elected for 1 year
Mr R.H.Y. Lambert
Dr B. Newman
- 19. St Catherine's School Waverley, Council of**
(Ordinance 1922)
2 laymen elected for 4 years
Mr A. Cottingham
Mr P. Pryor
1 laywoman elected for 4 years
Mrs K. Stewart
- 20. Sydney Anglican Car And Insurance Fund Board**
(Ordinance 1978)
3 persons elected for 3 years, of whom not more than 1 may be a clergyman
The Rev S.A. Horton
Mr C. Lees
Mr B. Robinson
- 21. Sydney Anglican Schools Corporation**
(Ordinance 1947)
1 layperson elected for 3 years
Mr C. Cornick
1 layperson elected for 1 year
Dr J. Milburn
- 22. Sydney Church of England Finance And Loans Board**
(Ordinance 1957)
1 clergyman elected for 4 years
The Rev R.G. Robinson
1 clergyman elected for 2 years
The Rev P. Cohen
2 laypersons elected for 4 years
Mr C. Lees
Mr K. Thomas

1 layperson elected for 2 years

Vacancy to be filled by Standing Committee

23. Sydney Church of England Grammar School Council

(Ordinance 1923)

1 clergyman in priests orders elected for 1 year

Archdeacon P. Smart

24. Synod Committee to Review Clergy Tenure

1 layperson elected by members of Synod

Dr L.A. Scandrett

25. Tara Anglican School For Girls, Council of

(Ordinance 1956)

1 layperson elected for 3 years

Mrs G. Akers

1 layperson elected for 1 year

Ms R. Druitt

26. Trinity Grammar School, Council of

(Ordinance 1928)

2 clergymen elected for 3 years

The Rev D.J. West

The Rev J.W. Wise

2 laypersons elected for 3 years

Mr D.W. Cheetham

Mr P.M. Meldrum

27. William Branwhite Clarke College Council

(Ordinance 1987)

1 clergyman elected for 3 years

The Rev J. Barrett

1 layperson elected for 3 years

Mr T. Moon

C.J. MORONEY

M.A. PAYNE

Secretaries of Synod

12 October 1998

I HEREBY declare the persons concerned elected.

R.H. GOODHEW

Archbishop of Sydney

12 October 1998

Contested Elections

In accordance with clause 23 of the Elections Ordinance 1970, I hereby report that the following is a complete list of names of the nominees for each office, together with the number of votes recorded for each nominee. The names have been arranged in the order of the number of votes recorded, beginning with the highest.

	<i>Votes Recorded</i>
1. Anglican Youth & Education Division Diocese of Sydney	
<i>3 laypersons to be elected for up to 3 years</i>	
Mrs K. Collier	333
Mr J. Longley	314
Mr G. Crichton	249
 <i>Not elected</i>	
Mrs N. Beer	178
Ms A. Daly	178
Miss J. Blackman	129
Mr D. Harwin	29
	<hr style="width: 10%; margin-left: auto; margin-right: 0;"/> 1,473
Informal Ballot Papers	14
 2. St Catherine's School Waverley, Council of	
<i>2 clergymen to be elected, 1 for 4 years and 1 for 2 years</i>	
The Rev J.R. LeHuray	400
The Rev L.W. Davies	343
 <i>Not elected</i>	
The Rev S. Bligh	265
	<hr style="width: 10%; margin-left: auto; margin-right: 0;"/> 1,008
Informal Ballot Papers	6
 3. Tara Anglican School for Girls	
<i>3 clergymen to be elected, 1 for 3 years and 2 for 1 year</i>	
The Rev A. Dircks	426
The Rev S. Plummer	409
The Rev J.M.C. Lowe	398
 <i>Not elected</i>	
The Rev J. Cornish	223
	<hr style="width: 10%; margin-left: auto; margin-right: 0;"/> 1,456
Informal Ballot Papers	9

K.R. BOWDEN
Returning Officer
14 October 1998

I declare these persons elected

R.H. GOODHEW
Archbishop of Sydney
14 October 1998

Resolutions Passed

1/98 Inauguration of the New Anglican Province of Hong Kong

Synod requests that the Archbishop convey the congratulations and prayerful good wishes from this Synod and the people of the Diocese of Sydney to Archbishop Peter Kwong and the Bishops of Eastern and Western Kowloon dioceses when he and Mrs Goodhew attend the Inauguration of the New Anglican Province of Hong Kong at the end of this month, October 1998. Synod wishes to assure the bishops, clergy and people of the Province of our constant prayer that they might be strengthened and might grow in their witness to the Lord Jesus Christ; that their mission and outreach for the kingdom; and their caring work amongst the people of Hong Kong might be continually blessed by God, the Father, the Son and the Holy spirit.

(Deaconess Margaret Rodgers 12/10/1998)

2/98 Amendment of s.26 of the 1917 Act

Synod approves of a bill being promoted to amend section 26 of the Anglican Church of Australia Trust Property Act 1917, the form of the proposed amendment being that referred to in item 13 of the report contained in the Standing Committee's Supplementary Report to the Synod.

(Mr Mark Payne 12/10/1998)

3/98 Stipends and Allowances Committee

Synod hereby reappoints the Stipends and Allowances Committee, with power to co-opt, and directs that it report its findings and recommendations to the Standing Committee for action.

(Mr Rodney Dredge 12/10/1998)

4/98 Provincial Synod Welfare Commission

Synod defers until the 1st session of the 45th Synod consideration of a resolution to implement resolution 4/98 of the Provincial Synod of the Province of New South Wales.

(Mr Mark Payne 12/10/1998)

5/98 Constitution Alteration (Suspension from Duties) Canon 1998

Synod withholds assent to the Constitution Alteration (Suspension from Duties) Canon 1998 because it considers that proposed subsection 61(2) is without adequate limits, in that -

- (a) it will enable the synod of a diocese to provide for a bishop to suspend a licensed member of the clergy on any grounds and, in particular, grounds which are unrelated to the allegations of misconduct; and
- (b) it will enable the synod of a diocese to authorise the suspension of a member of the clergy for an unlimited time.

(Mr Neil Cameron 12/10/1998)

6/98 Bishop (Incapacity) Canon 1995

Synod defers further consideration of the Bishop (Incapacity) Canon 1995 and the Bishop (Incapacity) (amendment) Canon 1998 until after the consideration of the recommendations of the Select Committee re Clerical Enquiries has been concluded.

(Canon Peter Tasker 12/10/1998)

7/98 Oaths, Affirmations, Declarations and Assents Canon 1992 Metropolitan Canon 1998

Synod defers further consideration of the Oaths, Affirmations, Declarations and Assents Canon 1992 and the Metropolitan Canon 1998 until the 1st session of the 45th Synod.

(The Rev Dr Glenn Davies 12/10/1998)

8/98 Burden of Foreign Debt

Synod recognises the burden of foreign debt owed by poor and developing nations and commends to the people and parishes of the Diocese, for serious consideration, the work of aid and development organisations who are addressing this critical issue.

(Archdeacon Paul Perini 12/10/1998)

9/98 Kuala Lumpur Statement

Synod –

- (a) humbly acknowledges the failure of us all to live in accordance with God's perfect standards as revealed in His word; and
- (b) notes and endorses the *Kuala Lumpur Statement* issued by Anglican delegates from the Provinces in the developing world who met at the second Anglican Encounter held in Kuala Lumpur, Malaysia in 1997; and
- (c) joins in those Anglicans from developing nations in affirming its content as a correct and faithful assertion of Biblical and long held traditional Anglican teaching on human sexuality; and
- (d) gives thanks to God for the powerful endorsement of the substance of the *Kuala Lumpur Statement* at the recent Lambeth Conference; and
- (e) encourages our General Synod representatives to endorse the Kuala Lumpur Statement in 2001; and
- (f) calls upon parishes to make every effort to reach out with the gospel to, and include in their pastoral care ministry, persons of a homosexual orientation.

(Mr Philip Gerber 12/10/1998)

10/98 The Late Archbishop Hugh Gough

Synod records its appreciation for the life of the Right Reverend Hugh Rowlands Gough CMG, OBE, MA, DD, who died peacefully in the United Kingdom on 13 November 1997. Bishop Gough was Archbishop of the Diocese of Sydney and Metropolitan from 1958-1966 and Primate of Australia from 1959-1966. As Primate he presided at the 1962 General Synod at which the constitution of the "The Church of England in Australia" came into force replacing the earlier constitution of "The Dioceses of the Church of England in Australia and Tasmania".

Early in his episcopate, Archbishop Gough established a Commission to survey the financial and administrative condition of the Diocese. The significant initiative ultimately led to radical and sweeping changes in the management and financial administration of the Diocese resulting in greater stewardship of the Diocese's assets and a considerable increase in the income they produced. The Diocese continues to benefit from the reforms introduced in 1965 and opportunities for Gospel ministry have been greatly enhanced.

Archbishop Gough brought to the Diocese a long experience in evangelism that included chairmanship of the 1954 Billy Graham Crusade in London. He was President of the Cambridge Inter-Collegiate Christian Union in the 1920s and was the First Student Chairman of the Inter-Varsity Fellowship of Evangelical Unions in 1928. He played a leading role in the establishment of the New University Colleges Council (NUCC), the company that founded and governs New College at the University of New South Wales and Robert Menzies College at Macquarie University.

Synod thanks God for the life of Hugh Rowlands Gough and the considerable contribution he made to the Anglican Church in this Diocese and beyond.

(Dr Alan Beavis 13/10/1998)

11/98 Jubilee 2000 Program

Synod, noting the comments of the Archbishop in his Presidential Address -

- (a) asks the Standing Committee to explore how we, as a Diocese, may play some worthwhile part in the *Jubilee 2000* program;
- (b) asks the Standing Committee to give careful consideration to ways in which the Diocese can pressure the Federal Government, Opposition and other relevant bodies into supporting the cancellation of the unpayable debt of the world's poorest nations; and

- (c) asks the Standing Committee to give due considerations to the proposal that a levy of 1% be placed on inflows into the Diocesan Appropriations Account, which will be directed to assisting dioceses in some of the most needy and debt ridden parts of the world.

(The Rev Frank Gee 13/10/1998)

12/98 Standing Orders

Synod requests that the Standing Committee review and, if possible, simplify the Standing Orders.

(Mr Neil Cameron 13/10/1998)

13/98 Behind Closed Doors

Synod notes with interest the production by Anglicare of a video dealing with child sexual abuse and the Church entitled *Behind Closed Doors* and commends the video to parishes for use in an appropriate way.

(Mr Tom Mayne 13/10/1998)

14/98 General Synod Non-Statutory Assessments

Although this Synod has declined to pay the General Synod non-statutory assessment of \$74,666, it asks all parish councils to consider whether a voluntary payment of \$300 each be paid to the General Synod under the voluntary assessment scheme and that where a parish council does not resolve to do so, parishioners should feel free to direct so much of their voluntary offerings to the General Synod Special Account as would make up the sum of \$300.

(Mr Justice Peter Young 13/10/1998)

15/98 Matters from the Presidential Address

That this Synod thanks and congratulates the President for the challenging word in his Presidential Address, and resolves to –

- (a) request the Standing Committee to urge appropriate governments and diplomatic sources to protect the rights of Christians and other religious minorities in the nations of Pakistan, the Sudan and Nigeria;
- (b) request the Standing Committee, and noting motions 23/80 and 29/81, to give consideration to persuading the Federal Government to increase its level of humanitarian aid and development assistance equivalent to the United Nations specified level of 0.7 per cent of Gross Domestic Product;
- (c) note the comments of the Archbishop on building "firm links" with the Churches that are our more immediate neighbours, and encourages the Archbishop and his episcopal and other colleagues to initiate and foster any such links with Anglican Churches in the Asia-Pacific region, the African Continent and South America, other Australian dioceses, as well as the wider Anglican Communion.

Further, Synod respectfully suggests to the Archbishop and to the Standing Committee that there may be some investigation undertaken of the possibility of setting up "Companion Link Dioceses" arrangements between Sydney and any appropriate dioceses, including at least one in South-East Asia and one on the African continent; and

- (d) request the Regional Councils to report to the first session of the 45th Synod on strategies they have put in place and any progress they have made toward realisation of the Archbishop's growth goal of fifteen per cent by the year 2001.

(Bishop Paul Barnett 14/10/1998)

16/98 Future Patterns of Ministry: Pastoral Issues

Synod –

- (a) notes that the majority of members of the Future Patterns of Ministry Committee, while agreeing that ministry outside parish boundaries was "legal", expressed serious pastoral concerns about such ministry in parts B, C and D of its draft report of 29 April 1998; and
- (b) requests that this material be made available to the Synod for its consideration.

(Mr Justice Peter Young 14/10/1998)

17/98 Distinctive and Permanent Diaconate

Synod requests that the Standing Committee prepare a report for the first session of the next Synod concerning ways in which the recommendations of the report, "Concerning the Distinctive and Permanent Diaconate", 1987, have been and could be further implemented.

(The Rev John Mason 14/10/1998)

18/98 Referral of Motions

Synod requests that the Standing Committee consider, and report to members of the Synod with recommendations, concerning all matters that remain unconsidered on the Business Paper of the final day of this Synod.

(The Rev John Mason 14/10/1998)

19/98 Anglican Media's Internet Website

Synod notes with interest the establishment of Anglican Media's Internet Website, (<http://anglicanmediasydney.asn.au>) and encourages parishes and other organisations to visit the site.

(Mr Graeme Marks 14/10/1998)

20/98 Fellows of the Church of England Historical Society

Synod warmly congratulates Canon Melville Newth, Dr Kenneth Cable and Mr John Thurling on their recent appointment as Fellows of the Church of England Historical Society: Diocese of Sydney, of which His Grace the Archbishop is President.

(The Rev John Cornish 14/10/1998)

21/98 Sexuality Discrimination

Synod -

- (a) notes with concern the Senate Legal and Constitutional Reference Committee's report of December 1997 on its Inquiry into Sexuality Discrimination, particularly the implications of its recommendations for the provision of services by Anglican agencies;
- (b) encourages parishes to examine the issues raised by the report with a view to developing an informed Biblical response and active participation in public debate by Anglicans; and
- (c) endorses the initiative of Anglican Youth and Education and Anglicare in holding a forum on Sexuality Discrimination on Wednesday, 14 October 1998 at 1.10 pm in St Andrew's House Auditorium.

(The Rev Dr Lindsay Stoddart 14/10/1998)

22/98 Team Ministry Training

Synod -

- (a) supports the recommendation which is contained in the report on the review of the Assistant Ministers Ordinance 1990 (Standing Committee's Report page 123, point 10) that team ministry training is necessary; and
- (b) requests that the Standing Committee have an appropriate body prepare the written material and training programs to assist parish staff effectively develop and maintain team ministry and report to the next session of Synod.

(Mr Glenn Murray 14/10/1998)

23/98 Bioethical Issues

Synod endorses the report of the committee on Bioethical Issues and in particular its emphasis on the need to give people hope in the sovereign lordship of the living God, when they risk being overshadowed by genetic determinism and requests that Standing Committee –

- (a) have it edited and printed as a pamphlet for distribution to parishes, relevant community bodies (eg medical and scientific associations) and members of the NSW and Commonwealth Parliaments;

- (b) ask the Rev Andrew Cameron to confer with the Anglican Youth and Education Division on the design of a series of study guides (based on the report) for use in schools and churches;
- (c) reappoint the committee so that developments in the field of bioethics (and in other dioceses) can be monitored and reported to Synod;
- (d) appoint a committee which will produce a document which conveys to women who have had abortions the love of Christ for them, and the real possibilities of healing and forgiveness;
- (e) provide funds for (a) and (b) out of Synod contingencies or otherwise; and
- (f) requests Anglicare to give advice as to ways and means of supporting families who are supporting intellectually and physically disabled children.

(Mrs Patricia Judge 14/10/1998)

**24/98 Incapacity Ordinance 1998
Tribunal Ordinance 1962 Amendment Ordinance 1998**

Synod defers the 2nd reading of the bills for the Incapacity Ordinance 1998 and the Tribunal Ordinance 1962 Amendment Ordinance 1998 to the 1st session of the 45th Synod.

(Mr Bill Nicholson 14/10/1998)

25/98 School of Cross Cultural Mission

Synod commends Moore Theological College in establishing an Annual School of Cross Cultural Mission the first activity of which will be a Conference to be held at Moore College on 28 April 1999 on the subject "How Far Can we go? Contextualisation and the Australian Church" and commends the School to the parishes of our Diocese.

(Canon Jim Ramsay 19/10/1998)

26/98 200th Anniversary of St Philip's Church Hill

Synod, noting that this month of October 1998, marks the 200th Anniversary of the commencement of the original St Philip's Church Hill, Sydney, gives thanks to Almighty God for two centuries of biblical ministry in, and on, this site and joins with St Philip's parishioners in praying that Christ's name may continue to be honoured and the Gospel of grace continue to be proclaimed in this part of the CBD.

(Bishop Peter Watson 19/10/1998)

27/98 Use of Visual Technology at Synod

Synod requests that, in order to expedite the business of Synod, Standing Committee be asked to investigate the use of technology to visually display on the large screen any motions or amendments that are asked from the floor and that are under discussion at that time.

(Mrs Lesley Ramsay 19/10/1998)

28/98 1999 Diocesan Day of Prayer

Synod respectfully asks the Archbishop-in-Council to designate a day for a Diocesan Day of Prayer in 1999, and to give at least six months notice of the chosen date.

(The Rev Robin Muers – 19/10/1998)

**29/98 Report of House of Representatives Standing Committee on Legal and Constitutional Affairs:
Strategies to Strengthen Marriage and Relationships**

Synod, noting the recent publication of the House of Representatives Standing Committee on Legal and Constitutional Affairs entitled 'To have and to hold: strategies to strengthen marriage and relationships' -

- (a) encourages the leaders of our nation to uphold our Creator's intention for marriage as taught in Scripture; and
- (b) asks that the Diocesan Secretary write to commend the committee for their work; and

- (c) requests that the Standing Committee commend those organisations such as Mothers Union Australia, the Anglican Counselling Centre and Anglicare who already contribute greatly to the strengthening of marriage relationships; and
- (d) requests that the Standing Committee report back to the next Synod ways in which we as a Diocese can contribute to the strengthening of marriage and relationships in the light of the report; and
- (e) asks members of Synod to bring the Report to the attention of members of our Church in parishes for their study.

(The Rev Phillip Jensen 19/10/1998)

30/98 Primate's Statements re Homosexuality

Synod –

- (a) notes with thanks the remarks of the Primate in his address regarding the unanimity of the Bible's understanding and rejection of homosexual intercourse; and
- (b) expresses its concern about, and distances itself from, public statements by the Primate in his Synod sermon 1998 and his press release of 8 October 1998 to the effect that Anglicans should reconsider the received tradition of the church teaching on homosexuality and his seemingly giving to 'so-called' tradition a level of authority alongside that of the scriptures,

and respectfully requests that the Archbishop of Sydney call on Archbishop Rayner, and all Australian Bishops, 'for a renewed submission to the sovereign authority of scripture, [and] for a reaffirmation of our historic teaching and discipline in relation to marriage and celibacy'.

(Dr Kim Hawtrey 19/10/1998)

31/98 Bicentenary of CMS

Synod notes that Monday 12 April 1999 will mark the bi-centenary of the founding in London of the Church Missionary Society.

We express our profound gratitude to Almighty God that, in His merciful plan to bless all nations, He has called so many of His messengers to serve Him through the fellowship of that Society. In particular we thank our heavenly Father for His grace in calling over 670 missionaries to go to 37 different countries since the establishment of an independent New South Wales auxiliary of the Society in 1892.

We praise God for the evidence of the fruit of the gospel in the lives of all those who have come to a knowledge of Christ through the endeavours of CMS and other societies over the 200 years. We especially thank Him that so many among them honour the Bible as the word of God in our modern pluralistic world.

We commend to parishes the ongoing ministry of CMS and its vision of 'proclaiming the gospel and serving the church in evangelism, Bible teaching and caring to see lives transformed by Christ'. We pray the Lord of the harvest to send our labourers into His harvest through the Society, we ask that He will grant to them open doors for the Gospel and that He will provide the prayer and financial support for those whom He calls to this ministry.

(Mr Alan Hohne 19/10/1998)

32/98 Review of Parish Ministry and Property Costs Recovery Formula

- (1) Synod asks Standing Committee to review the formula in the 1999 Synod Appropriations Ordinance to take into account the possible extra burden borne by multiple church units with extra clergy that have small to moderate incomes.

(The Rev Gary Nicholson 19/10/1998)

- (2) Synod asks that the Standing Committee appoint a committee of interested Synod members to consider appropriate method(s) by which Parish ministry and property costs may be recovered under triennial funding arrangements, with a view to reporting to Synod in 1999 and also refers motions 4(8), 4(9), 4(10) and 4(19) on today's business paper to this committee for their consideration and other relevant matters.

(Dr Tom Romberg 20/10/1998)

33/98 Establishment of Congregations as Parishes

Synod requests that the Standing Committee bring to the 1st session of the next Synod legislation to enable the establishment of congregations as parishes without requiring them to own any property.

(The Rev Phillip Jensen 20/10/1998)

34/98 Lay and Diaconal Administration of Holy Communion

In response to the Conference on Women's Ministry, this Synod requests that the Standing Committee bring to the 1st session of the 45th Synod such legislation as would enable a 5 year experimentation of lay and diaconal administration of the Lord's Supper (in the presence or absence of the minister) as a principled means by which we may reduce the tensions and synodical divisions over the ordination of women to the priesthood.

Such legislation should provide for Standing Committee to monitor and report to Synod on the operation of lay and diaconal administration of the Lord's Supper at the conclusion of the trial.

(The Rev Phillip Jensen 20/10/1998)

35/98 Preaching and Administration of Holy Communion by Lay Persons and Deacons Ordinance 1998

Synod defers the bill for the Preaching and Administration of Holy Communion by Lay Persons and Deacons Ordinance 1998 to the 1st session of the 45th Synod.

(The Rev Dr John Woodhouse 20/10/1998)

36/98 Ministry Ordinance 1998

Synod defers the bill for the Ministry Ordinance 1998 to the 1st session of the 45th Synod.

(Dr Barry Newman 20/10/1998)

37/98 Parish Disputes Ordinance 1998

Synod defers the bill for the Parish Disputes Ordinance 1998 to the 1st session of the 45th Synod and requests that the bill be given priority on the business paper.

(Mr Philip Gerber 20/10/1998)

38/98 6th Day of the 3rd Session of the 44th Synod

Synod requests that the Archbishop consider summoning members to a 6th day of the 3rd session of the 44th Synod for the purpose of considering the bills remaining on the business paper to adopt or assent to canons of the General Synod.

(Mr Mark Payne 20/10/1998)

39/98 Procedural Motions

(1) Synod records its appreciation of the leadership of the Rev Michael Raiter through the Bible readings and prayers during this session.

(The President 20/10/1998)

(2) Synod records its appreciation of –

- (a) the President for his chairmanship;
- (b) the Chairman and *Deputy Chairman of Committees* for their work in the committee stages of the bills for ordinances;
- (c) the members who helped during the session by giving advice and serving on committees; and

- (d) the services of the Secretaries, the Returning Officer and Deputy Returning Officer, the Secretariat staff, the staff of Anglican Media, the pianists and all those who have helped with the arrangements for sittings.

(Archdeacon Geoff Huard 20/10/1998)

- (3) Synod defers to the 1st session of the 45th Synod such of the bills remaining on the business paper which are not passed as ordinances at a 6th day of this session, should it be held.

(Bishop Peter Watson 20/10/1998)

- (4) Synod authorises the President to sign the minutes of 20 October upon the production to the Standing Committee of the certificate of any 2 members of the Minute Reading Committee.

(Mr Mark Payne 20/10/1998)

- (5) Synod authorises the President to sign the minutes of 15 December upon the production to the Standing Committee of the certificate of any 2 members of the Minute Reading Committee.

(Mr Mark Payne 15/12/1998)

- (6) Synod hereby adjourns

(The Rev Chris Moroney 20/10/1998 / The Rev Chris Moroney 15/12/1998)

40/98 40th Anniversary of the Archbishop's Ordination

Synod congratulates the Archbishop on the 40th Anniversary of his ordination next Monday, St Thomas' Day, 21 December 1998 and gives thanks to God for his ministry over that period and, in particular, his ministry as Archbishop since 1993.

(Mr Justice Peter Young 15/12/1998)

41/98 Constitution Alteration (Tribunals) Canon 1998

Synod requests that the Standing Committee provide a report on the Constitution Alteration (Tribunals) Canon 1998 to the General Synod.

(Archdeacon Trevor Edwards 15/12/1998)

Ordinances Considered

Passed

Assessment Authorisation Ordinance 1975 Amendment Ordinance 1998

Church Administration (Miscellaneous Amendments) Ordinance 1998

Delegation of Powers Ordinance 1998

Extra-Parochial Ordinance 1918 Amendment Ordinance 1998

General Synod - Canon concerning Baptism 1992 Adopting Ordinance 1998

General Synod - Canon concerning Confirmation 1992 Adopting Ordinance 1998

General Synod - Canon concerning Services 1992 Adopting Ordinance 1998

General Synod - Constitution Alteration (Composition of General Synod) Canon 1998 Assenting Ordinance 1998

General Synod - Constitution Alteration (Discipline Clarification) Canon 1998 Assenting Ordinance 1998

General Synod - Offences Canon Amendment Canon 1998 Adopting Ordinance 1998

General Synod - Revised Constitution Amendment (Interpretation) Canon 1998 Assenting Ordinance 1998

General Synod - The Use of the Surplice Canon 1977 Amendment Ordinance 1998

Long Service Leave Amendment Ordinance 1998

Proceedings of the 1998 Ordinary Session of the 44th Synod

Provincial Synod Constitution Amendment Ordinance 1998 Assenting Ordinance 1998
Regions (Transitional Provisions and Miscellaneous Amendments) Amending Ordinance 1998
Standing Committee (Elections) Amendment Ordinance 1998
Standing Orders Ordinance 1968 Amendment Ordinance 1998
Synod Appropriations Ordinance 1998
Synod Estimates Ordinance 1998

Not Passed

General Synod - Constitution Alteration (Tribunals) Canon 1998 Assenting Ordinance 1998.

Deferred to the 1st Session of the 45th Synod

Accounts, Audits and Annual Reports Ordinance 1995 Amending Ordinance 1998 (2nd reading)
Assistant Ministers Ordinance 1990 Amendment Ordinance 1990 (2nd reading)
Church Administration Ordinance 1990 Amendment Ordinance 1998 (2nd reading)
Church Discipline Ordinance 1996 Amendment Ordinance 1997 (2nd reading)
Church Ministry (Baptism) Ordinance 1998 (committee stage)
Church Ministry (Confirmation) Ordinance 1998 (2nd reading stage)
Church Ministry (Holy Communion or Lord's Supper) Ordinance 1998 (2nd reading)
Church Ministry (Robes) Ordinance 1998 (2nd reading)
Church Ministry (Services) Ordinance 1998 (2nd reading)
Incapacity Ordinance 1998 (2nd reading stage)
Parish Disputes Ordinance 1998 (committee stage)
Preaching and Administration of Holy Communion by Deacons and Lay Persons Ordinance 1998 (committee stage)
Regional Councils Ordinance 1998 (2nd reading)
Tribunal Ordinance 1962 Amendment Ordinance 1998 (2nd reading stage)