

Third Ordinary Session of the 47th Synod of the Diocese of Sydney: September 2007

Summary of Proceedings

The 3rd ordinary session of the 47th Synod assembled in the Wesley Theatre, 220 Pitt Street Sydney at 3:15 pm on Monday 17, Tuesday 18, Wednesday 19, Monday 24 and Tuesday 25 September 2007 under the Presidency of Dr Peter Jensen, Archbishop of Sydney.

The Synod had afternoon and evening sittings on 17, 18, 19, 24 and 25 September 2007.

The Synod Service was held in Wesley Theatre at 8.15 pm on Monday 17 September. The preacher was the Rev Zac Veron.

Presidential Address

My father received my final School Report in September 1960, just weeks before the crucial Leaving Certificate exams. I *hope* he saw that I was a capable leader of the School debating team, a capable officer in the Cadet Corps, a very capable House Captain, that I had come first in Divinity and third in the year in both History and English. I *know* what really caught his eye, however, were the complete failures in Chemistry (26%, 'Can do better than this!'), in General Maths (26% 'He has much more ability than this!') and in French (38%, where the teacher simply wrote, 'Rather weak'). In the Headmaster's words, 'A determined effort is urgently required'.

Alas.

I think it was then that I heard my father swear for the first and only time. He used the word 'bloody' in the course of giving me some very special advice. I understand that he used it again in very similar circumstances, but it was to a different son. In neither case did it work.

In our family swearing was rare. My initial teenage rebellion, therefore, was a defiant choice to use bad language, against the will of my parents and my God. After all, I was a prop forward. Admittedly, I was just a teenager and swearing is not the worst sin in the world. But, trivial as it was, it led to a larger discovery about human nature, a discovery which we all make in due course. Exercising freedom of choice is not necessarily true freedom.

You see, in seeking to be independent from my parents' constricting rules, I was slavishly following my peers. Our hunger for freedom leads us to enslave ourselves. It became obvious when I tried to stop, and could not do so. It was odd. Clearly I did not swear at home; that was unthinkable. And yet, at school I could not break the habit. I experienced this: that sin allows what is already evil in us to gain an upper hand. It has a capacity to grip us, to bind us; to worsen us, to loose the bonds of self-control. I discovered what the Lord said is true: 'He who commits sin is a slave to sin.' I knew the truth of Paul's experience: 'For what I do is not the good I want to do; no the evil that I do not want to do – this I keep on doing' (Rom 7:19). I discovered that the hunger for personal freedom which disregards God's will is the doorway to servitude and condemnation. I was caught in a rip pulling me out to sea, and could not think of a way to back to the beach.

It was the 1950s. There was a lot of church-going in those years. I myself was one of the young nominals; believing that the Bible was true, that God was real, that Jesus Christ is the Saviour of the world; but believing also that any path to salvation lay in keeping the Law of God and so winning his approval. Here in the deep recesses of my heart, however, lay this troubling problem – if a habitual sin was unbreakable, how could I possibly still be exercising freedom? Only a good person can afford to be free. I was a person divided – a domestic me, a Sunday me; but also a school me, a football me. My freedom was hypocritical. Human freedom does not consist in having a multitude of choices and being independent of others, but in commitment to a good I could not as yet understand.

The Federal election once again forces us to look at ourselves as a nation. Thank God for so much that is good. We see a system of government rightly committed to justice and security, to equality and freedom. But we also see a nation whose love affair with personal freedom has borne unpleasant fruit. We see a culture that is resource-rich and relationship-poor. It is the greatest human problem confronting us.

The generation which embraced the libertarian choice of personal freedom in preference to lasting relationships, is facing an old age of being cared for without love, and experiencing loneliness without rest. It forgot that human beings may declare themselves to be free, but that we cannot declare ourselves to be good. We see a nation which has manifestly failed its indigenous people in recent decades through a sort of libertarian paternalism. We may be grateful for recent government action on abuses, but what are the human values which will enable us to think of the long-term future?

Our major political parties exhibit the same paradox within themselves. They have embraced the economic freedom which they see as essential to our prosperity. They do not see that economic freedom trumps the social conservatism – or better, the Biblical principles - which sustains our values. We can only vote ourselves the freedom that we want, if we are also as good as we suppose.

Worse, within all parties there remain some attached to the old, failed libertarian philosophies of the past decades, which have delivered to us gambling without end, abortion without limit, alcohol without discipline, sex without love, work without shared time off, families without children, children without parenting, suburbs without community, divorce without accountability, men without women, women without men, and speech without constraint.

I believe that we need to hear again what the Bible has to say about such themes as righteousness, law and freedom, human nature and human destiny, family life, love and faith. In particular we need to hear that there is meaning and hope, that we can be delivered from the dreary nihilism which belief in untrammelled freedom brings us.

Supremely our national problems are spiritual. Supremely, our nation needs the message of God's word.

God's word was available to me in 1959. Indeed I had been prepared for confirmation by the famous Dr Howard Guinness. Now, inspired by the preaching of God's word, there were people praying for the outpouring of God's Spirit on the public proclamation of the word, so that many may come to know Christ. In particular, many were praying for the impact of the coming Billy Graham crusade. Archbishop Mowll, observed in his 1958 Synod Address that, 'The preparation, by prayer and instruction for this visit is widespread and gratifying'. He was right. The fervent prayer experienced in those days was electrifying.

Twelve months later, Archbishop Gough called the 1959 Graham Crusade, 'the most remarkable spiritual experience enjoyed by this Diocese...probably throughout its history...Through this Crusade not only the Church, but the whole city of Sydney was stirred. Thousands of men and women have been truly converted to God and are now being built up into the family of the Church. The testimony of those changed lives and the joy of their new-found faith is serving as a tonic to us older Christians and is a challenge to those who still have not yielded their lives to Christ...the clergy have been given new vision and courage...The preparation of the Counsellors would in itself alone, have made the Crusade abundantly worthwhile, for it now means we have thousands of Church people instructed in a new understanding of the Faith and experienced in explaining it to others.'

Caught up in this turbulence was this teenager, taken to the Crusade by faithful and prayerful youth leaders. The date was Sunday April 19th. Mr Graham preached from the Bible, and so with immense authority he told us about Noah, sin and judgement; he told us about the ark of salvation and Jesus; he told us that God had closed the door of the ark when Noah and his family had entered it; he told us that sin was atoned for by the death of Jesus, not by human effort; he invited us to repent and to put our confidence not in ourselves but in Jesus Christ the Lord, whose service is perfect freedom. Around us there were people from all over Sydney; the effort to bring it all together was immense; the technology was first class; the platform methods were crisp; the singing was simple and inspiring; the challenge was unmistakable.

The answer to my problem was not human effort. It required the explosive effects of the gospel of God's redemption through Christ. The sense of my own moral and spiritual helplessness was the beginning of it. I was in a sucking-down-swamp with no one to help. My vague hope had been that God might simply make me a more worthy person. That is the religion which I may have invented.

But that is not the gospel of Jesus Christ – he did not come into the world to improve sinners, but to save them – and so to change them. And he saved them by conquering sin and the world and the devil through his death on the cross, the death in which he bore our guilt and suffered in our place. The empty hand of faith meets the fullness of God's provision of forgiveness. We are saved by grace, not by works, lest any one should boast. God has yet to make me particularly good, but he has given me a good Lord to follow.

The Bible calls this gospel the power of God. This faith by which we are saved contains a precious element called 'assurance'. Assurance is the gift of God by which he confirms to us his acceptance of us as his children, even though in ourselves we do not deserve this standing. Assurance is only possible when we turn away from ourselves and turn entirely to Christ and what Christ has done for us at the cross. Assurance boasts in Christ. Assurance is the powerful work of God's Spirit. The Spirit persuades us of the overwhelming love which has been directed to us in Christ and demonstrated above all by his death on our behalf and in our place. Assurance is the end of self-reliance and is a complete reliance on Christ.

Mr Graham preached on many of the chief themes of the Bible – the awfulness of human sin, our hopeless state before God's judgement, the indispensable need of new birth, repentance toward God, the lordship of Jesus, the atoning sacrifice of Christ as the ground of our forgiveness and righteousness, the true freedom we have as God's people. He preached the gospel in such a way as to create assurance: 'Just as I am, without one plea, but that thy blood was shed for me, and that thou bidst me come to thee, O Lamb of God, I come'; 'Nothing in my hand I bring, simply to thy cross I cling, naked come to thee for dress, helpless look to thee for grace, foul I to the fountain fly, wash me Saviour, or I die.' He preached the same message that enabled a reprobate like John Newton to say, 'I am a great sinner, but Christ is a great Saviour' – and then to live for Christ in such a way that we still feel the effects of his amazing witness 200 years later.

When we are serious about God, we long for spiritual power so that we may work more effectively for him. The secret of spiritual power is the assurance of the love of God through the Cross of Christ by the Holy Spirit. It is only here that the true Christian life can commence and continue. It is here, and by returning here again and again, that we can be inspired to 'be filled with prayerful and sacrificial compassion for the lost in all the world.'

Inspired by God's word, men and women prayed; Mr Graham preached; thousands became Christians; the city was shaken, and to this day those who put their trust in Christ live and sacrifice themselves for him and for others. God did that. He used his word and prayer to do it. Men and women were so moved by the gospel that they sacrificed themselves, their time and energy and money to see that it would be done. Holy Spirit assurance through the word of the cross was the secret of this sacrifice.

The Christian vision which inspired the visit of Mr Graham was that the whole of our region, indeed the whole nation, be within the reach of the word of God. It was a great vision. It is exactly the same as our own vision. We have not wavered. Our Mission remains, to share with all the word of God. Our power to achieve this comes from the word of the cross which gives us the assurance to sacrifice all for Christ.

What sort of Anglican churches welcomed these new converts? There was real spiritual life, or else the Crusade could never have been so significant. Furthermore, as Archbishop Gough pointed out, they were the best-trained churches we had ever had, because of the training for the Graham Crusade. But there were also many nominal Christians. Indeed, almost certainly the big impact of the meetings was amongst people who like me knew something of God, were attending our churches and had found that faith had come alive through the word and prayer. Now, however, the churches were about to live through the great social revolution in which personal freedom was the central concern and human relationships were to be imperilled. How would we respond?

When I returned to my church with the new eyes of a convert, I found nourishment and fellowship within certain limits. The Rector was the pre-eminent figure in our church without challenge. He was dressed in the clerical attire which set him apart. As I remember, he took all the services and all parts of the services, with very little assistance or lay intervention. The services were taken 'by the book' – and what a book it was! It was both a gospel liturgy and the very model of the proper approach to God, God thought of as robed in the majesty of kingship. We knelt as before a king and used the 'thees' and 'thous' of courtly address. The book was packed with long scriptural extracts, much of which were sung or 'chanted' in a way which I for one found utterly unintelligible and even painful.

The central visual point of the building was the holy table, and the building was constructed on lines which suggested that a third was reserved for God and two thirds for the people. Certainly it was absolutely forbidden for any but the cleaners and the clergy to enter certain parts of the building. The building was kept scrupulously clean and tidy. Services were solemn, ordered and dignified, with two sermons a Sunday. Talking in the building was discouraged. Refreshments after church were unknown. The ladies all wore hats and men their suits. There were no small group meetings. Baptisms were held in the afternoon and family services had just been introduced as a daring initiative.

There are two wrong responses to these memories. We can despise what we see and regard it as quaint. Just remember that it was from churches like this that came the spiritual life and fire to support the Graham Crusade.

Alternatively, however, we can be guilty of nostalgia as though a return to those far off days would save us. I can say without any doubt whatsoever that if we had stood still back then, we would have indeed been history today. The great church revolution of the last fifty years has been as necessary as, for some, it has been painful. It has matched the changes in Australian society. Had we not taken action we would be as relevant as the Amish are. Indeed, perhaps we have done far too little. It is the reason why the Diocesan Mission, with its summons to change, is not peripheral to our concerns; it is central to them.

One key matter is the relationship of the church and the surrounding community. Our long-ago church represented the community at prayer, or at least most of the community. We all belonged to a small group of major denominations. We all had our church, even if it was the one we hardly attended. It was here that we would be baptised, married, buried. The Rector was our minister, though some hid when he came to the door. The parish paper was delivered to us all: it was indeed a parish paper. The children went naturally to school scripture and perhaps just as naturally to Sunday School. The local church did not need to function as a relationship-building and sustaining place; our relationships were formed and sustained elsewhere. The suburb was never empty, even during a weekday. We did not need tea at church, for why would we? We were at church to attend worship, not primarily to meet people. Church and community effortlessly intersected in a dozen ways.

There is little need for me to describe the modern church. Either you know already from your own experience what it is like, or you imagine darkly what horrors may be found in the next parish! Certainly if you use the norms of the 1950s you will be intensely critical of, even alienated by, a great deal of what now occurs in these same buildings which were once the spic and span temples of the Lord. In fact, even by raising this matter I am doing something which a wiser man may hesitate to talk about. There is hardly anything in our life together which arouses more passion, criticism and disagreement than how we use our Sundays.

Instead of falling into the temptation of offering criticism, I ask myself what is good in what has occurred? The great church revolution – whether our service is expressed formally or more informally - has captured three good things for us.

First, *relationships*. The church of 1959 contained many nominal Christians. Amongst us, the Graham Crusade was most effective. But the day of the local church as the community at prayer was on the point of extinction. Some decades later, we can trace the great change which libertarianism has created in the world. Who could possibly have predicted the revolution which has overtaken an institution as solid as marriage, for example? We can now see the absolute need for churches to become communities in themselves, sets of relationships in which people can care for one another, meet each other marry each other, befriend each other. Today about 61% of Sydney Anglicans attend small groups – groups which hardly existed in churches in the early 1960s. We have retained community where the world has been against it.

When the congregation meets, therefore, we must encourage, support and nurture relationships – first with God and then with each other. To this end, formality or informality is not the issue. Either may foster relationships; either may hinder them. But it is certain that the mere repetition of what we used to do will no longer be meaningful. Furthermore, it is not biblical. Whatever we may think of modern church life, it far better fits the picture of the church we have in the New Testament than church life in the 1950s. This is one of the reasons why so much that succoured the spiritual life was found amongst the parachurch organisations and fellowships instead of the local churches. Look at the teaching about how to behave in Ephesians and Colossians. You will find that in order to obey it you are required to have close relationships with those you go to church with. We are the Body of Christ, not a collection of people who happen to live in the same suburb.

In thinking of relationships we also need to think of what we offer others. Human relationships are one of the most attractive products of the gospel. The older churches were accessible because people had prior knowledge. Thus Mr Bean knew more or less what to expect and even could sing the hymns. Now, however, entry to a church building is as foreign an experience to most people as it would be for us to enter a Hindu temple. This is compounded when the insider's behaviour is inexplicable and inaccessible. Our churches are part of what this nation needs. Let us make them more open to the outsider.

Second, *reality*. It is hard now to imagine the gap that exists between the piety of the older church and that of the newer one. But our social life has taken a turn away from formality, away from ritual, away from ceremonial. This may be illustrated in a hundred ways. It all represents a hunger for reality judged in personal terms; we may not like it; we may regard it as a sign of bad manners; we may think that informality is no more a sure bearer of spiritual reality than the formal. We may indeed think what we like. But the change has occurred, and if we wish to be missionaries within this culture, it must be reflected in what we do in church, at some levels. We must recognise that for many, many people, old church ways sound like the very epitome of the inauthentic,

as well as being incomprehensible and deadening. I think that what we have done is to say that the Christian faith is serious and it is personal, authentic and spiritual.

Third, *technology*. One of the things which struck me when I went to the Graham Crusade meeting was the technology – it actually worked and it came out of the same world which I was inhabiting every day. We have entered a period of revolution in information technology as significant as the invention of the printing press. We cannot afford to vote for the past in this area. Our buildings are so frequently dated; some of them are merely museums to a lost form of religion. I would far rather see an untidy interior which shows signs of use than a spic and span mid-20th century edifice with stained glass attitudes: give me the teenager's bedroom, rather than the unused front parlour. Or put it this way, a place where you can feel at home rather than a place which makes you feel that you are a constant visitor. And if that requires the drum kit in the corner and power cords all over the floor, so be it.

I think that these changes were driven by our renewed grasp of the teaching of the Bible. Thus at the very time when nominal church-going began to collapse, we were being taught to think of the primacy of the local congregation and to give careful attention to the quality of life of the local congregation. The idea of the church as the Body of Christ was re-emphasised, and along with it the idea that all Christians have gifts of ministry to be used in the service of the Body. I see this beautifully reflected in church when the leadership is shared and not least when lay people bless us by their leadership, especially leading in the prayers which they so often do in a God-honouring and edifying way. I see a great deal of very mature Christian leadership in our churches and this is a testimony both to the pastors and to the people.

A second aspect of biblical teaching which has been strongly pressed in our churches is the priority of the word in teaching and preaching. We were always people of the word. But since the 1960s we have given enormous attention to the word and to teaching people whether in church or in evangelistic courses or in home groups. In a time when Christians need to be very well instructed, the teaching of God's word has been even more indispensable.

Have we given so much attention to human relationships that we have neglected our relationship with God? In a church which hears the word of God, believes it and obeys it, we see that Christ is in charge, the Lord rules. The test for Christ's presence in church life is neither silence and formality, nor rowdiness and informality – it is faith and repentance. We may ask, do we see faith and hope and love in this church? Do we see the fruit of the Spirit? Do we see men and women of prayer? Do we see ministry in the Body? These things may be evident or lacking in a stately liturgy or in a lively African gathering. Let us not use irrelevant measures as we assess what is occurring.

A third aspect of biblical teaching which has shaped our life is the clear focus on the gospel itself and its demands on personal faith and repentance. This is also linked to the sense of reality for which people are looking. Our preaching calls for decision and seeks the hearer to trust in Jesus and become a follower of Jesus. We now have more people than five years ago who would say that they can set a date on their conversion to Christ. Let me hasten to say that this does not mean that other people are not converted – far from it. But it seems to me to suggest that our preachers mean business – as they should – in the preaching of God's word. Billy Graham called for repentance and faith on the basis of the great truths of the Christian faith. I believe that we are both preaching those truths and making clear that they demand action. It signifies a quickening of our spiritual life.

In short, I am saying that whatever criticisms you may wish to make about the way in which we characteristically order our meetings these days – and let me say that Prayer Book form and substance is alive and well all round the Diocese, but often used contextually with imagination and sensitivity – theology and mission has driven us to make changes. I think that the shepherds are caring for the sheep, and we do not want to retreat from what has been gained.

Not to retreat; but can we advance? I am positive that every person here will have their own view about how we may develop. I certainly want to create the necessary discussion about this and indeed I have asked for some time to be set aside at this synod. It involves not just what we do in church, but what we do with Sunday and whether we think of it as a special day. But we must avoid mere anecdotalism, or Prayer Book fundamentalism or unprincipled radicalism. The question of what we should do when we meet is pre-eminently a theological one. What does the Bible have to say about what we do when we gather?

Our great Reformer, Thomas Cranmer, thought long and hard about this issue. If we are wise, indeed, if we are Anglican, we will want to retain the principles of the Book of Common Prayer. They emerged from the mind of one steeped in scripture and with such a wonderfully firm grasp of the doctrine of justification by faith. It is

not by accident that it was as a Church of England minister that John Newton said, 'I am a great sinner, but Christ is a great Saviour'. He was a man of the Bible and the Prayer Book. We must be sure to retain the Prayer Book's grasp of the gospel of God's grace, while we must also accept new ways of doing things.

For example, there is a great need to think about modern funeral services. I fear that Pelagius rather than Cranmer will be our inspiration in this area if we are not careful. Our commitment to the Bible does not make us automatically resist the very taste for unprincipled freedom which we have been fighting against all these years. I think that a thorough work-out with Biblical Theology is called for in our Diocese, including thought about sin, death and judgement.

So, re-enter theology. The gathering of the church is defined by Christ's presence in his word and by his Spirit. It is the Body of which Christ is the undisputed Head. I would suggest, therefore, that we start our theological thinking with the person and work of Christ. Thus, if we consider him in his threefold office of prophet, priest and king, how does this help determine what goes on in our meeting? For those of you with a responsibility for what occurs in church, let us give sustained and serious attention to such questions. This year amongst the clergy I have inaugurated a theological and pastoral agitation about these issues. I need the help of the Synod to continue it. Strengthening the spiritual quality of our preaching, prayer and fellowship is of high importance to us all. One of the glories of the gospel is that it creates the sort of relationships which we need as a nation and this can only help us in the Mission which God has laid on us.

So, re-enter the Mission. Where are we, and what must we now do?

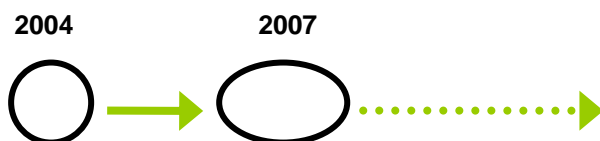
We have maintained a steady forward progress in the first five years of the Mission. We seem to have added about 5,000 adult members since 2002. The far more reliable financial results show, that from giving through the plate, we have advanced 33%, from about \$38 million to \$56 million. These figures are certainly cause for rejoicing. Furthermore, we are aware of many new ministries which have started during the course of the Mission and a rather extraordinary increase in the number of paid workers – we had 470 active licensed clergy in 2001 for example; we have now added 86 more, making 556, an 18% increase. In addition, of course, there are more lay workers employed in our parishes. Likewise there is a decline in the average age of parishioners, increasing numbers in small groups and the more frequent reporting of conversion experiences.

Our Mission Board says that the four policies of the Mission remain correct, but, while at this stage of the Mission we have accomplished much, the really difficult times still lie before us. We need to have a significant mind-shift especially amongst the leadership of the Diocese. While still seeking to improve and expand churches and develop new ones, we now need also to take those actions which will reach out into the broader parish-community in which we are situated. We must actively contact the many people who have no connection at all with our churches and may not even know someone who attends church.

In particular the Mission Board argues that we have reached a point in the life of the Mission where we must,

- look for the *sacrificial concern* for the lost which is the fruit of the prayerful preaching of the word (Policy 1)
- enter a far more serious *engagement with the world* around us in order to penetrate the structures of society beyond the present reach of the parish church (Policy 2)
- provide, therefore, stimulus for *serious recalibration* of Christian ministry, lay and ordained (Policy 3)
- accept the need to *challenge the church culture* where it inhibits connection with the wider-community (Policy 4).

Our church population has expanded but there is no general breakthrough as yet. We could portray the present and desired state of affairs like this:



All this means that we are at a stage when the easier things have been done. We have gathered our strength, but we have not yet used it fully. If we wish to see exponential growth, the work of these years must be incorporated into an even greater and more determined forward move. According to NCLS work done ten years ago, 60% of the non-church attenders in the Australian population have no close friend involved in a

church. We do not want this large segment of the population to remain without the gospel message brought by some person who seeks to contact them. As a result of the Mission we have become aware of the abyss which separates us from so many in the community. At this stage we need to respond sacrificially to the *challenge* of our Mission, and create an *opportunity* to reach into the surrounding community.

Take first, the challenge. This is what I said in the Presidential Address last year. '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...'

Now we must act upon these words and help accomplish them. My vision is to challenge the leadership of the churches to build bridges into the community, trusting the word of God to be effective, making the sacrifices needed to do this and shaking the city so that it will never be the same again.

Second, the opportunity; we need to create an opportunity for action, a catalyst which will help us reach out, reconnect and refocus. And so, *Connect 09*.

Connect 09 aims to inspire our churches into a grand partnership effort during the year 2009, to bring all our neighbours in touch with the word of God. It seeks to contact and connect with all the residents of the area covered by the Sydney Diocese and provide an opportunity for them to understand the gospel. It plays to our strengths, because we can do this together. If we accept this challenge, it will reach out to people with the word of God; it will reconnect the churches with their wider community; it will refocus the congregations on to the world beyond themselves.

We have had simple Bible distribution programs before. But this is not enough. Such is the strength of our churches, much more is possible. The aim is to create relationships, that we aim not only to hand out Bibles, useful though that would be, but *to connect*. Indeed the word of God may come in different forms, aural, visual, personal, written. The purpose is 'to connect with people and connect them to Jesus Christ,' and each local church can make up its own mind as to how to do this in its own area. It is usually through people that the Lord brings his word and it is through the word that people become Christians.

Why 2009? Apart from the sense of urgency, God has given us in '09 an excellent year to do this. In 2008, World Roman Catholic Youth Day will raise the level of awareness of Jesus in the community and increase a sense of interest in him. We must be prepared to build on that. There is a plan to run the 'Jesus All About Life' television campaign in 2009, which would magnificently complement our efforts. Those of who came to know Christ in 1959 were also moved by the 50th anniversary of the first Graham Crusade, as a point of great thanksgiving towards God. I cannot think of a better way of thanking him than once again seeking to bring the knowledge of Christ to the whole region. I will aim to gather the support of the Billy Graham converts in our Diocese towards this program as a way of expressing their gratitude to God.

In fact, the strategic thinking described above and the *Connect* initiative fit well together. The key point is that the *Connect* vision will be an ideal catalyst for what we are trying to achieve in the strategic thinking which flows from the Mission Policies and their current application. It does not change the Mission or exhaust the Mission; it is an outworking of the Mission. The overall challenge to all in the churches is to connect with all within the area of the Diocese. The preparation for such a program is an excellent way of training Christians and their leadership to engage with the community. The immediate impact of a call to sacrifice resulting in prayer and preparation, for example, will assuredly have long term beneficial consequences. *Connect 09* is not an end in itself, but the beginning of a new relationship with the mission field in which the Lord has set us.

We have always known that the mind-set change called for above will necessarily involve our church leadership at a fundamental level. They cannot accomplish such a change in the churches on their own, but without their willingness to think of new ways of reaching the community, we will make no progress. The value of a program like *Connect 09* is that it gives us an opportunity to help church leaders grow in their ministries, to help them in the task of looking not just at church but at parish. This could be a very significant lay movement.

Connect 09 will cost money to implement. In particular the churches will need materials to use – gospels, CDs, DVDs. I am going to challenge each of the churches to commit to this to the tune of about \$1,000 per year for three years. You will have the opportunity to commit in this way through an Ordinance to raise the money for the basic materials later in this Synod. The Standing Committee believes that it can find the rest of the money

needed for administration costs. At one level, \$1,000 is not a large sum of money, though I know that some of you will be thinking of the disparity between parishes when it comes to funds and workers. What we should be looking at, however, is not money raised by ordinance, but a willing and generous spirit of sacrifice and partnership in a great cause. This is true Christian fellowship.

Let me say this: here is a great challenge to reach our region with the good news. Our strength is that we are a Diocese – a network of churches combined for a common cause. I believe that as we hear about this program we should all be thinking ‘partnership’ – how can we help each other in it? I am sure that the Moore College Missions in 09 could be tailored to help; parishes could take mission teams to help in other parts of Sydney, the Mountains and the Illawarra. Here is an opportunity for Christians to donate their holidays to assist. How can our great organisations and schools join in? Instead of saying, ‘how are we going to do this?’, I hope you will be saying, ‘How can we help others to do this, so that we can have the joy of fellowship?’

Instead of money being a stumbling block, instead of lack of resource being a hill too hard to climb, why do we not accept the challenge, pray for the Lord to bless us and then look for his answer in the generosity of his people? We need to commit and to work with joy and with each other to make 2009 a famous year for the gospel in Sydney and beyond. Our willingness to find the money is symbolic of that.

To that end, I am announcing tonight three important new initiatives

First, **The Archbishop’s Mission Partnership Fund**. I will raise as much money as I can to put into the fund and I will distribute it as I see fit to assist the Mission and especially the work of *Connect 09*. I want it to start off with donations from those who owe their life in Christ to the 59 Graham Crusade, and so the fund has begun already with donations of \$5,000 each, from two men who were converted to Christ as teenagers on the same day in April 1959. We are on the way! I am hoping to challenge others who came to know Christ then to thank him by donating generously in this way. But here is an opportunity for us all. We need a lot of money to carry on our work of gospel sharing, church planting, church building work. I am also giving the Synod an opportunity to respond generously by way of a collection during the service tonight, and also during the last night of the Synod. In days to come, watch out for further opportunities to give – it will all go to the furtherance of gospel ministry amongst the one in five Australians who live in our region.

The second initiative is this: **The Centre for Ministry**. If we are going to keep transforming our churches we are going to need to keep transforming our ministry. I am going to challenge the rectors of our Diocese to give themselves to a three week transformational experience, to help them lead the process of connecting to the community around us. The special ethos of this advanced Centre would be mutual help and personal tuition for future ministry. The aim would be to help rectors think through their own ministry, program, methods and context with the help of others in ministry, and specialists. We can do this say twelve at a time, and I hope to see the first experience available in March next year. Rectors, please plan to be part of this; churches, please encourage your minister to join.

The Centre for Ministry is symbolic of something which we must all become engaged in if *Connect 09* is to work as a Mission and as a catalyst. In accordance with the third policy of the Mission, we need many well-trained Christians. This is exactly what happened, with huge side-benefits, in 1959 and 1968 and 1979. We aim to resource parishes to engage in training with a special emphasis on training in place, training which involves doing. Evangelism Ministries is going to co-ordinate this and help with plans and programs. But churches will have to plan how they intend to reach every person in their parish with the word of God and what training will be needed for this in their own context.

The third initiative is this: **The Sydney Anglican Prayer Network**, open to organisations, parishes and individuals who have covenanted to pray for Sydney, Wollongong and our region with special intention and enthusiasm. Les Gray and I will register as the first members and we will undertake to pray on Friday mornings. One of the tasks of EM will be to organise this Prayer Network, to register participation and provide materials. But none of us has to wait for a formal beginning. Why do we not all agree to direct some of our prayer time explicitly to the impact of the word of God on our nation and our region? Why not also undertake to gather weekly in small or large groups to pray for our community?

Did you agree with me, when I said that ‘Supremely our national problems are spiritual. Supremely our nation needs the message of God’s word’? If you did, what are you proposing to do about it? Of course we should be praying for our churches and ministries, but I believe that the focus of the Prayer Network ought to be on the community itself, rather than on the churches as such. I am summoning us to make next year and the year after special years of sustained private and corporate prayer for our community.

This year it suddenly struck me for the first time that although we have had at Moore College for a long time a prayer meeting for Ireland, we did not have one for Sydney. I have challenged the students about this and I am glad to report that we now have a weekly prayer meeting in our College for our City and region. Just as we had prayer meetings for the Graham Crusade, so we need prayer for Sydney and its environs. One in every five Australians lives here. Remember the words of God to Jonah about a country town saved from his wrath by the preaching of the prophet, 'And should I not pity Nineveh, that great city, in which there are more than 120,000 persons who do not know their right hand from their left, and also much cattle?' (Jon 4:11).

These are daunting challenges. But do not be discouraged! Christian ministry has not grown any easier in the last five years. Scepticism is tougher than ever. Moving into a community which is strange and different is going to be especially challenging. The next stage of our journey together is not going to be easier, but more difficult. Speaking from my perspective and looking over the whole Diocese, I have to say that I am so pleased with what you have done. On every side there are advances, improvements, initiatives, interesting new ministries, church meetings which are sensitive to the culture while remaining faithful to the word of God.

What lies before us is not a mountain caused by our laziness or inaction or incompetence. It is because we have come so far that we have arrived at the mountain; it is for that reason that we are even able to contemplate our tough ascent. What spiritual resources are going to be needed? What is available?

When Billy Graham preached Christ so passionately and clearly, young people like Bruce Ballantine-Jones and Peter Jensen were won for Christ. We became assured that, through the death of Jesus, our sins were truly forgiven and that we could call God our Father by the power of the Spirit. The knowledge, the assurance, that God loved us flooded our hearts and we were by this means turned into passionate and life-long followers of Jesus. That gospel has the power to do that; only that gospel has the power to do that. That is why Spirit-blessed preaching of the word must remain at the centre of our whole effort. Preachers, pray for your people; people, pray for your preachers.

Whatever our schemes and plans, our strategies and our training, in the end it will be by raising the spiritual life of our people by the full gospel of God which will be the secret of the enthusiasm which we need. Only as we cannot stop ourselves from marvelling at the love and grace of God in Jesus, will we be moved to be filled with prayerful and sacrificial compassion for the lost in all the world, starting with our own suburb, our own city, our own nation. Then we will take the necessary action, embracing the sacrifice involved.

Sacrifice. Our lives are filled with such haste and demand. We scarcely have any time left over for ourselves, let alone the Lord's work. We feel that we must reserve little sections of our lives for ourselves, or we will go mad. Even the Lord himself may not enter some chambers of our heart, just in case he may demand from us what we are not willing to yield to him.

Sacrifice. When the Lord forgave my sins, he took me on, to own and transform. I never doubted that that was the deal. I did not plan to start with adolescent enthusiasm and conclude with elderly complacency.

Sacrifice. Dr Howard Guinness wrote a little book by that name. The Doctor's theology was odd at some points, I think; his book is now quaint, like our 1950-style churches. But its theme is still as powerful as ever. The copy I own was of the 1961 fifth edition and the 19th printing. It must have shaped the lives of so many of the generation who prayed for us in 1959. I know that the conclusion of his book, a conclusion I have just read again after a lapse of forty years, helped determine my life in response to Christ. I think that his summons to sacrifice is valid, and unless we see in our churches prayerful and sacrificial compassion for the lost in all the world, we will not be able to climb the mountain that God has placed before us.

Listen to the Epilogue of Dr Guinness' book. He starts with a story.

'It occurred during one of the early offensives in the first Great War. The Australians were experimenting with mines, and it was of sufficient importance for the Brigadier-General to come up to the front line trenches to make observations for himself. Among other things, his was the job of pressing the button which would connect up the circuit and blow up the mine. The advance was timed for zero hour – dawn on a cold November day.

'All was in readiness. The sappers had done their work well, and the mine chamber was filled with T.N.T. the highest explosive then known. The men were buckling on their accoutrements, seeing to their bayonets, and drinking their grog in silence. It was the darkest hour preceding dawn, and nerves were on edge. Some were praying. And then just the faintest suspicion of light tinged the sky, and the black of night was beginning to give place to the grey of early morning. There were still five minutes to go. A whispered warning went flying down the trench. The Brigadier in his

dugout looked at his watch and compared it with the Major's. They nodded assent. The hour had come. He deliberately pressed the button.

'Nothing happened.

'It was a moment of acute crisis. The men were almost immediately going over the top, mine or no mine, and the enemy's position was bristling with machine-guns. They might take it, but at a tremendous cost of life. Just at that moment the Sapper Lieutenant, who had been standing by, turned to the Brigadier and said, "Excuse me sir, but I think I know what is wrong," and in a moment he had disappeared through the doorway and down the tunnel leading to the mine. The moments seemed like hours to those two as they stood there tense and straining, with the perspiration standing out on their foreheads – waiting. A minute had passed. And then an ear-splitting and deafening roar told its own tale, the air became filled with smoke and dust and falling debris, and the men were already halfway across no-man's land at a steady run. There was but little resistance, the position was soon theirs, and they commenced setting about the work of consolidation. *But the Sapper Lieutenant was not seen again.* He had to decide in a fraction of a second whether he would die or they; he had faced death for sixty seconds pushing his way through the mine tunnel, and had died the death of a gallant gentleman in the chamber itself.'

'Where are the young men and women of this generation,' asks Dr Guinness, 'who will hold their lives cheap and be faithful even unto death? Where are those who will lose their lives for Christ's sake – flinging them away for love of Him? Where are those who will live dangerously and be reckless in His service? Where are His *lovers* – those who love Him and the souls of men more than their own reputations or comfort, or very life?

'Where are the men and women of vision today? Where are those who have seen the King in His beauty, by whom from henceforth all else is counted but refuse that they may win Christ? Where are the adventurers, the explorers, the buccaneers for God who will count one human soul of far greater value than the rise or fall of an empire? Where are those who glory in God-sent loneliness, difficulties, persecutions, misunderstandings, discipline, sacrifice, death?

'Where are those who are willing to pay the price of vision?'

To Dr Guinness' questions we may say this.

There was One once. When the Greeks who represented the whole world came to see him, out of the compassion of his great heart he announced the cross which shadowed his future, and summoned his followers to live by the same principle of sacrifice: 'I tell you the truth, unless a grain of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds. The man who loves his life will lose it, while the man who hates his life in this world will keep it for eternal life. Whoever serves me must follow me; and where I am, my servant also will be.' That is the Christian spirit and it is the very opposite of the spirit of this age which promises liberty and delivers slavery. The promise of Jesus assures us of true freedom: 'My Father will honour the one who serves me.'

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

Proceedings of the 2007 Ordinary Session of the 47th Synod

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 Bryan Cowling 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 Youth and Education Division
6. Arden Anglican School Council
7. Barker College, The Council of
8. Campbelltown Anglican Schools Council
9. Continuing Education for Ministers, Council of
10. Department of Evangelism
11. Georges River Regional Council
12. Glebe Administration Board
13. Illawarra Grammar School, Council of The
14. Kings School, The Council of the
15. Macarthur Anglican Church School Council (The)
16. Moore Theological College Council
17. Northern Regional Council
18. St Andrew's Cathedral Chapter
19. St Andrew's Cathedral School Council
20. St Andrew's House Corporation
21. St Catherine's School Waverley, Council of
22. St John's Provisional Cathedral Chapter Parramatta
23. St Michael's Provisional Cathedral Chapter Wollongong
24. South Sydney Regional Council
25. Sydney Anglican Home Mission Society Council
26. Sydney Anglican Indigenous Peoples' Ministry Committee
27. Sydney Anglican Schools Corporation
28. Sydney Church of England Finance and Loans Board
29. Sydney Church of England Grammar School Council
30. Sydney Diocesan Educational and Book Committee
31. Sydney Diocesan Secretariat
32. Sydney Diocesan Superannuation Fund Board
33. Tara Anglican School for Girls, Council of
34. Trinity Grammar School Grammar Council
35. William Branwhite Clarke College Council
36. Wollongong Regional Council

Standing Committee Reports and Synod Fund Accounts etc

37. 2007 Annual Report
38. Synod Fund Audited Accounts for 2006

39. Amendments to *Faithfulness in Service*
40. Christian Ministry in a Changing Climate
41. Compensation for Injured Clergy (36/06)
42. Diocesan Policy Statement on Education (30/06)
43. Doctrine Commission response to Archbishop Rowan Williams' Larkin-Stuart Lecture
44. Doctrine Commission response to the Anglican and Roman Catholic International Commission report 'Mary: Grace and Hope in Christ' (23/05)
45. Greenoaks Apartments
46. Lay and diaconal administration of Holy Communion (26/03)
47. Ordinances passed by the Standing Committee
48. Parishes (Special Administration) Ordinance 2004
49. Parochial Cost Recoveries for 2008
50. Pastoral and practical support for clergy (15/05)
51. Safe Ministry Board Annual Report
52. Stipends, allowances and benefits for 2008
53. Synod Appropriations and Allocations in 2008
54. Georges River Regional Council – Annual Report for 2006
55. Northern Region Regional Council – Annual Report for 2006
56. South Sydney Regional Council – Annual Report for 2006
57. Coogee, Proposal to reclassify as a parish
58. Newtown with Erskineville, Proposal to reclassify as a parish
59. Western Sydney Regional Council – Annual Report for 2006
60. Cranebrook, Proposal to reclassify as a parish
61. Lidcombe, Proposal to reclassify as a parish
62. Wollongong Regional Council – Annual Report for 2006
63. Menangle, Proposal to reclassify as a parish
64. Explanatory Statements and reports on Bills

Reports from Associated Organisations

65. Archbishop of Sydney's Overseas and Relief Fund (The) (ORAF)
66. Archbishop of Sydney's Overseas Ministry Fund (The) (OMF)
67. Archbishop of Sydney's Community Care and Development Program (The)

Actions taken under the Parishes Ordinance 1979

The Synod assented to the following –

- (a) reclassification of Coogee as a parish
- (b) reclassification of Cranebrook as a parish
- (c) reclassification of Lidcombe as a parish
- (d) reclassification of Menangle as a parish
- (e) reclassification of Newtown with Erskineville as a parish

Questions under business rule 6.3

1. Licences issued to deacons and lay persons

Mrs Susan Hooke to ask –

The Annual Report to Synod states on page 105 at paragraph 73 that on 23 July 2007, the Standing Committee encouraged the Archbishop –

- (a) to include in the licenses (sic) of deacons their authorisation to assist the presbyter in administering the sacraments of baptism and the Lord's Supper (consistent with the terms of the Ordination Service for Deacons Canon 1985), and
- (b) to include in the licenses (sic) of suitable lay persons their authorisation to assist the presbyter in the ministrations and distribution of the Lord's Supper (consistent with the terms of the Lay Assistants at Holy Communion Canon 1973).

Has the Archbishop included in any licences issued to deacons or lay persons the authorisations as set out above?

To which the President replied –

No.

2. Affiliated Churches

Mrs Susan Hooke to ask —

The Annual Report to Synod states on page 17 at paragraph 5.3 that –

The Point Community Church at Port Macquarie,
Northern Lakes Evangelical Church on the Central Coast at Gorokan, and
Albury Bible Fellowship

were declared to be affiliated with the Diocese pursuant to clause 4(1) of the Affiliated Churches Ordinance 2005.

What are the terms and conditions of each of the agreements entered into with these churches?

To which the President replied –

I am informed that the answer is as follows –

It is not practical to recite the terms and conditions of each of these agreements. A copy of the standard affiliation agreement, the terms of which apply to each affiliated church, will be provided to the questioner and posted on the notice board in the foyer [*not reproduced here*].

3. Anglicare's payments to CLAN

The Rev Chris Albany to ask –

In Anglicare's response to the recommendations of the Senate Inquiry into Children in Institutional Care, as reported to Synod 2005 and printed in the 2006 Diocesan Year Book it is stated in response to Recommendation 20 that "Anglicare has provided financial assistance to CLAN in the sum of \$5,000 per annum following an initial request in 2002" (Year Book page 552). I therefore ask –

- (a) How many annual payments have been made to CLAN?
- (b) In what years were such payments made?
- (c) What was the amount of each payment?
- (d) Is ongoing assistance to CLAN included in Anglicare's budget for the current year?

To which the President replied –

I am informed that the answer is as follows –

- (a) Over the past five years (since 2002), ANGLICARE has maintained its financial membership of CLAN. Anglicare donated \$5,000 to CLAN in 2002 following a request to establish the organisation in the wider community and following a request in June 2007, ANGLICARE will donate a further \$3,000 in the 2007-2008 financial year.

- (b) 2002-2008
- (c) Annual membership fees
- (d) A donation of \$3,000 for CLAN is included in the 2007-2008 Anglicare Community Care budget (administered through the Community Care Child, Youth and Family Services program).

4. Overseas theological education

The Rev Peter Sholl to ask –

Could the Archbishop please provide the following information in relation to the partnership of the Sydney Diocese in overseas theological education –

- (a) How many students are currently enrolled in the Moore College PTC program, and of these, how many are in overseas countries?
- (b) How many languages has the PTC been translated into and what are the ongoing and future plans for further translation?
- (c) Since the beginning of 2006, in what overseas locations have Sydney-based Moore College graduates taught 'intensives' of PTC subjects?
- (d) What involvement does the Diocese have in the provision of Bachelor or above theological education for overseas students, particularly students from developing countries?
- (e) Is there a budget for such involvement?
- (f) What strategies or targets does the Diocese have for the provision of theological education beyond our border?

To which the President replied –

I am informed that the answer is as follows –

- (a) The number of enrolments in Moore College Correspondence Courses (PTC & ThC) –
 - (i) Total enrolments: approx 7,200
 - (ii) Enrolments in Overseas countries (of which there are 50): approx 2,500
- (b) The full course has been translated into 2 languages (6 units of PTC Mandarin and all of ThC in Spanish).

Ongoing and future plans for translation include: Hausa – the language of Northern Nigeria (4 units underway), 8 Indian languages (with up to 4 units translated) with inquiries for Indonesian and Arabic under consideration and a plan to use simplified Chinese script.

- (c) Since 2006 Sydney-based Moore College graduates have taught 'intensives' in PTC subjects in Chile, India, Kenya, Malawi, Mexico, Republic of South Africa and Uganda and UK-based Moore College graduates have taught units in Kaduna in Northern Nigeria.
- (d) Experience shows that first degrees in theology are best taken in cultures as close as possible to that of the student, and for this reason Moore College does not encourage students from developing countries to come to Australia for this level of study.

Where students seeking higher degrees to equip them for teaching positions in their home countries are supported by local church leaders, funds for scholarships are made available on a case by case basis.

- (e) There is a diocesan budget for work outside the diocese including assistance in theological education and Moore College has a small trust fund for scholarships (with more funds needed for such purposes).

- (f) The strategy of the Diocese for provision of theological education beyond our borders is to build relationships, in response to invitations, with dioceses of the 'global south' and other parts of Australia where missionaries have served or are likely to serve through CMS and other voluntary agencies; and
- (i) To bring church leaders from these areas to Sydney to help them appreciate the kind of teaching that is available through our people and to build awareness among Sydney people of the needs and opportunities for service in their areas;
 - (ii) To consider requests for funding for specific teaching programs such as offering 6 units of PTC to 40 evangelists (presently underway in Kaduna in Northern Nigeria) or offering MA(Theology) units to a group of postgraduate students in Alexandria School of Theology in Egypt (under consideration);
 - (iii) To consider requests for scholarships for higher degrees of which two are in place at present,
 - (iv) To encourage suitably qualified people from the diocese to undertake teaching posts through CMS or other voluntary missionary agencies and in the case of clergy to grant them leave while doing so.

In addition, Moore College External Studies is cooperating with voluntary missionary agencies in the training of pastors in a number of countries.

5. Ministry at Villawood Detention Centre

Mrs Shirley Deeves to ask –

Does Sydney Diocese have any ministry to the refugees at Villawood Detention Centre? If yes, what kind? If not, why not?

To which the President replied –

I am informed that the answer is as follows –

There is no specific diocesan ministry to refugees at Villawood Detention Centre. However we are aware that there are particular Anglican churches and individuals that undertake ministry activities at the detention centre, such as Mr Stuart Binns, a parish worker at the parishes of Carlingford and Liverpool. It is understood that Mr Binns runs Bible studies with detainees. From time to time he also runs a correspondence course with Muslim detainees, currently one detainee is undertaking the course.

Anglicare also has a role in supporting refugees through its IHSS (Integrated Humanitarian Settlement Strategy) program for rural NSW, including the provision of a program for the treatment and rehabilitation of trauma and torture clients through its partnership with STARTTS (Service for the Treatment and Rehabilitation of Torture and Trauma Survivors).

Anglicare is currently providing a counselling service for refugees in the community through its South West Community Care Centre at Cabramatta. In addition to this service, Anglicare also is currently providing support programs for refugees through its Small and Emerging Communities program and its Sudanese program, administered through its Community Care – Targeted Services division at Parramatta.

6. Annual Financial Returns

Mr Graeme Marks to ask –

In the years 2006 and 2007, what percentage of parishes had not submitted audited accounts or annual financial returns by the deadline of April 15? What were the percentages at the end of April, May, June, July, August and as at September 14?

To which the President replied –

I am informed that the answer is as follows –

Annual Financial Returns data

	2006 (%)	2007 (%)
To 15 April	58	63
To 30 April	38	40
To 31 May	15	24
To 30 June	8	15
To 31 July	4	7
To 31 August	1	3
To 14 September	0	2

7. Suspension of ministry licences

The Rev David Clarke to ask –

Over the past 12 months –

- (a) How many ordained people in the Diocese of Sydney have had their ministry licences suspended or cancelled (either voluntarily or involuntarily)?
- (b) How many of those people were aged under 40?
- (c) How many of those people have been defrocked?

To which the President replied –

I am informed that the answer is as follows –

- (a) Three (3).
- (b) Three (3).
- (c) None (0).

8. Parish ministry and administration

Mr Jody Trouncer to ask –

Has the Mission Board –

- (a) taken note of issues raised in the feature article 'Your Pastor wears too many hats' (Southern Cross, September 2007), based on the published results of the 2006 National Church Life Survey, as well as related forum topics on the *your.sydney.anglicans.net* website (for example the 'Every Member Ministry' topic) and, if so
- (b) considered whether these issues point to a need for a review of the substantive rules by which churches and parishes are currently administered?

To which the President replied –

I am informed that the answer is as follows –

- (a) The Mission Board has not met since the article was published. However, prior to the Southern Cross article, a small subcommittee of the Mission Board had been meeting with rectors to explore this matter.

In addition, while not specifically initiatives of the Mission Board, the Ministry Training and Development program addresses the issues raised by the article and the issues were also helpfully addressed at the Arch Hart Conference, which was attended by several hundred clergy and lay persons.

- (b) It is noted that a draft of the Parish Administration Ordinance is due to be considered on Tuesday 25 September 2007.

9. Complaints referred to Professional Standards Unit

The Rev Barry Lee to ask –

- (a) In the last 12 months how many official complaints of unacceptable behaviour have been made about clergy or church workers in the diocese and how many of those complaints have been referred to the Professional Standards Unit for investigation?
- (b) Of the complaints made how many have been determined to have no validity or have resulted in no disciplinary action against the clergy or church worker?
- (c) Of those cases that have been referred to the Professional Standards Unit, both those completed and those still in process, what is the duration of each investigation?
- (d) Is it the case that some area deaneries have determined that a person will be stood down from their position immediately on a complaint being made rather than leaving that decision for the deliberation of the Archbishop?
- (e) In the case of an investigation of a member of the clergy or a parish worker, what is the function of a parish recovery team and what is the criteria for the selection of people who serve on a parish recovery team?

To which the President replied –

I am informed that the answer is as follows –

- (a) Seventeen (17). Four (4) have gone to investigation. The others have either been admitted in whole or part, are with the police, are pending a response from the respondent or have been resolved between the complainant and the respondent
- (b) None have been determined to have no validity. Two (2) concluded matters have resulted in disciplinary action, the rest remain pending or have been dealt with in other ways as set out in the answer to part (a) of the question.
- (c) Case 1 – three (3) months, now concluded.
Case 2 – four (4) months, now concluded.
Case 3 – three (3) months, jurisdiction challenged, investigation continuing.
Case 4 – four (4) months, recently considered by Professional Standards Committee, recommendation pending.
- (d) No
- (e) Parish recovery teams consult with the Rector and parish leadership where allegations have been made against a member of the clergy or a church worker but only if invited to do so by the parish. Their function is to assist the parish to work through and recover from the effects of the allegations.

The volunteer consultants were selected by a panel after they responded to a September 2005 Southern Cross advertisement seeking expressions of interest. They were selected for their varied qualifications and experience in pastoral ministry, psychology, social work,

counselling and allied disciplines. They receive on-going professional training from the Rev Les Scarborough and Mr Tim Dyer of John-Mark Ministries.

10. Safe Ministry Training

The Rev Canon Sandy Grant to ask –

What, if any provisions have been made by the PSU or Youthworks for the delivery of Safe Ministry Training to people within our churches of non-English speaking backgrounds, and for advice to Ministers and Safe Ministry Representatives about administering safe ministry standards with people of such background?

To which the President replied –

I am informed that the answer is as follows –

Following the *Safe Ministry Ordinance 2005* Anglican Youthworks staff have trained approximately 12,000 people in *Safe Ministry* across the Diocese.

To enable a long-term approach to training in *Safe Ministry*, the interim CEO of Youthworks wrote to all incumbents on 23 July 2007 encouraging them to appoint a suitable person from the parish to be trained to deliver *Safe Ministry* training in the parish. It is hoped that this will enable parishes with non-English speakers to provide a suitable person to deliver training in a language other than English.

At this point the training materials are not available in languages other than English. Synod would need to consider providing funding for such materials to be provided for parishes.

11. New ministry positions

The Rev Richard Blight to ask –

- (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 dis-established or no longer exist (as full-time positions)?
- (b) Do any of the regional councils have specific policies or goals regarding increasing the numbers of full-time workers in their regions or increasing the number of team ministries?

To which the President replied –

I am informed that the answer is as follows –

- (a) There is no central record kept of new positions. The Registry produces licences, but does not differentiate between new positions and existing positions. The regions have some records, but as parishes make their own appointments, these are not always known outside the parish. This is particularly so if the parish does not request licensing of the person concerned.

The question asks for full time assistant ministers and lay stipendiary workers. Very few positions are created for full time, but there are a number of part time positions.

The past year is presumably October 2006 to September 2007, whereas our figures are for 2006 or 2007.

However, from information available to four of the regions, the numbers are –

Lay stipendiary worker 6

Assistant minister	16
Youth minister	2
Children's worker	4

Some financial assistance in the form of seed funding has been available from the regional councils.

It is not known how many such positions no longer exist.

- (b) The regional councils seek to encourage parishes to increase their number of full time workers and welcome applications for funding as part of the annual allocations.

12. Parishes (Special Administration) Ordinance 2004

The Rev Paul Dew to ask –

In regard to the report on the Parishes (Special Administration) Ordinance 2004 in the supplementary report of Standing Committee, why does the parish of South Sydney not appear in the list of parishes on page 40 that have adopted special administration when the parish requested it in writing on 30 May 2007?

To which the President replied –

I am informed that the answer is as follows –

The list of parishes on page 40 of the supplementary report of Standing Committee is a list of parishes which have adopted the Parishes (Special Administration) Ordinance 2004 and have notified us of the names of the congregations represented. On page 41 is a list of those parishes which have notified the names of the particular congregations which are covered by that ordinance.

The notification from the parish of South Sydney on 2 April 2007 was in connection with an associated congregation under a different ordinance, namely the Church Administration Ordinance. It should be noted that a list of such notified associated congregations will appear in the 2007 Year Book.

13. Anglican Schools and Creation Science

Ms Caroline Bowyer to ask –

Are there any schools associated with the Anglican Church in this Diocese, which teach Creation Science and/or Intelligent Design –

- (a) as well as the contemporary understanding of the theory of evolution, as taught in secular universities, or
- (b) to the exclusion of the contemporary understanding of the theory of evolution, as taught in secular universities?

If there are such schools, would the Archbishop please advise the Synod of the names of the schools in each category?

To which the President replied –

I am informed that the answers are as follows –

It is not clear what is intended by the reference to “schools associated with the Anglican Church in this Diocese” in the question. Under the business rules a question may only relate to the business of “a committee, board or commission of the Synod or established by or under an

ordinance or resolution of the Synod or Standing Committee". It is assumed that the question relates to these schools.

It is not possible to provide an answer to the question for all schools established by or under ordinance although we are not aware of any such school teaching creation science or intelligent design as part of its science curriculum. The CEO of the Sydney Anglican Schools Corporation has been specifically consulted and has indicated that there is no SASC school that teaches creation science or intelligent design.

14. Naremburn Asian Australian Church

Ms Caroline Bowyer to ask –

In the list of parishes in accordance with clause 4(4) of the Parishes (Special Administration) Ordinance 2004 (as at 13 August 2007), under the heading of the Parish of Naremburn/Cammeray, the Naremburn Asian Anglican Church is shown to have changed its congregational name to the Naremburn Asian Australian Church.

Could the Archbishop please advise the Synod –

- (a) whether the Naremburn Asian Australian Church is an Anglican Church, and
- (b) the reason for the change in name?

To which the President replied –

I am informed that the answer is as follows –

- (a) It is an Anglican church being part of the Naremburn/Cammeray Anglican Church. The Rev David Lim ministers at both congregations of the Naremburn Asian Australian Church.
- (b) Since its commencement the church has been called Naremburn Asian Australian Church. The name did not change. Erroneous records have merely been corrected.

15. Copies of Bibles

Deaconess Margaret Rodgers to ask –

Is it true that phone calls have already been received at St Andrew's House from people who are seeking a copy of the Bible for themselves?

If this is the case, have arrangements been made for those people to receive a Bible immediately, so they will not have to wait until 2009?

To which the President replied –

I am informed that the answer is as follows –

So far enquiries have been made in person and by phone call, including one person from Victoria.

If such enquiries are made, I would certainly want to arrange for a copy of the Scriptures to be made available now rather than in 2009.

16. Compliance with National Greenhouse and Energy Reporting Bill

Dr Karin Sowada to ask –

Will the Sydney Diocese and its consolidated organisations have to comply with the reporting framework for carbon and energy consumption under the new National Greenhouse and Energy Reporting Bill when it commences from 1 July 2008?

To which the President replied –

This question is out of order under business rule 6.3(4)(f) as it seeks a legal opinion. Nonetheless I thank Dr Sowada for raising this important matter.

17. Provisional Recognised Churches

Mr Peter Denham to ask –

- (a) How many church groups are currently meeting within the Diocese who fit the proposed criteria for becoming a Provisional Recognised Church?
- (b) How many of those church groups are meeting in consecrated Anglican buildings of other parishes?
- (c) How many of those church groups are meeting in buildings that are owned by the group, but not consecrated Anglican buildings?
- (d) How many of those church groups are meeting in rented or hired buildings?

To which the President replied –

I am informed that the answer is as follows –

It is expected that those church groups that might seek recognition of their provisional status will primarily come from independent church groups within our Diocese who wish to become Anglican. Since information about such groups is not available it is not possible to answer the question.

18. Connect 09 (Funding) Ordinance 2007

Mr Peter Denham to ask –

- (a) Does the Connect 09 (Funding) Ordinance 2007 fully fund the administrative costs and production costs of the Connect 09 initiative?
- (b) Why does the Archbishop's Mission Partnership Fund have listed, as its initial focus, the furthering of the already funded Connect 09 initiative?
- (c) Will funds from the Archbishop's Mission Partnership Fund be used to reduce any of the following –
 - Interest payments incurred on the production of Bibles and other materials,
 - Parish contributions to the costs of Connect 09, or
 - Synod's contribution to the costs of Connect 09?
- (d) Does the Archbishop also intend to use the Archbishop's Mission Partnership Fund to assist with funding major capital projects including the redevelopment of Moore Theological College or the purchase and redevelopment of land for church use?

To which the President replied –

I am informed that the answer is as follows –

- (a) The Connect 09 (Funding) Ordinance provides the mechanism by which the costs of Connect 09 are to be funded. The ordinance contemplates that funding for the administration costs for Connect 09 will primarily be from funds under the control of the Synod. Similarly the ordinance contemplates that funding for the resource costs will primarily be from parishes. However the ordinance also contemplates that other sources of funding will be made available for these purposes (eg, the "OA" component in the resource cost formula).

- (b) As indicated in (a) it is likely that Connect 09 will be funded from a variety of sources. One such source will be the Archbishop's Mission Partnership Fund. The Fund will be used to take advantage of extra opportunities that arise as Connect 09 unfolds and provide help at the local level, offered at my initiative. Of course, funding from the Mission Partnership Fund includes but is not limited to Connect 09.
- (c) All of these are possibilities. However it is anticipated that funding for the Archbishop's Mission Partnership Fund will be mainly directed to helping the work of Connect 09 at the local level.
- (d) That is not the present intention. However a great deal depends on the amount of money received.

19. New ventures of the Sydney Anglican Schools Corporation

Ms Jan Liddiard to ask –

Regarding the Sydney Anglican Schools Corporation, what procedures are in place for community consultation when new ventures are planned?

To which the President replied –

I am informed that the answer is as follows –

The objects of the Sydney Anglican Schools Corporation, as decreed in its governing Ordinance are –

“to establish and operate efficiently, strategically placed Anglican schools offering quality education, which are financially accessible to local communities and communicate the Gospel of Jesus Christ to students, staff, parents and the wider community.”

To fulfil the 'establishment' object the Corporation is implementing its strategic plan to establish new schools in both developing and more established areas of the Diocese. As part of this plan the Corporation has, at present, secured seven possible future school sites in and around the Diocese, a total land holding of approximately 53 hectares (or 132 acres). Two further possible future school sites are currently under negotiation.

There is no formal requirement for the Corporation to consult with other interested parties before it either secures land or resolves to commence a school. However, it is the practice of the Corporation to consult initially with the Regional Bishop and/or Archdeacon and local Anglican parishes. Discussions are also sought with nearby Anglican schools, although typically new sites are some distance from established schools.

Cognisance is also taken of the proximity of other non-Anglican Christian schools to any proposed new school, but most new schools established by the Corporation have been in greenfield areas where it is the future demographic, rather than the current demographic, that is the significant factor in the establishment of the new school.

Once the Corporation has determined that it may be viable, in the next 12 months or so, to start a new school then public meetings are held to both advertise the proposed school and ascertain more definitely the likely level of both initial and future enrolments.

On many occasions the local Anglican parish or parishes have initiated the proposal for a new school in their area. On some occasions it has been a combined group of local Christian Churches that has initiated the proposal.

20. Timing at Synod

The Rev Richard Humphrey to ask –

Proceedings of the 2007 Ordinary Session of the 47th Synod

- (a) Over the past 5 years of Synod (2002-2006) what percentage of total time has been available for decision making, removing all presentations including the Presidential Address, Mission Report, Missionary Hour, Devotions, Reclassification of Parishes, and the Synod Service since moving into Synod time, as well as reports from Anglicare, Moore College, New Capital Project, etc?
- (b) In the same period how many (substantive) debates have been prematurely ended due to lack of time?

To which the President replied –

I am informed that the answer is as follows –

- (a) This question seems to be based on a false distinction between presentations and decisions, in that a number of presentations are given to inform the decision-making of the Synod, and the reclassification of parishes are part of the Synod decision-making. Furthermore, the Synod is master of its own business and agrees to the nature and timing of business on the first day. It has not been possible, given the nature of the question and the time available to research the matter over five years. However the question articulates a concern, and I am happy to provide the following information.

In this session of Synod, excluding meal breaks, 24 hours and 30 minutes is available for business. Of this, approximately 16 hours 45 minutes (approximately 68%) is set aside for what may be called 'decision-making'. The various presentations, devotions, Synod service, presidential address and missionary hour have been allotted 7 hours 45 minutes.

- (b) It is impossible to answer this question as it stands as it is a matter of opinion as to whether any substantive debates have been truncated. On the other hand, we can ask whether the Synod has completed its business. To this end we have done some research which indicates that from 2000 to 2006 the Synod has an improved record of completing its business in the time allowed.

	2000	2001	2002	2003	2004	2005	2006
Motions not considered	25	11	7	6	0	4	2
Motions referred to Standing Committee	2	0	0	0	0	0	0
Ordinances not considered	0	0	5	0	0	0	0
Ordinances referred to Standing Committee	4	0	0	0	0	0	0
Ordinances referred to next session	7	4	0	1	0	0	0

21. Connect 09 and non-English speaking Anglican congregations

The Rev David Zhang to ask –

- (a) Regarding Connect 09, are there strategies and provisions to help the non-English-speaking Anglican congregations reach out to the hundreds of thousands non-English-speaking people living in our diocese who still prefer to read, to hear and to understand the Good News about the Lord Jesus in their own languages?
- (b) Have any steps been taken to ensue that all the promotional and resource materials of Connect 09 are available in languages other than English, so that Connect 09 is truly to connect everyone living in our diocese to Jesus, and not Connect 09 only if you can read and understand English?
- (c) Will the Archbishop be able to give an undertaking that, in future, when launching important initiatives, or making important statements and press releases, the non-English-speaking

Anglican congregations and indeed the wider non-English-speaking communities are automatically included in the communication process, so that similar questions as those above will no longer be necessary?

To which the President replied –

I am informed that the answer is as follows –

- (a) Evangelism Ministries anticipates developing strategies and provisions for non-English speaking people as part of the Connect 09 initiative. See the report on page 8 of the Supplementary Report of the Standing Committee at paragraph 21, dot point number 2.
- (b) Connect 09 materials will be available in languages other than English.
- (c) Thank you for this question. While an undertaking is not possible I will be mindful of the need for such a development and seek to meet the need so far as possible. For example, my 'Archbishop's Writes' column is translated into Chinese as are some advertisements in Southern Cross each month. However it may not always be feasible for items such as press releases to be translated at short notice.

22. Links with Christian church in China

The Rev David Zhang to ask –

- (a) On 8 August 2008, the eyes of the world will be focused on the Beijing Olympics, and on China, a vast, populous and fast developing country with more than 100 million Christians and with ever closer ties with Australia, may I ask, does our Diocese have any formal links with the Christian church in China? And if not, why not?
- (b) Does our Diocese which had, in the past, an active and fruitful relationship with the Chinese Church, still have a China policy for the future?
- (c) Will the Archbishop go to visit China if he is invited by the leaders of the Chinese Church be it at the national or provincial level?

To which the President replied –

This question is out of order under business rule 6.3(4) as it contains assertions and expresses an opinion.

23. Discipleship training

Mr Ian Mottram to ask –

- (a) In view of our Lord's instructions to make disciples and the increased number of 'new Christians' as a result of the Mission, is there any reason why a graduated ongoing program of discipleship training should not be offered and promoted consistently to all members of congregations as complementary to or integrated in Confirmation and as a permanent part of the local Church program coming under the heading of Equipping and Nurture as in the outline of Connect 09 and implemented by qualified Church members and Pastors?
- (b) If such a program is considered to be beneficial for all Churches and the Mission, can this be presented (later) as a motion?

To which the President replied –

I am informed that the answer is as follows –

- (a) No. In fact I am aware that many such discipleship training programs are already in use in our churches.

(b) Yes.

24. Membership of the Doctrine Commission

Mr Robert Tong to ask –

Who are the members of the Doctrine Commission?

To which the President replied –

I am informed that the answer is as follows -

The Rev Dr Peter Bolt
Bishop Robert Forsyth
The Rev Dr Ivan Head
The Rev Dr Peter O'Brien
Bishop Donald Robinson
The Rev Rob Smith
The Rev Dr Mark Thompson
The Rev Canon Dr John Woodhouse

25. Funding for cross cultural or multi-ethnic ministries

The Rev Bruce Stanley to ask –

Considering especially policies two and four of the Diocesan mission, can the Archbishop advise as to what funding has been set aside and what planning has been undertaken or considered for a Diocesan strategy for cross cultural or multi-ethnic ministries in the Sydney Diocese –

- (a) for the past 5 years of the mission, and
- (b) for the next 5 years of the mission.

To which the President replied –

I am informed that the answer is as follows –

- (a) Planning and strategy falls into a number of areas–
 - (i) Bishops Peter Tasker and Ivan Lee have overall responsibility for this matter.
 - (ii) There is a Chinese Advisory Committee consisting of the pastors and others from our Chinese churches.
 - (iii) Bishop Yong Chen Fah has recently been appointed to assist Bishop Tasker and Bishop Lee in ministry to the Chinese community.
 - (iv) Each region conducts its own strategic planning.
 - (v) Many parishes have their own strategies.

Concerning funding for the past five years, it is difficult to obtain a precise figure, but the following figures give an indication –

Georges River Regional Council	\$ 1,250,000
Northern Regional Council	\$ 549,500
Western Sydney Regional Council	\$ 580,000
South Sydney Regional Council	\$ 215,000
Wollongong Regional Council	\$ 125,000
Total	<u>\$ 2,689,000</u>

In addition, a large number of parishes fund their own cross cultural or multi ethnic ministries. For example, in that category, there are eight parishes in the Northern Region and fifteen parishes in the Georges River Region.

Georges River Regional,	\$ 2,500,000
Western Sydney Regional, churches	<u>\$ 1,250,000</u>
Total	<u>\$ 3,750,000</u>

- (b) Planning for funding for the next triennium has generally not been undertaken in the Regions or the Parishes at this stage.

26. Diocesan Policy Statement on Education

Dr Fletcher Cole to ask –

Regarding the Diocesan Policy Statement on Education – given that the Statement is seen as a “living document”, what will be the procedure in future for making submissions about revisions to the Statement?

To which the President replied –

I am informed that the answer is as follows –

Submissions about revisions to the Diocesan Policy Statement on Education should be made to the Anglican Education Commission. My expectation is that the Commission will assess such submissions and if thought necessary or desirable bring to the Synod proposals to change the Policy Statement. However if the Policy Statement is truly to be a “living document”, it would in my view be helpful for Synod to authorise the Standing Committee to amend the Policy Statement when the Synod is not in session. I believe there is a proposal before us today that would enable this to occur on the basis that such amendments are reported to the Synod.

27. Connect 09 website

Dr Greg Clarke to ask –

If Diocesan Mission policy four encourages organisations to work together in order to maximise opportunities for the gospel –

- (a) What efforts have been made by Evangelism Ministries to consult with the synod-funded Anglican Media Sydney regarding the creation of the Connect 09 website?
- (b) Will there be any duplication of resources between the websites for Connect 09, Sydneyanglicans.net (the multi-award-winning central Diocesan website) and Christianity.net (the current evangelistic website)?
- (c) What are the names of the ‘top industry firms’ that have been consulted on the marketing and distribution of the Connect 09 mission; what are the names of the ‘leading website design firms’ that have advised on the project’s internet needs; and what is the level at which they are currently engaged with the project?

To which the President replied –

I am informed that the answer is as follows –

- (a) Evangelism Ministries is speaking with the CEO of Anglican Media on this matter.
- (b) Every effort will be made to avoid duplication. The Connect 09 website will be of a different style and purpose.

- (c) Negotiations with a number of firms are at a preliminary stage, no formal agreement has been reached and until such agreement has been reached it would not be appropriate to disclose the names of these firms.

28. Anglican Communion

Mr Brian Flower to ask –

- (a) His Grace, the Archbishop of Canterbury, Rowan Williams gave the lecture entitled 'The Bible Today: Reading and Hearing' at a recent meeting of Trinity and Wycliffe Colleges in Toronto, Canada. Is it not the case that apart from his professional type of presentation those hearing and reading his lecture must be confused at the internationally believed head of the Anglican Church's interpretation of the Word of God?
- (b) Is it a fact that several liberal dioceses of the Episcopal Church of the USA that have supported the consecration of a practising homosexual bishop have been invited by the Archbishop of Canterbury to the forthcoming Lambeth Conference?
- (c) On Monday night was it not said that the Anglican dioceses of Africa are being pressured by the American Church? Isn't it time that our Diocese with our relatively small number of hard working active Christians spreading the Word of God, with the greatest Christian theological college in the world, and with a very profitable financial situation, grasp the nettle and start bringing our influence and support to a greater extent on the massive Christian growth nations in Africa and China?
- (d) If this is the case should you Archbishop and your Assistant Bishops accept the Archbishop of Canterbury's invitation to Lambeth or stand up as you have over other issues in the past few years and decline the invitation and at the same time invite other worried dioceses particularly those of evangelical practice, both in our own country and overseas to Sydney for the start of a regular conference of Bible-based churches wanting to follow the true Anglican belief in the love of God, the gift of eternal life through our Saviour Jesus Christ all based on the Word of God through the Holy Scriptures?

To which the President replied –

For a variety of reasons this question is out of order in accordance with Clause 6.3(4).

29. Reaching the homeless

Mrs Heather Kelley to ask –

What consideration has been given to involving and pastoring with non-parish organisations (in Connect 09) in order to better reach those in our city who are homeless?

To which the President replied –

I am informed that the answer is as follows –

The Report on Connect 09 on page 6 of the Supplementary Report of the Standing Committee states in paragraph 7 that –

“The goal of Connect 09 is to invite the membership of all parishes, congregations, fellowships, Anglican schools and Anglican organisations to work together to contact and connect with all the residents of the area covered by the Sydney Diocese.”

Anglicare is in the process of arranging a meeting with churches in the Sydney City and Sydney South area deaneries to discuss how they can develop a collaborative approach to ministry to those who are homeless through the Anglicare Parish Partnerships Program. It is anticipated that any Connect 09 initiatives to those who are homeless will be developed in conjunction with Anglicare and its Parish Partnerships Program.

30. Reforming the life of the Diocese

The Rev Barry Lee to ask –

What progress has been made under Diocesan Mission Policy (d), “To reform the life of the Diocese ...” specifically with reference to the Standing Committee under item (xvii) and in particular the second part of that item, namely, “that the restrictions currently attached to the use of church property and funds be reviewed with the aim of giving more discretion to local leaders” and item (xviii) namely, the number of committees and processes involved in obtaining approvals be reduced to give greater authority to the parish about building issues?

To which the President replied –

I am informed that the answer is as follows –

There are broadly 2 types of restrictions that apply to the use of church property and funds. The first type are restrictions which apply by virtue of the specific trust arrangements that apply to the property or funds in question. These arrangements are usually reviewed in the context of an ordinance promoted to the Standing Committee by the relevant parish for this purpose.

The second type are restrictions such as those found in the Church Grounds and Buildings Ordinance 1990 and the Use of Church Property Ordinance 1995. These are restrictions that apply generally to all church property and funds and are reflected in the exposure draft for the Parish Administration Ordinance prepared by the Ordinance Reform Group. The extent to which these restrictions will be reviewed by that Group will depend in part on whether the Synod indicates that it wishes the work of the Group on this matter to continue and in part on any submissions received by the Group from Synod members about the need for change.

In terms of the property development approval process for parish buildings, the Reform Strategy Group of the Mission Board has done some analysis. However further work is still required before clear recommendations for change in this area can be made.

Petitions

A petition was presented by the Rev Roger Chilton from 152 members of the parish of Pymble concerning Zimbabwe.

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

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	402	
<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

1/07 Mr Richard Lambert

Synod notes that this will be Richard Lambert's last session of Synod. Synod gives thanks to God for Richard's 35 years of active participation in the life of the Synod, as a member of its Standing Committee and Chairman of the Finance Committee. On St Lambert's Day we wish him God's blessing on his life after Synod.

(Mr Robert Tong 17/09/2007)

2/07 Ministry of women

Synod –

- (a) gives thanks to God for the gifted and diverse ministry of women in the Diocese of Sydney, including women currently licensed to preach in the Diocese, and
- (b) notes that congregations under the leadership of their rectors and parish councils are free to determine the make-up of their ministry team within the framework of our diocesan ordinances, and

- (c) calls for parishes and parish members who differ on aspects of the exercise of ministry by women to continue to show generosity to one another.

(The Rev Stephen Semenchuk 17/09/2007)

3/07 Faithfulness in Service

Synod adopts the amendments to the code for personal behaviour and the practice of pastoral ministry by clergy and church workers *Faithfulness in Service* as set out in the report entitled "Amendments to *Faithfulness in Service*" received by the Synod at this session noting that the Standing Committee of the General Synod has approved these amendments and has recommended that these amendments be adopted by all dioceses.

Synod further notes that the effect of this motion is to –

- (a) adopt *Faithfulness in Service* as the voluntary ethical code of conduct for all clergy and church workers in the Diocese, and
- (b) import into the *Discipline Ordinance 2006* the amended definitions of *child abuse* and *sexual abuse* for the purposes of that Ordinance.

(Mr Philip Gerber 18/09/2007)

4/07 Moore Theological College

Synod –

- (a) notes the involvement of Moore Theological College in Christian ministry outside of the Diocese, including the running of missions in other dioceses in Australia, the links established with evangelical work in other countries such as Chile, its recent association with the newly established Alexandria Theological School in Egypt and its ever expanding correspondence course provisions in countries such as India, and
- (b) encourages the College to continue to explore ways and means by which it can assist in Christian ministry around the world, particularly with regard to theological education, and
- (c) recognises the need for Christian people of the Sydney Diocese to continue to support the students, staff and faculty of the College in prayer and to provide financial assistance for the work of the College in the years ahead, and
- (d) commends the college's partnership in the teaching of PTC courses in South Africa, Kenya, Uganda, Nigeria, India, Chile and throughout Latin America, and encourages the College to continue to make PTC material available as cheaply as possible in these, and other developing countries, and
- (e) commends parishes in the Diocese to consider "releasing" their clergy to travel overseas for short periods to teach PTC "intensives".

(Dr Barry Newman 18/09/2007)

5/07 Arch Hart conference

Synod thanks the Northern Region staff for organising and hosting the Arch Hart conference on Personal Challenges in Ministry and affirms that the spiritual and physical health of ministry staff in the churches of our Diocese are important for both the Diocesan Mission and the ongoing of work of the gospel.

(The Rev David Clarke 18/09/2007)

6/07 Retirement of the Rev Neil Flower

Synod gives thanks to God for the ministry of the Rev Neil Flower, who retires from Synod at the end of this year, and in particular –

- (a) his faithful ministry as rector of the parish of Thornleigh-Pennant Hills since 1988, especially enabling the consolidation of ministry onto the one site and his support of Chinese ministry, and
- (b) his diligence in his role as Hornsby Area Dean since 2000, and
- (c) his vibrant contribution to the life of this Synod for more than three decades and his representation of the Diocese on the General Synod for 14 years, and
- (d) his former ministry in the parishes of Cabramatta and St Andrew's Wahroonga in the CMS as Youth Secretary, and

(e) his commitment to the work of the gospel and the glory of God over 42 years of ordained ministry.

Synod expresses its gratitude to Neil and wishes him and his wife Jane God's blessing upon their future life and ministry.

(Bishop Glenn Davies 18/09/2007)

7/07 Retirement of Mr Rodney Dredge

Synod gives thanks to God for the dynamic, faithful and strategic service of Mr Rodney Dredge as the Chief Executive Officer of the Sydney Diocesan Secretariat from 2001 to 2007, as well as his membership of the Diocesan Standing Committee from 1993 to 2007. In all he has done Rodney has sought to honour God and the Gospel of our Lord Jesus Christ in and beyond this Diocese.

During Rodney's time as the Secretariat's Chief Executive Officer, the net assets of the Diocesan Endowment managed by the Glebe Administration Board have grown significantly. It is people, however, not money, that really matter, and Rodney's enduring legacy will be the transformation of the Secretariat, and the people within it, into a dynamic team fully committed to the Diocesan Mission: a team that has become an active supporter of both Parish and organisational ministry, and yet also a team that itself takes the lead in new Diocesan initiatives.

In all this Rodney was, and is still, supported by his loving wife, Jenny, and they remain stalwart members of the Parish of Castle Hill, where, among many other involvements, they were founding members of the Church plant at Oakhill.

Synod thanks God for Rodney's fellowship in the Gospel and prays that God's blessing might rest on Rodney and Jenny for a long and fruitful retirement.

(Dr Laurie Scandrett 18/09/2007)

8/07 Lidcombe: Reclassification as a Parish

Synod assents to the reclassification of Lidcombe as a parish with effect from 1 January 2008.

(The Rev Joseph Thiem 18/09/2007)

9/07 Cranebrook: Reclassification as a Parish

Synod assents to the reclassification of Cranebrook as a parish with effect from 1 January 2008.

(The Rev Richard Goscombe 18/09/2007)

10/07 Kriol Bible

Synod gives thanks to God for the release of the Kriol Bible. We also offer encouragement and our prayers to the producers and other translation teams who are working together to put God's Word into other Indigenous languages.

(Miss Jennifer Flower 19/09/2007)

11/07 Church membership

Synod –

- (a) notes that the last report into Anglican Church membership was delivered in 1975 ('31/73 Church Membership', pp361-379, 1976 Year Book), and
- (b) asks Standing Committee to convene a committee to investigate the theology and practice of church membership and to make recommendations to Synod as to what changes to our ordinances and structures, if any, would best strengthen and deepen church life and promote the meaningful involvement of members in 'partnership in the gospel'.

(Mr Andrew Mitchell 19/09/2007)

12/07 Parish reviews

Consistent with resolution 26/06 passed by this Synod last year, and noting Standing Committee's report on the matter at item 8.9 of its report to this session, Synod again –

- (a) urges the filling of vacancies in the membership of the Parish Review Monitoring Panel and the rapid convening of that Panel, and
- (b) requests the Panel to develop, and publish by 31 March 2008, 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.

(Mr Andrew Mitchell 19/09/2007)

13/07 Resourcing Christians in Africa

Synod, mindful of the estimate that by 2050 there will be over 1 billion Christians in Africa, asks the Archbishop to convene a committee/taskforce to investigate ways our Diocese can support and help resource these brothers and sisters in Christ. This taskforce would comprise at least one representative from Moore Theological College and one representative from the Church Missionary Society and make their recommendations available to Synod and churches in our Diocese.

(The Rev Philip Wheeler 19/09/2007)

14/07 Menangle: Reclassification as a Parish

Synod assents to the reclassification of Menangle as a parish with effect from 1 January 2008.

(The Rev Craig Fulton 19/09/2007)

15/07 Newtown with Erskineville: Reclassification as a Parish

Synod assents to the reclassification of Newtown with Erskineville as a parish with effect from 1 January 2008.

(The Rev Peter Rodgers 19/09/2007)

16/07 Coogee: Reclassification as a Parish

Synod assents to the reclassification of Coogee as a parish with effect from 1 January 2008.

(The Rev Craig Segart 19/09/2007)

17/07 Climate change

Synod accepts the emerging scientific consensus that climate change is occurring and supports the need for Christian responses to the potential problems and opportunities that arise from climate change including –

- (a) praying for our world and using every opportunity to speak of the Lordship of Jesus Christ;
- (b) Christian ministry to those most vulnerable to the effects of climate change such as farmers, rural communities, the homeless and refugees;
- (c) the setting of a godly example of good stewardship in our personal and communal lives;
- (d) education of our children about a biblical understanding of creation and our role as its stewards and carers;
- (e) the development and implementation of an environmental policy within each Parish and Diocesan organisation which expresses principles of good environmental stewardship and care; and
- (f) encouraging governments at all levels to take climate change seriously and to make wise policy decisions to deal with its effects.

(Mr Darren Mitchell 19/09/2007)

18/07 Publishing of ordination lists

Synod requests that the Diocesan Registry publish lists in Southern Cross or on the diocesan website of those proposed to be ordained as deacons or presbyters at least 1 month before the ordination is scheduled to take place. This will encourage prayer for the candidates and allow any concerns to be reported to the Archbishop.

(The Rev David Clarke 24/09/2007)

19/07 Responsibilities of Synod members

Synod requests that –

- (a) the Standing Committee be asked to produce a brief paper outlining the role and responsibilities of lay Synod members to be available to members of the parish 2 weeks before the vestry meeting electing Synod representatives, and
- (b) Mr Robert Tong's booklet be sent out to those subsequently elected to Synod, and
- (c) as soon as possible after the receipt of the Synod Summary Circular to Ministers, Churchwardens, Parish Councils and Synod Representatives from the Diocese, the parish make copies of this Synod Summary available to all church members requesting copies over a 2 week period and the Synod representatives be available to discuss the Summary with parishioners.

(Mr Brian Flower 24/09/2007)

20/07 Reporting of diocesan organisations

Synod, noting that Anglican Retirement Villages and Anglicare are not due to submit their annual reports until 30 September 2007, affirms the principle of diocesan organisations reporting to the Synod and asks that these reports continue to be made available, when available, in the most cost effective way.

(Mr Peter Kell 24/09/2007)

21/07 Retiring members of Sydney Anglican Schools Corporation

Synod give thanks to God for the work of Mr John Brew as Deputy Chairman of the Board of the Sydney Anglican Schools Corporation since 1999 and Mr Philip Butcher as a Board Member of the Corporation since 1997, both men having indicated their intention of retiring from the Board at the next Corporation meeting in November. Synod thanks them for their considerable efforts on behalf of the Corporation during a time of significant growth and development, thanks their wives and families for enabling them to undertake their various roles on behalf of the Corporation and asks for our Lord's continuing blessing on their lives and works.

(Dr Laurie Scandrett 24/09/2007)

22/07 Human tragedy in Zimbabwe

Synod, lamenting the appalling human tragedy in Zimbabwe caused by the regime of President Robert Mugabe, urges the Archbishop on behalf of our Synod to contact the Primate of Central Africa to encourage him to gather the support of his fellow bishops in denouncing publicly the regime of President Mugabe and to distance himself and themselves from those who publicly support the Mugabe regime.

In so doing, Synod recognises the enormous difficulties facing the Anglican Church in Central Africa and wishes to assure the Primate and bishops of our prayerful support.

(The Rev Dr Roger Chilton 24/09/2007)

23/07 Poker machines

In the light of the recent news release of Peter Holmes á Court's move not to reinstate the 60 poker machines within the new building for the South Sydney Leagues Club – this Synod wholeheartedly supports whatever financial profit may be foregone for the benefits and rewards to the community that will flow. This Synod commends with acclamation such a bold initiative against the tide of revenue raising from gambling and supports the education of the destructive effects of looking for "gain without pain" resulting when we are not content in whatever situation the Lord assigns us.

This Synod calls upon our government, clubs and community groups to work together in reducing reliance upon the revenue of gambling and alleviating the crippling effects of gambling within our communities.

(The Rev Shane Rogerson 24/09/2007)

24/07 Keno machines

Synod objects strongly to the introduction of Keno machines into pubs as announced by the NSW Government, and urges the Government instead to reduce its reliance on revenue from gaming machines and in so doing help those families and individuals in the grip of gambling addictions.

(Dr Karin Sowada 24/09/2007)

25/07 Retirement of Mr Geoff Kyngdon

Synod gives thanks to God for the ministry of Mr Geoff Kyngdon as Assistant to the Bishop of Wollongong.

(Bishop Al Stewart 24/09/2007)

26/07 Parish Annual Financial Returns and Audited Accounts

Synod –

- (a) noting that only 37% of parishes submitted its annual audited financial returns by 15 April this year, thanks those parishes for their diligence and reminds the remaining 63% of parishes of the Diocese of the need to submit their returns for 2007 by 15 April 2008, and
- (b) requests the Standing Committee to report to the Synod each year information regarding the parishes that have submitted their financial returns by the due date.

(Mr Graeme Marks 24/09/2007)

27/07 Anglicare and CLAN donation

Synod notes –

- (a) that Anglicare as part of its response to the recommendations of the Senate Inquiry into Children in Institutional Care reported to Synod in 2005 that –
 - ‘Anglicare has provided financial assistance to CLAN in the sum of \$5,000 per annum following an initial request in 2002.’ (2006 Diocesan Year Book page 552)
 - and
- (b) that to date only one such annual payment of \$5,000 has been made by Anglicare to CLAN, that being in 2002.

Synod welcomes the inclusion of the provision for a donation of \$3,000 to CLAN as part of the 2007-2008 Anglicare Community budget and expresses its hope that Anglicare will retrospectively provide the assistance to CLAN, referred to in the fore-mentioned 2005 report to Synod, of \$5,000 for each of the years 2003, 2004 and 2005 but not yet paid.

(The Rev Chris Albany 24/09/2007)

28/07 CBD Outreach

In furtherance of the desire to connect with people working in this Diocese, this Synod –

- (a) commends the outreach of groups such as Ecom to workers in various business districts such as Sydney, North Sydney, Chatswood, Parramatta, Norwest and Penrith;
- (b) encourages all members of the church to obtain more information about the ministry of Ecom from the website www.ecom.org.au.

(Dr Rod James 24/09/2007)

29/07 Government intervention on child abuse

Synod welcomes the recent determination by the Federal Government to address problems of child abuse, violence and substance abuse in Indigenous Communities in the Northern Territory. Synod wishes to express the following –

- (a) remorse that there has been inaction about these matters for so long and inadequate support for our Christian brothers and sisters in the affected areas;
- (b) concern at the limited consultation with Aboriginal communities over the Federal Government's legislative package, when so many instances of limited consultation in the past have led to good intentions being ineffective and damaging, when it is clear that many communities are in fact not dysfunctional;
- (c) commendation of the Bishop of the Northern Territory for his initiative in calling a conference of indigenous Christian leadership on the matter of the intervention;
- (d) recognition of those who over many years have attempted to help at risk Indigenous children and communities in the NT often with little acknowledgement or support;
- (e) support for the stance taken by the National Aboriginal and Torres Strait Islander Christian Alliance, of which our own Indigenous Peoples' Ministry Committee is a member, as outlined in NATSICA's policy statement released following a national conference held in Alice Springs in July;
- (f) concern about the qualifications of the Racial Discrimination Act made necessary by differentiated treatment of Aboriginal communities;
- (g) concern about the avoidance of the requirement of the constitution that property can only be acquired on just terms;
- (h) acknowledgment that child abuse is happening in all communities across Australia and should be addressed as a matter of high priority by the Federal Government and State Governments;
- (i) calls upon the New South Wales Government to give a high priority to addressing the problem of child abuse in this State, and in particular urges the Government to address the issues raised by the report into child abuse in NSW Aboriginal communities entitled *Breaking the Silence* as a matter of urgency;
- (j) requests Anglicare to report to Standing Committee about issues of child abuse in Sydney and the Illawarra, the services available in the Diocese to assist victims and their families, and what practical steps can be undertaken to promote healthy relationships and the understanding of the behaviours that are found in abusive relationships, and asks Standing Committee to take appropriate steps to disseminate the information to parishes and other interested parties;
- (k) commendation of this whole matter to the prayers of all members of the Diocese; and
- (l) requests the Diocesan Secretary to send copies of this resolution to all members of the Federal Parliament, the Northern Territory Assembly and the NSW Parliament as soon as possible.

(Archdeacon Deryck Howell 24/09/2007)

30/07 Use of Raffles and Other Games of Chance

Synod considers that parishes and diocesan organisations should not use raffles or other games of chance as methods of raising funds.

(Mr Richard Lambert 24/09/2007)

31/07 Dangers of Gambling

Synod encourages all ministers to teach their congregations about the dangers of gambling in all its forms and to encourage contentment, generosity and good stewardship of our God given resources.

(The Rev Phil Wheeler 24/09/2007)

32/07 Diocesan Policy Statement on Education

Synod –

- (a) requests that a copy of the Diocesan Policy Statement on Education, or the relevant part or parts thereof, be circulated to all parishes and Diocesan organisations, and
- (b) requests that each parish and Diocesan organisation review its own policies where necessary to ensure they are consistent with the Diocesan Policy, and
- (c) authorises the Standing Committee to amend the Policy Statement from time to time provided that any such amendments are reported to the Synod.

(Dr Bryan Cowling 24/09/2007)

33/07 Connect 09 (Funding) Ordinance 2007

Synod enthusiastically endorses the campaign of evangelistic contact with all people in the Diocese known as Connect 09 and encourages all parishes, regional councils and diocesan organisations –

- (a) to work in fellowship with the Standing Committee, its Mission Board and Evangelism Ministries to ensure the effective planning and implementation of Connect 09, and
- (b) to consider assisting parishes which are struggling financially to pay the charge for gospel resources under the *Connect 09 (Funding) Ordinance 2007*, and
- (c) requests the Archbishop, Bishops and Archdeacons to promote and facilitate such partnerships between parishes that ensure that this campaign is equally effective across the whole Diocese and requests the Archbishop to report the progress of such partnerships to the Synod in 2008.

(Canon Jim Ramsay 24/09/2007)

34/07 Bishop Martyn Minns

The Synod of the Anglican Diocese of Sydney congratulates Bishop Martyn Minns on his installation as presiding bishop in the Convocation of Anglicans in North America on 5 May 2007 and assures him of our prayers as he, along with many other faithful men and women, seeks to encourage faithfulness to God and his word amongst American Anglicans.

(Mr Robert Tong 24/09/2007)

35/07 Theology of Christian assembly

That this Synod,

Thankful to Almighty God for the inheritance of the Book of Common Prayer, and mindful of the biblical injunction for believers to gather together regularly as the Body of Christ –

- (a) asks the Doctrine Commission to prepare a report for the next Synod presenting a theology of Christian assembly which can help shape authentic, biblical and Anglican orders of service suitable for the contemporary church, and
- (b) asks the Archbishop's Liturgical Panel to review its Sunday Services in consultation with the Doctrine Commission and the Diocese as a whole, and
- (c) requests the Archbishop to appoint a committee to investigate and report on the architecture of buildings for contemporary church with special attention to the impact of technological changes, and
- (d) invites members to submit written comments about any of the matters referred to in (a), (b) and (c) above to the Diocesan Secretary by 31 December 2007.

(The Rev Canon Sandy Grant 24/09/2007)

36/07 Penal substitutionary atonement

Synod –

- (a) notes with concern recent public comments denigrating a penal substitutionary understanding of the atoning death of Christ, for example during Easter 2007 from the Dean of St Alban's in England, and affirms the biblical teaching that Jesus Christ, the eternal Son truly incarnate as a human being, died in our place, bearing the curse of the Law and paying the penalty for our sin, and by so doing he reconciled us to God, expressed God's determined love for us and together with his resurrection accomplished a complete victory over the principalities and powers, and

- (b) requests the Diocesan Doctrine Commission to provide a report which explores the importance of penal substitution in understanding the Bible's teaching on the atonement.

(The Rev Dr Bill Salier 24/09/2007)

37/07 Biblical pattern of marriage

Synod –

- (a) affirms that the relationship of loving, sacrificial leadership of a husband and the intelligent, voluntary submission of a wife is the Biblical pattern of marriage, and
- (b) totally rejects the use of this Biblical pattern to justify any form of domestic abuse, and
- (c) totally rejects all forms of domestic abuse, and
- (d) expresses its concern for those children, women and men, who are victims of domestic abuse, and
- (e) calls on Christian husbands and wives to use their God-given responsibilities for the good of their families, and
- (f) calls on ministers to teach congregations the Biblical model for marriage and also to teach against domestic abuse.

(Mrs Lesley Ramsay 25/09/2007)

38/07 Fellowship meal for the proclamation of the Lord's death

Synod requests the Diocesan Doctrine Commission to consider the appropriateness, with respect to the teaching of Scripture and the Anglican formularies, of Anglican churches having a fellowship meal for the proclamation of the Lord's death, and to bring a report to Synod at a convenient time.

(Dr Barry Newman 25/09/2007)

39/07 Mission funding strategy

Synod –

- (a) receives the report from the Mission Board Finance Committee about Appropriations and Allocations for 2009-2011, and
- (b) agrees that the Mission Board Finance Committee, the Mission Board and the Standing Committee use the principles outlined in the report to shape the Synod allocations for the 2009 – 2011 triennium, and
- (c) asks the Standing Committee to bring both a strategy report (including percentages by policy area) and a detailed Synod Appropriations and Allocations Ordinance for the 2009-2011 triennium to the Synod in 2008.

(Bishop Peter Tasker 25/09/2007)

40/07 Parish Administration Ordinance

Synod, noting the report from the Ordinance Reform Group about the exposure draft for the Parish Administration Ordinance –

- (a) supports in principle the approach taken in preparing the exposure draft, and
- (b) requests that members provide comments in respect of the exposure draft to the Diocesan Secretary by 31 December 2007, and
- (c) requests that a bill for the *Parish Administration Ordinance 2008* be brought to the Synod in 2008 incorporating, as appropriate, comments made by members about the exposure draft.

(Bishop Robert Forsyth 25/09/2007)

Ordinances Considered

Passed

Connect 09 (Funding) Ordinance 2007

Asbestos Inspection (Special Charge) Ordinance 2007

Recognised Churches (Provisional Status) Amendment Ordinance 2007

Exposure draft

Parish Administration Ordinance 2007