

First Ordinary Session of the 45th Synod of the Diocese of Sydney: October 1999

Summary of Proceedings

The Synod Service of Holy Communion was held in the Chapter House of St Andrew's Cathedral, Sydney, at 1.15 pm on Monday 11 October 1999. The Preacher was Bishop Josiah Atkins Idowu-Fearon, the Bishop of Kaduna in Nigeria.

Following the Cathedral Service, the Synod assembled in the Wesley Theatre at 3.15 pm under the Presidency of the Most Reverend Harry Goodhew, Bishop of the Diocese of Sydney and Archbishop of the Province of New South Wales. The Synod had afternoon and evening sittings on 11, 13, 18 and 19 October 1999 and an evening sitting on 12 October 1999.

Presidential Address

By the Most Reverend Harry Goodhew, Archbishop of Sydney Monday 11 October 1999.

Brothers and sisters, I welcome you to this first session of the 45th Synod of the Diocese of Sydney. I welcome especially those who are here for the first time. Let me briefly remind you who we are. We are the church of God at Sydney (at least in its Anglican expression). We gather in a representative capacity to determine on issues that affect both our corporate life and the life of our individual fellowships. It is important as we set about our business that we not forget who we are, what we are to each other, what we are meant to be like, what we are meant to do, and the end towards which we move. We are not just any old company of people. We are the people of God, called to be His, in this place and at this time.

The Rt Rev Josiah Idowu-Fearon

My next duty, and it is a great pleasure, is to welcome to the Diocese the Bishop of Kaduna in Nigeria, Josiah Idowu-Fearon. Bishop Josiah's presence at this Synod indicates something of the deep impression that was made on the Sydney participants in the Lambeth Conference by the church in Nigeria. The accounts of their outreach, their struggles, and the movement of the Holy Spirit in that part of Africa, filled us with admiration and respect.

The Inter-Anglican Information Network reports that,

Nigeria, one of the fastest growing Provinces of the Anglican Communion, has a total Population of 120,000,000. Thirty-nine dioceses serve this growing church population. ...Over 40% of the population of Nigeria is Christian, with 40% being Muslim.

A rebirth of Christianity began with the arrival of Christian freed slaves in Nigeria in the middle of the 19th century. The Church Missionary Society responded to this situation by establishing churches, schools and an evangelistic ministry throughout the country, particularly in the south. The Province of Nigeria was inaugurated in 1979 when the Province of West Africa was divided. In often-difficult circumstances, the Church has maintained a strong witness to Christ.

I hope we may forge stronger links with this part of the African continent.

Bishop Josiah is married with three children. He was ordained in 1971 and consecrated in 1990. He has taken degrees in the Universities of Durham, Birmingham, Ahmadu Bello, and at Hartford Seminary. From 1981-1990 he served as General Secretary - Nigeria for EFAC (the Evangelical Fellowship of the Anglican Communion), from 1981-1984 as Warden of St Francis Theological College, and from 1984-1990 as Provost of St Michael's Cathedral, Kaduna. In that year he was consecrated as the Bishop of Sokoto, and in 1997 became Bishop of Kaduna Diocese. His wife Comfort Amina accompanies him. He has already spoken at the Synod service. The bishop will lead our Bible studies during this Synod and will speak to us at our Missionary Hour. He will also be speaking in churches in the Diocese while he is with us and will return for the CMS Summer School next January.

It is my hope that as a Diocese we will continue to build strong fraternal links with Dioceses in Africa, Asia, Oceania, and South America. With this in mind, I have visited the Dioceses of Singapore, Hong Kong, and

Sabah. Archbishop Maurice Sinclair of Northern Argentina wishes to establish a link with us. I thank Bishop Reg Piper for his initiative in bringing Bishop Yong Ping Chung of Sabah to minister among us recently. Bishop Ntukamazina of Bujumbura and Bishop Bilindabagabo of Gahini have also spent time here. My hope is that such exchanges will promote mutual encouragement and spiritual enrichment as well as keeping our eyes on the world in which we are to mission. Awareness of what God is doing beyond our own shores enables us to join in that fellowship of prayer and mutual concern that is rightly the mark of the family of Christ. I hope that you will extend a warm and gracious welcome to our brother and his wife.

World Evangelisation

A Christian Synod assembles here because someone was prepared to leave home to make Christ known. The task of taking the gospel to every creature is not yet complete. On the verge of a new millennium the Billy Graham Evangelistic Association has initiated for July 29 to August 6 next year Amsterdam 2000, a Conference of 10,000 preaching evangelists from all parts of the globe aimed at encouraging world evangelisation. Canon Robert Forsyth has been involved in the planning of the Conference. I thank him for his work knowing how greatly the Conference planners have valued his contribution. I invite your prayers for this mammoth undertaking.

World evangelisation is our concern because of God's declared purpose. It must be kept in the foreground of our thinking and praying. Earlier this year, my wife and I had the privilege of visiting both Ethiopia and India. In Ethiopia we shared in the opening of new buildings at the Fistula Clinic in Addis Ababa, marking 25 years of service to the women of Ethiopia through the work of Dr Catherine Hamlin and her late husband Reg. This work has blessed the lives of thousands of women and led many to a new life in Christ.

In India we participated in the Maramon Convention in the State of Kerala. The Mar Thoma Church maintains an active and sustained witness to Christ. We met many young people training to be evangelists and church workers. It was a wonderful experience to witness crowds of up to 100,000 gathering for Bible study and preaching. I enjoyed meeting clergy who had ministered to the Mar Thoma congregation in this Diocese.

Some will be familiar with the name of Patrick Johnstone from your use of **Operation World**. Johnstone has recently produced a further book entitled **The Church is Bigger Than You Think: Structures and Strategies for the Church in the 21st Century**¹. It provides a stimulating assessment of what has been accomplished over two millennia and highlights what is yet to be done.

We are certainly here to do the business of the Synod. However it is important not to limit our horizons to the challenges of our own Diocese. Johnstone proposes a model of inter-relatedness between bodies that he considers are critical in the effective pursuit of world evangelisation. I have chosen to use it, not only as a way of looking at our involvement in reaching the world, but as a way of considering our work in the Diocese. His model is "a tripartite inter-relatedness between three basic structures - churches, theological training institutions and apostolic sending agencies." For him, "each is a valid biblical structure and each has its individual strengths and giftings to contribute to the whole". No one of them alone "can keep central the accomplishment of the Great Commission without the other two". What is required is a "mutually accountable partnership of equals".

Our Churches

So first, the churches of the Diocese. They are the "seed-bed" of all mission and evangelism. From this source come the people, the prayer, the finance necessary for the task, and the spiritual fervour which makes the task a priority. As parish representatives, please buy Johnstone's book. Encourage your Parish Council to use it. You are 'gatekeepers' in the life of your churches. Evaluate your mission strategy and your involvement with the other partners in the triad. The book provides valuable checklists with which to assess what you are doing. I challenge you to study it, and to pray through it, with a view to focusing your parish on the wider world as well as on its special areas of responsibility.

Our congregations are not only the "seed-bed" of mission and evangelism; each provides a basic environment for the nurture of spiritual life. The term "Church Growth" generally moves our minds in the direction of numbers. That is not wrong as the text of Acts demonstrates. Nevertheless "Church Growth" must include that element most prominent in the Epistles, namely, the growth to maturity and faithfulness of those who are Christ's people. We cannot avoid the responsibility of being **Observably God's People**. To be a mile wide but only an inch deep is not great success. Such growth comes from the Spirit through the Word of God and by prayer. The spiritual disciplines that produce strong and gracious believers need to be pressed upon God's people. Spiritual maturity does not need to be pursued at the expense of being **Evangelistically Enterprising**.

It is simply to recognise that a healthy church, displaying the sort of life described in Scripture, will be the best source of enterprising evangelism.

The growth rate of the churches in this Diocese from 1991-96 was approximately 4%. However, the National Church Life Survey's publication **Build My Church**² projected the combined Anglican and Protestant church attenders in Australia to the year 2011. One graph plotted the "As Is" scenario. It predicted a fall from some 695,000 in 1996 to 660,000 in 2011. Graphing all Anglicans separately revealed a decline from about 160,000 to approximately 117,000 over the same period. A second set of graphs expressed what was possible if the churches achieved a relatively small percentage increase in the level of newcomers and a similar reduction in those who drift out. Instead of the pattern of decline, one scenario produced an increase for the same period of some 45,000, and the second an increase of 85,000 or more. This issues a call to everyone for thoughtful and prayerful missioning and for effective pastoral care. Also significant for the future is the projection that by 2025, 49% of people living in this Diocese will be non-Anglo-Celts. Of that 49%, 21% will be East Asian. The cultural and ethnic diversity of parts of the Diocese, especially the Georges River Region, makes them and it veritable "mission fields" at home. There exists a good case officially to declare an area a "Missionary Region" and to support it commensurately. It will certainly require special consideration in future ministry planning.

Along with its alternative futures **Build My Church** presented ten recommendations to help churches turn possibilities into actualities. Their insights were gathered from 20 Denominations, 6,900 congregations and 324,000 attenders. **Natural Church Development**³, first published in 1996, is subtitled "A Guide to Eight Essential Qualities of Healthy Churches". It describes those elements in the life of a church that give rise to numerical growth. That research, which originated in Germany, was spread over 32 countries and involved some 1000 churches. Now NCLS and CCLS, together with material from the Australian Community Survey, have published **Taking Stock**⁴. These three resources should be thoroughly explored by every parish. Being **Pastorally Effective** is a handy description for the personal interaction, support, community building, and nurture, which these surveys stress as important for the quality of congregational life. The nurture of leaders who nurture other new leaders, who in turn enhance the life of individuals in small groups, lies at the heart of modern pastoral ministry. God's people need individual attention. The teaching and internalising of God's Word lies at the heart of pastoral ministry. The church is the men and women who follow Christ. The quality of their lives measures the quality of a church. So, keep under review the effectiveness of your church's pastoral ministry.

The need for 'an outward focus' was highlighted by the NCLS. The German research saw such a focus developing naturally (or supernaturally!) in a healthy church. However viewed, we must aim to be **Evangelistically Enterprising**. While stressing the necessity of making Christ known we need to leave the question of appropriate methodology as an open one for each church. Each individual must be free to interpret God's will for himself or herself in the light of the God-given gifts of each and the opportunities that come to them.

Each of these pieces of research underlines the importance of genuine and practical love. The spirit that pervades the instructions of St Paul is that of a community created by grace learning to live graciously: loving as they themselves are loved by God. To be **Genuinely Caring** is not just an option available to us, it is a requirement that has been laid upon us. History teaches again and again that the church grows when the gospel is seen as well as heard. So, keep a check on the "Caring" component of your church's life. Keep all these elements active and under regular review within your congregation.

A Dynamic Anglicanism has the capacity to introduce people to "inspiring worship" that is biblically founded, theologically tested, and focused on our great God. It will allow for the evangelisation of the lost as well as for the spiritual needs and obligations of the saints. It can be 'contemporary' without jettisoning substance. "Inspiredness" is the product of the work of the Spirit. Our dependence upon him needs to be expressed in our frequently calling upon him for that which he alone can do. As a Diocese we now reflect a considerable diversity in service patterns. From those among you who might judge yourselves to be "high" or "middle" to those who rejoice in being "low"; and from those who use officially authorised services to those who take significant liberties in service construction, I invite you to hear what the German research indicates. It is that in public worship, neither beauty, nor order, neither contemporaneity nor local options will, of themselves, ensure spiritual satisfaction and growth. There is a necessary element beyond all and any of these. That element is God himself.

Training Institutions

The second component of Johnstone's tripartite model is those institutions that train men and women for ministry. Maintaining our own theological college creates a strong bond between Moore College and the Diocese. It is developing a respected reputation in other parts of the Evangelical world. As Principal, Canon

Dr. Peter Jensen ably leads its life. The College plays a vital role in the formation of those who minister in our churches. The creation of a Department of Mission at Moore expresses a commitment to inspire and equip students for mission. The College has changed. Once, the student body was almost wholly prospective ordinands for the Diocese. Today, with some 200 students, about a third are training for ordination in the Diocese, another third are training to take up non-ordained ministry positions in the Diocese, while the remainder come from other denominations, or are people who will either return to secular life, or serve elsewhere, or are the wives of students. Johnstone thinks, "It is more than tragic that the whole discipline of missiology has been relegated to a minor and supplementary role in most schools." I do not believe that such can be said of our College. However, the 'Mission of God' in the world must impact every aspect of biblical and theological study and leaven all that a student learns.

The enterprise of theological education is not without its problems. In the first instance there are the costs of funding four years of full time residential training. 'Full time' and 'residential' are concepts that we hold to be important for those who are to be ordained here. These components make possible valuable peer support both while training and for the years of future ministry. They also allow for closer observation of those offering for ordination. However, they come at a price both to the Diocese and the students. Necessity has already dictated compromise on the element of being fully 'residential'. The costs for the Diocese you will see reflected in the Appropriations Ordinance (now known as the Synod Estimates Ordinance). What is not so immediately obvious, are the considerable costs borne by those who come to study. Because the Synod underwrites the expenses of the College, the College Council has an obligation to manage its resources in the most efficient manner. On the other hand, the Synod has an obligation to recognise the importance of good training for those who serve in the Diocese. It is important that we have long-term plans for providing reasonable accommodation for students of whom the greater number are married, as well as for large capital items such as library extensions. Our College actively seeks the support of parishes and individuals by way of prayer and gifts. A fruitful partnership between churches and training institutions properly requires mutuality. Our churches need to support our College. Equally, parishioners need to be heard. They receive the products of our training system. More to the point, the character, capacity and spirit of those sent out to serve will significantly shape them and their children. If we follow Johnstone's model our mission agencies must also be an active partner in an ongoing consultation with the Diocese and its churches and our training institutions.

A further concern is what should be taught during the years of initial training. It is clearly neither possible nor appropriate to try to teach in that basic training period everything that will need to be known for a lifetime of practical ministry. There are at least four avenues open to people to pursue what in other contexts would be called 'professional development'. There is our Continuing Education for Ministry Unit (CEFM) which focuses principally, though not exclusively, on assisting those who are newly ordained. It conducts programs for those about to take up first appointments and for those preparing for the last decade of their ministry. There is a plethora of training opportunities both Christian and secular for those wishing to develop additional and specialised skills but these can be costly. Moore College offers post-graduate opportunities for further theological studies. More recently we have developed our Ministry Assessment Centre (MAC). The Centre provides an opportunity for clergy to gain greater insights into their own gifts and abilities and to identify areas that would benefit from some closer attention. I want to encourage the lay representatives here to consult with your ministers about their participation in one of the Centre's programs. Those who have attended have found the experience affirming and constructive. All this said, it is true nevertheless, that we spend the lion's share of our training dollar in the initial phase of preparation and a relatively small proportion thereafter. In other fields it is not unusual today for people to have substantial retraining every decade. It would be wise for us to consider ways by which we can ensure the ongoing capacities of our clergy.

The opinion has been expressed that our selection criteria and training processes tend to exclude people who might be most committed to, and best suited for, ministry in those sections of our society less well represented in our churches. The lack of opportunity for part-time study and an almost exclusive concentration on one learning model are considered by some to deprive us of people whose skills and intelligence run in other channels. The Western and Georges River Regions are giving particular attention to these issues. I hope we will soon be able to assess the results of their work.

For some time now successive Archbishops have faced a problem in finding local clergy for some of our parishes. The parishes in question are those that may not consider themselves to be 'mainstream' Sydney (if I may be permitted that form of description without giving offence) or who are looking for a 'traditional' expression of Anglican worship. The difficulty takes three forms. The first is finding rectors for such parishes from the ranks of people trained within the Diocese. We have certainly benefited from the contribution of those who come from elsewhere. Honesty demands that we acknowledge the talent and genuine goodwill that many such appointments have brought us. However, it appears to me that, in past years, we were better placed to fill most of these parishes with clergy who had trained in our own college. The second is finding assistant ministers for such parishes from among our own ordinands. The third is unwillingness on the part of the

incumbents of such parishes to encourage their potential candidates to train here. They say their students find our training environment uncongenial. One way to address this concern would be to provide, for the limited number of candidates concerned, an individually negotiated path to ordination. Different as this might be, it would allow the Archbishop an opportunity to collaborate in, and to monitor the candidate's formation. Presently the Archbishop has no input into the preparation of those who come to serve here from other dioceses in the circumstances I have described. One further category of churches is finding difficulty in attracting ministers. There is a reluctance to take up appointments in areas removed from Sydney or in situations that might be thought to be difficult and uncongenial. This concerns me greatly. I do not underestimate the challenge that some situations present. I do hope however that some of our own most capable people will consider whether God would have them take up such ministries. I am not anxious to look elsewhere for staff for such parishes.

Mission Agencies and Societies

Introducing the third element of his tripartite structure for world mission Johnstone quotes from missiologist David Bosch.

There can be no doubt that as early as the late first century; a shift in the understanding of the Church had set in. In fact, some of the New Testament texts already reflect a situation where the mobile ministry of apostles, prophet, and evangelists was beginning to give way to the settled ministry of bishops (elders) and deacons. The creative tension between these two dynamics of the Church's ministry collapsed in favour of the second.

He quotes Ralph Winter's 1971 article *Churches need missions because modalities need sodalities*. That is, sodalities, by which he means societies, fellowships, and mission agencies, assist modalities, that is the structured churches, to fulfil the apostolic and missionary tasks that the Spirit would pursue.

We have a number of mission agencies that have links with our Diocese. I urge them to play an active role in seeking to influence both training and church life. Such Societies depend upon our parishes and church members for recruits, prayer support, and finance. I urge you again to have a positive and well-designed 'into all the world' strategy in your church. Make use of the new CMS publication "God's Mission and Ours". The financial needs of these bodies are often a matter of great concern. I encourage you to be generous. I press you to pursue the Societies for their participation in the life of your church. Don't leave it to them to seek you out. Take seriously Johnstone's call for "mutual accountability".

Further, the role of 'sodalities' is not limited to societies that focus our attention on the world beyond our Diocese. Check our Diocesan Year Book. Currently there are 80 or more. They cover a wide range of activities. All of them aim to advance the cause of Christ in the Diocese and beyond. Let me highlight just a few for you.

Vision 2001

When this Synod concludes, the Diocese will have experienced some 15 years of the operation of first, Vision for Growth, and then Vision 2001. In the 7 years of Vision for Growth a sum of \$7,159,666 was raised. By the end of 1998 an additional \$7,086,102 had been raised through Vision 2001: a total of more than \$14 million. With those resources 11 new sites have been purchased, 14 churches, 12 ministers' residences, and 4 other buildings for ministry purposes. Assistance for ministry has been provided in 25 different locations, and resources of various kinds supplied in another 14 situations. I wish to thank the current chairman Bishop Watson, and Mrs Burcher and her staff, for all they do to produce such outcomes. I particularly express gratitude to all who have contributed so generously to this initiative originally undertaken by Archbishop Robinson. It will be necessary for the Diocese to give thought to long term planning for capital expenditure on new church facilities. Expensive re-developments and land requirements in new areas like Rouse Hill still lie ahead of us. They are crucial for expanded ministry.

Low Fee Schools

When addressing the Synod of 1994 I spoke of a new two pronged strategy in education. First, we should continue actively supporting the State system with the provision of a high standard of Special Religious Education. Second, that we have some complementary models to that system, and in addition to our existing schools, offer some low-fee Anglican Schools that are linked through the local parishes with a strategy of church growth and gospel outreach.

Since then we have actively pursued both strategies. I thank Dr Grant Maple and all those associated with the education aspects of the Anglican Youth and Education Division for their work in maintaining our position of influence in the State Schools of New South Wales. This is vital, and those who interact with government, prepare and publish material, and encourage and prepare teachers, serve the cause of Christ in the Diocese

with great distinction. They make possible our work in this vast mission field carried out so faithfully by people drawn from the parishes of the Diocese.

In pursuit of the second element the Sydney Anglican Schools Corporation by the end of first term next year will have commenced 6 new schools. I congratulate and thank the Rev Ian Mears, the members of the Corporation, Mr John Lambert, and Mr Guy Yeomans. There are at least another five areas where new schools could be opened with great effect. Our chief difficulty is the cost of land for new schools. I entreat the Synod to see the creation of these schools as a highly significant strategy for the future for which provision must be made to acquire suitable sites.

I ask you also to consider the long-term benefits of sympathetically encouraging our older and well-established schools. They represent a wonderful opportunity for influencing generations of young men and women. I am truly grateful to the heads and members of staff who seek to pursue their service to God in this crucial area.

Youth and Children's Ministry

In May, I formally launched Anglican Youthworks (previously Anglican Youth and Education Division), a new entity created to provide a new approach to children, young people and families. There is now a fresh opportunity to see the ministry landscape for young people change. The key work focuses on **integration**, that is, each local church being assisted to have an integrated ministry pattern that reaches from the cradle to young adulthood. Youthworks is seeking to recapture a vision and strategy for touching the lives of 'lost children'. Scripture in Schools is probably the largest Bible-based teaching ministry in the world.

Youthworks has developed a **Youth Ministry Health Analysis** for use in a local church. Youthwork's advisers have identified six main characteristics of a healthy youth group. They have developed an assessment tool that reveals the relative strengths and key areas on which the church and leaders can focus their training and resources. I strongly recommend that you make contact with Youthworks to help you in your parish.

An issue of deep concern to me personally, and I hope it is to you, is the number of churches that cannot find a children's or youth minister. To address this need **The Anglican Youthworks Children and Youth Ministry Training College** has been created as an initiative dedicated to equipping people both theologically and practically for serving in these increasingly complex and challenging fields. The College will train a new generation of people with a passion for children's and youth ministry.

A series of dynamic, Bible learning resources for church-based children's and youth groups are in preparation. Called **Under Construction**, these new resources will be available next year. A further dimension of their work is the development of **LifeWorks**. This is an explanation of the Christian faith, developed by Canon Robert Forsyth at St Barnabas Broadway. It is an approach to evangelism that assumes nothing and allows a person to move toward Christ at his or her own pace. Over 8-9 weeks, it presents the Christian faith in a personal way. It promises that people will discover what Christians believe and why, and that they can have fun in the process.

This Diocese has, in the past, led the way in innovative youth and education ministries. Youthworks offers the prospects of a new era in this important area of our work. I want to express gratitude to Dr Lindsay Stoddart for his energetic pursuit of this vision. Use Youthworks and support them in every way possible.

Media

In July 1993 Standing Committee amalgamated the three media agencies that then served the Diocese to become our present Anglican Media Sydney (AMC). The strategy was to focus our media relations and communications work into the one effective unit. Standing Committee reviewed the operation of the AMC last year at the end of its first five years. Their report says: "The merging of the three previous diocesan organisations into the AMC has been a success." Deaconess Margaret Rodgers is to be commended for her leadership. While the printed word will always be with us, as will sharing the gospel face to face, we must be engaged in the wide-open opportunities that exist for evangelism using the communication mediums of this age. The Southern Cross Newspaper is now an important communication vehicle for the Diocese. We have revitalised radio and television work, with a fast developing documentary production unit. Anglican Media is becoming an increasingly valuable resource production unit for diocesan and other Christian agencies. According to network sources one AMC TV program, shown early Sunday mornings on the Nine Network for 40 weeks in the year, averages 55,000 viewers. This roughly equals the number of people in church in the Diocese on any one Sunday. The Anglican Media web site averages 3,200 visitors (about 70,000 hits) each month, and some sixty per cent of the visitors are from some 39 different countries. The second and newer site is specifically evangelistic in intention, and is of particular interest to younger people. Visits and hits are fast approaching the same numbers as the other Anglican Media site.

Practical Love and Concern

Two of the largest organisations associated with the Diocese are the Home Mission Society - 'Anglicare' and the Anglican Retirement Villages.

Anglicare provides an impressive array of services that proclaim Christ, enhance the ministry of our churches and touch the lives of many people. Hospitals, Jails, Aged Care facilities, Cross Cultural work, Welfare, Emergency Services, Disability Services, Charlton Youth Services, Kingsdene, Child and Family Services, Adoption Services, and Opportunity Shops represent something of the breadth of this work. I express my appreciation to Howard Dillon, his staff and the members of the Council for all that is done, and in addition, initiatives like Prom Praise. This arm of our life and ministry ought to attract our enthusiastic support and prayers. I doubt that there is anything quite its equal in the Anglican Communion.

Our Retirement Villages have developed from small beginnings to some 24 villages and related services. The Board, of which Bishop Watson is Chairman and the CEO Mr Jim Longley, are to be congratulated for the development and management of these facilities. This year they celebrate 40 years of progress in fulfilling Dorothy Mowll's vision of care for aging servants of Christ.

Evangelism

Our Department of Evangelism serves the parishes of the Diocese with the gifts of able evangelists. "Fresh Start 2000" is an outreach venture to mark the new Millennium. It is being organised for April/May next year by the Department with the assistance of Youthworks and Anglican Media. The mission focus is a 'fresh start' for non-believers of all ages, but it is also 'fresh' in a number of other respects. The mission is planned to be local church based, allowing for a flexibility of approach, and will involve the ministry of local evangelists. A significant component will be the availability of multi-media resources - for example, books, cassettes, and an Internet site. Training sessions and an ongoing program of prayer are integral components of this mission. Already a number of parishes have indicated their willingness to be involved. I commend this very innovative mission to all parishes in our Diocese as a way of marking the significance of the year 2000.

Olympic Games Task Force and The Olympics

Six years ago Sydney was awarded the 2000 Olympic Games. Seizing the moment, the Synod of October 1993 passed five motions suggesting that we examine ways by which we might serve and evangelise our community during the Olympics. As a consequence I formed an Olympic Task Force under the Chairmanship of Bishop Brian King with an experienced parish clergyman and sportsman Rev David Tyndall as Director. Since then three groups have been targeted: parishioners, athletes and their family members, and visitors to Sydney. A number of ministry projects have been initiated: Scripture distribution, sports ministry, athletes family host program, evangelistic events connected to the opening and closing ceremonies, and creative arts to mention a few among many. Parishioners have been alerted to the opportunities open to them, including programs for the Paralympics, through a brochure distributed in the August edition of Southern Cross. Ronald Conway the author of "The Lucky Country" said, "The nation has long cherished one perennial excitement, one lifted to the status of a cult - Sport. Over 60 % of children 5-14 years of age play organised sport, while only 3% attend Sunday School.

Australia has 6.4 million registered sports people. 70% of Australia watch some part of a football match on television every week. The United Kingdom and the USA are much more active in effective sports ministry than we have been to date. David Tyndall is helping us narrow that gap.

God willing, when I address you next year the Olympics Games will have concluded. The Olympics and Paralympics, offer Christians a marvellous opportunity to share the love of God with people. I am greatly encouraged that some 150 parochial units in the Diocese have indicated to the Task Force a willingness to be involved. Please, make the most of this occasion. Pray for the Director as he offers our churches enthusiastic leadership through the open door of opportunity provided by sport.

Mother's Union

The Mother's Union has served in this Diocese for over 100 years. For 8 years they have employed a part-time worker among single parent families. This work has been carried on in three different parishes. In each the MU Workers have been instrumental in bringing families into the life of the church and many women have made personal commitments to Jesus. For nearly 60 years members have been visiting new mothers in maternity hospitals. Many lives have been changed. One couple has entered Moore College. Currently there is in operation a Millennium Project to distribute 10,000 copies of St Luke's Gospel in the Maternity-visiting program in Sydney, as well as to families in parish playgroups. 20 other dioceses around Australia have been encouraged to join in this project. Some 54,000 gospels have been ordered so far. A roster of members is being organised to visit a mother in Emu Plains Prison who has two small boys with her. Members are praying

that they will be able to extend this ministry to other mothers in prison and that it will be possible to set up something of a playgroup atmosphere for them. For a decade MU have held regular training courses for members in Christianity Explained. Those trained have then returned to their parishes to use this evangelistic material. St. John's Camden is using the MU Evangelism Committee to train their MU members this year to enable them to set up courses throughout the parish. During the last 40 years members have been serving morning tea to people waiting for their cases to be heard at 8 of the Children's and Family Courts in the Diocese. The Christian love and sympathy shown to them at this traumatic time have encouraged many people.

Supporting the "Sodalities"

I have taken this opportunity to remind the Synod of just some of the "sodalities" which enhance and supplement the work of our churches. I do so because I detect at times, in some quarters, a less than positive attitude towards some of our diocesan organisations. We must never forget, or perhaps act as if we forget, that these organisations are an integral part of our whole work: part of a dynamic triad. Engaged in our own parishes it is possible to overlook the larger network that carries forward our mission to the world in our own Diocese. As Ralph Winter observed, 'modalities' need 'sodalities'. Johnstone's formula is churches, training institutions and apostolic ministries. We have all three. So I ask you enthusiastically to embrace afresh in both prayer and interest these elements of our corporate life that serve the cause of the kingdom among us.

General Issues

The Sudan

Earlier this year I was visited by a group of men from the Sudan. They came to draw my attention to the desperate and horrible circumstances of people living in the Sudan: especially in the southern part of the country. They represented to me the pitiable conditions of fellow Christians who suffer acutely at the hands of their implacable persecutors. I have written to the Prime Minister who has responded through the Deputy Prime Minister outlining actions taken by Australia to bring the problems of the Sudan before the UN Commission on Human Rights and of the \$6.9 million of aid provided in 1998/99. The disheartening comment was the observation that it was difficult to be "confident of any early improvements". I have also written to the Chairman of the National Council of Churches in Australia. He has referred my letter to the General Secretary, the Rev David Gill. Attempts to address the evils in this country come to frustrating roadblocks. I bid you pray for our brothers and sisters in the Sudan. We are to remember them as if we too were suffering with them. A World Vision Report says,

Famine, floods, fighting, drought, displacement, and insecurity combine to create the worst year in more than a decade in Sudan and the worst humanitarian disaster anywhere in the world in 1998.

East Timor

I call on the people of our Diocese to continue to pray, and to keep themselves informed about events relating to East Timor, to the vast numbers of refugees from that region, and also the entire nation of Indonesia. Pray too for the Moderator, Arlindo Marcal, and the members of the Gereja Kristen di Timur Timor, the Protestant Church of East Timor, apparently they have suffered devastating loss of life. Pray for Bishop Belo and the members of the Roman Catholic Church, and for all the people of the Christian Churches in Indonesia. Pray for the leadership of the Indonesian Communion of Churches and for the Australian troops in the peace keeping forces in East Timor.

As a nation we are giving safe haven to refugees who have been brought here and we must continue to support our government as more of them arrive.

I am pleased that once again the ANGLICARE Emergency Services, with the assistance of volunteers from our parishes, are assisting in the care of the refugees who are now living in the East Hills Army Barracks. I have been told of the splendid work of ANGLICARE in the Northern Territory and the Anglican volunteers from the parishes in the Darwin area.

Further, we must not forget the other parts of Indonesia where there are signs of trouble ahead. I mention here Irian Jaya, Aceh and, especially at this time, Ambon. Indeed, in that latter place I am told that the Christian people are fearful that in the immediate weeks ahead, they may face attack from fundamentalist Muslims who have been streaming into that area. Already it is said that 3,000 people have died there. Many Christian leaders there have been seized and it is believed some have been tortured.

These events are heartrending tragedies that make us forcefully aware of the power of evil to harm, to crush and to traumatize. But we are also aware that there is a God of justice and mercy on whom we can call. He is the sovereign Lord of all. Continue to pray, and to offer support to our political leaders as they attempt to play their part through diplomatic negotiations to urge the Indonesian leadership to see that all militia still in East and West Timor are disarmed, and to work to bring stability, peace, justice and security for all the peoples of their nation.

Parishes Without Boundaries

On at least two occasions when addressing sessions of the previous Synod I made reference to the creation of new centres of fellowship and mission within an existing parish from sources outside its boundaries. I repeat the general sense of my previous comments. We must reach as many people as we can for Christ. We must also respect our own fellowship in which areas of ministry are allocated to parish clergy as their responsibility. We must note the apostolic unwillingness to build on someone else's foundation. I believe that with goodwill and a proper respect for one another, both goals can be achieved. Our Regional and Area Deanery structures provide opportunities for consultation and appropriate legitimation. I repeat what I said before, "... we are a family. We are a fellowship embarked on a common endeavour. We are not competitors." Let us act like a good and caring family.

A Quiet Revolution?

At the moment there is debate about the possibility of claiming legitimation for lay and diaconal celebration of the Lord's Supper in the Diocese, by way of the General Synod – Canon concerning Services 1992 Adopting Ordinance No 54, 1998. There is a motion on the Business Paper seeking to act in this way. In my judgement, the Canon and Ordinance cannot fairly be read in the way that is being suggested. If such practices were to be introduced into the Diocese, I would hope that it would not be by means such as this. What would undoubtedly be seen as an exploitation of an unintended loophole (if such really exists), would simply create justifiable ill will. Let the matter be taken by the appointed channels if it is to be taken. I ask you also to think seriously before launching into unilateral action on a matter that will be of concern to other churches in the Communion. If we wish to be heard when we address others about breaches of order, theology and morals, we will need to act appropriately ourselves. Living here on the extremity of the globe it is possible to function on the basis of "out of sight, out of mind". If however, we wish to be taken seriously beyond our own shores we will need to be seen to be speaking and acting with integrity. Unilateral action on a matter of concern to the Communion will not commend us.

Women as Priests but not as Rectors or Curates-in-Charge

There is on the business paper an item that will again invite the Synod to consider the question of ordaining women to the priesthood albeit with certain restrictions as to their spheres of service. This provision seeks to give recognition to the principle of "headship" taught in the Scriptures as one element of the loving complementarity required of Christian husbands and wives. The issues involved are all well rehearsed. I have nothing to add to my remarks made last year following our daylong Consultation on the subject. Those remarks can be consulted in the current Diocesan Year Book if they are of interest to any. The question is of deep concern to all. Synod members must again prayerfully consider what they believe the will of God is as taught in Scripture concerning the ministry of women in our Church and how obedience is to be given to him at this point in time in our life together as the people of God.

Celebrating 2000 Years of the Christian Era

Churches in the United Kingdom are planning combined services and the ringing of church bells throughout the nation for 1 January 2000 to mark the 2000th year of our Lord. Here, the Roman Catholic Church has a developed program. Awakening 2000 has imaginative plans in which parishes may share to mark this milestone. "Fresh Start 2000" is one effort to give recognition to the coming of Jesus into the world.

If you have planned nothing particular in your church or area give some thought as to how your community can be made aware of the reason that Saturday, 1 January is marked as 2000. It might take people's minds off the impact of the millennium bug! Currently, the possibility is being explored of a major interdenominational gathering in Sydney on the evening of Sunday, 24 December 2000.

Prayer Book Revision

My Liturgical Panel has completed their work on a set of new and revised services that might be authorised for trial use in the Diocese. I am grateful to the Dean who is the Chairman, and to all the members who I know have worked hard and diligently. I have passed the material to the Doctrine Commission for their comment. Subject to the advice that I receive from them I will consider how best to make the work of the Liturgical Panel

available to those who may wish to use it. I remind the Synod just how much time and energy goes into this kind of work. We owe a great deal to those who give so freely of their time and talents.

Anglican Counselling Centre

A 7.30 Report program shown during August drew attention to the work of the Anglican Counselling Service and to a Standing Committee Inquiry into that organisation. In your pre-Synod mailing you received a copy of a report from the Standing Committee giving details of the Enquiry. That material appears on page 33 ff of the Standing Committee's printed Report for 1999. The Standing Committee's Enquiry was superimposed over a process I had initiated for myself, retaining for that purpose the services of a well recognised psychologist to work with the Agency to review and improve its operations. Your Supplementary Annual Report has additional material indicating that I encouraged the Standing Committee to appoint a committee "to negotiate with the Executive Director of HMS and the manager of the Centre about the most effective means of implementing the resolutions of the Standing Committee by investigating possible full integration of the Centre with the Society". There are therefore at the present moment two options for the future of the Centre. At this point the guiding principle must be that we retain a capacity to offer counselling that is both Christian and competent, that does the maximum good and no harm. Many people have benefited greatly from the services offered by the Centre. We must seek to ensure that this facility is available and well equipped to continue to offer help to all who came for assistance. My fear is that our surgery will be successful but the patient may not survive.

Lambeth Resolutions and the Anglican Communion

The issues debated at the Lambeth Conference last year have an ongoing life in the Communion. This is especially true of the resolutions on human sexuality. The question of same sex marriages and of the ordination of practising homosexuals and lesbians is a particularly divisive one in the USA and in parts of the UK. We must continue to be grateful and prayerful for the leadership of the Archbishop of Canterbury. Theological and moral conservatives in the USA have sought the help of sections of the Communion outside North America. I have some part in these ongoing negotiations. I have just returned from a joint visit with other concerned Archbishops to ECUSA.

During this year John Stott delivered an address at Trinity Episcopal School of Ministry in Pittsburgh. Entitled "A Challenge to Episcopalians" Stott explored the three options that he saw lying before Episcopalians who love God and honour his Word. Because of the relevance of his remarks I have included the text as an addendum to this address.

The Retirement of the Primate

Archbishop Keith Rayner will retire as Archbishop of Melbourne and as Primate of Australia on 22 November. The Archbishop has served the church in Australia with distinction. Ordained as a deacon in 1953, he served in the Diocese of Brisbane until his consecration as the Bishop of Wangaratta in 1969. In 1975 he was elected Archbishop of Adelaide and translated to Melbourne in 1990. As Metropolitan of Victoria, as Acting Primate, and since 1992 as Primate, Keith Rayner has applied his considerable abilities not only to the life of his own diocese and province, but also to the life of the Anglican Church in Australia. He has made a significant contribution to ecumenical concerns in this country and has built a fine reputation in international Anglican circles. His chairmanship of the Design Committee for the last Lambeth Conference was both recognition of the respect that he has commanded around the Communion, and a demonstration of his tenacity and skills. Those of us who have worked with Keith will remember his energy and application. My wife and I have enjoyed our associations with Keith and Audrey. We have often been the beneficiaries of their kindness. I believe he is planning to update and publish his PhD thesis *A History of the Church of England in Queensland* as a retirement project. May he have good success. We thank both Keith and Audrey for their devoted service and wish them the blessing of God on the next phase of their Christian pilgrimage.

The election for a new Primate will be held on 3 and 4 February. At that time the dioceses of Melbourne, Tasmania, Bunbury and Armidale will be without incumbent bishops. The dates set aside for an election to Melbourne are 24-28 February.

The Cathedral

By the end of the year the restoration work on St Andrew's will be completed. There will be a special service early next year to celebrate the renewal of the Cathedral's ministry in a wonderfully renovated and restored building. Do plan to attend. I believe you will be thrilled at what you see. Pray for the Dean and the Cathedral congregation. I ask you also to give generously to enable the work to be fully undertaken.

Thoughts About The Future

At this point I would like to offer some comments about the future of the Diocese. My first remarks have to do with the context in which we exist. The world we inhabit is that of late twentieth century western culture. Of its American expression Robert H. Bork⁵, an academic lawyer who served as Solicitor General, as Acting Attorney General of the United States, and as a United States Court of Appeal Judge, wrote, "The enemy within is modern liberalism, a corrosive agent carrying a very different mood and agenda than that of classical or traditional liberalism." He argues that modernity, the child of the enlightenment, failed when it became apparent that the good society could not be achieved by unaided reason. He concludes that liberalism responded by abandoning reason rather than turning to religion which it thought it had made irrelevant. The outcome is an affluence that breeds boredom and a consequent demand for increasing sensual stimulation to keep boredom at bay. There is an "impatience with anything that interferes with personal convenience". Personal liberty presses towards "moral anarchy" and equality towards "despotic egalitarianism". It is the culture that had prominent atheist Madalyn Murray O'Hair, lamenting to her diary, "Somebody, somewhere, love me." Here in Australia we have accepted the realism of the social analysis that describes 'Baby Boomers', their parents, and their children, as cohorts of our population operating with significantly different value systems. The degree to which the defining 'values' of each of these age groups operates in and upon the life of the church requires thoughtful consideration. We need to ask, "What is a genuinely "Christian mind" in our present context?"

Secondly, there is the Anglican Communion of which our own Province of the Anglican Church of Australia is a part. It faces a range of challenging issues. Its parts tend to reflect the influences that most powerfully play upon them. It is not hard to see in the departure from the Scriptures, the Creeds and the moral norms of Catholic tradition in parts of the Western Church, the influence of classic liberalism running to seed, as Bork argues. Again it is not difficult to see in areas like Africa and parts of Asia the influence of the Scriptures being honoured as the word of God, of evangelical preaching, and of the use of the Book of Common Prayer. It would certainly not be difficult for this Diocese to cut itself loose from its ties with the Province and Communion and go its own way. However, I repeat what I have said before; I hope we do not take that path. I commend to you again the position advocated by Stott.

The other environment is our own Diocese. We have had a heritage of firm commitment to the authority of the Bible and to the theology and worship of our Prayer Book and formularies, to evangelism, to caring ministries, and to overseas mission. For us, truth matters. But there are other features to us that are remarked upon by observers both friendly and not so friendly. We are often seen as sharing the culture of our own city, that is brash and, to use a colloquialism, somewhat "in your face". We are described as legalistic and combative: like an earlier State politician who commented that to learn the art of politics eschew Macquarie Street and go to the Diocese of Sydney! Our determination to remain true to our theological moorings is seen by some to be accompanied by an attitude which conveys the impression that we have little to learn from anyone else, and that we are insensitive to the good in positions adopted by others. We appear to find it difficult to cope with difference. Friends remark on our capacity to factionalise and to fight internally. They wonder what we would do to each other if there were no external foes to face. One such situation developed prior to the last episcopal election Synod. That episode damaged long-standing friendships, destroyed trust, and left a legacy of suspicion. Friends who observed from the outside pressed us to repair our relationships. I pray that nothing similar will occur next time around. We are thought to act at times as if our only concern is with ourselves and that we think little of the circumstances of fellow Evangelicals in other situations. All that having been said of us, many are extremely glad that there exists a diocese, which for all its "Corinthian" like shortcomings, seeks to maintain the Catholic Faith in its Reformed, Evangelical, and Anglican expression.

To this Diocese, which I love and have sought to serve as best I can, I want to say, let us endeavour to pursue both truth and love; and to pursue both with humility. God always resists the proud. The desire for power and influence, even in a good cause, is beguiling. It easily transgresses the boundaries of legitimacy. Amongst God's people humility and gentleness do not mean weakness or compromise. We can be firm; and we can be kind and generous. There are a range of issues that deal with the quality of human existence and with the eternal wellbeing of men and women about which we have every right to be clear, passionate, and resolute. With some others we can cut a little slack. Difference never negates the command to love. That command obliges us to walk over hot coals for one another: and to stand now with those with whom, hereafter, we will share eternal joy. The fruit of the Spirit is for individuals, for local churches, for dioceses and for Communions. Since we live by the Spirit let us walk by that same Spirit in all things. Let us primarily give expression to that Spirit rather than to any spirit of a particular time or place.

Growth Goals

To conclude I repeat the six specific growth goals that I set before the Synod in 1997 for the 3 years up to the end of year 2000 AD. They are:

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1. Raise the number of Anglicans worshipping in our churches by at least 15%. (This means a net gain of 5 new people each of the 3 years involved for each 100 attending each of our churches).
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.

May the Lord be pleased to guide and bless our conferring together and the work that we undertake in his Name.

In the Diocese

It is time now for us to move to the business of Synod, of which there is more than enough that will demand our best effort and attention over these few days. Before we do so, I wish to pay tribute to and record my appreciation of those who have retired since we last met, and those who have died since then. I am aware, as you are, that such a brief record represents a quantity and quality of unknown and perhaps unknowable value except in the mind of God, of ministries that will be celebrated in eternity. The retirees were: the Rev Canon Lawrie F Bartlett, Rector of Vacluse and Rose Bay; the Rev Dr W (Bill) J Lawton, Rector of East Sydney; the Rev Cyril D Turner, Rector of Guildford with Villawood; the Rev Frank W Mostyn, Curate-in-Charge of Lord Howe Island; the Rev Hugh R J Scott, Rector of Glebe; the Rev John W McElveney, Rector of Cremorne Point; the Rev Brian G Higginbotham, Rector of Drummoyne.

Archdeacons Alan Donohoo and Reg Platt will retire at the end of this year. I have asked the Rev Ernie Carnaby to be Archdeacon of North Sydney and the Rev Ken Allen to be Archdeacon of Western Sydney - both to commence from 1 January 2000.

Archdeacon Paul Perini has accepted an appointment to the parish of St Hilary's, Kew in Melbourne. He will continue to have oversight of the Ministry Assessment Centre Programme for the next two years. For the present his responsibilities for Ordination and Ministry Development are being shared by Archdeacons Edwards, Huard and Platt.

In the new year Archdeacon Trevor Edwards will be responsible for Selection and Development of Ordination Candidates.

I record with sadness the death of the Rev Clement A F Lane, the Rev Bruce A Woolcott, the Rev Bernard G Judd, the Rev Ron V Ash, the Rev John R Walters, the Rev David J Armstrong, Rector of Cremorne; Deaconess M (Peggy) Jeffery, the Rev Norman L Fagg and the Rev Brian Kelly, Rector of Engadine.

We thank God for their faithful lives and dedicated ministries.

R.H. Goodhew
Archbishop

Endnotes

- 1 Christian Focus Publication/WEC
- 2 Kaldor P, Bellamy J, Powell R, Castle K, Hughes B. Build My Church. Open Book Publishers. 1999. Pp 87-94.
- 3 Schwarz C.A. Natural Church Development: A Guide to Eight Essential Qualities of Healthy Churches.
- 4 Kaldor P, Dixon R, Powell R, and NCLS Team. Taking Stock: A Profile of Australian Church Attenders. Open Book Publishers. 1999
- 5 Bork, Robert H. Slouching Towards Gomorrah: Modern Liberalism and American Decline. Regan Books/Harper Collins. New York. 1996.

Addendum

A Challenge to Episcopalians

By John Stott

What unites us is plain. We are members of the Episcopal Church who are increasingly disturbed by its current plight. An appreciable number of its leaders, bishops, cathedral deans, seminary deans, seminary teachers, parish clergy are guilty of multiple unfaithfulness. Doctrinal truth and ethical standards which are plainly taught by Scripture, and which the Church has accepted from the beginning, are now being challenged and even summarily rejected.

So what should we do? Broadly speaking, we have three options. The first is to get out (the way of secession). The second is to give in (the way of compromise). The third option is to stay in, while refusing to give in (the way of witness). Let's consider these separately.

The first option is to get out. There are convinced evangelical men and women in the Episcopal Church who say: "To stay in an unfaithful church like ours would be an intolerable compromise. In order to retain our Christian integrity, we have no alternative but to drop out." Now we should not altogether dismiss this as a possible option. If the Church were to deny one of the central truths of the creed, like the incarnation, the atonement or the resurrection, it would cease to be a church. It would be apostate. Then we would be obliged to leave it. But thank God that lamentable situation has not arrived. The time to leave has not come.

What secessionists tend to forget is that the New Testament lays more emphasis on fellowship than on separation; and that separation, or secession, is demanded only in extreme situations. Thus the apostle Paul pronounces an "anathema" on any teacher who denies the gospel of free grace (Galatians 1:6), and the apostle John calls "antichrist" anyone who denies the divine-human person of Jesus (1 John 2:18). The 16th century reformers were themselves very reluctant schismatics. They dreamed of a catholicism reformed according to the word of God. They regarded schism as a sin, and did not leave of their own accord or with relish. It is the false teachers (the deviationists) who should secede (1 John 2:19), not the true teachers (the constitutionalists).

Besides, to develop a pragmatic argument, the large secessions of Methodists in the 18th century, and of the Reformed Episcopalians in the 19th century, left the church weaker, not stronger. If they had stayed, would not our evangelical testimony in the Episcopal Church be much more effective today? So then, as long as we can do so with a good and a clear conscience, I think we should stay, not leave.

If the first option is to get out, the second is not only to stay in but to give in. I am now thinking of Episcopalians who are determined to stay in the Church at all costs, even at the cost of betraying the gospel. They prefer to swim with the stream or "go with the flow". They are exhibiting the spirit of the age, and not least, the spirit of post-modernism. For according to post-modernism, there is no such thing as an objective and universal truth: there is only a multiplicity of time and culture-conditioned truths.

But our Lord Jesus and His apostles were of a different mind. They call us to defend and proclaim the truth, and to recognize and oppose false teachers. We are to have the courage to "fight the good fight of the faith". We are not to be like reeds shaken by the wind, but like rocks in, mountain torrent.

The third option is to stay in, while refusing to give in. Frankly, it is the most painful of the three options, and it causes us considerable misery. The other two options are psychologically easier because they break the tension. If we either get out or give in the tension ceases. But if we stay in while refusing to give in, we find ourselves walking a tightrope, and living in a permanent and painful state of tension. But we are called to this.

Here then are the three options. Secession is to pursue truth at the expense of unity. Compromise is to pursue unity at the expense of truth. Witness is to pursue truth and unity simultaneously. This seems to be the biblical way. We are to "maintain the truth in love" (Ephesians 4:15).

Supposing we agree with this, that we are called to stay in without giving in, what would this involve? I would like to make six suggestions.

Firstly, we must be patient. Church history has been defined as the story of the patience of God. Certainly He is the God of history; the God of Abraham, Isaac, and Jacob; the God of Moses and the prophets; the God of Jesus, the apostles, and the post-apostolic Church. Moreover, God has been extraordinarily patient with his wayward Church.

He is also at work, and sovereign. He will not allow error to triumph. As Paul wrote, "We cannot do anything against the truth, but only for the truth" (2 Corinthians 13:18). Already during the past thirty years, in the Episcopal Church in the US and elsewhere, significant evangelical progress has been made. If we continue in prayer and witness, there seems to be no reason why this development should not gather momentum. But we must be patient as God is.

Secondly, we must judge the Church by its official formularies and not by the wild utterances of a few idiosyncratic leaders. The Anglican Communion continues to look to the Prayer Book and Articles as its foundation documents, even where subscription to them has been relaxed. We refuse to contradict our inheritance. History declares the Episcopal Church to be biblical, reformed, and evangelical, so that we may rightly claim to be its authentic proponents.

Thirdly, we must adopt the strategy of the apostle Paul. False teachers were invading, disturbing and corrupting the churches in his day. What did he do in this situation? His solution to the problem was neither secession nor compromise. Instead, when false teachers increase, Paul took steps to multiply the number of true teachers who would be able to give instruction in sound doctrine and refute those who contradict it. This was his teaching to Titus (Titus 1:9).

This is why TESM (Trinity Episcopal School for Ministry) is so important in the Episcopal Church today. The founding of TESM, with Bishop Alfred Stanway as its first dean, was a tremendous step of wisdom and faith. Its commitment to the Bible and the gospel, to scholarship, discipleship and pastoral excellence, is a most encouraging development. If a steady stream of TESM graduates goes out to occupy positions of influence for Christ, the church will undoubtedly be changed.

Fourthly, we must distinguish between primary and secondary issues, between what is central and what is circumferential. We can then determine what the vital issues are on which we have to protest and fight, while at the same time giving one another liberty in some areas in which Scripture is not altogether clear. This could be called a "principled" comprehensiveness. Dr Alec Vidler stated the matter well: "In these latter days the conception of Anglican comprehensiveness has been taken to mean that it is the glory of the Church of England [ie Anglicanism] to hold together in juxtaposition as many varieties of Christian faith and practice as are willing to agree to differ, so that the church is regarded as a sort of league of religions... The true principle of comprehension is that a church ought to hold the fundamentals of the faith, and at the same time allow for differences of opinion and interpretation in secondary matters, especially rites and ceremonies" (Essays in Liberality).

Bishop J C Ryle was even more outspoken. He called a church of unprincipled comprehension "a kind of Noah's Ark," because it accommodates the clean and the unclean without discrimination. Instead of this, a principled comprehensiveness would mean agreement in essentials, with freedom in non-essentials. Nobody has expressed this better than Rupert Meldenius (thought to be a pseudonym of Richard Baxter): "In essentials, unity; in non-essentials, liberty; and in all things, charity."

Fifthly, we must encourage more evangelical scholarship. In the early centuries the church fathers not only outlived and out-loved but out-thought their opponents. By contrast, in our own day, many evangelical people despise and reject scholarship. It is an extremely serious situation. I do not hesitate to say that anti-intellectualism and the fullness of the Holy Spirit are mutually incompatible. Since the Holy Spirit is "the Spirit of truth" as Jesus called Him, wherever he is in control truth matters.

It is important to encourage the rising generation of evangelical scholars to recognize their vocation. The positions adopted by liberal writers today for example in theology and in Christology, in relation to the Bible and to sexual ethics are not irrefutable; they can be countered and overthrown. A fine example is the book by Dr Alister McGrath, Principal of Wycliff Hall, Oxford, entitled *A Passion for Truth* (IVP 1996), and subtitled "The Intellectual Coherence of Evangelicalism".

Sixthly and lastly, we must embody our message. As Paul wrote to the Philippians, "Let your manner of life be worthy of the gospel of Christ" (1:27). It is not enough for us to defend and proclaim the evangelical faith; we have to live and express it. We lack all credibility if people perceive a dichotomy between what we say and what we are. John Poulton, at one time adviser on evangelism to the Archbishop of Canterbury, in his book called *A Today Sort of Evangelism* (Lutterworth 1972) wrote, "The most effective evangelism comes from those who embody the things they are saying. They are their message... Christians need to look like what they are talking about... What communicates now is basically personal authenticity." So, by the power of the Holy Spirit, we must develop both Christian lives and Christian churches in which Christ is made visible again.

Two of the options we have considered (to get out or give in) are ultimately defeatist, whereas to stay in while refusing to give in seems to me to be the way of courage. We need again to hear God's Word to his people: "Do not fear, for I am with you; do not be discouraged, for I am your God. I will strengthen you and help you; I will uphold you with my righteous right hand" (Isaiah 41:10).

Proceedings

Officers and Committees Appointed

1. Clerical Secretary of Synod: The Rev Chris Moroney
2. Lay Secretary of Synod: Mr Mark Payne
3. Chairman of Committees: Mr Neil Cameron
4. Deputy Chairman of Committees: Mr Peter Kell, Justice Peter Young and Mr Robert Tong
5. Elections and Qualifications Committee: Archdeacon Alan Donohoo, Mr Ian Miller, Archdeacon Peter Smart, Ms Rowena Whittle
6. 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
7. Minute Reading Committee: Mr Greg Brian, Ms Mamie Long, Dr Grant Maple, The Rev Ian Mears, The Rev Jacinth Myles, Archdeacon Dianne Nicolios and the Rev Jacqueline Stoneman
8. Committee re Matters Referred to in Presidential Address: Bishop Paul Barnett, Archdeacon Geoff Huard, the Rev Narelle Jarrett, the Rev Greg Olliffe 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 Council
4. Anglican Media Council
5. Anglican Provident Fund (Sydney), Board of
6. Anglican Retirement Villages: Diocese of Sydney, Board of
7. Anglican Youth and Education Division
8. Arden Anglican School Council
9. Arundel House Council
10. Barker College, The Council of
11. Campbelltown Anglican Schools Council
12. Continuing Education for Ministers, Council of
13. College of Preachers
14. Department of Evangelism
15. Georges River Regional Council
16. "Gilbulla" Memorial Conference Centre Board of
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)

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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. South Sydney Regional Council
30. Sydney Anglican Car and Insurance Fund, Board of
31. Sydney Anglican Church Investment Trust
32. Sydney Anglican Home Mission Society Council
33. Sydney Anglican Pre-School Council
34. Sydney Anglican Property Fund
35. Sydney Anglican Schools Corporation
36. Sydney Church of England Finance and Loans Board
37. Sydney Church of England Grammar School Council
38. Sydney Diocesan Educational and Book Committee
39. Sydney Diocesan Secretariat
40. Sydney Diocesan Superannuation Fund, Board of
41. Tara Anglican School for Girls, Council of
42. Trinity Grammar School Council
43. Western Sydney Regional Council
44. William Branwhite Clarke College Council
45. Wollongong Regional Council

Standing Committee and Synod-Committee Reports and Accounts etc

46. Annual Report, Explanatory Statements and reports on Bills
47. Synod Fund Audited Accounts for 1998
48. Anglican Counselling Centre, Enquiry into
49. Archbishop's Election Synod 2001
50. Bioethical Issues (23/98)
51. Clerical Tenure, Synod Committee (14/97)
52. Distinctive and Permanent Diaconate (17/98)
53. Establishment of Congregations as Parishes (33/98)
54. Lay and Diaconal Administration of Holy Communion (34/98)
55. *Jubilee 2000* Campaign (11/98)
56. Ordinances Passed since last report
57. Parochial Cost Recoveries (32/98)
58. Presidential Address, Matters Arising (15/98)
59. Provincial Synod Welfare Commission (4/98)
60. Referral of Motions (18/98)
61. Standing Orders, Review of (12/98)
62. Stipends, Allowances and Benefits (3/98)
63. Trinity, Doctrine of the
64. Weekend Synod Meetings
65. Work, Theology of (50/95)
66. Georges River Regional Council - Annual Report 1999
67. North Sydney Regional Council - Annual Report 1999
68. South Sydney Regional Council - Annual Report 1999
69. Western Sydney Regional Council - Annual Report 1999
70. Wollongong Regional Council - Annual Report 1999
71. Glenmore Park - Proposal to create a Provisional Parish
72. Rozelle/Lilyfield - Reclassification as a Parish

- 73. Smithfield - Reclassification as a Provisional Parish
- 74. Auditors of Churchwardens' Statements and Accounts
- 75. Diocesan Boundaries, Status of

Reports etc from Associated Organisations

- 76. Archbishop's Vision 2001 Appeal
- 77. Estate of the late Thomas Moore
- 78. General Synod - (various papers and accounts)
- 79. Mothers' Union (The).

Actions Taken Under the Parishes Ordinance 1979

The Synod assented to the following -

- (a) reclassification of Smithfield as a parish
- (b) creation of the provisional parish of Glenmore Park
- (c) reclassification of Rozelle/Lilyfield as a parish.

Questions Under Standing Order 27

1. Investment income of parishes

Mr John Pascoe asked –

- (a) How many parochial units received investment income (including interest and rents, but excluding income from trusts established by ordinance) in excess of \$10,000 for the 1998 year?
- (b) What was the total amount of this type of income received by those parochial units during that year?

To which the President replied –

Based on a sample of 26 (or 10%) of parochial units, including the 11 listed in the blue book page 214, it is estimated that 90 parochial units received such investment income in excess of \$10,000 in 1998 and had an estimated total income of \$3,300,000.

2. Personal files on clergy

The Rev Philip Jensen asked –

Are there any personal files on clergy kept at St Andrews House, if so –

- (a) what are they;
- (b) who has access to them;
- (c) what opportunities do the clergy have to view them; and
- (d) what opportunities do the clergy have to query, correct, amend or add to them?

To which the President replied –

- (a) In a large organisation such as ours which must deal with numbers of individuals over a long period of time, information is retained at various points relating to clergy. For example –
 - correspondence
 - selection, training and ordination
 - sexual protocols
 - superannuation and long service leave

- claims for Sickness and Accident Fund and Stipend Continuance Plan
- pay files
- continuing education for ministry

- (b) A limited number of people on a 'need to know basis'.
- (c) They have limited opportunity depending on the information sought.
- (d) There are some classes of files to which access may be granted. However, there are other classes of files to which access would not usually be granted because of legal issues such as privacy, defamation and breach of confidentiality.

3. Ordained men who are not rectors

The Rev John McIntyre asked –

In the Diocese of Sydney, how many men ordained as priests are not currently rectors of a parish?

To which the President replied –

There are currently 396 men ordained as priests who are not currently rectors of a parish, including chaplains, assistant ministers, archdeacons and directors of organisations. This figure also includes 126 retired clergy.

4. Canon concerning Services 1992 (1)

Ms Shareen Robinson asked –

- (a) Does the wording of Clause 5(2) of the Canon Concerning Services 1992 mean –
 - (i) that the determination of what are “occasions for which no provision is made” and the decision to use “forms of service considered suitable for those occasions” are actions taken solely “by the minister”?; and
 - (ii) that the form and content of such services will also be determined solely “by the minister”?

If so, do parishioners have no rights and no say in determining either the form or the usage of such services?

- (b) Does Clause 5(2) of the Canon Concerning Services 1992 deny to laypersons that right to participate in liturgical change which is safeguarded by their proportional representation on both General and Diocesan Synods in relation to such changes as were embodied in *An Australian Prayer Book* and *A Prayer Book for Australia*?

To which the President replied –

Strictly, these questions are out of order under Standing Order 27 since they seek from me a legal opinion.

Nevertheless the following comments may be of assistance.

The Canon Concerning Services 1992 was adopted by the Synod of the Diocese of Sydney in 1998. It is printed on pages 203 and 204 of the *Acts & Ordinances*.

Under clause 4 of the Canon, the forms of service authorised for use in a church in a parish in this Diocese are the forms of service contained in the *Book of Common Prayer* and such other forms as may be authorised for use in that parish by the 1961 Constitution or under a canon of the General Synod which is in force in the Diocese.

A minister may only use the authorised forms of service, although this is subject to the discretions given by clause 5.

By clause 5(1) the minister may make and use variations which are not of substantial importance in any form of service authorised by clause 4, according to the particular circumstances.

By clause 5(2) a minister may on occasions for which no form of service is made use forms of service considered suitable by the minister for those occasions. This power is subject to any regulation made from time to time by the Synod.

By clause 5(3) all variations under clause 5(1) and all forms of service under clause 5(2) must be reverent and edifying and must not be contrary to or a departure from the doctrine of the Church. Any question in relation to the observance of clause 5(3) is to be determined by me, as bishop of the Diocese.

In relation to clause 5(2), it will be apparent from recent debate, particularly in *Southern Cross Newspaper*, that there are differing views as to the meaning of that clause and, in particular, the question of what is an occasion "for which no provision is made". Such matters involve questions of legal interpretation of the Canon.

5. Adoption of General Synod canons

The Rev Dr Glenn N Davies asked –

Has any General Synod Canon been adopted by the Diocese of Sydney, where the adopting ordinance has amended the canon, other than by way of regulations so authorised by the canon? If so, which canons?

To which the President replied –

Since 1962 the Synod of the Diocese of Sydney has adopted 46 canons of the General Synod of the Anglican Church of Australia. In 2 cases, the adopting ordinance also makes regulations pursuant to an express power in the relevant canon. In no case has the adopting ordinance purported to amend the relevant canon.

6. Anglican Youthworks

The Rev Dr John Bunyan asked –

- (a) What is the origin of the Anglican Youthworks "Statement of Faith" and by whom was it authorised?
- (b) Has that Statement of Faith been approved by any other diocesan department, and are there any employees of diocesan or parochial organisations or members or officers of any diocesan bodies, organisations and councils including school councils who are required to accept that Statement, and if so, which categories of employees, members and officers are they, and on what grounds is such requirement made?
- (c) Did those responsible for drawing up and those responsible for any imposing of this Statement consider whether the Statement itself and the manner of its imposition were in accord with the Constitution of the Anglican Church of Australia and the ordinances of this Diocese and, if so, on what grounds?
- (d) Were those responsible for drawing up this Statement and establishing it, for example, as the Statement of Faith of Anglican Youthworks aware if in whole or in part the Statement would be considered by a significant number of Anglican theologians of the past and present as contrary to the teaching of the Anglican Church and contrary to the balance of Scripture?
- (e) Why of 24 references to Scripture selected for this Statement of Faith are there only two references to the Gospels and why is there no reference to our Lord as the Word of God revealed in man, and why is there no reference to the actual life, ministry, example and teaching of our Lord Jesus other than words ascribed to him in Matthew 16:18?
- (f) Without adjustments being made for inflation, what was paid for superannuation, personal and parish insurances, long service leave contributions and other assessments by each separate individual named parish existing in (i) 1990 and (ii) 1998?

To which the President replied –

- (a) Anglican Youthworks is constituted by the Anglican Youth & Education Division Diocese of Sydney Ordinance 1919 and its Objects are defined in clauses 3 and 4.

The Council of the Corporation has no policy or Statement of Faith other than the requirements referred to therein.

The Anglican Youthworks "Statement of Faith" referred to in the question under reply is probably a draft management document authorised by the Rev Dr Lindsay Stoddart, CEO of Anglican Youthworks.

Anglican Youthworks as an Anglican organisation has certain management policies in place as to the faith commitment of its employees. Most of those employees are members of the Anglican Church but some are communicant members of other denominations.

Anglican Youthworks is also the leading evangelical publisher of children's and youth Bible and curriculum resources in Australia, employing a large team of employee and contract writers. The said publications and resources are committed to values of being biblically reliable and educationally sound.

The so called 'Statement of Faith' notes: "*Youthworks, as an Anglican organisation is bound by the Thirty-Nine Articles of Religion, found in the 1662 Book of Common Prayer. This Statement of Faith is to be read in conjunction with these articles and with the three creeds, the Nicene Creed, the Apostles' Creed and Athanasian Creed.*"

The so called 'Statement of Faith' is a short explanation for staff and is available in the induction process of new staff. The proposed Anglican Youthworks Children's and Youth Ministry Training College has tentatively adopted the so called 'Statement of Faith', although this has yet to be formally adopted by the proposed teaching staff, Board of Reference and Board of Studies.

The so called 'Statement of Faith' in addition to the constituting matters reads –

We believe in ...

The Triune Godhead: There is one God in whom there are three and equal persons - Father, Son and Holy Spirit. This is the one true and living God - Creator, Redeemer, Sustainer and Ruler of all that is. He is infinite, eternal, faithful, all powerful and good and reveals himself in his Word.

The divine inspiration of Scripture: The whole Bible is inspired in that holy people of God "were moved by the Holy Spirit" (2 Peter 1:21) to write the words of Scripture and "all Scripture is inspired by God" (2 Timothy 3:16). The Bible is our supreme authority in all matters of faith and godly living.

Humankind unique in Creation: God created humankind in the image of God. In the Fall we sinned and were cut off, lost from God and estranged from neighbours. By nature we are sinful, guilty and deserving God's wrath and condemnation. (Genesis 3, Romans 1-3, 5:12-14, Ephesians 2:1-5)

The Atonement for sin: The Lord Jesus Christ, God born a man, willingly died for sins as our representative and substitute and his sacrificial death alone redeems us from the guilt, penalty and power of sin. (Mark 10:45, Romans 3:21-26, 2 Corinthians 5:21, 1 Peter)

The bodily resurrection: Jesus, crucified and dead, rose in bodily form, the first fruits of those who have died and ascended to the right hand of the Father where he intercedes for us as High Priest and advocate. (Romans 6:5-6, 1 Thessalonians 4:13-18, 1 Corinthians 15:1-58)

Salvation by grace: Salvation is the free gift of God. It cannot be earned or made more secure by works but God justifies the sinner by grace through faith in Christ alone. (Ephesians 2:10, 2 Peter 1:10-11)

The Church: There is one holy, apostolic, church which God is building. (Matthew 16:18; Ephesians 1:22,23; Colossians 1:24; Revelation 21:2)

Christian living: The Holy Spirit lives in and regenerates us, convicting of sin, guiding into truth and declaring Christ. The Holy Spirit sanctifies believers, gifts for service and empowers us to lead lives pleasing to God. Believers are called to walk in God's way. But the old human nature is never eradicated in this life. (Romans 6:11-13, 12:1-2; Ephesians 4:22-23; Colossians 2:6-8; 1 Peter 1:14-16; 1 Thessalonians 4:1-8).

- (b) No. Not so far as I am aware and in any event, so far as I am aware, not by other than Anglican Youthworks employees.
- (c) Yes. Anglican Youthworks is bound by Ordinance, the Fundamental Declarations, the Book of Common Prayer, the Thirty-Nine Articles of Religion and the matters referred to above.
- (d) The persons drafting the Statement of Faith were certainly aware of the said matters and considered the same.
- (e) The so called 'Statement of Faith' affirms the whole of Scripture as originally written as authoritative in all matters of faith and godly living. In addition to Matthew 16:18, Mark 10:45 "For the Son of Man came not to be served but to serve, and to give his life a ransom for many" is stated which refers to the actual life ministry, example and teaching of our Lord Jesus.
- (f) The information requested is held in files categorised by person, not by parish. Secondly, all information prior to 1993 is held in archives offsite. Thirdly, the question is not clear whether it refers to clergy costs only or lay costs as well. For these three reasons, after extensive research in the time available, we are unable to provide a complete answer to the question.

7. Parish sisters

Canon Jim Ramsay asked –

- (a) In the years 1997, 1998 and 1999 how many women applied to be trained as Parish Sisters in the Diocese of Sydney?
- (b) How many completed their training?
- (c) What strategy is in place to assist women who wish to train as Parish Sisters.

To which the President replied –

- (a) in 1997 3 applied - 2 were accepted (1 asked to reapply)
in 1998 3 applied (including the re-applicant from 1997) - 3 were accepted
in 1999 so far 1 has applied
- (b) The accepted applicants in 1997 and 1998 are still training. One is due to complete her studies at the end of 1999.
- (c) My predecessor agreed to ordain women as deacons on the understanding that the categories of Deaconess and Parish Sisters would be phased out. There are only 4 Parish Sisters currently licensed, 2 in a teaching institution and 2 in parishes. After the current group of 5 have completed their training it is my intention that this category will cease to exist.

8. Anglicare's annual report

Mr Keith Smith asked –

- (a) What was the total cost of producing and distributing "Anglicare's Year in Review 31 December, 1998"?
- (b) What percentage did this expenditure represent of the total expenditure for the year 1998?
- (c) What was the mean % expenditure for similar productions for the previous five years?

To which the President replied –

- (a) The purpose of ANGLICARE's Annual Report is both to inform and to give an account of its activities. Parishes receive the number of copies which they have advised ANGLICARE is appropriate. However, the bulk distribution to parishes accounts for only 25% of the total printed. Supporters, donors, trust fund managers, Government funding departments, ministers, corporations other agencies, and general promotional activity accounts for 75% of the total printed.

The Audited Financial Reports indicate that ANGLICARE's total expenditure in 1998 was \$39,794,400. For simple reckoning, say \$40 million.

I am advised that the production cost for the 1998 Annual Report was \$19,682. The printing cost was \$25,333 and the postage and handling cost was \$14,600. The total cost was \$59,615.

- (b) The cost of \$59,615 represents an expenditure of 0.15% of the total expenditure in 1998.
- (c) It is difficult to provide a mean average over the past 5 years, because the process was significantly altered and the line item was accounted for differently. To the best of available knowledge, comparing apples with apples, the mean average was 0.13%.

I am advised that the total cost of ANGLICARE's Division of Communications, i.e. marketing, fundraising, public relations and voluntary services, together with the Division of Corporate Services Management and Administration costs can be expressed at 8.5c of every dollar expended.

Simply put, over 91c of every dollar is expended in the delivery of the services ANGLICARE provides.

9. Powers of the Standing Committee to institute the enquiry into the Anglican Counselling Centre

The Rev Peter Robinson asked –

Under what head of power did Standing Committee initiate and then conduct its enquiry into the Anglican Counselling Centre?

To which the President replied –

The power of the Standing Committee to initiate and conduct its enquiry into the Anglican Counselling Centre arises under several ordinances including, in particular –

- (a) clause 5(1) of the Delegation of Powers Ordinance 1995 under which the Standing Committee may exercise the powers and functions of the Synod under the specified sections of the Anglican Church of Australia Trust Property Act 1917 and the Anglican Church of Australia (Bodies Corporate) Act 1938, and the specified clauses of the 1902 Constitutions; and
- (b) the Standing Committee Ordinance 1897, in particular, clause 4(3) under which the Standing Committee has power to, among other things –

“deliberate and confer upon all matters affecting the interest of the Church and cognisable by the Synod [and] may make such enquiries as they shall deem to be requisite”; and

- (c) the Anglican Counselling Centre Constitution Ordinance 1963 and, in particular, clause 16 which provides, so far as is relevant, that –

“The Council shall furnish to the ... Standing Committee of Synod any information as to the Organisation’s affairs which it may be requested so to do in pursuance of a resolution of ... Standing Committee ...”.

10. Team ministry training and CEFM

Mr Glenn R Murray asked –

In reference to resolution 22/98 titled “Team Ministry Training” and Standing Committee’s report indicating referral to CEFM without response (Standing Committee Report p 18, item 6.13 of 1999 Synod Handbook) –

- (a) What are CEFM’s strategies and plans for this important training and development initiative? and
- (b) When might these be available to Synod and put into practice throughout the Diocese?

To which the President replied –

- (a) CEFM’s calendar allows November, December and January as the months for planning future initiatives. Being a very small staffed organisation the other nine months are full with the promotion, execution and delivery of existing programs. However in preparation for more detailed planning CEFM has surveyed a sample of parish clergy, especially from larger parishes to identify what the needs are. In addition, CEFM has appointed an experienced parish rector to join the team for 2/5 of each week to help develop this and other initiatives.
- (b) Consequently detailed plans should be available for implementation in 2000 by the beginning of March.

11. Men and women ordained as deacon

The Rev Jacinth Myles asked –

- (a) How many men and how many women were ordained as deacons between 1989 and 1994 inclusive?
- (b) How many of these men have since been ordained as priests?
- (c) How many of these priests have not become rectors or curates-in-charge?

To which the President replied –

- (a) There were 101 men and 29 women ordained as deacons between 1989 and 1994 inclusive.
- (b) 99 men have since been ordained priests.
- (c) 36 priests have not become rectors or curates-in-charge.

12. Access to clergy files under the Freedom of Information Act

The Rev Barry Lee asked –

- (a) Has any clergyman of this Diocese sought access to files kept on him by the Archbishop or other Diocesan authorities under the provisions of the Freedom of Information Act? and

- (b) If so, what were the results?

To which the President replied –

- (a) No, so far as I am aware. I point out that Freedom of Information legislation applies to public bodies and accordingly has no application to office holders of this Church or Diocesan authorities.
- (b) Not applicable.

13. Canon concerning Services 1992 (2)

Ms Shareen Robinson asked –

As the President's Answer to Question 5 - 13 October 1999 shows that no form of provision appears to exist for parishioners to be consulted in respect of the format and usage of forms of service "for which no provision is made" in already authorized services, what courses of action are open to this Synod and to parishioners to ensure that the rights of laypersons to participate in liturgical change within the framework of our Constitution are safeguarded and respected?

To which the President replied –

Strictly, this question is out of order under Standing Order 27 since it seeks a legal opinion.

Nevertheless, the following comments may be of assistance.

As I noted in the answer given to a question asked on 13 October, clause 4(1) of the Canon Concerning Services 1992 states that the following forms of service are authorised for use in a church –

- (a) the forms of service contained in the Book of Common Prayer;
- (b) such forms as may have been authorised, as regards a parish, pursuant to the Constitution or a canon of the General Synod in force in the diocese of which that parish is part.

The forms of service in An Australian Prayer Book (1978) are authorised for use in the Diocese of Sydney since the relevant General Synod canon has been adopted by the Synod of the Diocese. Further, in a particular church, I may allow deviations from the existing authorised services if a request is made in accordance with section 4 of the 1961 Constitution.

The laity of the church can contribute significantly to the forms of service prescribed by canon because the relevant forms must first be approved by the house of laity at General Synod and, if the canon is to be adopted in Sydney, by the house of laity at our own Synod. In a parish, a request under section 4 of the 1961 Constitution for permission to use a deviation from an existing order of service can only be made if, among other things, a majority of parishioners voting at a meeting of parishioners assent to such deviations.

Clause 4(1) of the Canon concerning Services is qualified by clause 5, the terms of which I referred to in my previous answer. Under clause 5(2), a minister may on occasions for which no provision is made use forms of service considered suitable by the minister for those occasions. The clause does not require that the minister consult with the laity in the church before using such other forms of service.

However, the rights of a minister under clause 5(2) are subject to limitations –

- (a) The right to use another form of service only arises on an occasion "for which no other provision is made". As I indicated in my previous answer, there is ongoing debate about the meaning of this.
- (b) The Synod, by regulation, may regulate the exercise of those rights.
- (c) The rights are subject to the other terms of the Canon, including the requirement that such other forms of service be reverent and edifying and not be contrary to or a departure from the doctrine of this Church.

If the Synod wished to ensure that parishioners were required to participate in the making of a decision to use a form of service under clause 5(2), it could make regulations to that effect.

14. Continuation of sports-related ministries and inter-denominational activities after June 2001

Mr David Minty asked –

- (a) What plans does the Standing Committee have to build on the opportunities provided by the development of sports-related ministries and inter-denominational activities following the Olympic and Para-Olympic Games in Sydney next year?
- (b) How is it contemplated that the work done by Rev David Tyndall be continued after the cessation of funding in 2001?

To which the President replied –

- (a) and (b) There is no proposal before the Standing Committee for the continuation of sports related ministries and related inter-denominational activities beyond June 2001 (see item 9.7 of the Report on page 304 of Standing Committee's report to Synod). Accordingly, provision for the continuation of those ministries has not been made.

15. Advice given by the Diocesan Secretary to the Council of the Anglican Counselling Centre

The Rev Frank Gee asked –

Noting that the President should not be asked to give legal advice –

- (a) Was advice given by the Diocesan Secretary to the Council of the Anglican Counselling Centre about the legal status of the resolutions of Standing Committee concerning the ACC, viz, whether those resolutions can properly be enforced until such time as there is a review of the Constitution of the ACC via an ordinance?
- (b) If so, what was that advice?

To which the President replied –

On 10 August 1999 the Diocesan Secretary met with the Council of the Anglican Counselling Centre to discuss the decisions of the Standing Committee made on 26 July 1999 in response to the report of the committee of enquiry.

In relation to the matters raised in the question, the question of the “enforceability” or otherwise of the Standing Committee's decisions arose. The Diocesan Secretary provided verbal advice to the following effect –

- (a) Under its ordinance, the Council of the Counselling Centre is responsible for the control, administration and management of the Centre.
- (b) The Council is obliged to continue to perform its functions in accordance with its ordinance.
- (c) Generally speaking, the Standing Committee cannot, by resolution, limit the powers of the Council expressed in its ordinance. An amending ordinance is necessary to limit those powers.

The Council was also reminded of the Standing Committee's power to pass an amending ordinance and, in an extreme case, its power to declare the membership of the Council vacant.

16. Availability of the report of the committee of enquiry into the Anglican Counselling Centre, and the responses thereto

Dr Barry Newman asked –

With reference to the recent Enquiry by Standing Committee into the Anglican Counselling Centre –

- (a) approximately how many copies of the report of the Committee of Enquiry have been made available to Synod members subsequent to the Diocesan Secretary's memorandum dated 20 September 1999 indicating its availability to Synod members?
- (b) approximately how many copies of the response of the majority of the Council of the Centre to the report have been made available to people who are not members of the Council or members of Standing Committee? and
- (c) approximately how many of this number have been made available to members of the Synod?

To which the President replied –

This answer has been prepared on the assumption that the questioner is seeking information about the number of copies of reports and responses which have been circulated by the Diocesan Secretary for or on behalf of the Standing Committee.

Before answering the specific questions, some background might be useful. On 23 August 1999, the Standing Committee agreed to make available to Synod members, upon request, the report of the committee which enquired into the Anglican Counselling Centre, the response of the majority of the members of the Council of the Counselling Centre and the 2 minority responses, subject to the majority of the Council and the persons preparing the minority responses agreeing to their respective responses being made available.

The Diocesan Secretary wrote to the Chairman of the Counselling Centre and the persons preparing the minority responses seeking their agreement. One of the persons who prepared a minority response has given permission for her response to be circulated; the other person preparing a minority response declined to give his permission. No formal response has been received in relation to the report of the majority of the members of the Council.

With this background, the question can be answered as follows –

- (a) 4. A further 4 copies had been distributed prior to 20 September 1999.
- (b) None, since permission to circulate the response has not been obtained.
- (c) Cannot be answered, because of the answer to (b).

17. Present situation in Southern Sudan

Mr John Shellard asked –

Referring to the President's Report, where the Archbishop so ably outlined "the desperate and horrible circumstances of people living in the Sudan" to give an indication of action that has so far been attempted to break through the "roadblocks", I respectfully ask if the Archbishop would give a few brief suggestions as to how member of this Synod could help to alleviate or remedy the present situation in Southern Sudan. I am mindful of the fact that the situation has remained serious for at least 50 years, having taken into our school in Tanzania in the early 60's two boys who were refugees from Southern Sudan.

I have in mind not only financial assistance but means by which the world's media can be adequately informed and encouraged to stimulate world opinion into action.

To which the President replied –

- (a) Members could write periodically to the prime Minister encouraging the Australian Government to keep the issues before the United Nations.
- (b) There are presently Sudanese with visas wishing to come to Australia but lacking the airfare. Anyone wishing to assist could speak to me and I could put them in touch with the appropriate contact person here in Sydney.

18. Membership of the committee of enquiry into the Anglican Counselling Centre

The Rev Ross Nicholson asked –

- (a) How were the members to sit on the committee enquiring into the Anglican Counselling Centre determined?
- (b) Who approved the composition of the committee?
- (c) Did anyone on the Standing Committee of Synod question the propriety of a principal of a commercial counselling service participating in an Enquiry into the Anglican Counselling Centre?

To which the President replied –

- (a) and (b) The members of the committee of enquiry were appointed by the Standing Committee on 25 May 1998. The appointment of members was made by motion and the identity of the members was suggested by the person who moved the motion establishing the committee of enquiry.
- (c) The Standing Committee's minutes only record motions and amendments to motions. They do not record comments or questions raised during debate. Accordingly, it is not possible to answer this question based on the minutes.

19. Grant applications to regional councils

The Rev Dr John Bunyan asked –

- (a) Noting that the Council of the Northern Region has supplied details of its 1998 grants on page 95 of the "Blue Book", I ask if Synod could be provided with details of the grants given by the other Regional Councils, and also in the case of all Councils, basic details of the unsuccessful applications?
- (b) Has Anglicare yet consulted with the Pastoral Care Department of Bankstown-Lidcombe Hospital or with the George's River Regional Council or staff with regard to funded chaplaincy in that hospital, and is it aware that on any one day there may be from 70 to 100 Anglican patients there, at present visited by the elected Convenor and Secretary of that Department?
- (c) Has Standing Committee taken note at all that in one of the very difficult areas of the Diocese, there is no Anglicare or Diocesan funded hospital chaplaincy, namely at Auburn District, St Joseph's Auburn, Canterbury, and Bankstown-Lidcombe hospitals, despite the existence of chaplaincy at some of these in the past, and if so, has it considered whether this fact might contribute to any public impression, whether rightly or wrongly held, that our Diocese in its hospital chaplaincies, schools and parishes, makes more provision for the rich than for the poor.

To which the President replied –

- (a) Details of 1998 grants given by Regional Councils, other than North Sydney, are set out below. The names of parishes and other bodies who were unsuccessful in their applications for a 1998 grant from Regional Councils are also set out below.

Western Sydney

- (i) Grants made by Council in 1998

	\$
- Blackheath (Hampton)	1,200
- Cambridge Park	18,500
- Crestwood	40,000
- Doonside	7,000
- Dural	3,000
- Guildford	4,200

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- Kenthurst	3,800
- Kingswood	1,200
- Lalor Park	15,000
- Lidcombe/Berala	35,750
- Merrylands West	4,200
- Mt Druitt	39,700
- Mulgoa	11,500
- Northmead	5,000
- Oakhurst	37,000
- Quakers Hill	5,000
- Glenmore Park	30,000
- Riverstone	7,000
- St Clair	46,000
- St Marys	3,000
- AYE (Toongabbie)	10,000
- Wentworth Falls	4,500
- Westmead	8,000
- Windsor	4,000
- Wilberforce	8,000
- Kingswood - tertiary chaplaincy	52,000
- Quakers Hill - tertiary chaplaincy	4,000
- Richmond (Hawkesbury) - tertiary chaplaincy	15,000
- TAFE - tertiary chaplaincy	26,440
- Auburn - Chinese cross cultural	35,000
- Penrith - Turkish cross cultural	35,000
- Candidates Assistance	1,000
- Finance and Loans	2,500
- Ministry review	1,300
- Link	<u>3,000</u>
	\$529,000

- (ii) Unsuccessful Applications for 1998 Grants
- West Pennant Hills

North Sydney

- (i) Grants made by Council in 1998
- See page 95 of the 1999 Report of the Standing Committee

- (ii) Unsuccessful Applications for 1998 Grants

	\$
- St Peters East Lindfield - RE Teacher	2,000
- St Peters Hornsby - Youth\Young Couple's Worker	24,000
- All Saints North Epping - Youth Worker	<u>4,000</u>
	30,000

South Sydney

- (i) Grants made by Council in 1998

	\$
- Bondi	3,240
- Bondi Beach	7,367
- Catechists	5,000
- Chaplaincies	90,000
- Cooks River	26,000

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- Croydon	20,000
- East Sydney	35,000
- Erskineville	5,000
- Glebe	4,165
- Kensington	13,000
- Lilyfield	10,000
- Lord Howe Island	45,000
- Malabar	12,000
- Maori Ministry	30,000
- Petersham	10,000
- South Sydney	<u>68,000</u>
	383,772

- (ii) Unsuccessful Applications for 1998 Grants
Information not available.

Georges River

- (i) Grants made by Council in 1998

	\$
- Belmore Youth Ministry (part time)	2,000
- Belmore Arabic Ministry (full time)	34,000
- Hurstville Grove Associate Ministry (full time)	4,000
- Panania Assistant Youth Work (full time)	18,000
- Arncliffe Rector (full time)	10,000
- Regents Park Vietnamese Ministry (full time)	30,000
- Marrickville Chinese Ministry (full time)	30,000
- Carlton Asian Ministry (full time)	25,000
- Hurstville Chinese Ministry (full time)	48,000
- Bossley Park Italian Ministry (full time)	45,000
- Marrickville Area Deanery ESL Teacher (part time)	22,000
- Campsie Cross-Cultural Worker (full time)	34,000
- Greenacre Muslim Ministry (full time)	56,000
- Liverpool South Spanish Ministry (full time)	30,000
- Hoxton Park Minister (full time)	4,000
- Hoxton Park Lay Minister (full time)	40,000
- Bossley Park Minister (full time)	22,000
- Regional Ministry Conference	4,000
- Finance and Loans Board	32,000
- Contingencies	<u>9,000</u>
	499,000

- (ii) Unsuccessful Applications for 1998 Grants

	\$
- Sadleir Curate	33,705
- Chester Hill Children's Work	4,410
- Oatley Primary School Worker	10,000
- Hurstville Lay Worker	15,000
- Blakehurst Youth Minister	7,200
- South Carlton Assistant Minister	37,500
- Moorebank Women's Ministry	6,000
- Georges Hall Youth and Children's Ministry	9,000
- Peakhurst/Mortdale Children's Ministry	15,000
- Smithfield Youth Worker	34,000
- Campsie Chinese Pastor	20,000

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- Punchbowl Vietnamese Minister	13,000
- Cabramatta Children's and Youth Worker	30,000
- St John's Park Catechist	4,000
- St George Hospital Chaplain	<u>30,000</u>
	268,815

Wollongong

(i) Grants made by Council in 1998

	\$
- Ambarvale/Cataract	18,000
- Glenquarie	23,000
- Minto	10,000
- Eagle Vale	6,000
- Campbelltown	7,000
- Culburra Beach	6,500
- Eagle Vale Loan Repayment	10,500
- Contingency for parish ministry	10,000
- Cross Cultural Director	52,000
- ESL Team	35,000
- Wollongong University Chaplain	52,000
- Macarthur - UWS University Chaplain	15,000
- Bomaderry University Chaplain	1,000
- Shoalhaven - 2 Counsellors	45,000
- Macarthur - Chinese Lay Pastor	28,000
- Macarthur	<u>20,000</u>
	339,000

(ii) Unsuccessful Applications for 1998 Grants

	\$
- Sutton Forest	5,000
- Milton	12,000
- Gerringong	5,000
- Shoalhaven\Wollongong University Chaplain	8,500
- Southern Highlands - SRE Teacher\Youth Minister	33,500
- Campbelltown - Youth Minister	18,000
- Picton - Family\Youth Minister	29,000
- Port Kembla - Pastoral Worker	12,000
- GyMEA "People of God"/"Soul Revival"	12,250
- Culburra Beach - Assistant Minister	40,000
- Narellan - Assistant Minister	20,000
- Shellharbour - Youth Worker	15,000
- Ingleburn - Assistant Minister	<u>50,000</u>
	260,250

- (b) Dr Bunyan gave notice of a motion at the last Synod. The Standing Committee asked that ANGLICARE consider the issue of concern.

ANGLICARE has provided a detailed report but the matter is yet to be formally considered by the Standing Committee - I expect that it will receive active consideration in the near future.

Given that the matter is the subject of active review in the Standing Committee, it is inappropriate to respond in any detailed way at this time.

However, I am advised that ANGLICARE has not consulted with the Pastoral Care Department of the Bankstown-Lidcombe Hospital but that it has consulted informally with

the Georges River Regional Staff. ANGLICARE is aware that a significant number of patients are visited by the personnel of the Pastoral Care Department.

- (c) The Synod no longer provides any funding for hospital chaplaincies, and such funding now largely comes from ANGLICARE's own resources. The Standing Committee greatly appreciates ANGLICARE's contribution to this ministry. A detailed report from ANGLICARE about hospital chaplaincies has been provided, but the Standing Committee has not had the opportunity to consider it.

20. Access to reports received by the Standing Committee

The Rev Paul Cohen asked –

- (a) Does the Standing Committee have the power to refuse access by the Synod or Synod members to reports received by it?
- (b) How many times has (and which reports were they) the Standing Committee refused access to the Synod or Synod members a report received by it?

To which the President replied –

- (a) A report commissioned by the Standing Committee for its purposes is the property of the Standing Committee. Generally speaking, no person other than a member of the Standing Committee has the right to see it. Notwithstanding this, the Standing Committee's general attitude appears to be that it has no objection to a copy of a report being made available to an interested Synod member, except in special circumstances such as where confidentiality is required.
- (b) It is assumed that the time frame implicit in the question is the last 12 months. In the last 12 months, the only formal request for access to a report received by the Standing Committee arose in relation to the report of the committee of enquiry into the Anglican Counselling Centre. The request for access was originally denied (on 9 August), but the Standing Committee reconsidered the matter (on 23 August) and authorised the sale of copies of the report to Synod members.

21. Qualifications of personal counsellors of the Anglican Counselling Centre

Mrs Elaine Gee asked –

How many of the half of staff of ACC who presumably are carrying out counselling and possibly psychotherapy have qualification? See p 22 of ACC Report.

To which the President replied –

The 1998/99 Annual Report of the ACC states that –

“All counsellors have completed the two years of the Counsellor Training Course. About half either have completed, or are working towards, a degree or diploma in Psychology, Social Work or Counselling.” (p.22).

This statement applies to personal counsellors only and not to all staff as is stated in the question.

All 50 personal counsellors have completed the Centre's 2 year training course and have been accredited through an assessment process. Of that, 25 personal counsellors have either completed or are nearing completion of a relevant tertiary degree.

Petitions

A petition, presented by Mr Andrew Mitchell, concerning the intention to debate a bill to allow the ordination of women to the priesthood was received.

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. Standing Committee of Synod - Persons from the Georges River Region elected by Regional Electors of Georges River

(Ordinance 1897)

2 Qualified Ministers elected for 3 years

The Rev C.J. Moroney

The Rev Z. Veron

4 Qualified Laypersons elected for 3 years

Mr R. Cameron

Mr C.G. Ellis

Mr J. Flavin

Mr G.A. Nelson

2. Standing Committee of Synod - Persons from the North Sydney Region elected by Regional Electors of North Sydney

(Ordinance 1897)

2 Qualified Ministers elected for 3 years

Canon T.K. Dein

The Rev Dr J.W. Woodhouse

4 Qualified Laypersons elected for 3 years

Dr K. Hawtrey

Mr I.C. Miller

Dr B.C. Newman

Miss E. Paddison

3. Standing Committee of Synod - Persons from the South Sydney Region elected by Regional Electors of South Sydney

(Ordinance 1897)

4 Qualified Laypersons elected for 3 years

Mr G.O. Blake

Mr J. Creelman

Dr M.D. Horsburgh

Ms K. Sowada

4. Standing Committee of Synod - Persons from the Western Sydney Region elected by Regional Electors of Western Sydney

(Ordinance 1897)

2 Qualified Ministers elected for 3 years

The Rev B.J. Hall

The Rev S.C. Semenchuk

4 Qualified Laypersons elected for 3 years

Mr R.S. Dredge

Mr P.C.G. Gerber

Mr G. Marks

Mr W.B. Nicholson

- 5. Standing Committee of Synod - Persons from the Wollongong Region elected by Regional Electors of Wollongong**
(Ordinance 1897)
2 Qualified Ministers elected for 3 years
The Rev Dr G.N. Davies
Canon P.J. Tasker
4 Qualified Laypersons elected for 3 years
Mr P.G. Kell
Mr G.R.S. Kyngdon
Mr R. Warren
Dr A.R.M. Young
- 6. Anglican Church Property Trust Diocese of Sydney**
(Ordinance 1965)
1 person elected for 6 years
The Rev Dr L.M. Stoddart
- 7. Anglican Counselling Centre Council**
(Ordinance 1963)
1 Clergyman licensed to a parochial unit within the Diocese of Sydney elected for 3 years
The Rev J.W. Woo
1 Clergyman licensed to a parochial unit within the Diocese of Sydney elected for 1 year
The Rev Dr N. Emerson
- 8. Sydney Anglican Home Mission Society (Anglicare)**
(Ordinance 1971)
3 persons elected for 3 years
Canon J.R. Livingstone
The Rev M.B. Robinson
Miss A. Watson
1 person elected for 1 year
Assoc Prof M.D. Horsburgh
- 9. Anglican Provident Fund**
(Ordinance 1990)
2 employer representatives elected for up to 4 years
Mr E.P. Groombridge
Vacancy to be filled by Standing Committee
2 member representatives elected for up to 4 years
Mr A. McDonald
The Rev J.A. Pettigrew
- 10. Anglican Retirement Villages Diocese of Sydney**
(Ordinance 1961)
4 persons elected for 3 years
Dr R.D. Clark
Mrs A. Hewetson
Mr G.V. Kells
Vacancy to be filled by Standing Committee

- 11. Anglican Youth and Education: Diocese of Sydney**
(Ordinance 1975)
1 layperson elected for 3 years
Mr G. Crichton
- 12. Arden Anglican School Council**
(Ordinance 1962)
4 persons, at least one of whom must be a clergyman, elected for 3 years
Mrs J. McMahon
Mr L. May
The Rev S.G.E. Smith
Mr I. Wallace
- 13. Arundel House Council**
(Ordinance 1977)
3 persons elected for 3 years
Dr J. Blomfield
Mr F. Gehrmann
Mr A. Guile

1 person elected for 1 year
Vacancy to be filled by Standing Committee
- 14. Barker College, the Council of**
(Ordinance 1978)
2 laypersons elected for 3 years
Mr P.A. Binstead
Mr A. Wright
- 15. Board of Enquiry**
(Ordinance 1962)
1 clergyman elected for 3 years
The Rev W.S. Stuckey

2 laypersons elected for 3 years
Dr R.K. James
Mr I.C. Miller
- 16. Board of Enquiry - Supplemental List**
(Ordinance 1962)
2 clergymen elected for 3 years
The Rev D.H. Courtney
The Rev R.G. Robinson

4 laypersons elected for 3 years
Mr R.H.Y. Lambert
Mr W.B. Nicholson
Mr B. Robinson
Ms K. Sowada
- 17. Continuing Education for Ministers, Council for**
(Ordinance 1989)
1 clergyman being an incumbent of an ecclesiastical unit elected for 3 years
The Rev G. O'Brien

1 clergyman elected for 1 year

The Rev J.R. Gray

1 layperson elected for 3 years

Mr S. Brissenden

18. Diocesan Representatives on Council of Churches in NSW

(Constitution of the Council)

17 persons elected for 3 years

Mrs G. Angelopoulos

The Rev G. Boughton

The Rev C. Chardon

Mr R. Ford

Mrs D. Gould

The Rev R.E. Heslehurst

Mrs L. Hicks

The Rev S.A. Horton

The Rev R.A. Miller

The Rev R.J. Nicholson

Miss D. Porter

Deaconess M.A. Rodgers

The Rev A.G. Tress

Mr E.C. Wallis

3 Vacancies to be filled by Standing Committee

19. Department of Evangelism, Board of Management

(Ordinance 1978)

15 persons elected for 3 years

The Rev S. Bligh

The Rev P. Bolt

Dr R.D. Clark

Ms M. Dale

Mr D. Hall

Dr R. Hawkes

Mr N. Humphreys

Mr R. Lamb

Archdeacon D.D. Nicolios

The Rev G. O'Brien

Mr C.M. Orpwood, QC

The Rev I.R. Powell

The Rev D. Ritchie

The Rev B. Telfer

Mr R. Whelan

20. Diocesan Tribunal

(Ordinance 1962)

2 clergymen elected for 3 years

Canon Dr P.F. Jensen

The Rev Dr L.M. Stoddart

3 laypersons elected for 3 years

Dr B.C. Newman

Mr C.M. Orpwood, QC

Mr R. Tong

21. Diocesan Tribunal - Supplemental List

(Ordinance 1962)

2 clergymen elected for 3 years

The Rev J.H.L. Johnstone

The Rev J.M.C. Lowe

3 laypersons elected for 3 years

Mr L.B. Patrick

Dr P. Selden

Mr R.N. Warren

22. Enquiry Committee

(Ordinance 1906)

1 clergyman elected for 3 years

The Rev S.A. Horton

1 layperson elected for 3 years

Mr C.M. Orpwood, QC

23. Georges River Regional Council

(Ordinance 1995)

7 Ministers from the Region (at least 1 Minister from each Area Deanery) elected for 3 years by the Georges River Regional Electors Bankstown Area Deanery

The Rev G.N. Nelson

Canterbury Area Deanery

The Rev R. Nixey

Liverpool Area Deanery

The Rev B.J. Dingwall

The Rev G.C. Taylor

St George Area Deanery

The Rev H.T. Barnett

The Rev N. Speyer

Salt Pan Creek Area Deanery

The Rev I. Lee

9 laypersons from the Region (at least 1 layperson from each Area Deanery) elected for 3 years by the Georges River Regional Electors

Bankstown Area Deanery

Mr C.G. Ellis

Mr E.K. Jones

Mrs K. Newmarch

Canterbury Area Deanery

Vacancy to be filled

Liverpool Area Deanery

Mr P. Singleton

St George Area Deanery

Vacancy to be filled

Salt Pan Creek Area Deanery

Mr E. McFarlane

Mr I. Scarfe

Vacancy to be filled

- 24. “Gilbulla” Board of Management**
(Ordinance 1962)
6 persons elected for 3 years
Mr P. Bennett
Mr P. Davies
Mr A. Hudson
Mrs J. Livingstone
Mr D. Pontin
Mr E. Siddell
- 25. Illawarra Grammar School, the Council of the**
(Ordinance 1958)
2 laypersons elected for 4 years
Prof D.E. Lewis
Mr C.C. Wulff
1 layperson elected for 2 years
Mrs J. Starky
- 26. The Council of the King’s School**
(Ordinance 1922)
2 clergymen elected for 6 years
The Rev K.P. Allen
The Rev M.B. Robinson
2 laypersons elected for 6 years
Mr A.E.D. Mobbs
Dr D.P. Speed
- 27. Macarthur Region Anglican Church School, Council of the**
(Ordinance 1982)
4 persons elected for 3 years
Dr L. Holley
Mr C. Lees
Mr B. Lim
Mr J.M. Waterhouse
- 28. The Mission to Seamen, Sydney Port Committee**
(Synod Resolution 10/63)
5 persons elected for 3 years
The Rev C. Acton
The Rev P.J. Bradford
The Rev S.R. Colefax
Commodore N. Helyer
Vacancy to be filled by Standing Committee
- 29. Moore Theological College Council**
(Ordinance 1984)
2 laypersons elected for 3 years
Dr B.C. Newman
Mr R. Tong

30. North Sydney Regional Council

(Ordinance 1995)

7 Ministers from the Region (at least 1 Minister from each Area Deanery) elected for 3 years by the North Sydney Regional Electors

Gordon Area Deanery

The Rev G.A. Burke

Hornsby Area Deanery

The Rev N.A. Flower

North Sydney Area Deanery

The Rev K. Yapp

Ryde Area Deanery

The Rev G.N. Collison

Warringah Area Deanery

The Rev K.G. Coleman

The Rev B.L. Heath

The Rev R.F. James

9 laypersons from the Region (at least 1 layperson from each Area Deanery) elected for 3 years by the North Sydney Regional Electors

Gordon Area Deanery

Mr K. Alexander

Miss E. Paddison

Hornsby Area Deanery

Mr J.R. Keith

Mr A.R. Tong

North Sydney Area Deanery

Mr F. Chilton

Ryde Area Deanery

Mr A. Mitchell

Warringah Area Deanery

Dr K. Hawtrey

Mr D. Woutersz

Vacancy to be filled

31. Presentation Board

(Ordinance 1988)

2 clergymen elected for 3 years

The Rev A.M. Blanch

The Very Rev B.A. Jobbins

1 clergyman as an alternate elected for 3 years

Canon P.J. Tasker

2 laypersons elected for 3 years

Mr G.A. Collins

Mr R. Tong

1 layperson as an alternate elected for 3 years

Dr B.C. Newman

32. Diocesan Representatives on Provincial Synod

(Ordinance 1986)

12 clergymen elected for 3 years

Canon D.G. Anderson
The Rev H.F. Dillon
The Rev D.H. Courtney
Archdeacon G.R. Huard
The Rev I. Lee
The Rev J.M.C. Lowe
The Rev I.R. Mears
Bishop R.J. Piper
The Rev B.G. Roberts
Archdeacon P.J.R. Smart
The Rev J.W. Woo

Vacancy to be filled by Standing Committee

12 laypersons elected for 3 years

Mr J. Barnes
Mr Justice K.R. Handley
Dr R.K. James
Mr G.R.S. Kyngdon
Mr R.H.Y. Lambert
Mr I.C. Miller
Dr B. Newman
Mr M.A. Payne
Deaconess M.A. Rodgers
Dr L.A. Scandrett
Mr R. Tong
Mr R.N. Warren

33. St Catherine's School Waverley, Council of

(Ordinance 1922)

1 clergyman elected for 4 years

The Rev G.W. Job

2 laymen elected for 4 years

Dr A.K. Beavis
Mr R. Mann

1 laywoman elected for 4 years

Mrs D. McAdam

34. Sydney Anglican Car and Insurance Fund Board

(Ordinance 1978)

3 persons elected for 3 years

Mr R.H.Y. Lambert
The Rev B.G. Roberts
Vacancy to be filled by Standing Committee

1 person elected for 1 year

Vacancy to be filled by Standing Committee

35. Sydney Anglican Schools Corporation

(Ordinance 1947)

8 persons elected for 3 years

Canon D.G. Anderson
Mr P. Davis
Dr P. Gibbs
Mr V.R. Gould

The Rev R.J. Kay
The Rev I.R. Mears
Dr J. Milburn
Mrs J. Pearson

1 person elected for 1 year

Dr A. Cole

36. Sydney Church of England Finance and Loans Board

(Ordinance 1957)

1 clergyman elected for 4 years

The Rev T.J. Halls

2 laypersons elected for 4 years

Mr J.R. Dale

Vacancy to be filled by Standing Committee

1 layperson elected for 1 year

Vacancy to be filled by Standing Committee

37. Sydney Church of England Grammar School Council

(Ordinance 1923)

3 clergymen in priests orders elected for 6 years

The Rev M.N. Calder

Archdeacon P.J.R. Smart

The Rev Dr M.D. Thompson

3 laymen elected for 6 years

Mr R. Corbett

Mr D. Smith

Mr B. Thomas

38. Sydney Diocesan Superannuation Fund Board of Directors

(Ordinance 1961)

3 persons as employer directors elected for 6 years

Mr K. Dawson

Mr J. Hibberd

Mr P. Larby

39. Tara Anglican School for Girls, Council of

(Ordinance 1956)

2 clergy elected for 3 years

The Rev J.M.C. Lowe

The Rev S. Plummer

2 laypersons elected for 3 years

Ms R. Druitt

Mrs M. Noller

40. Trinity Grammar School, Council of

(Ordinance 1928)

2 clergymen elected for 3 years

The Rev D.L. Crain

The Rev H.R.J. Scott

2 laypersons elected for 3 years

Dr R. Claxton

Mr J.C. Rudd

41. Western Sydney Regional Council

(Ordinance 1995)

10 laypersons from the Region (at least 1 layperson from each Area Deanery) elected for 3 years by the Western Sydney Regional Electors

The Blue Mountains Area Deanery

Mr J.F. Wenman

The Hawkesbury Area Deanery

Mr F.J. Barnard

The Hills Area Deanery

Mr R.J. Beer

Mr A. Frank

Parramatta Area Deanery

Mr D.R. Lewarne

Mr A.H. Woodland

The Penrith Valley Area Deanery

Dr R. James

Prospect Area Deanery

Mr W.B. Nicholson

Mr I. Reynolds

Vacancy to be filled

42. William Branwhite Clarke College Council

(Ordinance 1987)

1 clergyman elected for 3 years

The Rev F. Semler

1 layperson elected for 3 years

Mr D.W. Brown

43. Wollongong Anglican Regional Council

(Ordinance 1972)

8 Ministers from the Region (at least 1 Minister from each Area Deanery) elected for 3 years by the Wollongong Regional Electors

Lake Illawarra Area Deanery

The Rev T. Middleton

Canon P.J. Tasker

Macarthur Area Deanery

The Rev P.A. Stavert

Shoalhaven Area Deanery

The Rev D.C. Woodbridge

Southern Highlands Area Deanery

The Rev N. Mayhew

Sutherland Area Deanery

The Rev R.C. Barrie

Wollongong Area Deanery

The Rev S.G. Barrett

Canon I.W. Cox

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10 laypersons from the Region (at least 1 layperson from each Area Deanery) elected for 3 years by the Wollongong Regional Electors

Lake Illawarra Area Deanery

Mr G.R.S. Kyngdon

Mr D. Stevenson

Mr J.Y. Wilson

Macarthur Area Deanery

Mr P. Hayward

Mr R. Webb

Shoalhaven Area Deanery

Mr G.W. Holmes

Southern Highlands Area Deanery

Mrs I. Marshall

Sutherland Area Deanery

Mr S. Heslehurst

Dr L. Wan-Holley

Wollongong Area Deanery

Mr G. Murray

C.J. MORONEY

M.A. PAYNE

Secretaries of Synod

11 October 1999

I HEREBY declare the persons concerned elected.

R.H. GOODHEW

Archbishop of Sydney

11 October 1999

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. Standing Committee of Synod – Persons Elected from South Sydney Region	
<i>2 Qualified Ministers elected for 3 years</i>	
Canon R.C. Forsyth	96
The Rev J. McIntyre	69
<i>Not elected</i>	
The Rev Dr. L.M. Stoddart	50
The Rev T.C. Goodman-Jones	15
	<hr/>
	230
Informal Ballot Papers	1

2. Anglican Counselling Centre

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

Mrs C. O'Brien	405
Mr R. Hall	353

Not elected

Dr M.D. Horsburgh	262
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	1,020
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Informal Ballot Papers	11
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3. Anglican Youth and Education Division: Diocese of Sydney

1 clergy elected for 3 years

The Rev P.R. Smith	316
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Not elected

The Rev A.P. Katay	228
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	544
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Informal Ballot Papers	24
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4. Barker College, The Council of

2 clergy elected for 3 years

The Rev G.A. Burke	429
The Rev P.R. Sinden	417

Not elected

The Rev J. Cornish	210
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	1,056
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5. Diocesan Representatives on General Synod

24 clergy elected for 3 years

Bishop P.W. Barnett	516
Archdeacon T.W. Edwards	511
Bishop R.J. Piper	510
The Rev Dr G.N. Davies	509
Bishop B.F.V. King	508
Canon R.C. Forsyth	507
Archdeacon D.D. Nicolios	500
The Very Rev B.A. Jobbins	498
Canon P. Tasker	485
The Rev Dr L.M. Stoddart	480
The Rev H.T. Cox	474
Bishop R.G. Smith	471
The Rev D.H. Courtney	462
The Rev J.G. Mason	457
The Rev C.J. Moroney	455
Canon J. Ramsay	451
The Rev Dr R. Doyle	450
Canon Dr P.F. Jensen	444
The Rev Dr J.W. Woodhouse	442
The Rev N. Flower	430
The Rev J. Cornford	429
The Rev P.D. Jensen	413
Canon B.A. Ballantine-Jones	407
The Rev Z. Veron	400

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Not elected

Archdeacon G.R. Huard	363
The Rev J. McIntyre	308
	<u>11,880</u>

Informal Ballot Papers	16
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24 laypersons elected for 3 years

Mr M.A. Payne	513
Deaconess M.A. Rodgers	512
Mr G.O. Blake	511
Dr A.R.M. Young	505
Mr P.C. Gerber	501
Mr I.C. Miller	498
Miss E.A. Paddison	483
Mr R. Tong	478
Mr G.R.S. Kyngdon	470
Mr D.S. Marr	469
Mrs W.D. Colquhoun	467
Ms K. Sowada	467
Mr G.J. Marks	466
Mr R.N. Warren	466
Dr B.C. Newman	464
Mrs H.L. Jones	457
Mr J. Pascoe	455
Mr C.G. Ellis	451
Mr A. Frank	441
Dr L.A. Scandrett	440
Mr N.M. Cameron	437
Mrs L. Ramsay	437
Mrs M.H. Cameron	432
Miss S.M. Cole	424

Not elected

Dr M.D. Horsburgh	280
Mr G. Watson	261
	<u>11,785</u>

Informal Ballot Papers	16
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6. Illawarra Grammar School, The Council of The

1 clergy elected for 4 years

The Rev S.M. Blackwell	257
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Not elected

The Rev R.E. Heslehurst	154
The Rev B.J. Lee	88
	<u>499</u>

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7. Moore Theological College Council

2 clergy elected for 3 years

Canon I.W. Cox	439
The Rev B.J. Hall	403

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Not elected

The Rev T.C. Goodman-Jones 225

1,067

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8. South Sydney Regional Council

8 Ministers from the Region (at least 1 Minister from each Area Deanery) elected for 3 years

The Rev D.L. Crain 100

The Rev T.C. Goodman-Jones 100

The Rev J.H. Cashman 93

The Rev G.P. Deutscher 91

The Rev T.J.W. Oakley 89

The Rev D.K. Howell 87

The Rev J.McIntyre 84

The Rev P.J. Bradford 83

Not elected

The Rev D.L. Willis 62

The Rev P.A. Cohen 60

849

Informal Ballot Papers 2

10 Laypersons from the Region (at least 1 Layperson from each Area Deanery) elected for 3 years

Mr W.J. Lewarne 106

Mr C.M. Thomas 104

Mrs S. England 102

Dr R.C. Claxton 101

Ms A. Watson 101

Mrs E. Boyce 100

Mrs J. Glass 99

Dr R.W. Hindmarsh 97

Mr A. Pidgeon 95

Mr R. White 71

Not elected

Mr B. Gaetjens 62

1,038

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9. Sydney Diocesan Superannuation Fund Board of Directors

3 persons as Employee Directors elected for 6 years

Mr D.J. Fairfull 468

Mr M. Sutherland-Harris 461

The Rev M.L. Hamaty 431

Not elected

Mr S. Procajlo 210

1,570

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10. Western Sydney Regional Council

8 Ministers from the Region (at least 1 Minister from each Area Deanery) elected for 3 years

The Rev G.R. Bates	103
The Rev W. Presbury	101
Canon J.W. South	99
The Rev S.C. Semenchuk	96
The Rev P.T. Griffin	95
The Rev N.R. Macken	94
The Rev J.S. Reid	91
The Rev J.M.C. Lowe	86

Not elected

The Rev D.G. Mulready	59
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Informal Ballot Papers	1
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K.R. BOWDEN

Returning Officer

18 October 1999

I declare these persons elected

R.H. GOODHEW

Archbishop of Sydney

18 October 1999

Resolutions Passed

1/99 Matters Arising from Reports

(1) In light of the important issues raised in the report "The Doctrine of the Trinity", Synod resolves that the report be printed and made available for distribution to members of the public at a reasonable cost.

(Canon Peter Jensen 11/10/1999)

(2) Synod requests that the Standing Committee comply with paragraph (d) of resolution 23/98.

(Mrs Patricia Judge 11/10/1999)

2/99 Withdrawal of Church Administration Ordinance 1990 Amendment Ordinance 1999

Synod grants leave for the mover to withdraw the *Church Administration Ordinance 1990 Amendment Ordinance 1999*.

(Mr Mark Payne 11/10/1999)

3/99 Withdrawal of Church Ministry Ordinances

Synod grants leave for the mover to withdraw the following bills -

Church Ministry (Baptism) Ordinance 1999

Church Ministry (Confirmation) Ordinance 1999

Church Ministry (Holy Communion or Lord's Supper) Ordinance 1999

Church Ministry (Robes) Ordinance 1999

Church Ministry (Services) Ordinance 1999.

(Mr Neil Cameron 11/10/1999)

4/99 Reclassification of Smithfield as a Provisional Parish

Synod confirms the reclassification of Smithfield as a provisional parish with effect from 1 January 1999.

(Archdeacon Geoff Huard 11/10/1999)

5/99 Provincial Synod Welfare Commission

Synod endorses, in principle, the establishment of the Provincial Synod Welfare Commission.

(Mr Mark Payne 11/10/1999)

6/99 Filling of Vacancies in Membership of Regional Councils

Synod provides, under clause 40 of the Elections Ordinance 1970, that the following vacancies, arising among the membership of regional councils because the number of nominations was less than the number of positions to be filled, be filled by the regional councils -

- 3 lay vacancies on the Georges River Regional Council, one person from the Canterbury Area Deanery, one person from the St George Area Deanery and one person from any area deanery
- 1 lay vacancy on the North Sydney Regional Council from any area deanery
- 1 lay vacancy on the Western Sydney Regional Council from any area deanery.

(Mr Mark Payne 11/10/1999)

7/99 Anglican Media's Evangelistic Website

Synod notes with interest the establishment of a new evangelistic website by Anglican Media (www.christianity.net.au) and commends it to parishes, organisations and individuals as an excellent gospelling aid.

(Dr Kim Hawtrey 11/10/1999)

8/99 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 13/10/1999)

9/99 Fresh Start 2000

Synod warmly commends the Department of Evangelism's special outreach mobilisation *Fresh Start 2000*, and encourages each parish council to include on its agenda prayer and planning towards this initiative between now and April/May 2000.

(Dr Kim Hawtrey/Mr Graeme Marks 13/10/1999)

10/99 Document for Reconciliation

Synod, noting that the Council for Aboriginal Reconciliation has issued a draft 'Document for Reconciliation' comprising a declaration and four strategies, encourages parishes to –

- (a) obtain a reconciliation pack from the Council for Aboriginal Reconciliation, Locked Bag 14, Kingston ACT, 2604, telephone 02 6271 5120, fax 02 6271 5168, toll free 1800 807 071;
- (b) study the proposed draft;
- (c) participate in the consultative process; and
- (d) make submissions to the Council by 5 November 1999 if possible, or at latest by 6 December the extended deadline that the Council for Aboriginal Reconciliation has agreed for Anglican churches.

(The Rev Clive Harcourt Norton 13/10/1999)

11/99 Drug Policy

Synod promotes the concept of education, prevention, treatment and rehabilitation regarding drug and alcohol strategy together with minimisation of supply and distribution; and requests that the Secretaries of Synod communicate this resolution to the Premier of New South Wales.

(Dr Robert Claxton 13/10/1999)

12/99 New Anglican Schools

Synod notes –

- (a) with thankfulness to God, that 2 new Anglican schools will open for term 1 next year, namely - Nowra Anglican College in Bomaderry and Thomas Hassall Anglican College in Hoxton Park, bringing to 6 the number of new schools opened under the governance of the Sydney Anglican Schools Corporation within 4 years; and
- (b) the Corporation asks the Diocese to pray for these schools that their foundation will be a strong one and that they will grow to be effective educational entities and faithful Christian witness.

(The Rev Ian Mears 13/10/1999)

13/99 Cross Cultural Ministry

Synod, recognising the great importance of engaging in cross-cultural ministry and acknowledging that cross-cultural ministry can be costly and slow to develop, and may take years to become self-supporting, requests Standing Committee –

- (a) to examine the details of funding of cross-cultural ministry though the present system of grants to Regional Councils;
- (b) to investigate means of funding which would allow Regions to engage seriously in these ministries and still maintain adequate support for other parish ministry;
- (c) to use its findings in determining the method for future allocation of grants to Regional Councils; and
- (d) to report its findings to the 2000 session of Synod.

(Mr Clive Ellis 13/10/1999)

14/99 Prayer Books

Synod –

- (a) notes that this year, the 450th anniversary of the first English Prayer Book is being celebrated and gives thanks for the English liturgy and for its chief author, Thomas Cranmer, Archbishop of Canterbury and Martyr; and
- (b) notes also with appreciation –
 - (i) the publishing this year of the first Everyman edition of the 1662 Book of Common Prayer, and
 - (ii) the republishing this year, by the Prayer Book Society, of the Everyman edition of the 1549 and 1552 Prayer Books.

(The Rev Dr John Bunyan 13/10/1999)

15/99 New College

Synod –

- (a) notes that this year marks the 30th anniversary of the official opening of the 12th October 1969 of New College within the University of New South Wales, and gives thanks to God for the vision and faithfulness of the founding members of the New University Colleges Council, for the dedicated service of successive members of the Council and of the College Board, and for the sound Christian witness and care exercised among students under the leadership of the Masters - the late Rev Noel Pollard, Canon Dr Stuart Barton Babbage, the Rev Dr Bruce Kaye, and Dr Allan Beavis; and
- (b) records the death on the 21st January this year in Cambridge, England, of the Foundation Master of New College, the Rev Noel Stuart Pollard, formerly also a lecturer and librarian at Moore

Theological College and Vice-Principal of Ridley Hall, Cambridge, and extends its condolences to his wife, Margaret, his son and three daughters and their families.

(Mr Ian Walker 13/10/1999)

16/99 Provisional Parish of Bondi Beach

Synod commends the Archbishop and Anglicare for the arrangements put in place for the provisional parish of Bondi Beach, as reported in June 1999 *Southern Cross* newspaper, together with the subsequent appointment of the Rev Tom Henderson-Brooks as curate-in-charge.

(Mr Brian Gaetjens 13/10/1999)

17/99 Sharing of Resources between Parishes in Regions

Synod suggests that the regional councils explore ways of encouraging parishes in their regions to increase their sharing of resources with each other for the purpose of strengthening ministries.

(Mr Brian Gaetjens 13/10/1999)

18/99 Appreciation and Thanks

Synod expresses its warm appreciation to Rodney Dredge, Peter Watson, Peter Tasker, Graeme Marks, Mark Francis, Jim Halcrow and Dr Tom Romberg for their dedicated and detailed work in the preparation and presentation of the *Parish Cost Recoveries Ordinance 1999* and amendments and the *Synod Estimates Ordinance 1999*.

Synod furthermore wishes Mark Francis God's blessing in his new role as the General Secretary of the Bible Society of Australia and Rodney Dredge every success in his new position at the Sydney Diocesan Secretariat.

(Dr Laurie Scandrett 13/10/1999)

19/99 Creation of the Provisional Parish of Glenmore Park

Synod assents to the creation of the provisional parish of Glenmore Park with effect from 1 January 2000.

(Archdeacon Alan Donohoo 18/10/1999)

20/99 Reclassification of Rozelle/Lilyfield as a Parish

Synod assents to the reclassification of Rozelle/Lilyfield as a parish with effect from 1 January 2000.

(Archdeacon Trevor Edwards 18/10/1999)

21/99 Priesthood and Congregational Oversight

Synod requests that the Standing Committee consider how the practice of ordination to the presbyterate (priesthood) might more clearly and consistently linked with the "cure and charge of souls" or congregational oversight.

(Mr Andrew Mitchell 18/10/1999)

22/99 Clergy for the Georges River and Western Sydney Regions

Synod –

- (a) notes that the Archbishop in his Presidential Address spoke of the difficulty in finding and training clergy for the Georges River and Western Sydney Regions, as well as for the more "traditional Anglican" parishes in the Diocese; and
- (b) requests that Bishops Smith and King, and the Principal of Moore College or his appointee and Archdeacon Edwards work on a set of recommendations to address these needs for consideration at the next session of Synod.

(Bishop Ray Smith 18/10/1999)

23/99 Georges River Region to be declared a “Missionary Region”

Synod requests that Standing Committee –

- (a) give consideration to the Archbishop’s suggestion in his Presidential Address that the Georges River Region be declared a “Missionary Region” which is supported commensurately; and
- (b) advises the next session of Synod on the feasibility and ramifications of implementing such a course of action.

(Bishop Ray Smith 18/10/1999)

24/99 *The Church is Bigger Than You Think: Structures and Strategies for the Church in the 21st Century*

Synod -

- (a) notes the Archbishop’s reference in his Presidential Address to Patrick Johnstone’s latest book, *The Church is Bigger Than You Think: Structures and Strategies for the Church in the 21st Century*, its assessment of two thousand years of world evangelisation, and the challenge to think and plan for future ministry by examining the relationship between local churches, theological training institutions and apostolic sending agencies; and
- (b) encourages parish councils to study the book.

(Archdeacon Geoff Huard 18/10/1999)

25/99 Sydney Anglican Schools Corporation

Synod –

- (a) commends the Sydney Anglican Schools Corporation for its initiatives which have resulted in the establishing of 6 new affordable schools in the Diocese; and
- (b) noting the Archbishop’s comments in his Presidential Address, requests that the Standing Committee –
 - (i) consider in conjunction with the SASC the longer term financing needs associated with the further development of new affordable Anglican Schools across the Diocese; and
 - (ii) report back to the next session of Synod.

(Mr Geoff Kyngdon 18/10/1999)

26/99 Training of Clergy

Synod, noting the reference in the Archbishop’s Presidential Address to the training of clergy post-ordination, requests that the Standing Committee –

- (a) appoint a committee to review the training and equipping of clergy from ordination to retirement; and
- (b) report to the next session of the Synod.

(The Rev Narelle Jarrett 18/10/1999)

27/99 Global March for Jesus

Synod –

- (a) notes that the next Global March for Jesus takes place in Sydney, on Saturday 10 June 2000, and will converge on the Olympic Stadium for a spectacular Christian witness; and
- (b) commends this event, run by Awakening 2000 and Quest, as an important pre-Olympic witness and encourages parishes to prayerfully consider getting involved.

(The Rev Ross Poulton 18/10/1999)

28/99 Olympic Torch Relay

Synod notes –

- (a) the Torch Relay, just prior to next year’s Olympic Games, is a great opportunity for the Gospel and accordingly, encourages parishes which are situated along the Torch Relay route, to prayerfully

consider teaming up with other local churches, to stage a Combined Churches Fun Festival, as an outreach to local crowds who have gathered to see the torch pass by; and

- (b) notes that Awakening 2000, in co-operation with Quest, is available to lend support through advice and resources.

(The Rev Ross Poulton 18/10/1999)

29/99 The Sudan

In support of the Archbishop's remarks about the Sudan in his Presidential Address, this Synod –

- (a) requests that the Commonwealth Government continue and increase its efforts to bring pressure on the Government of Sudan to desist from its persecution of Christians and other minority groups; and
- (b) expresses its appreciation for the Commonwealth Government's efforts to date; and
- (c) records its concern at the threatened illegal confiscation of the headquarters of the Episcopal Church of Sudan in Omdurman last month, and the property of other churches, as well as the destruction of churches and schools in Hajj Yusef and other resettlement areas.

(The Rev Peter Robinson 18/10/1999)

30/99 Nature of Ministry

Synod –

- (a) notes the Archbishop's observations about the changing nature of ministry training; and
- (b) commends Moore Theological College for its establishment of a Department of Missions and a Certificate in Youth Ministry; and
- (c) encourages Standing Committee to liaise with Moore College and Mary Andrews College to refine and develop courses relevant to the needs of ministry and mission in the 21st Century in such areas as evangelism, missiology, children's and youth ministry in partnership with the Anglican Youthworks programs, tertiary student ministry, school and other chaplaincies and pastoral work.

(The Rev Greg Olliffe 18/10/1999)

31/99 Archbishop Desmond Tutu

Synod congratulates the Most Reverend Desmond Tutu, former Archbishop of Capetown, on his being awarded the Sydney Peace Prize 1999, sends to his Grace best wishes and the assurance of prayers, and looks forward to his visit to this city in November when he will speak at St James' Church, King Street on Sunday 28 at 3.30 pm.

(The Rev Dr John Bunyan 18/10/1999)

32/99 Matters arising from the Presidential Address: Lay and Diaconal Administration of Holy Communion

Synod, noting the Presidential Address, requests that the Standing Committee –

- (a) appoint a committee to assess the potential impact of the introduction of Lay and Diaconal Administration of the Holy Communion in the Diocese upon our relationship with and standing within the Anglican Communion at large; and
- (b) report back to the next session of Synod.

(Bishop Paul Barnett 18/10/1999)

33/99 Jubilee 2000

Synod notes with appreciation the active steps taken by Standing Committee to implement resolution 11/98 *Jubilee 2000*, particularly via the *Synod Estimates Ordinance 1999*.

(The Rev Frank Gee 18/10/1999)

34/99 Establishment of Congregations as Parishes

Synod notes the report concerning 33/98 Establishment of Congregations as Parishes and requests a copy of the report, and the proposed ordinance for the *Recognised Churches Ordinance 1999*, be sent to –

- (a) the Indigenous Peoples' Ministry Committee;
- (b) the leadership of each multi-cultural congregation;
- (c) each parish council;
- (d) each regional council; and
- (e) the Archbishop,

inviting comment, and requests that such comments, and comments by Synod members, be sent to the Diocesan Secretary by 31 March 2000 with a view to the Standing Committee providing a report and bill for debate at the 2nd session of the 45th Synod. Furthermore, Synod requests that the Standing Committee ensure that this matter be given high priority in the business agenda of the next session of the Synod.

(The Rev Phillip Jensen 18/10/1999)

35/99 Directory of Lay Synod Members

Synod requests, in order to facilitate communication amongst lay members of the Synod, that the Standing Committee investigate the production of a directory of lay members for distribution to all members.

(Mr Andrew Mitchell 19/10/1999)

36/99 Church Growth

Synod –

- (a) notes the observation of the Rev Dr Eddie Gibbs, Professor of Church Growth at Fuller Theological Seminary, that “Churches which adopt a market-driven approach to ministry also jeopardise their own integrity. This is because it is not the customer who determines the agenda of the church, but the Lord whom the church is called to worship and obey. We are not to become all things to all men in order to satisfy many, but to save some.”;
- (b) affirms Anglican Youthworks in its work in assisting parishes to think biblically about church growth, especially in ministering to children, young people and adults in a post-Christian society;
- (c) commends Anglican Youthworks for holding a Conference on 1 March 2000 with Dr Gibbs as the keynote speaker; and
- (d) encourages all parish clergy and lay people in positions of leadership to attend.

(The Rev Dr Lindsay Stoddart 19/10/1999)

37/99 Amendment of Ordinances

Synod gives leave to the mover of any ordinance for which leave to introduce has been given, but the second reading debate has not commenced, to introduce the bill in an amended form if the mover so wishes including accepting any proposed amendment of which notice has been given provided that the amended text is furnished to the Diocesan Secretary not later than 30 June 2000.

(Mr Justice Peter Young 19/10/1999)

38/99 Clerical Tenure

Synod –

- (a) requests that the Sydney Diocesan Superannuation Fund examine the proposal in the report of the Synod Committee on Clerical Tenure that clergy take optional retirement at age 60 and advise the Synod and the clergy of the financial steps needed to effect such a proposal;
- (b) requests that members of the Synod send comments on the bill for the *Parish Relationships Ordinance 1999* to the Diocesan Secretary by 30 April 2000 and grants leave to the committee to meet again to reconsider the bill in light of those comments; and

- (c) requests that the Standing Committee appoint a committee with financial expertise to investigate the issues raised in the report about the need for an appropriate system of redundancy for clergy, and report back to the Synod in 2000 with proposals.

(Archdeacon Trevor Edwards 19/10/1999)

39/99 ARCIC: *The Gift of Authority*

Synod –

- (a) notes the recent Statement issued by the Second Anglican-Roman Catholic International Commission (ARCIC) entitled *The Gift of Authority* (found at www.anglicancommunion.org) and appreciates the many hours of work that went into preparing the Statement and welcomes the opportunity to respond to the issues raised.
- (b) respectfully requests that the Archbishop convey in writing to ARCIC a preliminary response of this Synod as follows -
 - (i) records that ARCIC does not speak for this Diocese on the matter of authority;
 - (ii) dissents from the proposition that 'the Bishop of Rome offers a specific ministry concerning the discernment of truth' (paragraph 47);
 - (iii) dissents from the proposition that Scripture has a 'dynamic interdependence' with Tradition (paragraphs 19-23);
 - (iv) reaffirms that the Bible alone is sufficient as the final authority in all matters of Christian faith and conduct, and believes any dilution of this principle is contrary to the reformed basis on which the Anglican church is founded.
- (c) asks the Diocesan Doctrine Commission to critically study ARCIC III and related documents and report to the next session of this Synod.

(Dr Kim Hawtrey 19/10/1999)

40/99 Weekend meetings of the Synod: 3rd Session of the 45th Synod

Synod requests that the following format be trialled for the Synod meetings of the 3rd ordinary session of the 45th Synod in 2001 –

- (a) meeting on a Friday afternoon and evening, and all day on the next day (Saturday);
- (b) repeating this a week later;
- (c) total meeting time, exclusive of meal breaks, to be 25 hours.

(Mr Justice Ken Handley AO 19/10/1999)

41/99 Anglican Counselling Centre

Synod –

- (a) values the extensive good work of the Anglican Counselling Centre ("ACC") since its inception;
- (b) commends the Archbishop's initiative in exploring important aspects of an Anglican absorption of the ACC;
- (c) also commends the Standing Committee's ongoing process of consultation with the ACC;
- (d) notes the ACC's deep concerns over the ramifications of Standing Committee's resolutions about the ACC; and
- (e) notes the reported view of the committee of enquiry that these concerns are not necessarily justified;
- (f) requests the Standing Committee to reconsider thoroughly the four disputed resolutions in the light of these concerns; and
- (g) requests that the Council of the ACC then reconsider thoroughly their response to the revised resolutions of the Standing Committee.

(The Rev David Crain 19/10/1999)

42/99 Archdeacons Alan Donohoo and Reg Platt

Synod expresses thanks to God and appreciation for the service and ministry of Archdeacon Alan Donohoo and Archdeacon Reg Platt.

(Bishop Brian King 19/10/1999)

43/99 Retirement of Archbishop Keith Rayner AO

Synod, noting the retirement as Primate of Archbishop Keith Rayner, sends our Christian greetings to Dr Keith and Mrs Audrey Rayner and our prayers for a happy and fruitful retirement.

(Bishop Paul Barnett 19/10/1999)

44/99 The Rev Clive Harcourt Norton

Synod gives thanks to God for the contribution that the Rev Clive Harcourt Norton has made to the debates and prays for God's blessing on Clive and his wife as they prepare to conclude their ministry at Hunters Hill.

(The Rev Phillip Bradford 19/10/1999)

45/99 Procedural Motions

(1) Synod records its appreciation of the leadership of Bishop Josiah Idowu-Fearon through the Bible readings, prayers and missionary hour of this session of Synod, prays for the blessing of God on the diocese of Kaduna, the bishop and his wife, and asks the Bishop to convey our greetings to his Synod when it next meets, and express to them our appreciation of his ministry to us and the presence of Mrs Idowu-Fearon among us.

(The President 19/10/1999)

(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.

(Bishop Peter Watson 19/10/1999)

(3) Synod refers to the next session of this Synod the bills for ordinances remaining on the business paper.

(Archdeacon Peter Smart 19/10/1999)

(4) Synod authorises the President to sign the minutes of 19 October upon the production to the Standing Committee of the certificate of any 2 members of the Minute Reading Committee.

(Archdeacon Geoff Huard 19/10/1999)

(5) Synod hereby adjourns.

(The Rev Chris Moroney 19/10/1999)

Ordinances Considered

Passed and Assented to

Administrator Ordinance No 37, 1999

General Synod - Bishop (Incapacity) Canon 1995 Adopting Ordinance No 38, 1999

Parish Disputes Ordinance No 39, 1999

Parochial Cost Recoveries Ordinance No 40, 1999

Retirements Ordinance 1993 Amendment Ordinance No 41, 1999

Synod Estimates Ordinance No 42, 1999

Passed but not Assented to

Preaching and Administration of Holy Communion by Deacons and Lay Persons Ordinance 1999

Referred to the 2nd session of the 45th Synod

Accounts, Audits and Annual Reports Ordinance 1995 Amendment Ordinance 1999

Assessment and Charges Ordinance 1975 Amendment Ordinance 1999

Assistant Ministers Ordinance 1990 Amendment Ordinance 1999

Church Discipline Ordinance 1996 Amendment Ordinance 1999

Conduct of the Business of Synod Ordinance 1999

General Synod - Constitution of a Diocese Alteration Canon 1995 Adopting Ordinance 1999

Ministry Ordinance 1999

Parish Development Ordinance 1999

Parish Review (Monitoring Panel) Ordinance 1999

Incapacity Ordinance 1999

Tribunal Ordinance 1962 Amendment Ordinance 1999

Regional Councils Ordinance 1999

Synod Membership Ordinance 1995 Amendment Ordinance 1999