

Second Ordinary Session of the 47th Synod of the Diocese of Sydney: October 2006

Summary of Proceedings

The 2nd ordinary session of the 47th Synod assembled at 3:15 pm on Monday 16, Tuesday 17, Wednesday 18, Monday 23 and Tuesday 24 October 2006 at the Wesley Theatre, 220 Pitt Street Sydney under the Presidency of Dr Peter Jensen, Archbishop of Sydney, with afternoon and evening sittings on each of these 5 days.

The Synod had afternoon and evening sittings on 16, 17, 18, 23 and 24 October 2006.

The Synod Service was held in Wesley Theatre at 8.15 pm on Monday 16 October. The preacher was the Rev Al Stewart.

Presidential Address

Delivered by Dr Peter Jensen, Archbishop of Sydney, on Monday 16 October 2006.

1. Cassell's *Dictionary of Insulting Quotations* is one of the books I keep permanently beside my bed. It gives me pleasure to hear what has been said about real leaders. Take General Eisenhower, whose credentials included being the Supreme Commander for the invasion of Europe in 1944 and President of the United States of America.

2. Dean Acheson said of him 'I doubt very much if a man whose main literary interests are in Zane Grey cowboy stories...is particularly well equipped to be the chief executive of this country...particularly where Indian affairs are concerned.'¹ Nikita Krushchev, the Soviet leader was bold enough to claim, 'President Roosevelt proved that a president could serve for life; Truman proved that anyone could be president; Eisenhower proved that your country could be run without a president.'

3. My call today is for us to develop *leadership through change*. I give you this challenge: to fulfil our Mission we need leaders; we need leaders who are able to lead in the midst of change, and leaders who will themselves create necessary change. We need leaders who are driven by a vision for the gospel to go to the whole community. We need to give them permission to change. And we need people who embrace such a vision, encourage initiative and support their leaders.

4. It is not easy to be a leader; the blame falls on the just and the unjust. It opens us to criticism; it calls for uncommon energy and commitment; it is disturbing; it makes us accountable. To be a leader is to accept the risk of failure; to learn to live with insults and rejection; to sacrifice for others. No wonder we reward leaders with the flim-flam of titles and special clothes and honours!

5. But we need leaders. As the Sydney Anglican community, we have committed ourselves through the Diocesan Mission to an evangelistic outreach of significant proportions. It is not quite as demanding as the invasion of Europe, but it requires energetic and planned effort on a large scale. Furthermore, we are evangelising in a hard place at a hard time. I am always interested to hear from our African friends who are experiencing vast evangelistic success. They confirm that when it comes to secular western culture, they would find it as hard as we do. It is a daunting project. I am not in the slightest surprised that we are finding it rugged work and sometimes dispiriting.

6. We must not be dismayed at the difficulties. The failure of secularism creates opportunities for the gospel. And the failure of secularism becomes plainer by the month. Secularism fails to support the central concern of the truly human life: relationships. And Australians regard relationships and families as their chief source of happiness. These are issues about which the Bible speaks with power, most notably our obligation to love.

7. In an excellent article in the *Australian* Paul Kelly helps us to understand what we are going through culturally, and how well Mr Howard - and now Mr Rudd - has understood the mood of the nation.² Kelly refers

¹ Quotation slightly altered.

² 'Ideas Politician' in *The Australian*, 12/10/2006

to the battle between the cultural progressives and the cultural traditionalists. Quoting Francis Fukuyama, he points out that, 'The culture of intense individualism...spilled into to the realm of social norms where it corroded virtually all forms of authority and weakened the bonds holding families, neighbourhoods and nations together'. Kelly says, 'The story of the past 15 years is that tolerance will not suffice as the glue to bind society. The dwindling postmodernists who still think this have lost the plot'. I have longed for the day when I would see that in one of our newspapers. Now let's hear it for love!

8. Whatever we think of Mr Howard's policies, according to Kelly he has understood this. It is right and proper to disagree with the policy and operation of Government: I have expressed disagreement most recently over the continued detention of David Hicks, for example. But there is something revealing about the malice and hatred, the sheer lack of civility - dare I say the failure to love our neighbour? - in so many of those who write to newspapers about the Prime Minister. I think it reveals a fear that Mr Howard's social conservatism may actually have proved to be broadly correct - and that it is the libertarian position which has done untold harm, during the forty years that it has been the ruling philosophy. Let me add, lest you think that I am merely endorsing Mr Howard, some of these insights appear on the other side of politics as well, for example in the writings of Mr Lindsay Tanner.

9. The gospel of Jesus is strikingly relevant to all these common human concerns. We are talking the same language as our neighbours - and the word of God, with its emphasis on love not tolerance, on community not individualism, on self-discipline not permissiveness is going to enhance human life and make our aspirations more readily achievable. Let me say that I have never had better opportunities than this year to share the gospel with others. Our context may be tough, but the Lord is still in charge.

10. The Mission has forced positive change in parishes and organisations. But we have also exhibited a tendency towards timidity and passivity, sometime even selfishness and sloth, which needs to be addressed and grappled with if we are to take seriously our goal of reaching all Australians with the Gospel. We have failed as yet to come to terms with our first policy: 'To call upon God for such an outpouring of his Spirit that his people will be assured of his love through his word, seek to please the Saviour in all things, manifest the godly life and be filled with prayerful and sacrificial compassion for the lost in all the world.'

11. In fairness, however, it is also sometimes hard for the local church to know what to do and to have the time and energy to do it. The new Mission Board is dedicated to the task of bringing the resources of the Diocese to the aid of the churches. We want to help you do the best job you can in mission. But this will require an acceptance of the need for change and an energetic commitment to reform.

12. Reform is inherent in the Mission itself. The fourth policy of the Mission calls upon us 'To reform the Life of the Diocese (including our culture, ordinances, customs, use of resources, and deployment of ministry) to encourage and enable the fulfilment of the fundamental aim.' We have made reforms; so far we have not gone far enough in the changes we need to make. Much of what we do is still shaped by the nineteenth and twentieth century experience of church life. We are functioning well for a 1970s social context. We are ready to fight the last war. How do we so advance as to meet our missionary challenge, while remaining firmly committed to the gospel and the scriptures? The key to fruitful change is godly leadership and trained mission partners.

13. I know that I am calling for something that is very demanding. It is especially difficult to lead in times of challenge and change. It is harder to be a Moses than a Solomon. The life of the people in Egypt was unpleasant. They groaned under their harsh servitude; they were the victims of a genocidal plan; their hopes were eaten up by their fears. Under God, Moses became their saviour. He defeated Pharaoh. He led them across the Red Sea. He brought them virtually to the Promised Land.

14. And yet, again and again, this same people became unwilling and rebellious; again and again they contrasted their present plight with their days in Egypt, and they said that they longed to go back: 'We remember the fish we ate in Egypt at no cost - also the cucumbers, melons, leeks, onions and garlic. But now we have lost our appetite; we never see anything but this manna!' (Num. 11: 5, 6). The condition of the people in slavery was intolerable; and yet some of the people preferred to tolerate the intolerable rather than to dare the unknown. The challenge for Moses throughout his long ministry both before and after Sinai was a twofold one.

15. First, he had to get the people to accept and live by the word of God. He had to ensure that the word of God was believed and preserved. Indeed it was only because they had the word that they saw themselves as a people. Change that is worth accomplishing has within it the unchanging core of who we are, what we stand for, what we purpose to do with persistence and endurance. We must say, as the people did, 'We will do

everything the Lord has said' (Ex 19:8). 'Sydney-anglicans' must always be a Bible people, a gospel people. That's our inner core.

16. Second, the word had to transform lives. Thus it forced him into a battle to overcome the social, political and spiritual forces which dominated the people. Then he had to persuade them to do what they did not want to do. This is one of the key tests of leadership. It is easy to lead a people who wish to go in a particular way. It is difficult to lead a people who are unwilling or frightened or comfortable or simply resistant. And yet the leader has to manage this, especially when the external circumstances make it imperative. To do it, he needs vision, energy and support.

17. Moses illustrates that leaders for change must be both radical and conservative; indeed the more conservative they are, the more radical they can afford to be. Only by a sustained obedience to the word of God can we afford to make the changes demanded by our spiritual environment and task.

18. I have referred to Moses as the leader, but the real leader of God's people was God himself. Authentic Christian leadership will always be based on the word of God and energised by the Spirit of God. And that is why if the people of God are living obediently, they will accept it and follow it. But why should I allow change?

19. The problem is a spiritual one. The first policy of the Mission calls on us so to preach the gospel of God's grace that God's people will pray and sacrifice. If God's mercy has gripped you and you trust his unchanging word, it will demand constant change. An ever deepening repentance towards God is inherent in being Christian, as we seek to please the Lord in all things. This word commits you to pray and to work for the spread of the gospel of Jesus Christ and the building and defence of the church. This word forces you to love others, to be outward looking, to connect to your community, to seek to make it easy for all people to hear the gospel and to enter the fellowship of God's people. It is a transforming word.

20. We shrink back. Twenty-first century people have lived through tumult. No other generation has experienced such ever-hastening transformation as we have. We change jobs frequently; we change houses frequently; we learn new communication skills constantly; we suffer relationship transitions which would astonish previous generations. We have seen Australia turned into a new, non-British nation. We have been through a moral and spiritual revolution as well as an economic one. September 2001, the Bali bombings and Global Warming have seen us catapulted into a new and frightening world. We experience the vertigo of constant change.

21. This poses a problem for churches. Church may represent just about the only place in our lives where there is no variety – it is the same yesterday, today and forever. Indeed, that may be precisely what we love about church – it is a place of tranquillity in a world of storm. At least here is a pew we can occupy without fear of challenge and demand. In the words of an old hymn: 'Change and decay in all around I see...': for us, change, any change, *is* decay.

22. Is this still a problem in our Diocese? Is necessary change still resisted? Let me take you to a make-believe church I have 'visited'. The details have been altered; the facts are as I state them. Demographic change has altered everything outside its doors. The original Anglican population is now tiny, represented by a few lonely souls hanging on to their church, an oasis of peace in a world transformed. When they moved in, fifty years ago with their young families, the houses were new, the streets just paved, the only language, English, and the Sunday School burgeoning. Now most of their friends have moved or died, and there are no children of their ethnicity.

23. The building is conventional for the 1950s and well preserved, even attractive. It is abounds with memorials and memorial windows and flags. It is dark inside. The pews are hard; there is a centre aisle; the table is a sturdy wooden one standing against the back wall; the pulpit is ornate. The building is *heavy* with memories; you can sense them as you enter. I was married here; Joy was baptised here; we laughed together at that funny sermon there; we had to pick up the money we dropped here; the fellowship group always used to sit just there; you asked me that question by the door; it was standing there that I first met Graham; I had to get up on the roof to fix that leak; they had to bring the coffin in by the side entrance; that is the window in memory of my mother; I was sitting in that pew when I came to know the Lord.

24. Am I mocking this? In no way. When St Barnabas Broadway was destroyed by fire, a church which we attended for a dozen or so years, it was as if someone had taken our family photo album and trashed it. Key personal memories have been assaulted, torn from their context in space and erased.

25. But this church actually repels newcomers. It is not really interested. If by some miracle newcomers of a different ethnicity arrive, they cannot cope. We call it vandalism – when people who know nothing of the past, people who care nothing for our past, people who are different, enter the church and take it over. They show no respect for what is here; they spill food on the carpet that I paid for; they allow their children to run around in all the wrong places; they give up the good old hymns; they don't like the organ; they change the furniture; they know nothing of Menzies and Whitlam and the Bank of New South Wales and the Vietnam War; in fact they may have been on the wrong side in the war.

26. It's a bridge too far that last one isn't it? We cannot voice it even though we may think it. We cannot voice it, because we know it is untrue and wrong and we should not think it. But although we are glad to see the church fill up again, we are not glad that it is with people who are so different. And when they want to make changes to the things we do, we frustrate them. I remember being in such a church once and asking the leaders why they did not think of replacing the very old fashioned pews with comfortable seating and so make more room? 'The parish council', they said, 'we would never get it past the old Anglo people on the parish council.' It reminded me of the story that when decimal currency was introduced in 1966, some anguished soul allegedly said, 'Why can't they let the old people die out before they introduce such a big change?'

27. I can sympathise with this feeling; but do we not realise how damaging it is? Some of our churches are marked by a sense of passivity, a sort of habitual Christianity in which reassurance trumps repentance, in which we are more like to be transfixed than transformed. Church has become a place in which we carry on a covert resistance movement until help arrives from the Archbishop of Canterbury!

28. How can such churches be led? Some ministers have been drained of their vitality and joy by struggling to serve such congregations. They have tried to offer real leadership, but have been met with criticism and rejection. Of course you also get ministers who are incompetent or lazy or wrong-headed or simply not as good as Moses. But ministerial incompetence is not the general rule. The truth is that many such churches are not really viable and it seems likely that they will follow the path of others to amalgamation and oblivion unless they are prepared to join their minister in working for change. Do we want good leadership? Then we must face the spiritual problems of whether we want to be led.

29. I have to warn you that we are going to find it increasingly hard to find suitable ministers for such churches. Gifted younger people will join a movement; they will not join an institution. They are not looking to spend their lives merely acting as a chaplain to an unresponsive group, using an impossible building. They *will* be challenged by the thought that they are joining a missionary movement, one that is outward looking and able to respond to new needs. I find it difficult to ask people to parachute into such churches; they would prefer to start a new church.

30. One of my most vivid memories is of a dear friend of mine who was a member of the same church as me. He was a Professor at the University, a man of impeccable rectitude, an adornment to the gospel. He grew up as an Anglican in the bush, where they do things a bit differently. He cherished a more formal style of church; nothing flash: he is what you may call a Prayer Book Christian; like me if it comes to that. His faith is part of him; it is very much who he is; and church with the Prayer Book and a bit of dignity is part of that inner piety which makes the man what he is.

31. We met in the pews one Sunday morning. We had just been through what for him was a travesty of church – substance but no style; omissions of all the things which we cherished - music, indescribable.. 'I miss the old ways,' he said. Then he paused. 'But, Peter, I'd rather give up the old ways, hard though that is, for the sake of what we are now doing for Christ.' For there in that church as the Bible was being taught were young and old men and women being transformed by the Spirit of God, coming to faith and going ahead in Christ.

32. Change is painful you see; loss actually hurts. But if we want our churches now to reconnect with their communities; if we want them to be able to welcome new people, to become Australian churches and not just English churches washed up on this alien shore – we are going to have to signal to our ministers that we are ready for changes which do not compromise the gospel but establish and commend it. One reason for the tiredness of our ministers is that they find some people in the pews or on the parish council hard to shift even on minor matters: in fact it may *be* the pews.

33. And yet, other churches with similar demographics survived and are vigorous. Why? Let me suggest five characteristics of such churches.

34. First, they were the sort of churches which had a 'buy-in' mechanism, rather than simply a 'drop-out' one. It was better to choose to be a Christian, rather than to assume that you already were. To translate that into more usual terms, if your church stressed the need for individual conversion, it was more likely that you would get a larger proportion of young people to stay attached and to deepen their commitment over the years. It was actively looking for conversion growth.

35. Secondly, they were the sort of churches which practised a strong preaching and teaching ministry, based firmly on the authority of God's word. The word was taught; the word was believed; the word was obeyed; the word was cherished. Although such biblical teaching ran increasingly against what the worldly culture was saying, because it had the ring of truth and was coherent, it steeled people to be counter-cultural and to stay faithful to the Christian faith. The liberal tendency to come to terms with culture, to accede to cultural demands, has proved to be death to the churches.

36. Third, they were churches which laid an emphasis on service of others, especially through evangelistic work. Vibrant churches were training churches. They trained their Sunday school teachers and youth leaders. They trained their Bible study leaders. They ensured that when their young people went to high school they joined ISCF or Crusaders and when they went to University they attended the Christian Union and were trained in their systems of evangelism and cell group leading. They taught the Moore College courses. They supported the Church Missionary Society Summer School and the Katoomba Convention movement. They were strongly involved in the Billy Graham Crusades and had people trained in personal evangelism and follow up. They used the offerings of our own Youth Department. Their young people were active in camps and beach missions.

37. Fourth, they were the churches who began to stress mutual ministry and the need for fellowship. The church at an earlier period was the parish church, a religious expression of the surrounding village or suburban culture. But when population grew and suburban life became impersonal, church had to provide a far deeper level the friendships and fellowship. The 70's and 80's were the age of the small group, the church as coffee house and the growing participation of members in leadership of services. At a theological level, these were the churches who began to see the local church as the true expression of the Body of Christ, as being more important than the Diocese or any denomination. Likewise, there was a sort of necessary turn inward here, as we had to give more attention than ever before, to the quality of local church life. Building up Christians at a time of serious challenge to the faith was rightly seen to be a high priority.

38. Fifth, they were churches who responded well to the need for change. Most of our churches have altered beyond recognition in the last twenty-five years – altered fundamentally in what we do when we meet. Dress has changed; formalities have changed; services have changed; architecture has changed; preaching has changed; music has changed; the content of services has changed. I have hesitations about some of these alterations, but, taken as a whole, I applaud them. Failure to make these changes would have shown a preference for church-culture rather than the gospel, for the outward rather than the inward, for elitism rather than universalism.

39. The leaders and people of most our churches have shown great courage. They have intentionally submitted to biblical authority while making changes. They pushed ahead, caring sufficiently to make sure that church still has some relevance in the culture in which we work. Not to have made these changes would have endangered our very survival. But have such churches themselves advanced to the limits of where they need to go? Consider evangelism.

40. Previously, evangelism took place within the church. Many nominals attended from time to time. Most people who were converted through our evangelistic efforts tended to be those with closest ties to the church. The complete outsiders were considerably rarer. We knew how to evangelise nominal attenders but not the outsiders. But as fewer of the community came into youth groups, as there was a decline in infants brought for baptism, young people for confirmation, and couples for marriage - so our natural contacts withered. In the eighties and nineties we concentrated on friendship evangelism and church growth that did not replace contact with the community.

41. The turn inward, one of the key mechanisms for survival, is indispensable, but dangerous. It cuts the churches off from the social context around them, from their parishes. A little while ago I described a hybrid example of a 1950s style church, hanging on desperately with its old building and dwindling Anglo congregation. But they are by no means the only churches which are now facing the challenge of change or perish. The 1980s style church is also in danger – despite its larger numbers, different music and its coffee and its informality and its better preaching. Just as nostalgia about the church-building or the services can be a barrier to necessary change, so too can complacency about, or nostalgia for, the same old faces, the same

old people. It may not be the same pew where I always sit, but it may be the same person to whom I always talk or the same home group that I have been meeting with for 30 years. Church can become merely a religious club for people who still like the Rolling Stones. You see, it is not a matter of 'what is new'? Fundamentally, it's a matter of 'who is new?'

42. Let me set you a test: Why do men hate going to church? You can respond in three ways. If you are antique, the easiest thing to do is simply to blame the men who are absent. If you are thinking mission, you will at least agree that it a good question. If you are thinking leadership, you will act to do something about it. The question, by the way, is posed by the title of David Murrow's book: *Why Men Hate Going to Church*. To read it will force you to ask, how must we change? If you think that the title is provocative, wait until you read the book. It is irritating and yet shrewd.

43. In fact it does not matter if you read the book or not, as long as the question really works on you; as long as you demand an answer, and then set to work doing something about it. It's a key question, since when men relate to church, their families are more likely to come and more likely to stay. One thing is for sure: you will not increase your contact with men by treating them as though they are women. In other words, don't even ask this question if you are not willing to do something new and different.

44. Without abandoning any of the five chief features of our churches – conversion, preaching, training, fellowship and reform, we also need a leadership which will help to turn outward, to re-engage with the world in which we find ourselves – to study and be committed to the community once again. I am not suggesting a huge program. Just to ask about the missing men may be a good start. This time, however, it is not that we see the parish as a mission field made up of dormant Christians, but rather as a mission field of those for whom faith itself is a vague memory, who know little or nothing about Christ and his kingdom. We need to ask ourselves, in God's name and for the sake of the Lord who died for us, and for his sheep scattered in all the world – how are we going to reach these people for Christ and his gospel?

45. That, of course, is the real point behind the 10% goal. It is not a 10% increase in congregations but 10% of the population. It is intended to make us look outward, to take responsibility not merely for our church, but for our community, our parish and indeed the world beyond.

46. I have said that we need a leadership like that of Moses. What does that mean? First, unswerving commitment to the word of God; second, willingness to lead through change. But what if our churches are poorly resourced, or passive, or satisfied, or frightened or ill-equipped? What if a church cannot face this challenge for fear of sacrifice and change? That is where godly leadership *and* trained mission partners come in. It is also where the resources of our whole network in the Diocese need to be available to the local church. We cannot simply leave the minister to do it all.

47. Take one obvious way in which the network serves the churches. By God's grace our Diocese already rests on a powerful and powerfully sustained theological base, a deep commitment to God's word amongst clergy and people. Without it we could not even contemplate the Mission on which we have embarked. Sometimes we fail and lapse from it; we are not always worthy of this mercy of God; we can never take it for granted; it is under constant assault. But we do have it and it is worth knowing where it has come from so that we can appreciate it and guard it. By what means has God provided such leadership for us already? The chief answer is Moore College. The Principal and Faculty model that clear submission to biblical authority which must also be a mark of our churches if we are to prosper at all in such a secular climate.

48. Moore is one of the very earliest tertiary institutions in Australia, ranking in age with such great Universities as Sydney and Melbourne. Its immense contribution to our well-being and its contribution to the evangelical cause elsewhere. is beyond cavil. I say this so that we may glorify God for his mercy and be all the more determined to guard its life as virtually the first duty of the Synod.

49. What has it given us first and foremost? Biblical Theology. The last four decades have seen a sustained secular assault on Christian truth. The College has responded by teaching the Bible in a way which makes sense. It is the secret to the life of our churches. By it, we remain committed to Biblical authority even in a society which constantly denies it in word and deed. And this has been a blessing to us and our children - and to others around the world. The Christian, relational way of life is proving itself, not least in family and sexual ethics. I am convinced that what the Bible teaches on the nature of marriage roles of men and women in families is increasingly being supported by cultural experience.

50. Why do I emphasise Biblical Theology? When the liberal challenges of the 1960s began to emerge, it was absolutely essential that the Christian faith be re-stated in a form which was faithful to the Bible but flexible and innovative. We needed the means to draw fresh water from the old and pure well. The first, chief, and prior commitment was to the Bible as the one inspired word of God. Because the Bible came from God himself, in all its variety and complexity, it still remains a single book. The variety of the Bible is one of its major glories; but its unity is fundamental to its authority.

51. Flowing from that, there comes a basic rule of interpretation: the Bible interprets the Bible. The surest way to understand its meaning as a whole and the meaning of the parts, is to compare passage with passage; to see each verse and each paragraph and each book in its context in the Bible as a whole. Of course, such matters as background and linguistics play a key role also; but the comparison of scripture with scripture is vital. From this comes Biblical Theology, the teaching of the Bible as a whole, given in the way in which the Bible develops it.

52. The present debate about human sexuality often betrays a failure to grasp how the interlocking teaching of scripture in Old and New Testaments can be brought to bear on contemporary life. The Bible is read subjectively, or as an endless succession of small segments without a proper connecting link or a single voice. The lack of a proper approach to the Bible prevents its message ever impacting on the church. You cannot say with authority, 'The Bible says...' Once people lose confidence in the word of God, the preaching ministry of the church is lost. Once the preaching ministry is lost, the world's message is heard in the church, instead of the church's message heard in the world. Then the churches decline.

53. One critical point debated with great fervour at the end of the last century was the role of men and women in the family and in Christian fellowship. Men and women are equal in Christ. Are their roles interchangeable, in the human family and the church family? Let the whole of scripture speak for itself. The answer is clear: the ministry of women is encouraged; the eldership of women in the congregation is denied. By obeying scripture at this point we have been blessed, not least in some truly remarkable ministries by women, but also in the encouragement it gives to men to take up their specific responsibilities. We are seeing many men and women offering for biblical ministry and to model family life.

54. I fully accept that it is the right of members to see whether Synod is prepared to reopen this subject. I believe that those who wish to do so are men and women of integrity. But I cannot offer any support to the proposal. I am unpersuaded by arguments that this is all a power play by men to keep women out; I am even less persuaded by allegations of injustice and inequity; experience has shown me that what starts as a plea for diversity finishes as a means of exclusion and division; I am concerned that some of the central arguments in favour would lead to changing our position on human sexuality. What I cannot change is the Bible and our commitment to be ruled by God through his word. To me, the Biblical teaching on this matter is clear, and following it will lead - is leading - to blessing for us all. Discarding it may make us more popular with the secular world; it will not help our Mission.

55. In Moses we see commitment to God's word as he led God's people through necessary change. Likewise, the College's commitment to Biblical Theology stimulated innovation. The training of men for ordained ministry in the 1950s was astonishingly different from what the College now offers to men and women. But at heart it remains the same. The aim is to shape people for a ministry of the word and prayer; this remains the essence of the pastoral ministry and if we wish to be a biblical church, it will always remain the same. We simply must produce godly and well-equipped pastors of the flock of God, amply schooled in Biblical Theology. That is how we will obey the biblical injunction to 'let the word of God dwell among you richly' (Col 3:16). Furthermore, whatever we may say about reform and change and about leadership, nothing can ever take the place of preaching and prayer as the fundamentals of our Mission. This is the first of our policies, and all will be lost if we forget it, no matter what changes we may make.

56. The last decades have seen necessary changes of emphasis in our training. I think that we had to establish in the 1960s that the ministry was not simply a one man show, a mono-ministry, but involved the shared spiritual eldership in a congregation. Then, in the 70s we had to establish beyond a shadow of doubt that pastoral ministry remained the ministry of word and sacrament, in the face of such challenges as the attempt to turn Christian ministry into psychological counselling. Later, we had to argue that the Christian ministry involved evangelism, in the face of the challenge to a sort of narrow pastoral call to be the teacher alone. These gains must not be lost. But now there exists a further need to bring out elements of the pastor's role. This you may call missional leadership.

57. 'Leadership' is itself a concept which is found in the biblical account of ministry in the congregation. Thus we are told to, 'respect those who work hard among you, who are over you in the Lord and who admonish you' (1 Thess 5:12); and 'Obey your leaders and submit to their authority. They keep watch over you as those who must give account' (Heb 13:17); and 'Let the elders who rule well be considered worthy of double honour, especially those who labour in preaching and teaching' (1 Tim 5:17).

58. The essence of leadership, biblically speaking is ***the exercise of designated responsibility in obedience to God and in the strength which he gives***. It does not have to be flashy; it does not have to be dictatorial but it requires moral courage; it is not intended to be harsh or unheeding; the good leader will undoubtedly be a good listener; it should not be unfair; it is not the province of merely a few; it is intended to be of service, as the Lord himself taught.

59. Please notice that I have described this as a *designated* responsibility. On the whole there will be a commissioning to Christian work, an invitation and a recognition. Those around us should recognise our appropriate gifts and graces and summon us into leadership, or accept our offer of leadership. Notice, too, that I have described leadership in terms of 'responsibility.' Responsibility captures the typical Christian concept of service; we serve others by taking the burden, by being willing to accomplish what needs to be done; by being determined to complete a given task or occupy our post until further notice. We do it in obedience to God, that is we do what he wants us to do in the way in which he wants us to do it. It is also a reminder that we are accountable to God himself for the exercise of our leadership. Furthermore, to do this requires the strength of God, in gifting and sustaining us in the role we have been given.

60. It is not, therefore, that the shepherds of God's people are being called upon for something either essentially new or alien to their existing calling. Shepherds are already leaders; already they have accepted responsibility of a most onerous kind. Already they are responsible for ordering the life of the congregation in a way which glorifies God, edifies the people of God and commends the gospel to unbelievers. This surely must be a given of this designated responsibility.

61. But there is a renewed calling which our Mission summons our leaders: it is the calling to be responsible not just for the church or congregations, but for the parish, for the geographical area in which he has been asked to work. It is a renewed calling, because that is exactly what the Rector of the parish used to regard as his duty; it was more or less supplanted by the need to care for the congregation first and foremost – and this still needs to have our careful attention indeed. We also need to look out intentionally into the community around us and ask ourselves how are we going to reach its population for Christ

62. The differences are twofold. First, the old parish contained many nominal believers who needed challenge and encouragement, but still identified themselves as Christians. We ought not to think that they were easy to evangelise – it has never been easy. Now there are fewer and fewer nominals. Second, parish churches are stronger than they have ever been before. What I mean is that the standard of the ministry has perceptibly risen (at least in skill if not in godliness), and, as a result, believers are better equipped, more flexible. More than that, the number of churches with teams of paid ministry has risen dramatically. The minister may say he does not want to be a leader, but whether he likes it or not, he is. The difficulty is that some of us are still acting as though we are only congregational leaders rather than missional leaders; our focus remains entirely inward, rather than both inward and outward. The first change we may need to make is a personal one: the re-organisation of our diary to better reflect our total responsibility, to the Lord, to the family, to the church, to the parish.

63. Two year ago I indicated in the Presidential address my intention to initiate changes to the structure of ministry in order to support and encourage that outward focus. We have now begun to put that process into action. The basic permanent ministry of the word of God is that of being ordained deacon. Ordination indicates on the part of those being ordained, that they intend to give their life's work to this ministry. Within the diaconate there is a great diversity of specialist ministries of the word. Thus, the basic four year Moore College and three year post ordination Ministry Development Programme has not been changed. However we are changing the training requirements for some specialist ministries.

64. It still will not be easy to satisfy them. We are not looking to lower standards, but to change the pattern. Put simply we are looking for men and women who want to be involved in long term ordained ministry, but are not seeking to become presbyters. This will increase the size and the flexibility of the ordained stipendiary work-force; on the other hand, we still want presbyters. In fact, that is a fundamental need. And it is the broadening of the diaconate that gives us the opportunity to increase the specialised role of the presbyter.

65. We are really looking for a culture shift that will make it clear that the task of being the incumbent includes having a responsibility both for the church and for the parish. Of course, I need hardly say, we already have many such people. In order to assist his process, I am lengthening the time between ordination as a deacon and ordination as a presbyter, and increasing the level of specialised training which is expected of the men who are going to take on this further level of responsibility.

66. Change. There's that word again. And I know the state of play well enough to say this: many of our clergy are tired and some are a little dispirited. The evangelisation of the world, starting with Sydney has proved harder than we imagined! It is all very well to do more and to lead better, but we are only able to do so much and our resources, not least our human resources, are limited. It is all very well for me to say that the task of the presbyter is to be towards the parish; it is already a full-time job to keep the church afloat. This is true, and is one of the reasons why we as a Diocese will put even more effort into helping the leaders to lead more effectively, especially supporting them through change. But the indispensable support needs to come from members of the church who embrace necessary change, though they may find it difficult.

67. Tonight we are celebrating the 150th anniversary of a second great organisation, Anglicare. Once again, it is a ministry of which we may be very proud indeed. Since Peter Kell has been the CEO, we have lived in a state of constant and far-reaching change. I must say at once that this radical change is not intended to be a criticism of the prior leadership. On the contrary, there were many fruitful changes made to Anglicare under the previous team. Under God we are very grateful for what they achieved.

68. But our environment does not stand still, and an organisation like this one is bound to develop. In particular, the Diocesan Mission is itself confronting Anglicare, and has forced us to ask new questions about its aims and ethos. Thus, as Anglicare still reaches out to the needy in our community with practical help, it will do so motivated more and more out of concern for the relational crisis which is doing so much damage in the community. There has been a tendency for Anglicare to ask for help of the churches; but we now want Anglicare also to ask, how can we help the church relate to its parish area? Can Anglicare act as eyes and ears, to help the church to get to know its own parish in a way which it has not done before? Can we help you actually relate with love to your community? And can the church help Anglicare to see where the true needs are?

69. Now what have I observed? First, change is made so much easier when the overall vision for change does its work. That overall vision, which the leader has to produce, and teach and talk about, has to win the hearts and minds of those involved. I believe that it has every chance of doing so when the vision is inspired and driven by the gospel itself. But it is amazing how resistant to gospel initiative even Christians can be. Real change is only possible when we are prepared to give up our small ambitions, stop defending our little patches, forswear our petty mindedness, put self to one side and give ourselves and our money to the work. I believe that I have seen something like that happening at Anglicare under the wise and energetic leadership of Peter Kell; I have immensely high hopes that a new and even better Anglicare will emerge. A lot of people are going to have to be prepared to accept a different way of doing things: but imagine the power let loose for the gospel when many people join together in a mission partnership!

70. Which leads in to the second observation. Think back to the five marks of strong churches: conversions, preaching, training, fellowship and reform. If we want fruitful change, change for mission and not just change for change's sake, we are going to need to devote ourselves to training and being trained. This is really the third policy of our Diocesan Mission. Mere attendance at church is not enough; we need attenders to become members and members to become partners, partners in the Mission. This will require our churches to embrace a training ethos and an intention to see all in the church properly disciplined. Our ministers are not going to be able to handle this Mission unless they are well supported, especially by the laity.

71. Once again let me say that to my great joy this is exactly the task which Anglicare has undertaken of its own staff. As well as the ordinary and necessary in-service training in professional areas, Anglicare is committing itself to creating a culture of Christian instruction available for all who work in its fellowship. Indeed it is not just Anglicare. Our Schools have caught the same vision and as we will hear later in this Synod we are at long last beginning as a Diocese to enter the field of teacher education. It is almost outrageous that we have not as yet created a situation where those who teach Christian studies in our schools have specialist training; indeed, why should this not be available for all who teach in Anglican schools? The change in Anglicare and the Schools is a sign that God is at work.

72. Can this be translated even more to parishes? We have accepted and adopted a parish system to deliver the gospel to the community. Can we now see the churches of these parishes change for mission by bringing training into every part of our programme, moving our people from attendance to active partnership

in the Mission? I know that a great deal of *education* occurs already; indeed our educated and committed laity is already one of the great strengths of the Diocese. But one of my personal goals for the year ahead is to make the resources of the Diocese more and more available for the parishes, so that together we can *train* our people in knowing the Lord and being able to make him known. This stands as one of the chief challenges of the next stage of our Mission.

73. I said this at the beginning: that 'my call today is for us to develop *leadership through change*. I give you this challenge: to fulfil our Mission we need leaders; we need leaders who are able to lead in the midst of change, and leaders who will themselves create necessary change. We need leaders who are driven by a vision for the gospel to go to the whole community. And we need people and structures who embrace such a vision, encourage initiative and support their leaders.'

74. Moses had to move an unwilling people forward. You will remember that he had to do this without compromising the word of God in the slightest. You will remember that it was God who actually used him to do this task: as in all ministry, as in all Christian leadership, it is done in the strength of God. He was a most unwilling leader. It took the Lord speaking from the burning bush for him to accept the charge, and there were times when he clearly felt that it was too great for him to bear. When they made the golden calf, the Lord said to him, '*your* people, whom *you* brought out of Egypt, have become corrupt.' Moses said to the Lord, however, 'why should your anger burn against *your* people, whom *you* brought out of Egypt...?' (Exodus 32:7, 11). As far as the people went, they were quite happy both to offend the Lord and to insult their leader: 'Come make us gods who will go before us. As for this fellow Moses who brought us up out of the land of Egypt, we don't know what has happened to him.' (Ex 32:1).

75. I do not think that the majority of our Sydney-anglicans are like that. I think that there is a great willingness to serve the Lord, although it involves sacrifice. There will be those who shrink back; some will say we have tried and it has been too hard for us; some will say, 'You do not know the people that God has given me to lead'; or, 'you do not know the one who has been sent to lead us'.

76. But think of this: think of what the Lord has done and is doing in our midst - there are mighty works going on here. Moore College, Anglicare - and time does not permit me to talk about St Paul's College and St Catherine's School also 150 years old this year. What an outburst of invention and energy was let loose in the year 1856, when their resources were far less than our own! These and other great works of God are a constant reminder that he has not left us; indeed, he has brought us to this very hour seeking our obedience so that he may bless us further. Indeed, in 2006 we have the opportunity to arrange to welcome as members of the Synod representatives of our indigenous churches. I believe that the Lord has moved among us in the creation of these churches, and I hope that we do not hesitate to give that ordinance a cordial reception. We can never forget the debt we owe to the first inhabitants of our land.

77. But even if we the great works of God were invisible to us, even if we had to endure scoffing rude, like President Eisenhower, we would press ahead for another, deeper reason. For we hear the voice of scoffing rude of course in the gospels. 'Friend of sinners'; they scoffed; 'Let him come down from the cross if he is the King of Israel', they jeered; 'Where is your father?' was there a hint about his legitimacy in that?; 'you are in league with Beelzebub', they charged; Herod and his soldiers ridiculed and mocked him; Pilate's soldiers made him wear a crown composed of thorns. Peter denied him; Judas betrayed him. But through the endurance of Jesus God changed the world forever.

78. What is going to motivate us to take up the challenge to lead? The New Testament sees Jesus as the Leader of our salvation. We are 'to run with endurance the race that is set before us, looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.' F.F. Bruce says of this: 'Jesus...is presented as the one who has blazed the trail of faith and as the one who Himself ran the race of faith to its triumphant finish... (He) led all the people of God from the earliest times along the path of faith'.³

79. As we consider him, the Bible says, we are 'not to grow weary and lose heart.' How do we see him? We see him crucified for us and so we recognise that, impelled by his love, we will sacrifice ourselves for him. He sacrificed all to win the souls of sinful man and women. That surely determines what will we do for him, for them?

³ F.F. Bruce, *The Epistle to the Hebrews*, London, 1964, 351.

80. How do we see him? We see him seated at the right hand of the throne of God, and we remember that he is in charge of the world, that he is even in charge of the secular forces and the spiritual forces which so hinder the spread of the gospel. This is not the place in which to grow weary and lose heart. We should not be like the people who grumbled in the wilderness. We have together made great changes in this Diocese for the sake of Christ and his Gospel. But this is only the beginning of our missional obedience to him. This Lord Jesus is in the business of changing things, of transforming individuals and societies. Accept that power, and go forth full of faith and strength and joy to serve him. And remember his enduring promise: 'Lo,' he said, 'I am with you always, even to the end of the world'.

Peter F Jensen
Archbishop

Proceedings

Officers and committees appointed

1. Clerical Secretary and Lay Secretary of the Synod: The Rev Chris Moroney and Mr Robert Wicks
2. Chairman of Committees: Mr Peter Kell
3. Deputy Chairmen of Committees: Mr Robert Tong and Mr Justice Peter Young AO
4. Elections and Qualifications Committee: Archdeacon Ken Allen, Mr Ian Miller, Dr Karin Sowada and Dr Philip Selden
5. Order of Business Committee: The Rev Dane Courtney, Archdeacon Deryck Howell, the Rev Chris Moroney, Mr Robert Tong and Mr Robert Wicks
6. Minute Reading Committee: Archdeacon Deryck Howell, Archdeacon Geoff Huard, Dr Grant Maple and Mrs Claire Smith

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 - Audited Accounts and Annual Reports

1. Abbotsleigh, The Council of
2. Anglican Church Property Trust Diocese of Sydney
3. Anglican Media Council
4. Anglican Provident Fund (Sydney), Board of
5. Anglican Retirement Villages: Diocese of Sydney
6. Anglican Youth and Education Division
7. Arden Anglican School Council
8. Arundel House Council
9. Barker College, The Council of
10. Campbelltown Anglican Schools Council
11. Continuing Education for Ministers, Council of
12. Department of Evangelism
13. Georges River Regional Council
14. Glebe Administration Board
15. Illawarra Grammar School, Council of The
16. Kings School, The Council of the
17. Macarthur Anglican Church School Council (The)
18. Moore Theological College Council

Proceedings of the 2006 Ordinary Session of the 47th Synod

19. Northern Regional Council
20. St Andrew's Cathedral Chapter
21. St Andrew's Cathedral School Council
22. St Andrew's House Corporation
23. St Catherine's School Waverley, Council of
24. St John's Provisional Cathedral Chapter Parramatta
25. St Michael's Provisional Cathedral Chapter Wollongong
26. South Sydney Regional Council
27. Sydney Anglican Car and Insurance Fund, Board of
28. Sydney Anglican Home Mission Society Council
29. Sydney Anglican Indigenous Peoples' Ministry Committee
30. Sydney Anglican Pre-School Council
31. Sydney Anglican Property Fund
32. Sydney Anglican Schools Corporation
33. Sydney Church of England Finance and Loans Board
34. Sydney Church of England Grammar School Council
35. Sydney Diocesan Educational and Book Committee
36. Sydney Diocesan Secretariat
37. Sydney Diocesan Superannuation Fund Board (Anglican SuperFund)
38. Tara Anglican School for Girls, Council of
39. Trinity Grammar School Grammar Council
40. Western Sydney Regional Council
41. William Branwhite Clarke College Council
42. Wollongong Regional Council

Standing Committee Reports and Synod Fund Accounts etc

43. 2006 Annual Report
44. 2006 Supplementary Report
45. Synod Fund Audited Accounts for 2005
46. Annandale, Proposal to reclassify as a parish
47. Administration of Confirmation by Presbyters (30/05): a report from the Diocese Doctrine Commission
48. Amendments to "Faithfulness in Service"
49. Diocesan Policy on Education
50. National Register Canon
51. New Capital Project and other fundraising initiatives (11/05)
52. Ordinances passed by the Standing Committee
53. Parishes struggling financially or with ministry strategies (14/05)
54. Parochial Cost Recoveries for 2007
55. Review of the Synod's consideration of the Law of the Church of England Clarification Canon 1992 and the ordination of women as presbyters
56. Safe Ministry Board Annual Report
57. Stipends, Allowances and Benefits for 2006 and 2007 (2/05)
58. Training and recruiting teachers for Church schools (3/02)
59. Use of the word "Priest" (35/04)
60. Georges River Regional Council - Annual Report for 2005
61. Northern Region Regional Council - Annual Report for 2005
62. Ashbury, Proposal to Reclassify as a parish
63. Strathfield (St Andrew's), Proposal to Reclassify as a parish
64. South Sydney Regional Council - Annual Report for 2005
65. Western Sydney Regional Council - Annual Report for 2005
66. Wilberforce, Proposal to reclassify as a parish
67. Wollongong Regional Council - Annual Report for 2005
68. Explanatory Statements and reports on Bills

Reports from Associated Organisations

69. Archbishop of Sydney's Overseas and Relief Fund – Annual Report and Financial Report for 2005
70. Archbishop of Sydney's Overseas Ministry Fund – Annual Financial Report for 2005
71. Archbishop of Sydney's Community Care and Development Program – Annual Financial Report for 2005

Actions taken under the Parishes Ordinance 1979

The Synod assented to the following -

- (a) reclassification of Annandale as a parish
- (b) reclassification of Ashbury as a parish
- (c) reclassification of Strathfield (St Andrew's) as a parish
- (d) reclassification of Wilberforce as a parish

Questions under business rule 6.3

1. Dissemination of Doctrine Commission report

The Rev Canon Dr James McPherson asked -

In the light of resolution 1/99 regarding the important issues raised by the 1999 Sydney Doctrine Commission Report, resolving that it be disseminated to members of the public, will the Archbishop please advise the Synod -

- (a) Whether courtesy copies of the report were sent to -
 - (i) the General Synod Doctrine Commission?
 - (ii) the Primate of the Anglican Church of Australia and/or any other Primates of the Anglican Communion?
 - (iii) the Bishops of the Anglican Church of Australia and/or any other bishops of the Anglican Communion?
 - (iv) the Inter-Anglican Theological and Doctrinal Commission or any of its predecessors established under the auspices of the Anglican Communion?
- (b) If any of the above responded to the content and findings of the report?
- (c) What issues were raised in their responses?

To which the President replied -

I am advised that the answers are as follows -

Synod resolution 1/99 provided for a report, "The Doctrine of the Trinity" to be printed and made available for distribution to members of the public at a reasonable cost. In its report to the Synod in 2000, the Standing Committee advised that the report had not been printed but could at that time be found on the internet at www.anglicanmediasydney.asn.au/doc/trinity/html. In fact, the report is printed in the 2000 Diocesan Year Book (from page 538).

In response to the specific questions asked the answers are -

- (a) Copies of the Diocesan Year Book, containing the report, were sent to the Primate and to Bishops of the Anglican Church of Australia. There is no record of the report being provided to any of the bodies mentioned, although it was publicly available and could have been obtained by these bodies if they required a copy.
- (b) I am not aware of any response.
- (c) Not applicable.

2. The Boyer Lectures

Mrs Pamela Shaw asked -

At the beginning of the year a non-churchgoer, who I had just met, told me how impressed she was by the Boyer Lectures which created a very positive image of kind, caring Christianity. She said that this was not the picture that she gained from the media. What steps have been taken, or are planned to be taken, by the Sydney Diocese to capitalise on the positive image given by the Boyer Lectures so that we can draw back into the Church those who have left?

To which the President replied -

There are no specific plans to capitalise from this perception of the Boyer Lectures or the Boyer Lectures themselves. The book based on the lectures has now sold out and there are negotiations in progress for a possible re-print. The Lectures continue to open a number of opportunities for me to speak to a wider public audience.

3. Specialists in children's ministry

The Rev Ian Millican asked -

Can the Archbishop please advise how many students at Moore College and at Youthworks College are currently seeking to specialise in children's ministry and what steps are the Archbishop and the Bishops taking to increase this number?

To which the President replied -

I am informed that the answer is as follows -

There are currently 25 students in Youthworks College who intend to specialise in children's ministry.

It is not easy to obtain similar figures for Moore College students. There are certainly a number intending to specialise in either youth and or children's ministry, and it is thought that of those about 6 have a specific intention to specialise in children's ministry.

In Georges River Region for example, there is a pilot scheme in which students attend Youthworks College for part of the week and minister in their own parish for part of the week. These positions are subsidised by the Regional Council. Recruitment dinners are held regularly within the regions, and at these dinners the need for children's and youth workers is emphasised.

4. Archbishop's attendance at Sunday services

The Rev Ian Millican asked -

Can the Archbishop please advise at how many parishes in the Diocese he has attended Sunday services, during the last 3 years?

To which the President replied -

I take it that the question refers to separate parishes during a three year period. From 2003 to the end of 2005, the answer is 53.

5. Moore Theological College

Mr Warwick Olson AM asked -

The Standing Committee supplementary report advises the passing of an Ordinance to establish a Board to govern, manage and control the body corporate of Moore Theological College. How do the Trustees of Moore College fit into this change?

To which the President replied -

The question seeks a legal opinion and is therefore strictly out of order under business rule 6.3(4)(f). Nonetheless I am informed as follows -

The reference to the "Trustees of Moore College" is assumed to be a reference to the trustees of the will of Thomas Moore.

During 2006, the College applied to the New South Wales Department of Education and Training to have its degrees re-accredited. The review panel established by the Department to examine the College's submission indicated that the College would need to make certain changes to its governance arrangements. The necessary ordinance was passed by the Standing Committee on 25 September. The new ordinance establishes a body called the "Governing Board" to manage, govern and control the Council which is the owner of the College. The trustees remain ex officio members of the Council and are also ex officio members of the Governing Board.

6. Female deacons, diocesan lay workers and parish sisters

The Rev Denise Nicholls asked -

In the period 1996-2006 -

- (a) How many women have been ordained deacon in the Diocese of Sydney (numbers for each year please)?
- (b) How many of these deacons have been licensed by the Archbishop to preach?
- (c) How many female diocesan lay workers (DLWs)/parish sisters have been commissioned?
- (d) How many of these DLWs/parish sisters have been licensed to preach?
- (e) Of these women (deacons and DLWs) how many are in active ministry in the Diocese of Sydney in 2006?

To which the President replied -

I am informed the answer is as follows -

- (a)

| | |
|--------------|----|
| 1996 | 4 |
| 1997 | 2 |
| 1998 | 1 |
| 2000 | 2 |
| 2003 | 4 |
| 2005 | 1 |
| <i>Total</i> | 14 |

- (b) 14

- (c)

| | |
|----------------------|----|
| Diocesan Lay Workers | 12 |
| Parish Sisters | 5 |
| <i>Total</i> | 17 |

- (d) All of those Diocesan Lay Workers and Parish Sisters who have requested to preach have been granted a licence. The numbers are -

| | | |
|-----|----------------------|----|
| | Diocesan Lay Workers | 4 |
| | Parish Sisters | 3 |
| | <i>Total</i> | 7 |
| (e) | Deacons | 9 |
| | Diocesan Lay Workers | 8 |
| | Parish Sisters | 2 |
| | <i>Total</i> | 19 |

7. Fringe benefits tax

Ms Naomi Spencer asked -

- (a) Has the diocesan administration considered the millions of dollars which could be made available for extending the work of the Diocesan Mission by claiming the exemptions available to religious institutions and religious practitioners under Tax Ruling 92/17 in relation to Income Tax and Fringe Benefits Tax?
- (b) Would the Standing Committee consider how it could assist parishes to access the benefits available through the application of this Tax Ruling?

To which the President replied -

This question is out of order under business rule 6.3(4)(a) as it contains significant assertions and offers an argument. It also appears to rest on a misunderstanding.

Nonetheless I am informed that the Stipends and Allowances Committee and the Standing Committee consider the relevant tax exemptions referred to in Ruling TR92/17 in formulating their annual recommendations about stipends, allowances and benefits. Those recommendations are published annually. The Standing Committee considers that those recommendations reflect a principled approach to utilising the taxation exemptions available to the church in relation to the remuneration of ministry staff.

8. Mission Board and Policy 4

Mr Jody Trouncer asked -

Will the recently constituted Mission Board absorb the functions of the Policy 4 Committee and, if not, at what points will the functions of the two entities intersect?

To which the President replied -

In June 2006 the Mission Board confirmed that the Policy 4 Committee, which had been established by the Mission Taskforce in 2003 should continue its work under its present membership with the new name Ordinance Reform Group. Its work would form part of the responsibilities now being overseen by the Mission Board's Strategy Group 4.

The functions of the Policy 4 Committee will therefore continue to be exercised by the Ordinance Reform Group, acting under the control and direction of the Mission Board.

9. Parish governance

Mr Jody Trouncer asked -

Were the Mission Board, in the course of its work, to find itself acknowledging the possibility that current regulation and practice in the area of local parish governance was acting as an impediment to the successful outworking of the Diocesan Mission goal, would the Mission Board

be prepared to commission a study of local parish governance, taking into account the far-reaching implications of such an exercise?

To which the President replied -

The Mission Board is alert to the possibility that current regulation and practice in the area of local parish governance may prove an impediment to the successful outworking of the Diocesan Mission goal.

In addition to a number of reforms designed to simplify and clarify aspects of local administration, including the bill for the Nominations Ordinance 2006 due to be considered by this session of the Synod, the Mission Board has also encouraged the Ordinance Reform Group to continue its work in bringing a bill to the 2007 session of the Synod to replace the Church Administration Ordinance 1990. It is intended that the new ordinance will bring church-based and consolidated parish forms of administration together under one ordinance, and be presented in a more logical format with explanatory notes to assist the reader.

The Mission Board and the Diocesan Research Committee have already identified a number of topics for further research relating to the administration and governance of parishes. In addition, as part of its extensive parish visitation program and regional seminars, the Parish Services division of the Secretariat has obtained comments from ministers and churchwardens in relation to things that represent roadblocks to effective local ministry. Where these concerns relate to issues of local parish governance this information is conveyed to the Mission Board.

If this feedback indicates a need for a more detailed review of local parish governance, the Mission Board will consider commissioning a specific study to investigate this matter.

10. Affiliated churches

Mrs Susan Hooke asked -

In the "Yellow Book" on page 16, the 2006 Report of Standing Committee states in 5.3 that it has received 3 applications for affiliation from independent evangelical churches.

- (a) What are the names and addresses of the 3 applicants for affiliation?
- (b) What are the approved benefits sought by each applicant?
- (c) If an agreement has been made with any of the 3 applicants what are the terms of each agreement?
- (d) What are the costs, or anticipated costs, of the benefits to be provided under each agreement?
- (e) Was any provision made in any accounts of this Diocese for any of the costs relating to any of the above benefits?
- (f) If provision was made in any accounts, identify the item?
- (g) If no provision was made in the accounts, identify the source of the funding for any benefit granted?

To which the President replied -

I am informed that the answers are as follows -

- (a) The procedure adopted by the Standing Committee for the purposes of affiliating churches under the Affiliated Churches Ordinance 2005 is set out at item 5.3 of the Standing Committee's 2006 Report to the Synod. Part of the process requires the Diocesan Secretary to notify the bishop of the diocese in which the church is situated of the proposed affiliation. This step has been included as a matter of courtesy to the relevant bishop to ensure he is the first to know before the information is made public.

Until we are in a position to notify the bishop of each dioceses in which the 3 applicant churches for affiliation are situated, I do not consider it appropriate to make public the

names and addresses of the 3 applicants. In taking this approach, you will appreciate that we are not only seeking to show the appropriate level of courtesy to the relevant Anglican bishops but also seeking to ensure that those who are considering affiliation can do so on a confidential basis.

- (b) The approved benefits will be made available to affiliated churches under a form of agreement approved by the Standing Committee in accordance with clause 5 of the Affiliated Churches Ordinance 2005. Although no agreements have yet been entered into, discussions with the applicants suggest there is a degree of interest in insurance cover and professional standards services.
- (c) As indicated previously, no agreements have been entered into.
- (d) Although no agreements have been entered into, the general approach will be to provide a basic level of assistance to affiliated churches at no cost. This will apply to basic services provided by the Secretariat (for example providing copies of circulars and other suitable information distributed to our parishes) and also assistance from the Professional Standards Unit in the area of child protection. Where any service involves a significant amount of time, a charge will be agreed with the affiliated church before the service is provided. In the area of insurance, any affiliate which is accepted as part of the diocesan insurance program will be required to pay an appropriate premium before being included in the program.
- (e) No.
- (f) Not applicable.
- (g) As previously indicated, any significant cost will be funded by the affiliated church itself.

11. ORAF and OMF

Associate Professor Alan Watson asked -

In 2003 Synod called on the Diocese to vigorously expand our support for ORAF (The Archbishop of Sydney's Overseas Relief and Aid Fund) and in 2004 Synod endorsed the Micah Challenge - to deepen our engagement with the poor.

Will the Archbishop consider setting up ORAF and OMF as a specialist support unit with Diocesan funding for its secretariat, so that such a body -

- (a) Can more effectively pursue funding through the large international aid industry in order to give greater support to our brothers and sisters, especially those in churches we Australians begat, who are living in extreme poverty in the third world?
- (b) Can lobby governments to provide greater support for third world need?

To which the President replied -

This question is out of order under business rules 6.3(4)(a) and (d) as it contains assertions and inferences about ORAF's and OMF's present funding arrangements and lobbying activities.

Nonetheless I will refer the question to the Committees of ORAF and OMF for their consideration.

12. Benefit of presentation

Miss Kath White asked -

- (a) What is the Biblical principle behind granting to or withholding from a parish the "benefit" [Ordinance term] of nominating a new rector solely on the basis of financial criteria, given that weekly offerings might not reflect the attendance, commitment or discernment of its members?

- (b) What would the Diocese lose if all parishes were allowed this "benefit" of nomination, regardless of local revenue?

To which the President replied -

This question is out of order under business rule 6.3(4)(a) as it expresses an opinion. Nonetheless I am informed of the following -

- (a) Although the Presentation and Exchange Ordinance does not spell out the principle, biblical or otherwise, behind its operation, I believe the principle would be something as follows. Where a parish is able to take the responsibility from its own giving for the payment and housing of their minister, then it is appropriate that they also have responsibility in sharing the process of selecting a minister. The principle here is that a parish which is able to fund and support its own minister is sufficiently self-supporting to also have the right to have a significant say in who that minister is. Where a parish is not able to support its own minister, then there is a limitation on its independence and therefore it is not as appropriate that they also should have such a say in who their minister should be.
- (b) If all parishes were allowed the benefit of nomination without any qualification as to the support of their minister, the Diocese would lose its only significant encouragement and/ or sanction that parishes pay their minister the minimum stipend and house him adequately. Parishes have significant autonomy in the Diocese, as is quite appropriate for churches of Jesus Christ in fellowship. However, where a parish seeks to have a say in a minister being appointed by the Archbishop, it is appropriate to ask if the parish has been adequately supporting the previous minister. If this principle were dropped, it would seem to me that the crucial matter of responsibility of each parish would in itself be dropped and they would have the rights unconditionally which would be unhelpful.

The system may appear simplistic, but it seems that despite great differences in socioeconomic conditions, the amount of money a parish is able to raise from local revenue does continue to be a fairly good sign of the current health of the church itself.

13. Parish development reviews

The Rev Canon Sandy Grant asked -

- (a) In the five years since the Parish Development Review Ordinance 2001 was passed by Synod, which encouraged every parish to have a development review at least every 5 years by an accredited facilitator or review group, how many such reviews have been requested and completed by parishes in our diocese?
- (b) Who are the current members of the Monitoring Panel established under the Parish Review (Monitoring Panel) Ordinance 2001?
- (c) Are there any vacancies on the Monitoring Panel, and if so, how many?
- (d) Has the Monitoring Panel developed and published guidelines as to the process and best practice for the conduct of parish reviews, along with a requisite budget, and if so, where can Synod members find the details?
- (e) Has the Monitoring Panel notified the Regional Councils of the names of suitably trained, experienced and gifted review group facilitators and members, which it has accredited, and if so, where can Synod members find the details?

To which the President replied -

- (a) Nil
- (b) The Reverend Stephen Semenchuk, Mr Timothy Hudson, Dr Grant Maple and Dr Mark Thompson
- (c) Yes, 2

(d) No

(e) No

14. Local lay eldership

The Rev Canon Sandy Grant asked -

In light of -

- (a) Policy 4 of the Diocesan Mission invoking reform of our customs and ordinances, and
- (b) developments in the way men are ordained to the presbyterate in our diocese, and
- (c) the observation that the New Testament consistently seems to envisage plurality of local eldership in oversight of local churches,

what advice can the Archbishop give regarding legitimate and wise ways for Anglican rectors and parishes to explore the appointment of a plural local lay eldership alongside the ordained Anglican presbyter in a parish?

To which the President replied -

The question raises important issues which I will refer to the Mission Board. My own initial view is that the natural giftedness and maturity of certain members of congregations can be recognised and encouraged without formal appointments other than those already incorporated in our structure.

15. Youth and children's ministry positions

The Rev Richard Blight asked -

- (a) In the last twelve months, how many new full-time Assistant Minister, Lay Stipendiary and Youth or Children's ministry positions have been created in each region? How many of these received significant financial assistance from the regional councils or Archbishop's special curacies? How many such positions have been disestablished or no longer exist (as full-time positions)?
- (b) If these details are not available, then, given the emphasis in the mission on raising up suitably qualified persons for ministry, what steps are being taken to ensure that such an important measure of mission progress is available?
- (c) Have any new and significant steps been taken by any of the Regional Councils to increase the rate of creation of such new ministry positions?

To which the President replied -

I am informed that the answers are as follows -

- (a) It is not possible to give accurate figures in the time available to me. The details held by the Registry do not necessarily indicate which positions are new. However, information derived from Ministry Training and Development indicates that something like 34 new positions are known to them. It should also be noted that in 2006 we had the largest ever ordination of deacons, and each of those deacons has a full time ministry position.

Many positions are funded by regional councils. At this stage I have been informed that Wollongong Regional Council funded 6 such positions in the last twelve months, Western Sydney 8 out of their 16 new positions, South Sydney 3 out of their 12 new positions, North Sydney 2 out of their 4 new positions and Georges River has 3 new positions planned for 2007. There were a further 3 positions funded from my special curacies. Two positions in the South Sydney region have closed.

- (b) It is part of the constant role of bishops and archdeacons in talking to parishes to encourage them to think of employing extra staff in these various ministry positions.

- (c) Likewise the regional councils are continually encouraging parishes to increase their staff, and providing funding in particular for this to take place.

16. New Capital Project

The Rev David Clarke asked -

Could the \$833,000 spent on the New Capital Project please be itemised?

To which the President replied -

I am informed the answer is as follows -

| | |
|--|------------------|
| Salaries and wages | \$430,787 |
| External advice | \$82,292 |
| External advice - PricewaterhouseCoopers | \$174,294 |
| Internal SDS charges | \$114,142 |
| Other | \$32,061 |
| Total | \$833,576 |

17. Compensation for injured clergy

The Rev Craig Roberts asked -

Could you confirm that if a member of clergy is injured in the course of discharging his ministry, any resultant out-of-pocket medical expenses will be covered by the Diocese to a maximum of \$1,000. If this is so, could you explain why non-ordained church employees are fully covered under the State Workcover legislation but our clergy are not guaranteed this same level of assurance.

To which the President replied -

The first question is out of order under business rule 6.3 since it seeks a legal opinion. The second question is out of order since it contains an assertion. Nonetheless I am informed as follows -

Information about the benefits available to clergy injured in the course of performing their duties may be found in the annual circular to clergy and parishes about the Stipends, Allowances and Benefits, and also in the brochure entitled "About your Remuneration and Related Benefits" prepared by the Clergy Services Department of the Sydney Diocesan Secretariat and circulated to all clergy and parishes earlier this year.

18. Doctrine Commission Report (1)

Having been granted leave, Mrs Susan Hooke, on behalf of the Rev Canon Dr James McPherson, asked -

The record of the 1999 Synod published in the Diocesan 2000 Year Book is not specific about the Synod's response to the Doctrine Commission Report on the Trinity. Could the Archbishop please advise this Synod as to whether the report was noted, received, or adopted, and therefore clarify the report's status.

To which the President replied -

This question is strictly out of order under Business Rule 6.3(4) since it expresses an opinion about the record of the 1999 Synod.

Nonetheless I am informed as follows -

Although the Diocesan Year Book for 2000 simply refers to accounts and reports being tabled, the minutes for the proceedings of Synod on Monday 11 October 1999 preface the list of reports, including the report in question, with the following resolution -

"Synod notes that the following reports etc have been tabled, receives them and resolves that, in the light of the important issues raised in the report (63), entitled 'The Doctrine of the Trinity', it be printed and made available for distribution to members of the public at reasonable cost, and that the rest of the reports be printed at the discretion of the Standing Committee and that Standing Committee be requested to comply with paragraph (d) of resolution 23/98."

Paragraph (d) of resolution 23/98 dealt with an unrelated issue.

19. Doctrine Commission Report (2)

The Rev Canon Dr James McPherson asked -

- (a) What is the status of members who conscientiously dissent from the conclusions of the 1999 Sydney Doctrine Commission Report?
- (b) Will the Archbishop assure the Synod that the doctrinal conclusions of the 1999 Sydney Doctrine Commission Report have not been used to test the orthodoxy of clergy or lay people, for example for appointment to positions in the Diocese?

To which the President replied -

This question is out of order. It contains an inference that the 'status of members', whatever that may be and whoever such persons are, may be affected by an attitude to a report. Likewise, the second part contains an inference about the way in which clergy and lay people are assessed for various appointments.

20. Ordained Women

Ms Caroline Bowyer asked -

- (a) How many ordained women are entitled to be members of the Synod?
- (b) In what representative capacity does each attend?

To which the President replied -

- (a) Strictly speaking there is no entitlement, although I can indicate there are 29 women who are eligible to be appointed as members of Synod.
- (b) 4 ordained women are currently appointed by me under Part 7 of the Synod Membership Ordinance 1995.

21. Anglican Media Grant

The Rev Neil Flower asked -

How was the special grant given to Anglican Media for the purpose of evangelism through the public media used during 2006?

To which the President replied -

The money was spent on the following projects -

(a) *The Da Vinci Code*

This project had three facets -

- (i) A website, challengingdavinci.com, developed in conjunction with Dr Greg Clarke from CASE.
- (ii) A 20-second cinema advertisement for the website.
- (iii) Seminars and events on the Da Vinci Code that were advertised through the website.

(b) *On-line evangelism*

Anglican Media and Youthworks have redesigned the website christianity.net.au to be a more targeted evangelical gospel presentation.

Visitors to the website are now able to ask questions that are individually answered by Moore College students.

Anglican Media plans to further expand its on-line evangelism activities in 2007.

(c) *A TV Christmas program*

A one-hour Christmas special for children titled *The King of Christmas* to be presented by Colin Buchanan and broadcast nationally on the Channel 7 Network at 10.00am on Christmas Day.

(d) *The Christ Files*

A three-part documentary series, based on John Dickson's book of the same name, is currently in production. It will be broadcast nationally in 2007. Again, Anglican Media is working with Youthworks to develop a religious education curriculum based on the production.

Further information on parts (a) and (b) of this answer has been provided to the questioner and will be posted on the notice board in the foyer [see *below*].

Attachment

(a) *The Da Vinci Code*

- (i) A website, challengingdavinci.com, was developed in conjunction with Dr Greg Clarke from CASE. It was apologetically focused and provided a path to christianity.net.au for those wanting to know more. In the two months surrounding the movie's release (May and June) the site averaged 850 unique visitors a day.
- (ii) A 20-second cinema advertisement for the website was produced. It was shown on 250 screens in 15 complexes across Sydney and Wollongong for 4 weeks, and was seen by 251,000 cinema goers. Promotional material was also produced for use by local churches.
- (iii) The cinema advertisement also drew interest from the secular media. News articles were run in 220 publications world wide, as well as television coverage on the BBC and Irish TV. In Australia over 1 million viewers saw the advertisement through stories on the ABC and Channels 9 and 10. This media coverage was valued at over \$1million

- (iv) 60 seminars and events were advertised on the website. 23 were run by Dr Greg Clarke and 37 parishes ran their own events. These drew approximately 7,000 people. Non-Christian enquirers ranged from 25-50% of attendees, and half of these joined follow-up courses.

(b) *On-line evangelism*

This website christianity.net.au was redesigned as a more targeted evangelical gospel presentation. Anglican Media worked with Youthworks to develop the content with the specific aim that it would become a useful tool for school chaplains and religious education teachers.

A key feature of the site is the ability for visitors to ask questions that are individually answered. There is currently a team of 35 Moore College students involved in answering these questions, and there are plans to expand this to Youthworks College and possibly SMBC.

On average, 2 to 3 genuine gospel enquiries are received every day through this avenue. In 2007 Anglican Media will be employing a part-time, theologically trained staff member to develop this ministry, with the view to running on-line evangelism courses, and where possible linking enquirers with local fellowships.

22. Diocesan Area Wide Network

The Rev Neil Flower asked -

Concerning the new Diocesan Area Wide Network (DAWN), is it envisaged that this cost saving, internet and phone service will be available to Christian workers/Clergy etc in the future? If not, could the reasons please be given?

To which the President replied -

I am informed the answer is as follows -

As DAWN is still in the pilot evaluation stage it is not possible to answer the question definitively.

Technically DAWN is being designed to be able to be rolled out to any organisation, office or individual.

Whether DAWN proceeds to full roll out at parish level will be determined by -

- (a) the Secretariat's business case once the full scope of costs and income are understood,
- (b) the willingness and capacity of parishes to absorb the set up and operating costs of DAWN given the savings available to them,
- (c) the preparedness of DAWN users to conform to the technical standards required and to forgo demands for customisation.

Once DAWN is established at parish level, it would be natural for a version of DAWN to be contemplated for roll out to individual Christian workers and clergy. This phase is not currently in planning.

23. Parish Buildings and Capital Audit

Mr Peter Denham asked -

- (a) Has the Diocese kept the results of the Parish Buildings and Capital Audit conducted prior to last year's Synod?
- (b) How many parishes in established suburbs are at or near to capacity when utilising their buildings?

- (c) Is there any encouragement being offered to have smaller churches revitalised by congregation-planting partnerships, before these churches enter serious decline?
- (d) Are there any current plans to use the audit results to assist planning congregation-planting partnerships between parishes with buildings at or near capacity and parishes with free or under-utilised buildings?
- (e) Does the Archbishop consider that these sorts of arrangements will have the potential to continue strengthening the work of the mission in established suburbs?

To which the President replied -

I am informed the answers are as follows -

- (a) The database created as part of the New Capital Project continues to be used as an analytical tool and draws from a wide range of stored data.
- (b) If 'capacity' is defined as 3 services on any given Sunday, which are filled to 80% of the seating capacity, very few of our churches are at or near capacity.
- (c) A number of such initiatives have taken place in which new congregations have been planted in smaller churches, and this is a matter which is regularly in the minds of Bishops and Archdeacons.
- (d) The utilisation figures are available on our database for the use of the Bishops and Archdeacons and members of the Mission Board for these purposes.
- (e) Arrangements such as you have mentioned have shown themselves already to be very effective and I would hope that similar arrangements would be undertaken in the future.

24. Anglicare financial surpluses and assets

Mr Philip Gerber asked -

- (a) What financial surpluses, if any, did Anglicare have in the last three years of reporting?
- (b) What financial reserves, if any, does Anglicare hold?
- (c) If any reserves exist are they subject to trusts, and if so, what are the terms of the trusts?
- (d) What non-cash assets, including real estate, does Anglicare have?
- (e) Is there any real estate owned by Anglicare which is unused, under-used or surplus to requirement?

To which the President replied -

I am informed the answers are as follows -

The total financial results for Anglicare, as reported in its annual report and audited accounts, were -

- (a) 2003 - \$2.9million deficit
2004 - \$5.6million surplus
2005 - \$2.4million surplus
2006 for the 9 months to 30 September - \$4.2million surplus
- (b) As at the end of 2005 Anglicare had -

Accumulated reserves of \$85.4million comprised of Cash and Investments of \$55.2million and net current assets and liabilities of \$30.2million (primarily fixed assets).

It should be noted, however, in the context of the reserves, that the Anglicare Council has approved a major aged care redevelopment program requiring initial capital outflows of approximately \$55million by 2008, from which future capital inflows will be received over time to offset the initial capital outlay. This will also have a significant effect on the operational financial results as the older facilities are temporarily closed or down scaled and subsequent new staff trained.

- (c) In relation to the cash reserves mentioned previously, a vast array of trustee arrangements exist restricting the potential generic use of these funds. These range from Government to private arrangements and are too numerous to provide detailed trust term arrangements in the time available. Much of the cash reserves result from the receipt of legacies and bequests, often over which conditional usage requirements prevail.
- (d) As detailed in the Audited accounts, Anglicare's primary non-cash assets are Property Plant & Equipment, with significantly lesser amounts of Debtors & Prepayments.
- (e) All real estate owned by Anglicare is used for the delivery and support of its services. Currently there are three properties being sold as surplus to Anglicare's requirements. 12 months ago Anglicare completed a comprehensive property portfolio review which is now being utilised as a resource in the development of business plans to optimise the service delivery by Anglicare. Anglicare purchased its current office premises in Parramatta in 2003. Since that time 1½ floors of the building have remained unlet.

25. Professional Standards

Mr John Creelman asked -

Given that in our society professional associations require members to maintain their professional standards through a process of Continuing Professional Development at the members expense, what requirements or allowances exist in the Diocese through the Stipends & Allowances Committee, Ministry Training and Development Department, or elsewhere, to ensure that full time ministry staff within the Diocese maintain and develop their professionalism?

To which the President replied -

I am informed the answer is as follows -

There is currently no requirement for full time ministry staff to undertake continuing professional development, however it is encouraged. The Standing Committee recommends in the annual circular, 'Guidelines for the Remuneration of Parish Ministry Staff', that parishes provide an allowance or benefit to ministry staff to attend professional development courses.

26. Sydney Diocesan Schools

Mr Garry Allen asked -

- (a) In each Sydney Diocesan School -
 - (i) What percentage of the student body is involved in voluntary Christian activities such as Crusaders?
 - (ii) What percentage of the student body regularly attend a protestant church outside school?
 - (iii) Of the families represented at the school, what percentage attend a protestant church regularly?
- (b) For each Sydney Diocesan School -
 - (i) What types of scholarship do they offer (for example, sport, music, academic)?

- (ii) How many of these do they offer?
- (iii) What other forms of fee relief do they offer?
- (c) Which Sydney Diocesan Schools currently programme sporting or other non-church activities on Sunday?
- (d) Which schools currently support students with cerebral palsy, downs syndrome or other physical or mental disabilities?
- (e) How is fee affordability determined? Which schools currently charge fees exceeding this level?
- (f) Which Sydney Diocesan Schools had an operating surplus last year that exceeded government grant that they received?

To which the President replied -

I am informed that the answers are as follows -

Given the extensive nature of the information sought by the question and the limited time available it has not been possible to obtain information from each diocesan school. Information has been provided by 5 schools of different types and this information has been used to compile the following answers.

- (a)
 - (i) 10 to 33%
 - (ii) 15 to 60%
 - (iii) 10 to 60%
- (b)
 - (i) Academic, music and all-round. None of the schools offer sports scholarships.
 - (ii) The number of scholarships tends to be discretionary depending on need, the funds available and the size of the school. However in any given year the schools that provided a response offer between 11 and 165 scholarships.
 - (iii) Financial hardship assistance, temporary fee relief for temporary set backs such as the drought, bursaries and fee reduction for the children of clergy and staff.
- (c) Generally there are no sporting or other non-church activities programmed on a Sunday, although there is the occasional exception such as sporting activities for boarders, training for state representative teams, drama and music practice (in the afternoon and only with the approval of the Principal) as well as staff professional development.
- (d) All the schools provide support for disabled students and have disabled students on their enrolment. One school has an educational support unit that employs 4 full-time staff.
- (e) It is not possible in the time available to provide a full answer to this question. However it does seem to me that in one sense there is no objective measure of affordability since affordability will depend in large part on an individual's capacity to pay.
- (f) Again, it is not possible to provide a full answer to this question in the time available. However my expectation is that much of the information sought would be available in the annual reports of each school.

Petitions

There were no petitions.

Elections

Uncontested Elections

In accordance with clause 4.1 of the Schedule to the Synod Elections Ordinance 2000, we hereby certify that the following nominations of persons are not in excess of the number of persons required to be elected.

1. ST ANDREW'S CATHEDRAL CHAPTER

(Cathedral Ordinance 1969)

4 lay canons elected for 6 years

Mr N M Cameron
Dr A E Churches
Mr J Davis
Mr D Player

1 lay canon elected for 1 year

Vacancy

2. ABBOTSLEIGH, THE COUNCIL OF

(Abbotsleigh Ordinance 1924)

1 clergyman elected for 4 years

The Rev I Millican

1 laywoman elected for 4 years

Mrs E Robinson

2 laymen elected for 4 years

Mr P Bell
Professor P Dolan

3. ANGLICAN CHURCH PROPERTY TRUST DIOCESE OF SYDNEY

(Anglican Church Property Trust Diocese of Sydney Ordinance 1965)

1 person elected for 6 years

Mr G N Evans

1 person, who must be in Holy Orders, elected for 5 years

The Rev P Colgan

4. SYDNEY ANGLICAN HOME MISSION SOCIETY COUNCIL (ANGLICARE)

(Sydney Anglican Home Mission Society Ordinance 1981)

5 persons elected for 3 years

Mr M J Beard
Dr G Clarke
The Rev W Presbury
Ms P Seidler
Mr D Wallace

5. ANGLICAN RETIREMENT VILLAGES DIOCESE OF SYDNEY

(Anglican Retirement Villages Diocese of Sydney Constitution Ordinance 1961)

2 persons elected for 3 years

Mr P Driscoll
Mrs A Robertson

6. COUNCIL OF ANGLICAN YOUTH AND EDUCATION DIVISION DIOCESE OF SYDNEY (Youthworks)

(Anglican Youth and Education Diocese of Sydney Ordinance 1919)

1 member of the clergy elected for 3 years

The Rev M P Yeo

1 layperson elected for 3 years

Mrs K Collier

1 member of the clergy elected for 1 year

The Rev T Bowden

7. ARDEN ANGLICAN SCHOOL COUNCIL

(Arden Anglican School Council Ordinance 1962)

4 persons elected for 3 years

The Rev B S George

The Rev P J Harnwell

Mr K W Hayward

Mr D P Stanton

8. BARKER COLLEGE, THE COUNCIL OF

(The Barker College Ordinance 1978)

1 clergy elected for 3 years

The Rev M Stead

1 layperson elected for 3 years

Mr M Tooker

9. CONTINUING EDUCATION FOR MINISTERS, COUNCIL FOR

(Continuing Education for Ministers Ordinance 1989)

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

The Rev B Hall

1 layperson elected for 3 years

Dr G S Maple

10. ILLAWARRA GRAMMAR SCHOOL, THE COUNCIL OF THE

(The Illawarra Grammar School Ordinance 1958)

1 clergyman elected for 4 years

The Rev S Semenchuk

1 clergyman elected for 1 year

The Rev M Wale

2 laypersons elected for 4 years

Mr K Taylor

Mrs H Webb

11. THE KING'S SCHOOL, THE COUNCIL OF

(The King's School Council Constitution Ordinance 1922)

2 clergymen elected for 2 years

The Rev H Cox

The Rev Canon B Morrison

- 12. MACARTHUR REGION ANGLICAN CHURCH SCHOOL, COUNCIL OF THE**
(Macarthur Anglican Schools Ordinance 1982)
- 2 persons elected for 3 years*
Mr M Bell
Mrs M Thomas
- 1 person elected for 2 years*
Mrs A Michie
- 13. MOORE THEOLOGICAL COLLEGE COUNCIL**
(Moore Theological College Ordinance 1984)
- 1 clergyman elected for 3 years*
The Rev K Kim
- 2 laypersons elected for 3 years*
Mr K M Chapman
Dr D Warren
- 14. DIOCESAN REPRESENTATIVES ON PROVINCIAL SYNOD**
(Provisional Synod Representation Ordinance 1986)
- 1 clergyman elected for 2 years*
The Rev G Farrell
- 15. ST CATHERINE'S SCHOOL WAVERLEY, COUNCIL OF**
(St Catherine's School Waverly Ordinance 1922)
- 1 clergyman elected for 4 years*
The Rev J Lok-To Ng
- 1 clergyman elected for 1 year*
The Rev A P Poulos
- 2 laymen elected for 4 years*
Mr S Angus
Mr A J Payne
- 1 woman elected for 4 years*
Mrs K Stewart
- 16. SYDNEY ANGLICAN CAR AND INSURANCE FUND BOARD
SYDNEY ANGLICAN CHURCH OF ENGLAND FINANCE AND LOANS BOARD**
(Sydney Anglican Car and Insurance Fund Ordinance 1978)
- 1 member of the clergy elected for 3 years*
The Rev C Segaert
- 2 laypersons elected for 3 years*
Mr P Burgess
Mr J Pascoe
- 17. SYDNEY ANGLICAN SCHOOLS CORPORATION**
(Sydney Anglican Schools Corporation Ordinance 1947)
- 4 persons elected for 3 years*
Mrs J Everist
Archdeacon G R Huard
Mr W B Nicholson
Mr R W Salier

1 person elected for 2 years

Mr A Thorburn

18. SYNOD POOL

(Parish Disputes Ordinance 1999)

12 clergy, at least 9 of whom are incumbents, elected by clerical members of Synod for 3 years

The Rev R C Barrie
The Rev D H Chilton
The Rev B J Dudding
The Rev N A Flower
The Rev W de Jersey
Canon J R Livingstone
The Rev G S Matthews
The Rev M B Robinson
The Rev R G Robinson
Canon J W South
The Rev D W Wallace
The Rev P J H Wheeler

12 laypersons elected by lay members of Synod for 3 years

Mrs W Colquhoun
Mr A Frank
Mr G J Marks
Mr D S Marr
Miss M Philp
Mr M Purvis
Dr K Sowada
Mr M Thomas
Miss J K Warren
Ms A Watson
Mr P Wilson
Ms J Yorath

19. TARA ANGLICAN SCHOOL FOR GIRLS, THE COUNCIL OF

(Tara Anglican Girls School Ordinance 1956)

2 members of the clergy elected for 3 years

Bishop I Y Lee
The Rev I Wood

2 laypersons elected for 3 years

Mrs G Akers
Mr C Hoare

20. TRINITY GRAMMAR SCHOOL, THE COUNCIL OF

(Trinity Grammar School Constitution Ordinance 1928)

2 clergymen elected for 3 years

The Rev D H Courtney
The Rev T J W Oakely

2 laypersons elected for 3 years

Mr J E Mills
Mr R M Pegg

21. WILLIAM BRANWHITE CLARKE COLLEGE, THE COUNCIL OF

(The William Branwhite Clarke College Ordinance 1987)

1 clergyman elected for 3 years

The Rev Dr G May

Proceedings of the 2006 Ordinary Session of the 47th Synod

1 layperson elected for 3 years

Mr B G Jones

I HEREBY DECLARE the persons named in the statement above, elected to the office shown.

PETER F JENSEN
Archbishop of Sydney

3 October 2006

Contested elections

In accordance with rule 5.4(6)(b) of the Schedule to the Synod Elections Ordinance 2000, I hereby report as follows –

- (1) The number of formal and informal ballot papers in each election is as shown below.
- (2) 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 with a statement of the name(s) of the persons to be declared elected.

| | <u>Ballot Papers</u> | <u>Votes Recorded</u> |
|--|--------------------------|---------------------------|
| 1. DIOCESAN REPRESENTATIVES ON GENERAL SYNOD | | |
| <i>(General Synod Representation Ordinance 1986)</i> | | |
| Formal | 378 | |
| Informal | 24 | |
| Total | <u>402</u> | |
| <i>1 lay person elected for 2 years</i> | | |
| His Honour Acting Judge Peter Grogan | | 292 |
| <i>Not elected</i> | | |
| Ms Naomi Spencer | | 86 |

JOHN CHAPMAN
Returning Officer

17 October 2006

I HEREBY DECLARE the persons named in the statement above, elected to the office shown.

PETER F JENSEN
Archbishop of Sydney

18 October 2006

Resolutions Passed

1/06 150th Anniversary of the Diocese of Christchurch

Synod congratulates the Diocese of Christchurch as it celebrates its 150th Anniversary, gives thanks to God for what has been achieved during that time, and prays that it will continue to be effective in proclaiming the gospel of the Lord Jesus Christ.

(Dr Philip Selden 16/10/2006)

2/06 Regional Financial Advisory Panel

Synod, noting that since the introduction of the GST financial management of parishes has become more and more complex, requests Regional Councils to write to all ministers and churchwardens of the region to determine if there are parishioners within their parish who would be willing to have their names placed on a "Regional Financial Advisory Panel" to provide advice to other parishes on –

- (a) setting up their accounts
- (b) managing their accounts
- (c) providing audit services.

(Mr Graeme Marks 16/10/2006)

3/06 Detention of David Hicks

Synod expresses its concern over the continued indefinite detention of Australian citizen, David Hicks, in Guantanamo Bay and the lengthy delays in bringing him to trial. It calls upon the Federal Government to make representations to the Government of the United States to have Mr Hicks brought before a properly constituted civil court before a specified date (such date to be in the not too distant future) and, failing that, to hand him over to Australia.

(Mrs Lesley Ramsay 16/10/2006)

4/06 150th Anniversary of Moore Theological College

Synod rejoices with Moore Theological College at the 150th anniversary of the College this year and gives thanks to God for –

- (a) his faithfulness to the College over the past 150 years,
- (b) the effective and Bible-based theological education that generations of students have received,
- (c) the impact of Moore graduates on the evangelical nature of this Diocese,
- (d) the role of the College in defending the Christian faith against secularism, theological liberalism and the excesses of the charismatic movement, and
- (e) the increasing numbers of men and women studying at the College.

Synod also, expresses its gratitude to –

- (f) those who have supported the College through prayer and giving over that time,
- (g) past and present faculty, particularly Principals, for preserving the evangelical nature of the College, and
- (h) members of the College Council for their wise, faithful and prayerful ministry.

(Mrs Claire Smith 16/10/2006)

5/06 150th Anniversary of Anglicare

Synod gives thanks to God for the work of Anglicare over the past 150 years, and prays that God will continue to bless these ministries, that they may bring glory to God as they are involved in sharing the gospel and meeting human needs.

Synod also encourages members to mark this important occasion by providing comments and good wishes in the anniversary books available in this centre for Anglicare and Moore College.

(Dr Philip Selden 16/10/2006)

6/06 The Rev Sydney Langford-Smith

Synod, noting that the church of St Mark's Berowra was officially opened by the Rev Sydney Langford-Smith on the 6 October 1906, hereby gives thanks to God, and to his people through him, for 100 years of Anglican Ministry on that site.

(The Rev Ian Millican 17/10/2006)

7/06 Risk Management

Synod –

- (a) recognises the need to provide a safe physical environment for all people who come into contact with us as well as comply with our legal obligations, and
- (b) commends the Secretariat for developing the Parish Risk Management program, with the financial support of the Synod, and
- (c) encourages churchwardens, parish councils and other leaders to implement the recommended courses of action and to seek help if this proves to be difficult.

(Bishop Robert Forsyth 17/10/2006)

8/06 Ministry Training and Development

Synod requests the Department of Ministry Training and Development, in consultation with the Diocesan Women's Ministry Team, the Mission Board, and Standing Committee, to bring a report to the next sitting of the Synod, outlining a diocesan policy on the recruitment training and deployment of women in paid ministry within the Diocese.

(Mrs Claire Smith 17/10/2006)

9/06 Deaconess Dorothy Ethel Bransgrove

Synod gives thanks to God for the long ministry of Deaconess Dorothy Ethel Bransgrove who died on 6 October 2006 aged 94. It recognises her work as a missionary in Tanzania, her work in connection with the GFS Hostel near Sydney University and her 40 years as honorary deaconess in the parish of Willoughby East.

(Mr Justice Peter Young AO 17/10/2006)

10/06 The Rev Canon Jim South

Synod give thanks to God for the ministry of the Rev Jim South who retires on 31 December 2006.

In particular we thank God for –

- (a) his curacies at Manly and Port Kembla,
- (b) his incumbencies at Greenacre and Emu Plains (33 years),
- (c) his pastoral oversight as Area Dean of the Penrith area since 1984,
- (d) his outstanding contribution to the Western Sydney Regional Council and its committees for over 25 years, and
- (e) his service as Canon of the Cathedral of St John's Parramatta since 1985.

Synod expresses its deep gratitude to Jim and Ann for their long and faithful service and wishes them God's richest blessing for their future life and ministry.

(Bishop Ivan Lee 17/10/2006)

11/06 The Rev Philip Bassett

Synod notes the approaching retirement of the Rev Philip Bassett and thanks God for his faithful ministry.

We thank God for –

- (a) his curacies at Hornsby, Balgowlah and Campbelltown, and
- (b) his incumbencies at Cataract with Ambarvale, the Murchison (BCA) and Toongabbie.

Synod expresses its prayerful best wishes to Philip and Margaret for their future life and ministry.

(Bishop Ivan Lee 17/10/2006)

12/06 Canon Bruce Ballantine-Jones OAM

Synod thanks God for the long, faithful and energetic service to the gospel of our Lord Jesus Christ through this Synod of Canon Bruce Ballantine-Jones OAM. In particular we thank God for his passionate commitment about the cause of Christ in this Church and beyond, and for his at times provocative, but always honest and wise engagement in the Synod.

Synod notes that –

- (a) Bruce first became a member of the Synod in 1963 as a layman and was a member of the election Synod for Archbishop Marcus Loane, and
- (b) his creative and energetic membership of the Standing Committee, outstanding leadership as a General Synod representative and a key participant in all major debates of the last 30 years mark Bruce's tenure in central bodies of the Diocese, and
- (c) his role as Deputy Chairman of the Glebe Administration Board and President of the NSW Council of Churches and his involvement with the Independent Commission Against Corruption and as a Jannali bushfire fighter were recognised by the award of the Medal of the Order of Australia.

In all this Bruce, under God, built and nurtured a large and active congregation at Jannali assisted by his late wife, Raema.

Synod thanks God for his fellowship in the gospel and prays that God's blessing might rest on Bruce for a long and fruitful retirement.

(Mr Robert Tong 17/10/2006)

13/06 Annandale: Reclassification as a Parish

Synod assents to the reclassification of Annandale as a parish with effect from 1 January 2007.

(The Rev Dominic Steele 17/10/2006)

14/06 Ashbury: Reclassification as a Parish

Synod assents to the reclassification of Ashbury as a parish with effect from 1 January 2007.

(The Rev Peter Sholl 17/10/2006)

15/06 National Register Canon

Synod, in view of the uncertain standing of the National Register Canon 2004 and the uncertain nature of some provisions of that canon, requests the Standing Committee to prepare and enact an ordinance to provide for the remission of information to the General Secretary of the General Synod regarding conduct of clergy and laity of this Diocese which constitutes sexual misconduct or child abuse, such

ordinance to comply with all relevant statutes and to provide a means of ensuring that persons the subject of such a communication are informed of its content.

(Mr Robert Tong 17/10/2006)

16/06 The Rev Charles Christopher Godden

Synod thanks God for the courageous witness and missionary service of the Rev Charles Christopher Godden, especially for his faithfulness in the face of the danger which culminated in his martyrdom. Further, this Synod observe one minute's prayerful silence to commemorate the centenary of his martyrdom in Vanuatu, 16 October 1906, and other brothers and sisters who have given their lives in the cause of the gospel.

(The Rev Canon Dr James McPherson 17/10/2006)

17/06 Mr Michael Orpwood QC

Synod gives thanks to God for the life and godly example of Mr Michael Orpwood QC, and for his significant contribution over many years to the proclamation of the gospel in this Diocese and beyond, including his involvement with Christ Church Gladesville, the Standing Committee, the General Synod, his chairmanship of the Department of Evangelism, the Katoomba Christian Convention and his dedicated service as Chancellor of the Diocese. Synod assures his wife Margaret and their family of our prayers that they will continue to be comforted in knowing the Lord Jesus Christ and the sure hope we have in him.

(Dean Phillip Jensen 18/10/2006)

18/06 Use of the word "Presbyter"

Synod –

- (a) notes the publication by Anglican Media Sydney in August 2005 of the brochure "Full-Time Paid Ministry in the Diocese of Sydney" and commends the authors for their helpful discussion of ministry and ordination in this Diocese, and
- (b) commends the authors for their use throughout the brochure of the term "Presbyter" for the second order of ministry, and
- (c) encourages the use of this brochure in recruiting suitable persons into the ministry of the word in this Diocese, and
- (d) thanks the Standing Committee for passing the "*Presbyter (Amendment of Terminology) Ordinance 2006*" in order to clarify the legalities associated with using the term "Presbyter" in place of the term "Priest" for the second order of ministry, and
- (e) encourages the use of the term "Presbyter" as a more appropriate technical term for the second order of ministry.

(The Rev Richard Blight 18/10/2006)

19/06 2006 Presidential Address

Synod recommends that clergy, or where appropriate, lay persons, bring to the attention of parish councils, congregations under their care and Sydney diocesan organisations the 2006 Presidential Address for consideration and discussion.

(Dr Barry Newman 18/10/2006)

20/06 "Behind Closed Doors" Video

Synod –

- (a) notes that TAMAR in conjunction with Anglicare has produced an information video "Behind Closed Doors" for use by parishes which helpfully canvasses issues in relation to child abuse;

- (b) encourages all Synod members to view the video and take a copy back to their parishes for viewing in the parish to maximise understanding of the effect of abuse on children and what is involved in protecting them; and
- (c) approves the distribution of the video "Behind Closed Doors" to Synod members at the entrance of the Synod chamber.

(Mrs Patricia Mayne 18/10/2006)

21/06 Women deacons and diocesan lay workers

Synod notes the small numbers of women ordained as deacon and commissioned as diocesan lay workers in this Diocese in the period 1996-2006. Synod looks to God to raise up women to serve Him in this Diocese as deacons and diocesan lay workers. Synod calls on women currently training at Moore Theological College, and those preparing to enter Moore Theological College to prayerfully consider applying to the Diocese to be considered as Diocesan candidates for the Diaconate or diocesan lay workers.

(The Rev Denise Nicholls 18/10/2006)

22/06 Liturgies and practices in Institution and Induction church services

Following the Archbishop's inspirational Synod Address where he encouraged ministers to be inwardly and outwardly focussed missional leaders rather than only inwardly focussed congregational leaders, and where the Archbishop reminded the Synod of his intention to initiate changes to the structure of ministry in order to support and encourage that outward focus, Synod respectfully requests the Archbishop to initiate the revision of currently used liturgies and practices in Institution and Induction church services so that these liturgies given greater emphasis to the outward focus, than is currently the case.

(The Rev Zac Veron 18/10/2006)

23/06 Leadership and management of change

In light of the Archbishop's Presidential Address, Synod requests Moore College, in consultation with the Department of Ministry Training and Development, to develop a course for 4th year Ordination students dealing with leadership and management of change.

(The Rev Stephen Semenchuk 18/10/2006)

24/06 Evangelism among men

In view of the assertion made by the Archbishop in his Presidential Address concerning the absence of men from our churches and because of our commitment to the Diocesan Mission, Synod urges all of the senior ministers and incumbents in the churches of our Diocese to make evangelism amongst men a priority and commit themselves to –

- (i) teaching that in every place the men should pray, lifting holy hands without anger or quarrelling (1 Timothy 2:8),
- (ii) increasing evangelism amongst men in their parishes,
- (iii) ensuring that lay men in their churches are mentored in this task,
- (iv) reporting annually to their congregations on this matter.

(Canon Jim Ramsay 18/10/2006)

25/06 The Rev Tom Halls

Synod gives thanks to Almighty God for the example and ministry of the Reverend Tom Halls over 35 years, during his curacies at Carlingford and Peakhurst with Lugarno, his incumbency at McCallums Hill, and in particular his ministry as Rector of Cooks River for the last 25 years. Synod also thanks God for Tom's contributions to the life of the Diocese as a member of the Council of Anglicare, and chairman of the Church of England Finance and Loans Board, and recognises the deep appreciation of many for his

teaching, training and evangelistic ministry in India, United Kingdom, United States, Eastern Europe and the former Soviet Union.

In giving thanks to God, Synod also expresses its deep gratitude to Tom and Clare, and prays for many years of effective and fruitful ministry in retirement.

(Archdeacon Deryck Howell 18/10/2006)

26/06 Parish development reviews

Synod –

- (a) urges the filling of vacancies in the membership of the Parish Review Monitoring Panel and the rapid convening of that Panel;
- (b) requests the Panel to develop and publish, in a timely manner, guidelines as to the process and best practice for the conduct of parish reviews, along with a list of suitably trained, experienced and gifted review group facilitators and members, which it has accredited, and
- (c) encourages every parish to undergo a development review utilising the terms of the *Parish Development Review Ordinance 2001*, within the next 5 years.

(The Rev Canon Sandy Grant 18/10/2006)

27/06 Strathfield (St Andrew's): Reclassification as a Parish

Synod assents to the reclassification of Strathfield (St Andrew's) as a parish with effect from 1 January 2007.

(The Rev Kevin Kim 18/10/2006)

28/06 Wilberforce: Reclassification as a Parish

Synod assents to the reclassification of Wilberforce as a parish with effect from 1 January 2007.

(The Rev Geoff Bates 18/10/2006)

29/06 Training and recruiting teachers for Church schools

Synod –

- (a) endorses the recent initiatives being taken by the Anglican Education Commission in teacher education and recruitment, and
- (b) endorses the re-constitution of the Anglican Education Commission as a separate body under its own ordinance to pursue these initiatives as part of a broader responsibility for advocacy, teacher recruitment and teacher education, and
- (c) urges the Anglican Education Commission to actively train, recruit and encourage Christian teachers and specific teachers of Christian studies to minister in public schools as well as church schools, and
- (d) requests the Standing Committee to pass such ordinances and take such further action as it considers necessary or desirable to implement and facilitate the matters referred to in paragraphs (a), (b) and (c).

(Dr Bryan Cowling 18/10/2006)

30/06 Diocesan policy on education

Synod –

- (a) supports the continued development of a broad based diocesan policy on education, and
- (b) requests that the Standing Committee bring to the 2007 session of Synod for its consideration a revised policy statement taking into account any written comments and suggestions made by Synod members, and

- (c) requests that Synod members provide any comments to the Diocesan Secretary by 31 March 2007.

(Dr Grant Maple 18/10/2006)

31/06 Mr Jack Shellard

Synod gives thanks to God for the life and ministry of Jack Shellard who died at his home in Wentworth Falls on Tuesday 10 October 2006 aged 87 years.

Jack was a remarkable Christian educator and missionary whose 52 years of direct involvement with the Church Missionary Society included 15 years in Tanzania where he was the founding headmaster of Musoma Alliance Secondary School.

In Australia Jack was a most active layman, a lecturer in teacher education and an office bearer in many professional organisations including the Teachers Christian Fellowship and the NSW Institute for Education Research.

Jack was a member of Synod for many years representing St Philip's Eastwood and Holy Trinity Wentworth Falls.

We convey our prayerful condolence to his widow, Florence, and the family in their loss and praise God for his rich grace shown through the life of Jack Shellard.

(Associate Professor Alan Watson 23/10/2006)

32/06 The King's School, Parramatta

Synod notes that The King's School, Parramatta is celebrating 175 years since its foundation in March 1831, and its opening on 13 February 1832, and congratulates the school on this significant anniversary.

Synod also thanks God for the current energy and Christian direction of the school, and prays that the school council and headmaster be fixed in their mission of seeking the glory of God and the health of society through the education provided at the school.

(The Rev Martin Robinson 23/10/2006)

33/06 Bishop Reg Piper

Synod gives special thanks to God for the faithful service of Bishop Reg Piper for more than 40 years within the Diocese and further afield. Special note is made of his time in Adelaide (Holy Trinity) and as the Regional Bishop of Wollongong.

Particular thanks are given for his parish, preaching and pastoral ministries, his great example of godliness and devotion to prayer and the daily study of God's word. Synod also thanks God for Dorothy's very special ministry to women in all the areas where she and Reg have had the privilege of serving our Lord.

Synod seeks God's continued blessing on them as they move into 'retirement' initially in the role as rector and wife in GyMEA parish.

(Mr Geoff Kyngdon 23/10/2006)

34/06 Anglican Communion

Synod notes with regret the discord within the Anglican Communion, commits itself to prayer for the unity of the Anglican Communion under God, commends the Primates of the Global South for their forthright stand in upholding biblical truth, expresses its support and encouragement for all within the Anglican Communion who are seeking to uphold biblical principles and prays for the Archbishop of Canterbury in his difficult role.

(Mr Robert Tong 23/10/2006)

35/06 Partnerships with other dioceses

Synod confirms its keenness to enter into partnerships when so invited by other dioceses which uphold biblical truth.

(Mr Alan Hohne 23/10/2006)

36/06 Compensation for injured clergy

Synod –

- (a) desires that members of clergy in the Diocese ought to have their medical expenses covered following workplace injury in a manner that is comparable with that afforded to employees under the NSW WorkCover legislation, and
- (b) requests that Standing Committee report to the 3rd session of this Synod on mechanisms by which Synod's desire might be realised.

(The Rev Craig Roberts 24/10/2006)

37/06 Presidential Address

Synod requests that in future the President considers whether the President's Address be printed and circulated to members as it was in previous years.

(Canon Bruce Ballantine-Jones 24/10/2006)

38/06 Recognition of marriage

Synod –

- (a) expresses its support of the Federal Government in its recognition of marriage as “the union of a man and a woman, to the exclusion of all others, voluntarily entered into for life” as being consistent with the Biblical teaching about marriage and God's intentions for the family, and
- (b) thanks the Federal Government for acting to prevent the Civil Unions Act 2006 (ACT) coming into effect in the Australian Capital Territory.

(The Rev Dr Mark Thompson 24/10/2006)

39/06 The drought

Synod, in recognition of God's sovereignty and power over all things, and in support of our Diocesan mission and goal, publicly calls the people of Sydney and the Illawarra/Shoalhaven to bring the drought to God in urgent and persevering prayer that, in His time and will, rains might fall across the State and nation to break the drought and to fill our dams and calls upon all Christian people to display generosity to those in need as a consequence of the drought, and to urge all to recognise that God is the Creator and Owner of the world and Saviour of all who turn to him in repentance and faith.

(Mr Andrew McLachlan 24/10/2006)

40/06 Funding chaplaincies

Synod, noting that money to support chaplaincies is not allocated in the *Synod Appropriations and Allocations Ordinance 2005* –

- (a) affirms that Anglicare chaplaincies are integral to Policy 2 of the Diocesan Mission, specifically in their ability 'to take further initiatives to create fellowships by penetrating structures of society beyond the reach of the parish church with the gospel', and
- (b) welcomes the commitment of Anglicare to spend 1.2 million dollars per annum to maintain its chaplaincy work and encourages Anglicare to seek additional alternative sources of funding for chaplaincies.

(The Rev Stephen Bligh 24/10/2006)

41/06 Therapeutic cloning and related research

Synod –

- (a) recognises that those who undertake medical research are striving to reduce human suffering,
- (b) expresses its opposition to the legislation soon to be debated by the Senate of Australia, that would allow the practice of therapeutic cloning and relax current restrictions on research involving human embryos,
- (c) while recognising the need for research to find cures or prevent the suffering caused by disease, believes the creation of a human life, either by fertilisation or by any other means of creation (for example, somatic cell nuclear transfer – also known as therapeutic cloning) for the purposes of destroying that life in research fails to recognise the value and purpose God assigns to human life, even in its earliest stages,
- (d) in particular –
 - (i) continues to affirm the need to protect the human zygote (early embryo) from the beginning of its existence,
 - (ii) opposes the creation of human embryos by any method (including cloning) for research purposes,
 - (iii) does not support the creation of cloned human or cloned human/animal hybrid embryos for research, and
 - (iv) opposes any changes to the current Act which in any way reduces protection for the human embryo,
- (e) encourages Christians to write to their representatives in the Senate expressing these views prior to the parliamentary debate, and
- (f) calls on the Parliament to uphold the current legal ban on human cloning.

(Bishop Ivan Lee 24/10/2006)

Ordinances Considered

Passed

Admission to Holy Communion (Adult Baptisands) Ordinance 2006

Discipline Ordinance 2006

Nomination Ordinance 2006

Nomination (Transitional Provisions) Ordinance 2006

Regions (Amendment) Ordinance 2006

Synod Membership (Indigenous Representation) Amendment Ordinance 2006

Not passed

General Synod – Law of the Church of England Clarification Canon 1992 Adopting Ordinance 2006