

## Second Ordinary Session of the 48<sup>th</sup> Synod of the Diocese of Sydney: October 2009

### Summary of Proceedings

*The 2nd ordinary session of the 48th Synod was held on Monday 19, Tuesday 20, Wednesday 21, Monday 26 and Tuesday 27 October 2009 at the Wesley Theatre, 220 Pitt Street Sydney with afternoon and evening sittings on each of these 5 days.*

*The Synod service was held at 8.15 pm. The service was led by the Rev Peter Hayward. The preacher was the Rev Paul Harrington from Holy Trinity, Adelaide.*

### Presidential Address

What with Global Warming, the War on Terror and the Global Financial Crisis, we may well think that we live in apocalyptic times.

Extraordinary times provoke big questions.

Threatening times give the questions a special edge.

We want to understand the signs - the signs of our own era.

What's happening?

Why?

Where are we?

What should we do?

What's the future?

Who is responsible?

What does it all mean?

For many people in our world trouble is personal:

some hostile person, using magic, has been able to harness the spiritual powers of the cosmos and they have bent them against us.

For others, it is best to explain the times by appeal to such powers as fate or destiny. The fault *does* lie in the stars; the stars above us govern our conditions.

For others there is no meaning at all;

we are simply caught up in a vast, unthinking, impersonal universe which is churning through aeons of time, from a big bang to a big stretch, or perhaps a big collapse.

### **What do the signs of our times tell us?**

Just this.

We live in an apocalyptic era, but the response is neither panic nor paralysis:

it is persistent active faith.

The signs are enough to make us anxious.

Every time the weather behaves erratically, we are reminded of climate change and its likely consequences.

The authoritative scientific consensus to the fact of change is so strong that it would be folly to ignore it.

But what does it mean for us?

At least this:

the ordinary human feeling that we are powerful creatures who live in a stable world and a stable universe, is deluded.

We are frail beings who live in a creation which is ever changing, however slowly; it is not fixed, permanent, unmoving.

We experience earthquake, tsunami, flood, fire and apocalyptic-red dust;

we see our precious topsoil blow out to sea, lost forever;

we ask,

What is happening?

Why?

Who is to blame?

What does this mean?

What times are these?

Of course it is not only the physical world which has made us anxious.

The world economic order, which delivered such stunning prosperity and security, has been shaken to its core.

There were moments last year when some very knowledgeable people were removing their money from the banks in cash.

Credit itself - the trust which is foundational to wealth - was about to run out.

Indeed, some experts gazed into the economic equivalent of the Book of Revelation's bottomless pit.

Many have suffered losses which will never be regained.

Naturally we ask,

How has this happened?

Who is responsible?

What should we do?

What does this mean?

What times are these?

Meanwhile, the so-called 'war on terror' forward wends its weary way, apparently both unloseable and unwinnable.

Climate change, the Global Financial Crisis and the War on Terror, are signs that we have no hope of riding the flow of history to gloriously better days.

Thank God that sometimes we do avoid disaster and improve matters, and we certainly should do all we can to grapple with our problems and create a better world.

An active faith will do these things.

But because human frailty and human sin are always with us, utopianism is folly.

God is in charge of both history and nature.

We can detect his hand at work in both spheres.

Jesus points us to history and nature in order to give meaning to the times:

'For nation will rise against nation and kingdom against kingdom.

There will be earthquakes in various places;

there will be famines.

These are but the beginnings of the birth-pangs'.

For Jesus, these are the signs of apocalyptic,

'end-of-the-world-times'.

But he was not predicting the year 2009 specifically.

For the apocalyptic signs that he mentioned are always part of human experience.

We are always in apocalyptic times.

He was really saying to us that we are always one step away from the end of all things, that we ought always to be ready.

That is, we ought to observe such signs as war and economic collapse and climate change and understand that human beings are sinful, that human existence is fragile, that our confidence and hope must be in God.

It is right to look at the unfolding history of our own epoch and ask ourselves what God is doing.

But when we do, we find that the signs do not call for apocalyptic panic;

they are not intended as a guide to the chronology of the end.

In fact, they are intended to prepare us always for the end, whenever that may be;

they are intended to remind us that all human utopias are folly;

that our salvation comes from outside of the resources of the human race;

that we are designed to trust in God, not ourselves.

We are not to be passive.

While we wait for the end to come we are to be energetically busy in the work of God's kingdom.

We are to live by persistent, active faith.

Fundamental to his thinking is this:

that the world is not a playground for evil spirits able to be controlled through magic;

but nor is it empty of spirit - mechanistic and mindless matter delivering only luck and accident.

The world as Jesus understood it is a world controlled by one great Spirit, the sovereign God himself, who unceasingly supervises its minutest affairs.

He is not accessed by magic, but by faith which speaks to him in prayer.

His control is both complete and purposeful.

His goal is to restore all and so to be acknowledged by all and in all.

We have to read our own times, no matter how difficult they are, within the power and purposes of this great God.

The signs of the times may not be the *prelude* to the end of all things, but they are a *pointer* to the end of all things.

They continually remind us that Jesus will one day return in glory to usher in the final form of the kingdom of God and that his coming could be at any time.

Even a matter as serious and worthy of our efforts as global warming, needs to be understood from within this large picture of what God plans and purposes for history.

It should engender neither panic nor paralysis.

Neither should it so absorb us that we forget that it is a sign of the bigger story of the end of all things.

Even climate change needs to be relativised.

### **And what of us?**

How are we to read the history of this year in our Diocese?

I would say just this.

We live, as ever, with all the signs and some of the pain of an apocalyptic era, but our response is neither panic nor paralysis:

it is persistent active faith.

I have had a number of memorable moments since we met last October.

One of them was at the Synod conference we held at Mortdale.

Peter, a member of the Synod, asked me,

'what is God saying to us as a Diocese through these large losses?'

I have been thinking about that legitimate question.

Can we read the mind of God from such events?

Are there signs of the times for us here?

Let me be quite personal about my experience of the year since last Synod.

It was in November that I got the first inkling of the magnitude of what had happened to our investments.

Each successive month seemed to bring worse news.

It has taken a long time to grasp and begin to see the implications of it.

I can tell you some of the things I have felt:

I felt *disbelief* - I have been schooled to believe that this could not happen because we have been so careful and professional in our handling of the Endowment.

I felt both *let down* and yet *responsible* since this has occurred on my watch and in part within funds in which I have a special interest.

I felt *doubt* about whether we had engaged in ethically dubious practices by gearing the Endowment.

I felt deep *uncertainty* about what we should now do and how we could carry on.

Above all, I felt *grief* - and this I have continued to feel - as the impact of these losses on many fine ministries and on the jobs and personal lives of friends and colleagues has become clear.

It is not easy to see the dismantling of so much of Anglican Media for example;

the loss of our Archdeacons;

the impact on the Cathedral;

the inability to fund local ministries through regions and through the Archbishop;

the decline in resources available to Youthworks - I could go on and on.

#### **Are there signs here?**

Yes, as always, there are signs of our human weaknesses;

signs which have rightly brought forth words of sorrow and apology;

but there are also signs which say that God is our only hope and our true resource;

signs which summon us again to persistent, active faith.

In some ways the experience has been similar to the sudden death of a key leader.

You are thrust at once into the turmoil of two contradictory things.

In the first place there is the whole emotional business of coming to terms with the loss - disbelief, doubt, uncertainty;

the persistent questions, Why did this happen?

Did we do the wrong thing?

And grief, a grief which can freeze, can paralyse us.

At the very same time, such is the urgency of where you find yourself, you must act;

you must make decisions;

you must push ahead.

While matters were clarifying over the months which followed November, some of us had to engage with the future - making decisions without enough information, struggling to keep everyone informed while not creating needless alarm.

My memory is that the full implications were not clear until about May.

I am glad to say that we had at hand a small group, the Mission Strategy Committee, led by Peter Tasker and then Peter Kell, who, in the midst of already busy lives gave themselves sacrificially to this role.

Providentially in November at the annual conference of the Mission Board, we had received advice and then discussed the principles on which we should act in a financial downturn.

At that stage we were thinking in terms of a 25% drop in income.

Later we came to realise that it was 50%.

We also studied expert advice on what organizations like ours should be doing in this sort of crisis.

Then we always asked the faith question:

what would the Lord want of us here, in this situation?

In the end, we had to do three things.

First, we knew that we had to cut costs - that was obvious; but we knew also that mere economies would not be enough. Nor would it be sensible simply to cut all recipients by 50%.

Thus, second, we had to decide to prioritise by identifying and returning to core business.

In our case, what must be funded from central resources?

Third we had to invest in the future - not allowing everything to suffer equally and not refusing to take any initiatives.

The Diocese must take this opportunity to regroup, to reorganize and to improve what we do.

Peter Kell's committee did not freeze - they worked.

Persistent faith made them actively obedient.

There was never enough time and although there was every attempt to consult and to listen, people have been left out of discussions and there have had to be decisions taken with which not everyone agrees.

That was inevitable.

How else could it be so?

The results of their efforts and those of the Mission Board and the Standing Committee are before you in the Strategic Directions document and the Synod Appropriations and Allocations Ordinance.

Whatever you may think of the results I can only say that the effort has been enormous and the debt we owe them immense.

They have performed a task which if they were in business would have been astonishing enough, so complex is it.

We began with the idea that we may be 25% down in income;

we discovered that it was going to be something like 50%.

Undaunted, they have acted on principle, not on mere pragmatics or politics.

They have risen above sectional interest.

As a result we have the opportunity to go forward in new ways which may prove even more profitable than before.

I ought also to add a tribute to those whose ministries have already been curtailed, or will be, if we pass the Ordinance.

I have seen serious faces;

I have detected pain and grief;

I have heard strong arguments in favor of a favorite cause;

I have seen some hard bargaining.

The whole move from five bishops and five archdeacons down to four bishops has not been without its anguish.

And that is only one case.

But the brothers and sisters of the Diocese have behaved in an exemplary way, seeking only the common good and not engaging in blame or special pleading.

They have looked for ways to go forward and accepted that we must act on principle.

I am immensely proud of them.

I have told you about some of my emotions - disbelief, responsibility, disappointment, doubt, grief, uncertainty.

As time has gone on I have worked through a number of these issues.

I do not feel that gearing was ethically dubious for example, though I had to have an argument with myself to come to that conclusion.

We have worked hard to tell Synod members what went wrong and what we are proposing to do.

But I can also tell you what I have *not* felt and why I have not felt anxious.

The bedrock of our faith is the sovereignty of our great God.

At every moment he has been in charge of us.

It may be that he is chastising us for our sins.

If so, it is only a further evidence of his fatherly care and love.

When the Apostle tells us that 'for those who love God all things work together for good,' he did not mean that we would therefore never suffer loss.

Rather he meant that the pain of loss would be used by God to make us more like Christ.

This is our greatest good.

I have always trusted God for this and have never found him lacking.

When Allan Blanch was my Rector at Barney's Broadway he frequently emphasized this:

God is a wise God.

Often we cannot understand our circumstances at all.

We cannot read them;

we cannot work out what God's purposes may be.

The thing which holds us is our assurance that our God is both loving and wise.

You see I am not sure that God is directly 'speaking' to us through these large losses - but I am prepared to trust his sovereignty and his wisdom and be led by his word.

As we do that, as we persist with active faith, we will receive whatever it is that he wishes to give us, whether it is a firmer trust in his goodness, or a deeper repentance, or both.

When we ask what God may be teaching us, we must be careful to seek the answer in the right place and in the right way.

It would not be right, for example simply to express our own prejudices and guesses and to confuse them with the word of God.

After all, we can think of a number of reasons why this has happened and even then all of them may be quite wrong.

Thus, it may be that the Lord is chastising us for our sins - but then some would say that it is the sin of arrogance, others would say it is because your bishops went to GAFCON, others would say it is because of the Diocesan Mission.

But then it may not be our sins at all - it may be that the Lord is simply seeking to test us;

or perhaps he is seeking to stop us doing something which is right in itself but not in accordance with his secret will;

or perhaps he is challenging our faith, to rely on him more boldly for our finances.

Certainly it is a serious warning to us about what the Scriptures call 'the uncertainty of riches'.

When we look at our circumstances in the light of God's word, we have been reminded powerfully that our Diocese cannot and should not depend on its wealth for its Christian life.

We don't avoid the issue.

Our access to the mind of the Lord is through his word and we must look there for our answers not to speculation.

Thus when we are convinced by his word of his wisdom and sovereignty for example, we already have part of the answer as to how we are to respond to any crisis - with great confidence in him.

Likewise, because we are convinced that he does chastise us for our good, it is an ideal opportunity for us to examine whether there is any evil way in us, and if so to repent.

The Bishops and Archdeacons with our wives meet regularly for prayer and the study of God's word on Monday mornings.

On August 10<sup>th</sup>, Archdeacon Deryck Howell led us in a study of Deuteronomy 11.

It was one of those occasions where the word of God and your present position intersect with power.

Deuteronomy 11 is a passage which reminds Israel of the saving mercies of God and his gift to them of the Promised Land.

Moses calls on them to cherish and obey the word of the Lord, and makes a strong link between obedience and blessing:

'See, I am setting before you today a blessing and a curse:

the blessing if you obey the commandments of the Lord your God which I command you today, and the curse if you do not obey the commandments of the Lord your God, but turn aside from the way I am commanding you today...' (Deut 11:26-28).

Their enjoyment of the fruit of the land depended on their continual obedience to the word of God.

Deryck began with the point that as a Diocese we are faced with many options, but only one basic choice.

It is true that we have to prioritise, to think strategically, to work out what ministries to support and which to close.

There are a hundred options.

But *the choice* remains simple:

to obey or to disobey God's word.

The passage begins with a reminder of God's grace, with a description of their salvation for Egypt and the way in which God gave them the land.

They are not to think that they can earn God's blessing.

But it goes on to call them to obedience and to make the link between obedience and blessing, to show us that to walk in the path of obedience to God is to walk the way of blessedness.

In general terms, the path of obedience is a far easier way to live in this world than the path of disobedience.

The God who made the world knows how it works best and the pattern of family life he endorses for example, the honoring of parents, the love of husband and wife, the prohibition of adultery - these are things where obedience brings its own blessing and its own reward, quite naturally.

But the path of blessedness is not always easy;

the natural link between obedience and blessing is not simplistic or mathematical;

God deals with us generally, but also particularly.

As Glenn Davies reminded us that day, it was by keeping to the path of obedience when faced with the seductiveness of Potiphar's wife which landed Joseph in prison.

And, of course, as Judy Willis observed, obedience led our Saviour to the cross.

Indeed, the basic Christian virtue is obedience to God. Faith itself is obedient; we become Christians through repentance; the gospel centres on the Lordship of Christ; the kingdom of God is a kingdom of servants. We do not obey in order to merit salvation but we obey because we have been saved.

And here is blessing untold in the obedience for which we were designed as creatures.

Thus in the midst of the difficulties we face and are passing through, God summons us still to obey his word.

This is the chief question we can and should ask:

are we obeying the publicly expressed will of God?

Last year the Diocese of Melbourne faced a very similar financial crisis.

The Archbishop was asked what was God saying in all this.

He simply and wisely responded:

'Seek first God's kingdom and his righteousness and all these things will be added to you.'

In other words, what God is saying to us does not change;

it is publicly known in scripture;

we do not have to speculate.

But we do have to obey.

It is here that we have always before us the obligation to search our hearts and our attitudes and our behaviors in order to ask, are we obeying the word of God?

I have shared with you some of my feelings as we have passed through this year.

And I have told you that it has not left me anxious because I have trust in a sovereign, good and wise God. But I have by no means told you the whole story. For the year has contained as much stress and strain as I can remember; but it has also been a year of joy and energy and hope. Indeed, if I ever get the chance to look back on the year it will not be the bad that comes instantly to mind, but the good - that this was the year 09, the year Connect09. For this too is part of seeing what God is doing with us and for us.

What we decided to do as a Synod in 2007 was to continue to walk the path of obedience to the written word of God. We believe that God summons us to share his word and to pray for unbelievers. Of course there are different ways of doing this, but we decided that a campaign in which we would try to give everyone around us access to the word of God in a suitable form would be an excellent way to accomplish the aim. Furthermore we decided to do so in a way in which we could connect with our neighbours and they with us. I believe that rich blessing has been the result.

There has been a blessing on our cities and countryside. Over a million copies of *The Essential Jesus* will have been distributed by Easter next year; over 180,000 copies of the Colin Buchanan DVD already; over 60,000 copies of the Mark magazine; many thousands of Arabic and Chinese gospels; other languages too; the spoken Luke on CD has gone out; the *Jesus All About Life* campaign has begun; the Mothers Union has run two central prayer meetings which were marked by enthusiasm and fervour; the *Inspiring People* meetings have resulted in over one hundred and seventy people doing a course on the life of Jesus; we are now providing key material for youth and there is to be a big evangelistic youth meeting in early December in the Entertainment Centre. In anyone's terms it has been - and continues to be, since it is gathering momentum even as we meet - a vast effort; a huge campaign.

Personally, I have never had a better year for sharing God's word with others, one to one. I have connected as never before. *The Essential Jesus* inspired me and I have passed out scores of copies to individuals. I have never experienced discourtesy or even indifference. Often I have been weary at the end of the day; I have prayed; a new energy kicks in, and an opportunity has presented itself. I can say that I have learned to trust the Lord even with fleeting conversations and to entrust people to the Lord for the future too. Christine and I also had a street party - in our case High Tea at Bishopscourt - in which we were delighted simply to get to know 60 of our neighbours and host a function for them. But I could not stop St Mark's Darling Point handing out *The Essential Jesus*, as our guests left. I believe that thousands and thousands of people have now had a visit from an Anglican Christian from the local church for the first time. We have begun to show that we are good neighbours.

There have been amazing conversations. (I have abbreviated what follows but have given you the essence) A Sikh professional man said to me - 'I have been asking people about Christianity and they could not tell me...' A Chinese lady said to a friend of mine after she had read *The Essential Jesus*, 'I believe it. What next?' And of course there is Edna and her encounter with a woman in the street - 'I have been praying for you for two years that you will come to know Jesus,' said Edna. 'I want to know Jesus' said the woman. 'Here is a book which will tell you about him' said Edna. 'What's all this about?' said a visitor in church when Connect09 was being explained - 'no, not the bit about Connect09, I want to know about Jesus'. Another person said to me after we had read the Prodigal Son, 'I am the older brother, aren't I?' She was, but now she too has come home to her heavenly Father.

Have we had large numbers of new Christians? Not as far as I know...not yet. In spiritual work of any kind there are times of sowing and times of reaping. I have lived in a time of reaping and the excitement is palpable. During the course of the year, however, an enthusiast for Connect 09 said to me, 'This is a time of sowing'. Once again it is a matter of understanding where we are in God's timetable. As far as I can see what we have been doing is the first part of a process. A little girl I heard of had been praying for her friend at school - the friend came to school with *The Essential Jesus* and was reading it - someone had visited and left it with the parents. You see those little books will be in houses, cars garages, shops - they will be there waiting for the person in whose heart God is moving, to pick them up and to find Jesus.



We can trust God to use his word; but people need to have the word. I know how busy church life is and I know what it is to have good intentions but to do nothing when the moment arrives. Although I have so far handed out over forty copies of *The Essential Jesus*, maybe more, no one has ever said to me, 'I have this already.' My guess is that some of us have ordered copies of the book but have not yet worked out quite what to do with it. I understand. Why not get to work now and think of what you can do? Let me say that the small parish of Corrimal handed out 600 copies at a town fair; let me say that Caringbah went door to door and in the end wanted more to hand out. Let me say that in my parish of Centennial Park we are finding that the *Jesus All About Life* Campaign is creating opportunities.

I have learned two things. The first is to pray, to connect, to expect. Of course I have always tried to talk to people about Christ. But the fact that we were all doing this together and the fact of attractive materials such as *The Essential Jesus* made me actually do it. It was easy. I know Connect 09 is only a year-long campaign, but now that I have started, I don't think I want to stop. I am going to trust God for the openings, trust him that he will take and use his word, trust him that he will prepare people.

The second is this: the secularists want us to believe that we live in secularist society. They love the picture of the long-drawn out decline of the churches and the steady growth of atheism and unbelief. It is true that there are many who have no relationship with God and who would class themselves as entirely secular. But our society, our nation is not secular. My experience this year is that we live in a religious society - with a large number of people who would say still that they are Christians, but with an increasing number of Hindus, Muslims, Buddhists and other religions. We are going to have to change our strategies and our assumptions.

In fact one of the key elements of Connect 09 is research. We want our church members to explore the real world around them to begin to see what the evangelistic task looks like. It is perfectly clear that unless our churches begin to do a great deal more to reach people of non-Anglo background, we will indeed become a small sect without connections to the community. I think that we have less than twenty years to make a difference in this area; I may be being generous.

That is not to say that we have been idle. I rejoice in news of people from many nations becoming Christian and joining our churches. I rejoice in news of work amongst Chinese, Japanese, Iranians, Indians, Vietnamese and others. I rejoice in the ESL programs which so many are running. But these are but the beginnings of our efforts. Because of this I have asked a proven cross-cultural missionary, the Rev Bruce Hall to advise Al Stewart in thinking through our whole approach and helping to inspire us to thoughtful and effective action. I want him to give us leadership.

Connect 09 has blessed our community. But what about the impact on our churches? We are looking for a permanent transformation. The heart of Connect 09 is connection - the summons to our churches to re-take the parish, to turn outward, to become energetically reconnected to their location. Hence the elements of Connect 09 are:

*Prayer* - interceding for the world in which God has set us.

*Research* - discovering who lives beside us as neighbours; locating the deserts where there is no Christian work; finding the tribes of people without the knowledge of God.

*Connection* - creating appropriate ways of sharing God's word. *Equipping* - preparing our people to make fruitful contact with their neighbors.

*Partnerships* - encouraging local churches to work together in their wider area, and to tap into the resources of the whole diocese.

*Preparation* - enabling churches to improve especially in being able to welcome and integrate new people.

Have we done these things in 2009? Since they are permanently valid and effective, I expect that we will want to embed them in church life from now on. Wherever Connect09 has been enthusiastically embraced, you will see a church which is poised to do even greater things in its local area. I have heard of some amazingly inventive and effective ways in which churches have connected with the community his year. We can do it. It is worth doing as long as it arises out of prayer for the community and our desire to share the word of God.

One unexpected joy has been lay participation and enthusiasm. Connect09 captured the imagination of lay Christians. It freed them to do front line evangelism in a way for which many had been hungering. A Christian lady told me, 'My theory of evangelism has been to live the Christian life and wait until I am asked why I live as I do. It has not worked. I have to be more active than that'. She was nervous as she started distributing *The Essential Jesus* to strangers, and exhilarated afterwards. Connect 09 has been like a stimulus package flowing through the network of churches and energizing us. Let's not lose its power to do good.

Connect 09 is a sowing campaign: this means that we need to sustain it into the future. in order to gather in the harvest. One minister told me of a man who had come to know the Lord this year: 'It is because we

effectively did Connect 09 type things in 2006, long before we dreamed up the concept, that this man has become a Christian in 2009. It has taken three years.' Another man told me that as he personally researched, he discovered that his suburb was now inhabited by many Indian families, a fact he was oblivious of before. Is his church going to ignore this now? Or is that a permanent finding which will dictate what they do?

Connect 09 makes us think about the state of the churches - what our buildings are like and what we do together on a Sunday morning or evening. We have really worked hard missiologically on these issues. I hereby challenge us to think again from a theological as well as a missiological point of view what we do in our gatherings. I have asked Bishop Forsyth to follow up our excellent Doctrine Commission Report from last year to push us hard on these matters. Bishop Forsyth and a small group he has drawn together have been working hard on this. Some of their thinking and discussions can be found on the new web-site, [bettergatherings.com](http://bettergatherings.com)

This is an urgent matter. It is right to turn outward to the parish; it is right to welcome the newcomer. But we cannot afford to lose our theological grip on what church is about. Our reading of God's word, our preaching, prayers, singing, and fellowship, including our sacramental fellowship, must be honoring to God and edifying to his people. I look for a tumultuous turmoil about these matters; I hope for courteous controversy. Let us aim to be principled and not just pragmatic in what we do in Christian assembly. What pleases God?

Last November the Mission Board asked itself this question: How can we sustain the ethos of Connect09 in the churches? Various suggestions arose; the way forward did not seem clear at all; discussion went on. At the same time, however, out of the financial crisis and the loss of regional leadership, an idea was germinating which was going to be integral to the answer.

It was originally called 'Mission Directors'. The concept immediately aroused anxiety, created confusion and provoked tussles - who would these persons be? What authority would they have? How would they relate to the regional bishops? Were they archdeacons by another name? These and many other questions and disagreements swirled around. Anxiety abounded; confusion reigned and tussles began at once.

Frankly, I was one of the anxious, confused and provoked. We had a big challenge, but was this a solution? However, through lengthy consultations, the whole thing began to take shape and life. In particular, we began to see that this was not a 'solution' to the governance issues raised by the loss of Archdeacons and the reordering of regions. The problems of governance are largely going to be handled in different ways. We have spent a lot of time thinking that through. The budget contains part of the answer.

But as the 'Mission Director' idea matured, I came to see that it was a concept which both helps us in the new situation, but which is worth doing in itself. The financial crisis has forced us to invent a good idea.

Let me explain.

There are huge benefits to any local church from belonging to the Diocese of Sydney. It gives access to resources of all sorts. Over the years, however, introversion has ruled. We tend to value isolation more than fellowship. Indeed this is something that one of our non-Christian researchers observed about us. 'You have many good ideas,' he commented, 'but you keep them to yourselves. There does not seem to be a mechanism for sharing at parish level.' Connect 09 answers: partnership in mission.

We can exaggerate. In fact, the regional structure delivers resources to the local church, in the ministry of the bishops for example. Likewise the Area Deanery structure exists and provides for the opportunity for fellowship and even joint action. But we can do much better. As I thought about the Mission Director proposal and as we consulted, talked, argued and prayed, the genius of it became clear. It just needed to be turned around to bring that genius out.

We begin not with Mission Directors, but with Mission Areas. That is, we begin not with the workers but with the work; not with who will do things, but what needs to be done. In my vision, we look at our mission field, together. We capitalize on our research in locating deserts and tribes. We commit to each other in partnership. We collaborate in our work. We pray together. Each local area has its own peculiarities, its own special quality known only to those who live there. In my vision, I see that a mission area will acknowledge that even within its boundaries there are sub-areas which require attention. Local churches are often too weak to do new work alone; regions are too large for effective action. They encompass too many quite disparate parts of our Diocese.

Can it be done? I say that it is already being done. I can take you to three parts of the Diocese known instantly to me where churches are co-operating in mission. Why can't we all think like that?

For me, one of the key elements of the ethos of Connect 09 is a commitment to a certain style of learning. This was the theory behind the two day meetings at Bishops court. I summed it up by saying that

we have to learn in a way suitable to the learner,

we have to learn by doing,

we have to learn by teaching others, and  
we have to learn through fellowship.

It's precisely that mutual learning style which we must recapture in the Mission Areas. Sure we can learn from experts, and we will. But the real expertise already exists in our churches. Indeed Mission Areas are another name for Connect 09 going forward. You will see in the budget that a significant sum of money has been set aside to invest over the next three years, in the learning experience of local leadership, lay and clergy.

The sum is only available to us this once. If we pass the Appropriations and Allocations Ordinance in this form the money will be invested in every parish willing to partner with others learning and thinking, in improving the skills and understanding of the local leadership of the churches so that they can continue to be part of this big movement into our community.

My initial guess is that we will have about twenty Mission Areas, but as we consult locally that number may well grow. Mission leaders will be needed as Area Deans are now, in order to set the agenda, to draw people together and to keep the group focused. There will be some training and on-going financial support for the mission leaders and I have asked Bishop Ivan Lee to develop and sustain the network.

Obviously, I am going to take a keen interest in the whole project and will be as involved as I can be. You may ask, 'Does my church have to be part of this?' To which I say, 'This *is* the Diocese of Sydney!' I don't see this as mandatory; only as an opportunity.

I know that lots of you have questions about Mission Areas and I have been much helped by the comments of various people as they have entered the discussion. Thus, many have asked about its relationship to Area Deaneries. I have an opinion about this, but I think that I need to have my opinion informed and tested by local leadership. We are involved in a major Policy Four reform. Don't be surprised that we leave room for flexibility. But about your questions and concerns let me say three things:

First, it took me some time to be convinced, but now I am enthusiastic because I can see that it is the ideal vehicle to keep Connect 09 and hence the Diocesan Mission going. For me, over time, the genius of it has emerged.

Second, whereas the bishops were tasked by me with the job of encouraging the Mission in the local areas, this is no longer possible. I am proud of what was accomplished - but we became aware that the regions are too large and diverse for this strategy to be fully effective. Thus Mission Areas is not merely a necessary replacement strategy - it is actually a better strategy, because it is more local.

Third, a number of your questions cannot be answered because it is too early to do so. This is not a top-down carefully worked out bureaucratic grid to place over the top of the Diocese. It is an opportunity to recognize and bring out the skills, knowledge and enthusiasm of local Christians. It will not prevent other alliances and networks. I envisage that its working out will be diverse. We are going to teach each other how to be a more effective network of churches and organizations. For me, the fact that this is not yet worked out to the last item, is one of its best features. It is called being flexible.

Where will we be fifty years from now? We are up against a large challenge and there is no guarantee whatever that we will survive except as a small but wealthy cult. The cultural mood is not flowing with us, and immigrant numbers are also not in our favor. I realize that for many Pentecostal Christianity is the answer and they will extol its attractions and its capacity to attract some of the very people who are missing from our churches. My problem with that suggestion is in the nature of Pentecostalism. I judge that its love-affair with modern culture will leave it insufficiently tied to historic Christianity, and that there is a chance that it will not be recognizably Christian in fifty years. That is a harsh judgment and I hope that I am wrong; but there are already signs of diversion from the fundamentals.

I do not doubt, therefore, that our commitment to conservative theology and to a high view of scripture is entirely correct. Only this will carry Christianity forward in a culture such as Australia in the next fifty years. However, I do see signs in our midst of a tension: I think that some of us will more readily come to terms with culture for missionary reasons, but not being as careful as we should be about the purity of doctrine, we will lose the structure of the faith and become effectively Unitarian. The theological weakness will begin, I think, with an impoverished doctrine of sin. From this will come a semi-pelagian anthropology, an exemplarist soteriology and a humanistic Christology. It will probably develop two forms - a wet pietistic one which will still look for spiritual experience, and a dry intellectualist one which will embrace cultural respectability.

Of course the opposite danger is to flee from the world and embrace not merely theological but also cultural conservatism. The heirs of such brothers and sisters will survive and survive to bear witness to the gospel; I would rather be with them than with the others. But we will be as invisible in the general culture as the smallest sect is today.

There is a better path. We have signaled our allegiance to it already via the Diocesan Mission and especially Connect 09. It is who we are and who we want to be. It involves a commitment both to biblical theology and purity of doctrine, and also to our neighbours. We want to be citizens of our nation with a transcendent loyalty to the kingdom of God.

Let me suggest four things which we must do.

First we must continue to cherish and support our College. But this is as long as, and only as long as, it embraces from the heart the theology of the Bible as expressed in the English Reformation. I wish you could all see the powerful effect which Moore College is having all around Australia and the world. Its teaching is the guardian of our theology and hence our life as a network of churches. More than that, the College has recognized as never before its duty to contend in the world of ideas, to speak for Christ and his word in the sphere of academic theology, of secular humanism and of world religion.

Second, we must take urgent action in the realm of Anglican education. It is great that for the time being we have a traditionally strong presence in State Schools. We support State education and always have. I thank Youthworks for its great contribution here. But we also gladly either run or have some influence in something like forty independent schools. Both state and private schooling constitute a key interface between our Diocese and the surrounding world. We proclaim that we stand for that world and we intend to be of it and in it. We also intend to make Christ known within it, refusing to accept the role given to us in recent days of the silent wall-flower.

My concern about Sydney Anglican education is that at a formal level it does not exist. There is no literature devoted to discussing it. There is no faculty whose business it is to research it. There are no courses devoted to explaining it. There is no philosophy which encapsulates it. There is no accessible theological discussion of it. There are no chaplains being inducted into it. There are no Christian studies teachers being trained to instruct in it. There is no induction for teachers into Anglican schools as such. There is no fellowship of Anglican teachers. There is no special place for new Heads to think about the issues raised by leading an Anglican school. There is no sustained discussion between or even within School Councils. There is no such thing as Anglican education as such in our midst.

The Anglican Education Commission under Dr Bryan Cowling is a fine start to addressing all this. However, if we are to continue to have any contribution in the area of education that is noticeably Christian, we are going to need far more than this. To my mind, ultimately, we are going to need a teaching and research institution of some sort, one which can work within the theological parameters of the Diocese and use that as a basis for a fruitful interaction with our world. I am working to create just such a body as soon as I can. To do it, I will need the support of our schools and the Corporation.

Third, we must deepen the partnership between Anglicare and the parishes. Anglicare is an organization of which we have every right to be proud. It does immense good within our Diocese. But a city-mission such as Anglicare always invites suspicion. We can fear that it will only encourage good-works religion and that it will do those good works in the name of human compassion alone. If we wish to be so suspicious, it will certainly float off in that direction and will join the long list of similar organizations lost to the gospel.

But Anglicare is not like that. It sees itself as an activity of our Diocese, or more specifically the parishes of our Diocese. It wishes to be theologically sound and gospel oriented. For many years it has never been closer to the parishes than it is now. It provides a permanent opportunity for us to declare and to be active in the community around us, to say that we are not withdrawing, not retreating, not becoming a sect. We belong to Sydney; we belong to its history; we belong to its fabric; we belong to its people and we intend to serve our neighbours openly and without cease. That is who we are.

I am presuming that when the Mission Area leaders sit down to talk about their region they will think of Anglicare as a partner in their conversation and a partner in their work. I take it that they will similarly think of the Sydney Anglican Schools Corporation, Youthworks, and Anglican Retirement Villages (which, by the way, celebrates fifty years of service this year, for which we thank God). These great works done in our name are a sure and certain sign that we are committed to the society in which we are set and committed to its good. This will be true as long as we see ourselves in partnership with our organizations and not somehow distant from them.

And there is a fourth thing for us to do. Which brings us back to signs of the times. Or at least I think it does. This is something I said in the Presidential Address to Synod last year:

'I have always thought that part of the answer (to our vast evangelistic challenge) will include a dedicated evangelistic fellowship, a local missionary society. I have looked to create something like that without success. As we have prayed for our city and its region this year, there has been what seems like a remarkable spiritual movement summoning young men into church planting. Is this the answer to our prayers? I think that this could be exactly what it is. Something is happening

and it may be of great significance. Our local churches need to be on top evangelistically. Connect 09 is part of that. But for whole areas of the city and for whole tribes this is not going to be enough. I hope that when we meet again next year I will be able to describe the way in which a movement of the Spirit has begun to show its fruit for Christ.'

That was last year.

This is what I wrote to Bishop Al Stewart this year:

'As you know I have come (reluctantly) to the conclusion that the way to see this happen is to ask you to be the one to lead it. You understand my hesitation. But you also understand that I have overcome that reluctance in the belief that what we see here may well be what the Lord is doing. Someone else can capitalize on all you achieved in Wollongong. But you are the man for us to trust ourselves to God's Spirit in breaking new ground for Christ.

'I am therefore writing on the recommendation of the Board of the Department of Evangelism to offer you the position of Director of the Department. The position would be particularly concerned with church planting: inspiring, recruiting, training, placing and supporting evangelistic church planters in the Diocese...While churches planted will begin wherever possible with the goodwill and encouragement of the local rector and regional bishop, permission will not be necessary for such a church plant.'

To lose Al Stewart from Wollongong in this way was like an amputation. I was helped by three things: first, the agreement of clergy from Wollongong that this was the right thing to do, despite their sense of loss. Second, Al's overwhelming conviction that here was a task which he must do. Third, my sense that we may be seeing a forward movement of God's Spirit and that it would require sacrifice. It is a sense; it is not a word from the Lord; for that, I look to the scriptures.

For me, it has been a year of great but mixed emotions, of hard, hard work, of frustration and sadness at the loss of ministries, of admiration at the way so many people have simply got on with being servants of Jesus even when hard decisions have affected them deeply. It has also been a year in which I have seen God at work through his servants in sharing the gospel and so a year of rejoicing. I am so proud to be associated with a Diocese which has poured all this energy and time and money into evangelism and into transforming churches. I am so thankful to God for his immeasurable blessings.

Paul writes to the Philippians as one who knows the great apocalyptic truth: 'the Lord is at hand.' He knows that whatever happens there is only one thing which matters, that the Lord will appear and transform all things. He speaks of his joy, his contentment, of his pleasure in the partnership he has experienced with the church. And then in God's name he makes this promise: 'And my God will supply every need of yours according to his riches in glory in Christ Jesus.' That is our testimony in good times and in bad: our God will provide. With Paul we also say: 'I can do all things through him who strengthens me'. And so he adds, in words which we can make our own, 'To our God and Father be glory for ever and ever. Amen.'

**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: Dr Karin Sowada, Mr Robert Tong and Mr Justice Peter Young AO
4. Elections and Qualifications Committee: Archdeacon Ken Allen, Mr Ian Miller, Dr Karin Sowada and Dr Philip Selden
5. Order of Business Committee: The Rev Dane Courtney, Archdeacon Deryck Howell, the Rev Chris Moroney, Mr Robert Tong and Mr Robert Wicks
6. Minute Reading Committee: Archdeacon Deryck Howell, Mr Clive Ellis, 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 Education Commission
- (4) Anglican Media Council
- (5) Anglican Retirement Villages: Diocese of Sydney
- (6) Anglican Youth and Education Division
- (7) Arden Anglican School Council
- (8) Arundel House Council
- (9) Barker College, The Council of
- (10) Campbelltown Anglican Schools Council
- (11) College of Preachers, Council of
- (12) Continuing Education for Ministers, Council of
- (13) Department of Evangelism
- (14) Georges River Regional Council
- (15) Glebe Administration Board
- (16) Illawarra Grammar School, Council of The
- (17) Kings School, The Council of the
- (18) Macarthur Anglican Church School Council (The)
- (19) Moore Theological College Council
- (20) Northern Regional Council
- (21) St Andrew's Cathedral Chapter
- (22) St Andrew's Cathedral School Council
- (23) St Andrew's House Corporation
- (24) St Catherine's School Waverley, Council of
- (25) St John's Provisional Cathedral Chapter, Parramatta
- (26) St Michael's Provisional Cathedral Chapter Wollongong
- (27) South Sydney Regional Council
- (28) Sydney Anglican Home Mission Society Council
- (29) Sydney Anglican Indigenous Peoples' Ministry Committee
- (30) Sydney Anglican Schools Corporation
- (31) Sydney Church of England Finance and Loans Board
- (32) Sydney Church of England Grammar School Council
- (33) Sydney Diocesan Educational and Book Committee
- (34) Sydney Diocesan Secretariat
- (35) Tara Anglican School for Girls, Council of
- (36) Trinity Grammar School Grammar Council
- (37) Western Sydney Regional Council
- (38) William Branwhite Clarke College Council
- (39) Wollongong Regional Council

*Standing Committee Reports and Synod Fund Accounts etc*

- (40) 2009 Annual Report
- (41) Synod Fund Audited Accounts for 2008

- (42) Administrative burden on parishes (21/08) / Business managers for churches (25/08)
- (43) Affiliated Churches (26/08)
- (44) Architecture for Buildings for Contemporary Church (35/07)
- (45) Asbestos Inspection Charge for 2010
- (46) Connect09 Progress Report
- (47) Connect09 Resource Costs for 2010
- (48) Consumption of Alcohol in the context of Parishes etc
- (49) General Synod 2007 Legislation
- (50) Human rights framework for Australia (35/08) (including submission to National Human Rights Consultation)
- (51) Ordinances passed by the Standing Committee
- (52) Procedures and sanctions for all standards in *Faithfulness in Service* (32/08)
- (53) Response to feedback from 2008 Synod survey
- (54) Review of Tertiary Chaplaincy in Sydney Diocese (33/08)
- (55) Safe Ministry Board Annual Report
- (56) Stipends, Allowances and Benefits for 2010 (2/05)
- (57) Strategic Directions 2010 – 2012
- (58) Georges River Regional Council – Annual Report for 2008
- (59) Northern Regional Council – Annual Report for 2008
- (60) Artarmon, Proposal to reclassify as a parish
- (61) North Ryde, Proposal to reclassify as a parish
- (62) South Sydney Regional Council – Annual Report for 2008
- (63) Western Sydney Regional Council – Annual Report for 2008
- (64) Wollongong Regional Council – Annual Report for 2008
- (65) Explanatory Statements and reports on Bills

*Other reports etc*

- 66. Archbishop of Sydney's Overseas and Relief Fund (The) (ORAF)
- 67. Archbishop of Sydney's Overseas Ministry Fund (The) (OMF)
- 68. 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 Artarmon as a parish
- (b) reclassification of North Ryde as a parish

### **Questions under business rule 6.3**

#### **1. Financial status of the Endowment of the See**

Dr Robert Mackay to ask –

Given the intended requirement for the Appropriations & Allocations Ordinance to take up certain Bishops' expenses, previously funded entirely by the Endowment of the See, and the resultant diminution of regional outlays for parish-based initiatives, would the Archbishop please advise the Synod as to the financial status of the Endowment of the See, with regard to –

- (a) 31/12/2008 and current balance sheet positions,
- (b) financial performance for the year ended 31/12/2008 and during 2009,
- (c) the financial/investment strategy going forward?

To which the President replied –

I am informed the answer is as follows –

- (a) The EOS Balance Sheet as at 31 December 2008 comprised Total Assets of \$81.4 million, Liabilities of \$9.6 million and Net Assets of \$71.8 million. The Balance Sheet as at 30 September 2009 comprised Total Assets of \$71.1 million, Liabilities of \$1.5 million and Net Assets of \$69.6 million.
- (b) Over recent years the EOS has achieved a cash income of \$4 million to \$5 million per annum. In 2008 the global financial crisis led to a sharp decline in the value of both its listed investments and its direct property holdings. Due to this impact and some other underlying issues, the total income in 2008 was only \$2.5 million, and projections for the next few years remain around that level.
- (c) The EOS has therefore taken steps to reduce its expenses accordingly. The largest expense is the stipends/wages and related expenses for staff (Bishops, Archdeacons and support staff) and that is where the bulk of the savings will need to be made. The key elements of the restructure of the EOS are spelt out in the Strategic Directions 2010-2012 document and the EOS is committed to addressing these issues, as demonstrated by the cost reductions recently announced. It is expected that work will continue over the coming months with the objective of achieving a sustainable future for the real value of the EOS.

## 2. Duties of Area Deans

The Rev Robert Denham to ask –

Concerning the duties of an Area Dean as outlined in clause 9.10 of the First Schedule to the Parish Administration Ordinance, in the past two years –

- (a) In how many parishes has any Area Dean carried out those duties?
- (b) Has the Archbishop or any Assistant Bishop asked an Area Dean about the results of such duties?
- (c) Has the Archbishop or any Assistant Bishop directly instructed an Area Dean to carry out such duties?

To which the President replied –

I am informed that the answer is as follows –

- (a) This information is not available.
- (b) No
- (c) No

## 3. Assistant Bishop for the Georges River Region

The Rev Robert Denham to ask –

At which point of the recovery from the Global Financial Crisis will the Archbishop consider it appropriate to appoint an Assistant Bishop with regional responsibility for the Georges River Region?

To which the President replied –

I am informed that the answer is as follows –

The financial pressures confronting the Endowment of the See, which pays for the stipend and expenses of Bishops, are much more complex than simply the Global Financial Crisis. Financial projections provided by SDS indicate that there is no likelihood in the next few years at least of being able to provide for five bishops rather than four.

## 4. Diocesan Clergy Superannuation Fund

Mr Justice David Lloyd to ask –



- (a) Can a comparison be prepared, preferably in the form of a graph, showing the performance of the Diocesan Clergy Superannuation Fund since the current stewardship took over the administration of that Fund from the Glebe Administration Board, with that of the Endowment of the See administered by the Glebe Board for the same period?
- (b) If so, can and will this information be made available in time for the debate on motion 16.6?

To which the President replied –

I am informed that the answer is as follows –

- (a) It is not possible to answer the question as it contains a number of factual errors. The Glebe Administration Board has never had stewardship of the Sydney Diocesan Superannuation Fund. The fund was managed by its own Board. The Glebe Administration Board is also not responsible for administering the Endowment of the See. The Property Trust is the trustee of the property of the Endowment of the See.
- (b) Question (b) therefore lapses.

## 5. Leased property of Sydney Diocesan Secretariat

Mr Ian Cousins to ask –

With respect to item 15 Commitments – premises rental of the 2008 Audited Accounts of the Sydney Diocesan Secretariat –

- (a) What property was newly acquired in 2008 and current year 2009 that is rented/leased and where is the location of these properties?
- (b) What are the terms of the leases/agreements in respect to CPI or/and market review and outgoing in respect to these properties?
- (c) Are there any leases/rental agreements that have a time frame greater than 5 years as at 31 December 2008 and as at 30 June 2009. What are these lease/rental commitments?

To which the President replied –

I am informed that the answer is as follows –

- (a) The Secretariat occupies office space in some parts of levels 1 & 2 of St Andrew's House. No additional office space was leased by the Secretariat in 2008 or 2009. The lease commitments detailed in note 15 (i) of the Secretariat accounts increased from \$1m in 2007 to \$3.3m in 2008 due to the signing of leases to occupy the office space.
- (b) The leases for levels 1 & 2 in St Andrew's House include provision for a fixed annual rental increase of 3% from the base rent. In respect of outgoings the leases require SDS to reimburse St Andrew's House Corporation (the landlord) for increases in outgoings over a base year of 2006.
- (c) The leases for levels 1 & 2 in St Andrew's House are for a term of 15 years from commencement of occupancy in April and August 2007 respectively. There are no other leases / rental commitments that have a time frame greater than 5 years.

As noted in the annual report, staffing numbers have declined from 74.5 in December 2008 to 62 in September 2009. In light of this the Secretariat is actively pursuing opportunities to sub lease some of the excess space. The Secretariat expects to have a transaction finalised in the very near future.

## 6. Pay-roll tax assessment

Mr Ian Cousins to ask –

What is the update of the Secretariat on its objection to the Pay-roll tax assessment as detailed in Note 16 on page 347?

To which the President replied –

I am informed that the answer is as follows –

On 8 May 2009 the Office of State Revenue made a favourable determination in relation to the payroll tax status of the Secretariat.

Subsequently, Secretariat staff and its legal advisors have been in extensive dialogue with the OSR to finalise the calculation of the assessments for 2004 – 2007. The Secretariat staff expect that no amount of the contingent liability detailed in note 16 on page 347 will be payable when the assessments are finalised.

## **7. Kingsdene Special School**

Deaconess Margaret Rodgers to ask –

- (a) When will the Anglicare Council inform the Synod of the results of consultation into Kingsdene Special School?
- (b) What are the decisions about Kingsdene's future role and ministry?

To which the President replied –

I am informed that the answer is as follows –

- (a) The Council of ANGLICARE will receive a report on a stakeholder consultation regarding the future of Kingsdene's role and ministry at its November meeting. They will then consider the available options for Kingsdene, make a decision and inform Synod in 2010. The stakeholder consultation was based on the 2008-09 formal review of Kingsdene by Dr Jacqueline Roberts (University of Sydney). Stakeholders included staff, parents, guardians, families and caregivers along with all relevant funding bodies who have been kept informed regularly throughout this process.
- (b) No decisions about the future of Kingsdene's role and ministry have yet been made. The school and residential program will continue as normal for the 2010 school year.

## **8. Establishment of new Anglican school**

Ms Alicia Watson to ask –

- (a) Is the President able to confirm that land has been purchased or is about to be purchased in the new Oran Park Town development in Sydney's South West Growth Corridor for the purpose of the Sydney Anglican Schools Corporation establishing a new Anglican Kindergarten to Year 12 co-educational school?
- (b) If a new Anglican school is to be established in this development –
  - (i) When are the building works proposed to commence and when is it planned for the school to open?
  - (ii) Is it the case that the proposed site for this new Anglican school is within walking distance, no more than four (4) kilometres, from an existing Anglican K-12 school?
  - (iii) Is it also the case that the proposed fee structure per student for the new school is approximately \$8,000 per annum for the primary years, almost identical to the fee structure of the existing school down the road?
  - (iv) Has the SASC commissioned a detailed demographic study of the area, if so by whom and when, examining the viability of establishing a new school in this area considering that there are already five (5) Anglican schools drawing students from this area, another three (3) Christian schools, at least five (5) Catholic schools and more already planned?
  - (v) Has the SASC commissioned a detailed study, if so by who and when, examining the short, medium and long term financial viability of establishing a new school in this development as well as the ongoing financial impact such a new school would have on the three (3) closest existing Anglican Schools operating within the same drawing area?

- (vi) If reports mentioned above were conducted, are the results, or a précis thereof, available for public access and/or comment and are the results still considered relevant in light of the impact the global economic crisis has had on the population in the south west of Sydney?

To which the President replied –

I am informed that the answer is as follows –

- (a) A critical part of the mission of the Sydney Anglican Schools Corporation is to establish new strategically placed Anglican schools offering quality education in the developing areas of the Diocese of Sydney. The South West Growth Corridor is expected to see an influx of between 250,000 and 300,000 people in the next 20-25 years. The Corporation has been charged with this mission by the Synod and it would be negligent if it did not seek a number of school sites in this growth corridor. This future growth will present the Anglican Church as a whole with a series of Gospel and Kingdom opportunities.

The Oran Park Town development is the first major area to be developed in that growth corridor. The Corporation has been in discussions with the principal developer, LandCom, for a number of years. LandCom has also had direct discussions and/or negotiations with a number of other educational providers as well as Macarthur Anglican School, the nearest existing Anglican school.

During this time representatives of the Corporation have also had a series of discussions with representatives of Macarthur Anglican School. During these discussions various co-operative models have been explored as Macarthur considered but decided against undertaking any development in Oran Park themselves. It is prayerfully hoped that future discussion may continue in a spirit of co-operation.

Recently the Corporation has finally reached a commercial agreement for the purchase of a suitable school site adjacent to the Oran Park Town Centre. The proposed school site is part of what is hoped will be an Anglican precinct which will also include an Anglicare retirement village and a new Anglican Church on a site to be purchased by the Mission Property Committee.

- (b) (i) It is proposed that construction would commence no later than 3 months after the vendor has notified the Corporation that contracts for the sale of at least 350 residential lots have been exchanged.
- (ii) Yes, Macarthur Anglican School is within that distance.
- (iii) Financial modelling has been performed on a number of school fee structures. The school fees ultimately charged will be highly dependent on the socio-economic status (SES) of the surrounding area. If the advertised school fees are too high then it is likely that insufficient enrolments will be achieved to ensure long-term financial viability.
- (iv) A detailed study of current demographics in the area has not been commissioned as the enrolments in this future school are dependent upon the future population and not the current population. As explained earlier the South West Growth Corridor is expected to see substantial growth in the next 20-25 years. There are a number of new schools, particularly state schools, planned for within the Oran Park Town development. It is understood that only one independent school is envisaged and that is the site being offered for an Anglican school.
- (iv) The Corporation has completed its own internal financial viability studies. It is not possible to predict the effect on any existing schools given the significant expected increase in population in the schools' natural catchment area. However Macarthur Anglican School has advised the Corporation that their current ideal maximum enrolment is no more than 1,000 K-12 students. The school's most recent available Annual Report indicates that it had a K-12 enrolment of 912 in 2008, leaving a current growth capacity of only 88 students. Given the expected growth in the South West Corridor and the nearest Anglican school is close to being at ideal capacity then

there is an opportunity for the establishment of several more Anglican schools in this developing area.

- (vi) The impact of the current global economic crisis is uncertain, but as construction of the proposed new school will only commence after the vendor has notified the Corporation that contracts for the sale of at least 350 residential lots have been exchanged, then it is likely that any ongoing negative effect of the global economic crisis will delay the commencement of the new school.

**9. GAB Board Risk and Compliance Management Committee**

The Rev David Clarke to ask –

During 2008 who were the members of the GAB Board Risk and Compliance Management Committee? How many times did they meet? Has the membership of this committee changed during 2009, and if so, who are the current members?

To which the President replied –

I am informed that the answer is as follows –

Information on the Board and its committees is contained in the GAB Audited Accounts (Pages 358- 361). This provides the following information for each of the committees -

- Functions of Committee
- Names of Members
- Number of meetings attended

To date there have been no changes in the membership of the committee in 2009.

**10. Nominations for Board of Anglican Retirement Villages**

Dr Stephen Judd to ask –

My question is prompted by a letter received last Friday by synod members from Anglican Retirement Villages (ARV), in which it was stated that “ARV has adopted a governance model consistent with established governance principles”.

- (a) Is it appropriate for a diocesan organisation to “run a ticket” for its own Board and in doing so make negative judgments on other qualified nominations?
- (b) Does this campaigning against other qualified nominees by ARV’s Board constitute interference in the election processes of the Synod?
- (c) Is such campaigning by incumbent diocesan boards deemed best practice?
- (d) Given ARV’s Board stated concern for best practice governance, why is ARV almost alone among Anglican bodies not to have its statutory accounts and annual reports freely available on its website or sent to Synod members – and is this practice in breach of Resolution 20/07 of Synod?
- (e) As the abovementioned letter was sent to all 700 Synod members via expensive Express Post what was the cost of this mailing?
- (f) Finally, has any ARV Board member who has served in the past three years received remuneration or any other benefit from the organisation and, if so, has the required approval from the Minister been sought and received in accordance with s.48 of the Charitable Fundraising Act 1991 (which section does apply to religious organisations exempt under s.7 of that Act to hold an authority to fundraise)?

To which the President replied –

I am informed that the answer is as follows –

This question is out of order under business rules 6.3(4)(a),(b), (c) and (d). It contains a number of assertions, expresses an opinion, offers an argument and makes inferences.

**11. Archbishop's Liturgical Group**

The Rev Philip Griffin to ask –

Pursuant to Resolution 14/08 of the 2008 session of Synod –

- (a) What missional plant experiences has the Archbishop's Liturgical Group taken into account in preparing a new range of templates for Christian Assembly? Has any of these missional plants included –
  - (i) a congregation with low literacy levels?
  - (ii) a congregation in which the majority of members have a Roman Catholic or Eastern Orthodox background?
  - (iii) a congregation whose membership is largely not Anglo-saxon, and where English is not the native language of many of the members?
  - (iv) a congregation with any other distinctive feature?
- (b) Has there been any theological assessment of the statement that the role of the service leader is, according to the "bettergatherings" website 'The responsibility is to lead others to encounter God.'? If not, what is the process for expressing concerns about the theology expressed in this and other statements on this website?
- (c) Has there been any theological assessment of the two versions of the prayer of humble access drawn from Sunday Services and Common Worship also on this website?
- (d) Has this Synod ever approved the liturgy known as Common Worship?

To which the President replied –

I am informed that the answer is as follows –

- (a) The Archbishop's Liturgical Panel, consisting of Bishop Forsyth (Chairman), the Rev Dr David Peterson, the Rev Dr Andrew Shead, the Rev Dr Michael Stead, Dr Greg Clarke, the Rev Alan Lukabyo, the Rev Chris Allan and the Rev Peter Tong, sees itself as having a long task in working to provide assistance to the churches of the Diocese and beyond to create better gatherings which both serve the needs of the people and honour God. So far, the panel has produced three simple templates for use in a range of congregations which are on the [bettergatherings.com](http://bettergatherings.com) website. There is much more to be done and as yet the Panel has not been able explicitly to focus upon missional plant experience mentioned in the question - although it could be said that the first three iterations of the Book of Common Prayer were indeed especially written for congregations the majority of whose members were ex-Roman Catholics.
- (b) The statement in the [bettergatherings.com](http://bettergatherings.com) website that the responsibility of the leader is to lead others to encounter God is exactly what the Panel believes should occur when we meet with each other in the Christian assembly, as we let the word of Christ dwell richly among us and as we lift our hearts to the Lord.

The Panel is aware how difficult it can be at times to truly 'to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul.' This is why the panel aims to equip service leaders to craft meetings that by their shape, their contents and their tone proclaim the gospel of Christ, build his body in the unity of the Spirit, and bring honour and glory to God.

There is a place on the [bettergatherings.com](http://bettergatherings.com) website for expressing concerns about the theology or any other issue of relevance.

- (c) There has been theological assessment of all the resources on the [bettergatherings.com](http://bettergatherings.com) website, and Panel members are satisfied that they do not contravene any principle of doctrine or worship of the Book of Common Prayer and the Thirty-Nine Articles. The two prayers of humble access referred to in the question, are believed to be simply various translations of the original prayer from the Book of Common Prayer.
- (d) The Panel believes that the only canonically authorised liturgies in this Diocese are the

Book of Common Prayer of 1662 and An Australian Prayer Book of 1978. The bettergatherings.com website does not include liturgies from Common Worship from the Church of England but does occasionally provide resources from it and other liturgical resources which are consistent with the principles of the doctrine and worship of this Church.

**12. Audited Accounts of the Endowment of the See**

Mr John Paul to ask –

This question relates to both the Standing Committee's report and the Strategic Directions 2010-2012 documents. Both documents refer to the Endowment of the See experiencing losses as well as the Diocesan Endowment –

- (a) Will copies of the audited accounts for this Endowment of the See be made available to Synod noting that the Endowment of the See's financial reports are provided to Standing Committee, which in turn is a Committee of Synod?
- (b) If not, why not?

To which the President replied –

I am informed that the answer is as follows -

Consistent with previous years, the audited accounts for the EOS have been tabled at Standing Committee and Synod, and are available for inspection by any member.

**13. Harvest Living Investment Review**

Mrs Jane Strickland to ask –

In referring to paragraph 4.25 of the 2009 Report of the Standing Committee (page 16 of the 2009 Session of Synod Book) regarding a summary of the Harvest Living Investment Review –

- (a) What was the monetary value of the investment loss to the Glebe Administration Board (GAB) in the Harvest Living group of companies?
- (b) What are the changes that have been made to investment policies and procedures of the GAB that will not allow any investment of a similar nature to be made in the future?

To which the President replied –

I am informed that the answer is as follows –

- (a) The total losses from the Harvest investments were approximately \$10.5m and all were fully written off or provisioned by December 2007.
- (b) The Committee that reviewed investment processes in the light of the Harvest Living losses found that investment policies and procedures had changed in a number of significant ways since those investments were made. The GAB no longer invests in small unlisted entities which have any one or more of the following characteristics –
  - we would have a large percentage holding
  - there are linkages between the entities invested in, or
  - there is potential for us to have active involvement in the management of the companies.

The investment process now involves external funds managers and we no longer engage in "stock picking".

**14. Diocesan Endowment audited accounts**

Ms Lyn Bannerman to ask –

This question refers to the Diocesan Endowment (DE) audited accounts for 2008 –

- (a) The five year financial summary at pages 362-363 of the Annual Report states that the total liabilities to net assets ratio of the DE for 2008 was nearly 200% (195.8%), up from 139.3% in 2007. Noting that all bank debt was repaid, could you please advise Synod what the liabilities of \$205.4 million consist of?
- (b) What was the projected liabilities to net asset ratios for the years 2009 and 2010?
- (c) What do the Glebe Administration Board and Standing committee consider to be an appropriate ratio for the DE?
- (d) Are there strategies in place to reduce the current liabilities to net asset ratio? If so what are they?
- (e) P.397 of the Annual Report refers to "Doubtful Debts" over \$1 million. What are these?
- (f) Referring to pages 333 and 401 of the annual report, please explain to Synod, in laypersons language, what "impairment of investments" means? Which investments fall into this category? On what is \$1.7 million for this purpose being spent?

To which the President replied –

I am informed that the answer is as follows –

- (a) The liabilities of \$205.4m consist of the following items –
  - Glebe Income Account deposits \$154.5m
  - Bank loan \$14.0m
  - External investors share of Glebe Equities Trusts investments \$23.9m
  - Provision for distribution to Synod \$10.7m
  - Interest and other payables \$2.3m

The details of these amounts maybe found in notes 16 – 19 of the GAB audited accounts on pages 403 – 406 of the Synod book. The bank loan was repaid in April 2009.

- (b) The projected liabilities to net asset ratios for the years 2009 and 2010 are 179% and 156% respectively.
- (c) The Board's focus is to manage liabilities by matching the Glebe Income Account deposits with cash and loans. Currently no GIA deposits are invested in growth assets.
- (d) The Board has in place a range of strategies to manage the liabilities to net assets ratio including matching deposits with cash and loans and allocating a proportion of capital to loans.
- (e) The provision for doubtful debts referred to on page 397 of the annual report relates to an intercompany transaction between the Diocesan Endowment and one of its subsidiaries. At a consolidated level this provision has no effect on the net assets of the group.
- (f) Impairment of investments refers to a charge against income reflecting a decision to write down the value of an asset. This arises when the carrying value of an asset exceeds its realisable value. The provision for impairment on page 401 relates to a write down of the Diocesan Endowment's investment in a wholly owned subsidiary, Glebe Australia Limited. At a consolidated level this provision has no effect on the net assets of the group.

## 15. Clergy discipline

The Rev Gwilym Henry-Edwards to ask –

Concerning three General Synod 2007 canons aimed at providing a nationally coherent and consistent policy in matters concerning professional standards and clergy discipline; namely the National Register Canon 2007; the Special Tribunal Canon 2007; and the Offences Canon Amendment Canon 2007 –

- (a) What is their status in the Sydney Diocese?
- (b) Did Sydney representatives oppose the passing of these canons at the 2007 General Synod?

- (c) Is it true that Sydney Standing Committee has declared that these canons affect the order and good government of the church within the diocese of Sydney?
- (d) If so, why was the declaration made?
- (e) What flows from that declaration, and what effect does that declaration have on the promotion of a nationally consistent scheme for clergy disciplinary matters?

To which the President replied –

I am informed that the answer is as follows –

Strictly speaking parts of this question, namely, the assertion at the beginning and parts (a) and (e), express opinions or seek a legal opinion and are out of order under business rules 6.3(4)(b) and (f). Nonetheless I am able to provide the following information –

- (a) Canons of the General Synod which affect the order and good government of the church within a diocese do not have force and effect in that diocese unless and until the Synod of that diocese adopts the canon by ordinance. The National Register Canon 2007 was adopted by our Synod in 2008. A canon to adopt the Offences Canon Amendment Canon 2007 is before the Synod this year for its consideration. At this stage the Standing Committee does not propose to recommend to the Synod that it adopt the Special Tribunal Canon 2007.
- (b) This is not known. No record is kept of how Sydney representatives on the General Synod vote on any issue.
- (c) Yes.
- (d) There is no record as to how the individual members of the Standing Committee voted or as to why those who supported the declaration voted the way they did. It has been proposed that the sub-committee of the Standing Committee which recommended that the declaration be made prepare a submission in support of the declaration for the benefit of the Standing Committee of the General Synod.
- (e) The implications of the declaration are governed by section 30 of the 1961 Constitution of the Anglican Church of Australia.

There is no national scheme for clergy discipline. Clergy discipline is principally a matter for each diocese to determine. For example it is understood that Faithfulness in Service has not been adopted by all diocesan synods and that many of the diocesan synods that have adopted it have made their own amendments to it.

## **16. Connect09.com**

The Rev Greg Olliffe to ask –

How many unique visits to the Connect09.com site have there been each month since its inception to the end of September 2009?

To which the President replied –

I am informed that the answer is as follows –

In 2008 connect09.com was the internal (and only) web-site.

From 22 January 2009, connect09.com became the "public" site designed to interface with the distribution of resources. It has received 7,781 unique visits year to date (an average of 31 unique visits per day).

The former connect09.com site was relocated to

connect09.sydneyanglicans.net



to make way for the new site whilst continuing its role of communicating, networking and informing. Year to date, this "internal" site has received 10,900 unique visits (an average of 43 unique visits per day).

The month by month break down (as requested) for both sites will be posted on the notice board in the foyer.

**Connect09.com External site (went on-line on January 22)**

January 09	644	
February 09	2,405	
March 09	1,199	
April 09	606	
May 09	598	
June 09	436	
July 09	462	
August 09	475	
September 09	682	
<b>TOTAL to end of September</b>	<b>7,507</b>	
<i>Average unique visitors/day</i>	31	
October 09	274	(to 20 <sup>th</sup> )
<b>TOTAL for year to date</b>	<b>7,781</b>	

**Connect09.sydneyanglicans.net Internal site**

January 09	1,586	
February 09	2,039	
March 09	1,266	
April 09	1,071	
May 09	1,084	
June 09	891	
July 09	823	
August 09	814	
September 09	894	
<b>TOTAL to end of September</b>	<b>10,468</b>	
<i>Average unique visitors/day</i>	43	
October 09	432	(to 20 <sup>th</sup> )
<b>TOTAL for year to date</b>	<b>10,900</b>	

**17. Discontinuance of Synod funding**

Ms Caroline Bowyer to ask –

My question refers to the Synod Appropriations and Allocations Ordinance 2009 –

- (a) What are the reasons for the discontinuation of all funding for the following –
  - (i) the Primate's Assistant (para 63 of the Ordinance)?
  - (ii) The Anglican Consultative Council (para 65)?
  - (iii) The Australian Defence Force Board (para 66)?
  - (iv) The NSW Ecumenical Council (para 68)?
- (b) Noting that these items are small in the overall budget, why were they not reduced by some percentage, as many other budget items were, rather than discontinued?
- (c) Is there an intention to reinstate funding to any or all of these items in the future, as finances allow? If not, why not?
- (d) In the context of these decisions, and in view of the need for fiscal constraint in 2010, why is funding in 2010 for the NSW Council of Churches –

- (i) to be continued at all?
- (ii) continued with a significantly increased allocation (p.314 of the Annual Report)?
- (e) In view of the proposed discontinuation of funding for the NSW Ecumenical Council, what is the policy of this Diocese towards ecumenism?

To which the President replied –

I am informed that the answer is as follows –

It is not possible to answer this question, other than to refer the questioner to the Strategic Directions document, as the Synod has not yet made determinations on these matters. The question has been drawn to the attention of those moving the Synod Appropriations and Allocations Ordinance 2009.

#### **18. Sale of shares by Glebe Administration Board**

The Rev Gavin Poole to ask –

- (a) What was the total amount of money realised from the sale of shares sold by the Glebe Board between 15 September 2008 and 31 December 2008?
- (b) What independent professional advice was obtained by the Glebe Board prior to selling those shares?
- (c) What was the total value of those same shares on the Sydney Stock Exchange on 1 March 2008?
- (d) What was the total value of those same shares on the Sydney Stock Exchange on 15 October 2009?

To which the President replied –

I am informed that the answer is as follows –

- (a) Between 15 September 2008 and 31 December 2008 the Board sold \$76m of Australian Equities.
- (b) Paragraphs 32 to 39 of the GAB Annual Report sets out the advice taken from various parties over the period leading up to and including 2008. While the GAB regularly considers economic and market reports from a range of sources, no specific external advice was taken on the sale of the shares during the December 2008 quarter.
- (c) The total value of the Australian Equities sold was \$111m on 1 March 2008.
- (d) The total value of the Australian Equities sold was \$102m on 15 October 2009.

#### **19. Cross Cultural Ministry**

The Rev David O'Mara to ask –

- (a) What is the current practice and future plans of Moore Theological College to equip Anglican ordination candidates for cross-cultural ministry in the Diocese of Sydney?
- (b) What is the current practice and future plans of Moore Theological College to develop and equip its theological staff to prepare Anglican ordination candidates for the unique challenges of cross-cultural ministry in the Diocese of Sydney?

To which the President replied –

I am informed that the answer is as follows –

- (a) The whole program at Moore College aims to provide the proper Biblical world view and understanding of the gospel to "make disciples of all nations." Particular emphases worth mentioning include –

1. All students undertake a compulsory unit in Ministry in each year of their BD course. Those units contain modules on relating ministry to the culture of the hearers, especially in the area of preaching.
  2. Other subjects equip students to engage with contemporary world-views.
  3. As a result of a review presently being undertaken, commencing in 2010, new subjects will be introduced to the BD which will further strengthen training for ministry in a multi-cultural context. This will include further attention to world religions, in particular Buddhism and Islam, and cross-cultural communication in a mission context.
  4. At least one College Mission each year is planned to involve outreach to Muslims in Sydney. There is also usually at least one Mission team that goes to an overseas setting and/or a very different context in Australia.
  5. Each week there is a 'Ministry and Missions Hour' in which students learn of ministry in a particular context directly from practitioners.
  6. Each year there is a Missions Week in which representatives of various mission agencies spend a week at the College engaging in various ways with the College community.
- (b) Since the late 1990s the Faculty of the College has included a Head of the Missions Department, who is a person with cross-cultural missions experience and training.

Over recent years progressively more Faculty members have availed themselves of invitations to engage in and gain exposure to ministry in cross-cultural contexts. Over half have now had that privilege.

Considerable effort has also gone into assembling a curriculum within the MA (Theology) for engagement with Islam and Faculty members have teamed with visiting specialists to learn more. Other specialists have been invited for the future. As experience is gained through these courses, many other aspects of the College program are enhanced to strengthen engagement with the contemporary multi-cultural context of ministry.

## 20. Synod funding for Moore College and under Policy 1

The Rev Philip Bradford to ask –

This question refers to several items in the Synod Appropriations and Allocations Ordinance 2009 –

- (a) \$35,000 has been allocated in 2010 under Policy 1a for spiritual renewal through prayer (p. 308 of the Annual report). Please advise –
  - (i) How this estimate has been derived?
  - (ii) What are the costed components that make up this allocation?
- (b) Para 49 of the proposed Ordinance states that: "Synod provides as much funding as possible for Moore Theological College". In view of the cuts to funding across the board, including some previous budget lines being allocation \$0 for 2010 –
  - (i) What does "as much funding as possible" actually mean?
  - (ii) Is there an intention to allocate more to the College than the budget contained in the Ordinance before Synod currently specifies?
  - (iii) Is Synod being asked to endorse an open ended amount for the College?
- (c) \$288,000 has been allocated under Policy 1b, to the "Work Outside the Diocese Committee". The only item mentioned at para 30 of the Ordinance in respect of this item is GAFCON.
  - (i) Does this mean that all the allocation of \$288,000 is to support the Diocese's involvement in GAFCON?
  - (ii) If not, how much of these funds will be GAFCON related and what other activities will be funded under this line?

To which the President replied –

I am informed that the answer is as follows –

- (a) (i) Over the past few years the amount allocated to Policy 1a has been 0.5% of the total allocations. In making a recommendation for 2010, the use of the money in the past was taken into account, for example Bishop Reg Piper's former responsibility for this area and his preparation of '40 Days with the Risen Lord' etc, and more recently the promotion of prayer through Connect09.

While the recommended allocation is only a small amount, the strategic directions document makes the comment "It would be too easy to make this a perfunctory element of the mission when it is really the heart of the matter."

- (ii) As also stated in that document "the emphasis on prayer must be continued. The essence of this policy remains as important now as ever. The Archbishop commits Episcopal leadership to implement Policy 1."
- (b) The line "as much funding as possible for Moore College" is a statement of principle that guided the allocations. The amount is not open ended and is limited to the allocation in the ordinance. The committee in allocating the finances sought to invest in the future leaders and their theological development; hence the priority of the College. Note that Moore College is accepting costs for the Social Issues Executive which appears as a zero in policy 4.
- (c) (i) No
- (ii) Approximately \$40,000.

Based on previous experience, it is expected that the Committee will provide support to several other dioceses inside Australia, and for a large variety of projects in overseas countries including theological education, provision of PTC etc.

## 21. Pastoral support and professional development of clergy

Professor Jocelyn Chey to ask –

This question refers to the Synod Appropriations and Allocations Ordinance 2009 and the Strategic Directions paper –

- (a) What provision has been made in 2010 to meet the Diocese's obligation to ensure pastoral support and professional development to its clergy?
- (b) Is it true that the cost of such support (see paras 33 and 47 of the Appropriations and Allocations Ordinance) will be dependent on fund raising by parishes?
- (c) What will the Diocese do to assist clergy if such fund raising is not adequate?
- (d) Who will provide pastoral support to clergy, given that the new structures proposed in the Strategic Directions paper appears to eliminate the traditional roles of Archdeacons and Deaneries, and given that Assistant Bishops will have increased workloads implementing policies in the Strategic Directions?

To which the President replied –

- (a) Almost all of the existing provision will remain in place, including that provided by bishops, the Archdeacon for Women and by Ministry Training and Development, and this will be complemented by training in each mission area.
- (b) No. Fund raising in paragraph 33 of the Ordinance refers to administrative assistance to bishops.
- (c) Not applicable.

- (d) The pastoral care and professional development of clergy is a matter in which I have a specific ongoing interest. Naturally, therefore, the bishops and others have been consulted about any necessary changes which need to be made in our new circumstances to keep pastoral care in place and to improve what we do as a Diocese.

**22. Numbers of ordained priests**

The Rev Martin Robinson to ask –

- (a) How many ordained priests were in active service in the Diocese in 2001?  
(b) How many are there in 2009?

To which the President replied –

I am informed that the answer is as follows –

- (a) An approximate figure from the records available is 400.  
(b) 374

**23. Inter-Church Commission on Religious Education in Schools**

The Rev Martin Robinson to ask –

Is it the case that the Diocese has withdrawn from ICCOREIS (the Inter-Church Commission on Religious Education in Schools)? If so –

- (a) When was this decision taken?  
(b) How and when was it drawn to the attention of the Diocese at large?  
(c) Why was this action taken?

To which the President replied –

I am informed that the answer is as follows –

After careful consideration of the matter, the Anglican Education Commission, on behalf of the Diocese, made a strategic decision towards the end of 2008 that it could play a more significant and politically effective advocacy role on behalf of Bible-believing teachers of Anglican and Protestant SRE (Scripture) by engaging personally and directly with the Department of Education and Training and the Ministry of Education than through the maintenance of its membership of the Inter-Church Commission on Religious Education in Schools.

As a consequence, the Diocese has been given representation on the Director-General's Consultative Committee on Religious Education, is consulted directly on matters of policy and has had the opportunity to offer policy advice on matters affecting the teaching of religious education in schools.

The thousands of dollars and time that would have been expended in 2009 by two senior persons attending frequent meetings of the Inter-Church Commission on Religious Education has been used so far:

- to strengthen the promotion and support of Anglican SRE throughout the Diocese,
- to upgrade the quality of training programs for new SRE teachers,
- to troubleshoot and resolve quickly problems arising between SRE teachers and schools, and
- to provide support to Christian principals and teachers in Government primary and secondary schools of a kind never previously provided by the Anglican church.

None of this could have been achieved, especially in the light of reduced budgets, had the Diocese continued its membership of ICCOREIS.

ICCOREIS was informed of this decision late last year.

**24. Regional Council funding for 2010 and beyond**

The Rev Bob Cameron to ask –

- (a) What were the total amounts that each Regional Council had undertaken to distribute to parishes by way of funding grants in 2010 and 2011?
- (b) Had any undertakings been given by any Regional Council with regard to funding grants beyond 2011?
- (c) What steps have been taken, if any, to consult with parishes who had received such undertakings, as to their capacity to still fund the relevant ministry in the event of no longer receiving the funding grant or of a reduction of the same?
- (d) Have any parishes been asked or offered to voluntarily reduce or withdraw their applications for funding grants in 2010 or later, and if they have, what percentage of approved grants do the consequent reductions in total applications represent?
- (e) Prior to the investment losses sustained by the Diocese in 2008, what other diocesan organisations or bodies had received specific undertakings by the Standing Committee or the Synod as to funding in 2010, 2011, or later?

To which the President replied –

I am informed that the answer is as follows –

Question (a)

*Western Region*

None

*Georges River*

None

*Wollongong Region*

In March 2009 all Rectors in the region were informed that due to reduced funding in 2010 there would be no grant allocations other than those allocated by the Regional Council to ongoing projects. In July 2009 seven parishes received a total commitment of \$255,000 for 2010.

*Northern Region*

2010	\$282,500
2011	\$225,300

The question relates to undertakings to distribute to parishes, which is different from undertakings to parishes to distribute grants. However, the Northern Regional Council also undertook to provide \$66,000 for a cross cultural consultant, MU chaplaincy and for TAFE ministries in 2010, and \$32,000 for a cross-cultural consultant in 2011.

*South Sydney Region*

2010	\$225,292
2011	\$106,000

Question (b)

*Western Region*

No

*Georges River*

No

*Wollongong Region*

Yes – three grants totalling \$80,000

*Northern Region*

Undertakings for 2012 amount to \$30,000 for a parish Chinese ministry and \$35,000 for a cross-cultural consultant.

*South Sydney Region*

Yes - \$31,000

Question (c)

*Western Region*

Not applicable

*Georges River*

Not applicable.

*Wollongong Region*

At the beginning of September the six parishes were contacted to discuss the implications of no funding being allocated to the Wollongong Region and the need for the Region to fund ministries from its own resources.

*Northern Region*

Archdeacon Dein made contact with all parishes explaining the financial restraints upon synod funding and the consequentially diminished allocations to regional councils. Conversations were had as to how ministry might be funded from other sources.

*South Sydney Region*

The Regional Council's policy is to grant funding on a 3-year reducing basis. All commitments in place as at the end of 2009 will, God willing, be funded from Council's reserves and whatever income it receives in 2010 and 2011.

Question (d)

*Western Region*

Not applicable.

*Georges River*

Not applicable.

*Wollongong Region*

Of the 7 parishes in relation to which commitments were made, 3 are receiving reduced funding, these being Minto and Nowra for Indigenous ministry, and the Berkeley Church Plant. The remaining four are receiving no funding.

*Northern Region*

Following the conversations with parishes by Archdeacon Dein, Bishop Davies had a second round of conversations and in the process of these talks, a number of parishes indicated that they would be prepared to sacrifice their funding from the Regional Council, so that other parishes might be able to receive some funding. The agreed reductions of grant funding for 2010 is approximately 33%.

*South Sydney Region*

No.

Question (e)

None.

**25. Reduction of Regional Council funding**

The Rev Bob Cameron to ask –

- (a) What criteria, other than strategic considerations, did the Mission Board and the Standing Committee take into account in forming their recommendation to significantly reduce funding to Regional Councils in the 2010-12 triennium?
- (b) In particular, were any moral principles taken into consideration and, if so, what were they?
- (c) On what grounds has the Standing Committee rejected, even as a short-term measure, the possibility of increasing parish assessments in 2010 and 2011 in order to enable existing commitments to be met?

To which the President replied –

I am informed that the answer is as follows –

Questions (a) and (b).

The Strategic Directions document acknowledges that the redirection in funding facing our Diocese necessitates difficult decision making, and that good things we funded in the past cannot continue to be funded. To quote from the document –

“In the relative abundance of the past, some central funding was well used as seed funding for new ministries and pastoral staff through regional grants under Policy 2. However, in the changed conditions, central funding must consolidate around Policy 3, and local projects will need to be funded through local fundraising.”

Question (c). See paragraph (b) on page 2 of the Strategic Directions document, noting that there is currently no assessment on parishes.

**26. Impact of financial crisis on Finance and Loans Board**

The Rev Antony Barraclough to ask –

How has the Finance and Loans Board (FLB) been affected by the diocesan financial situation? In particular –

- (a) What losses the FLB may or may not have had in the last 12 months?
- (b) What resources the FLB may still have for lending to parishes?
- (c) What changes the FLB may have taken or may expect to take to their lending practices as a result of the diocesan financial crisis?
- (d) As a result of the answer to part (c) what new risks those parishes with FLB loans may now be exposed to?

To which the President replied –

I am informed that the answer is as follows –

- (a) The Finance and Loans Board's only investments are deposits with GIA and Loans to parishes. The Board has not had any investment losses in the last twelve months and there have been no bad debts with parishes. In 2008 the Board recorded a surplus of \$697,800.
- (b) At 30 September 2009 the Board had approximately \$3 million available to lend to parishes. Detailed enquiries by various parishes indicate that about half of that may be committed within the next few months.
- (c) The Board has made no change to its long-standing policy of supporting parishes with the Diocesan mission. The Board anticipates that interest rates on loans will be raised soon in accordance with its interest rate policy to move rates “with the market”



- (d) It is unlikely that Parishes will be asked to increase loan repayments immediately, as most parishes maintained higher than necessary payments during the period of low interest rates.

**27. Impact of financial crisis on website hosting services**

The Rev Antony Barraclough to ask –

How will the current ‘website hosting’ services to the parishes be affected by the diocesan financial crisis if at all?

To which the President replied –

I am informed that the answer is as follows –

SDS expects to continue providing website hosting services to those parishes who choose to use them.

**28. Cross-cultural and ethnic ministry**

The Rev Shane Rogerson to ask –

Given the importance and priority of targeting cross-cultural and ethnic ministry as emphasised in both the Presidential Address and Strategic Directions document –

- (a) Is there a line of funding specific to this mission priority in the 2010-2012 budget?
- (b) Will Regional Councils be responsible for this mission priority and, if so, how much of their budget is to be directed to it?
- (c) What accountabilities will be in place to ensure this strategic area is acted upon?

To which the President replied –

I am informed that the answer is as follows –

- (a) The line item “Regional Councils – general allocations (including support of ethnic and cross-cultural ministry and administration support” refers to this matter.
- (b) They will be principally responsible. Regional Councils are encouraged to make the continued support of ethnic, cross-cultural ministries a priority when determining the grants they provide. Discussions between the Regions as to how and how much are well advanced. As noted in the Presidential Address, Bruce Hall will also provide advice and leadership in this area in conjunction with Evangelism Ministries.
- (c) As stated on page 13 of the Strategic Directions 2010-2012 document in paragraph (j) “we aim to give greater emphasis to organisations accounting for the performances against objectives and organisations established in Strategic Directions 2010-2012 (meaning outputs and outcomes rather than inputs)”. The relevant Policy Committee will work with the Regional Councils on this matter.

**29. Allocating funding between the Regions**

Mr Geoff Kyngdon to ask –

With reference to the Synod Appropriations and Allocations Ordinance 2009 Schedule page 309 Synod book: Policy 2 Expand and Plant and Support congregations, Regional Councils etc, how will the allocated amounts be split equitably between the Regions for 2010-2012?

To which the President replied –

I am informed that the answer is as follows –

It is intended that, as in the past with block grants to the Regional Councils, the Assistant Bishops and their Regional Councils will work together to agree on the cross-cultural (and administrative support) spending of the general allocation for the regions, taking into account demographics, current ethnic costs and future challenges. I am further informed this collaboration has already commenced.

**30. Funding for Indigenous ministry**

Mr Garry Allen to ask –

- (a) What indigenous ministry is currently funded by Regional Councils?
- (b) What is the current total value of this funding?
- (c) How long have these ministries been funded by Regional Councils?
- (d) If Regional Council funding is withdrawn, what alternate sources of funding do they have?

To which the President replied –

I am informed that the answer is as follows –

- (a) The Wollongong Regional Council funds the Minto Indigenous Ministry under the leadership of Pastor Michael Duckett and the Nowra Indigenous ministry under the leadership of Rev Jonathan Lilley.

The South Sydney Regional Council funds 1 part-time ministry position in the parish of South Sydney

No indigenous ministry is funded by Regional Councils in the Western, Georges River and Northern regions.

- (b) \$110,000
- (c) The Minto Indigenous ministry has been funded since 2000.  
The Nowra ministry has been funded since its beginning in 2008.  
The South Sydney Regional Council has funded the position at the parish of South Sydney since 1996.
- (d) The Wollongong Regional Council will continue to provide funding with reduced grants totalling \$50,000. It is expected that funding will also be made available from donation income and grants from the Sydney Anglican Indigenous Peoples' Ministry Committee.

South Sydney Regional Council is considering other possibilities for structuring and funding Indigenous ministry beyond 2010 but these are yet to be agreed to and will take some time to put in place.

In 1997 Synod passed the Sydney Anglican Indigenous Peoples' Ministry Ordinance. This ordinance set up a fund of \$1m to be administered by the Property Trust on behalf of the Sydney Anglican Indigenous Peoples Ministry Committee. The fund receives 1% of the annual distributions to the synod from the Diocesan Endowment and some donations both of which are capitalised. Annual distributions from the investments of the fund amount to about \$120,000 and are substantially used to fulfill the responsibilities of the Ministry Committee under the Ordinance to initiate and support gospel ministry and ministry training of indigenous people. There are more opportunities for such financial support than funds available. The questioner is referred to the Annual Report of the SAIPMC.

**31. The Edge Project**

Mr Garry Allen to ask –

- (a) What was the Edge Project and what was it meant to achieve (Notes 8, 12 SDS Income Statement, page 328 of the blue Synod book)?

- (b) Why was it written off?

To which the President replied –

I am informed that the answer is as follows –

- (a) The Edge Project involved the replacement of 2 core software systems used by SDS to service its clients. The first was the general ledger used for the accounting records and financial management of the funds administered by SDS. The second was a property management system used to administer commercial and parish property and to facilitate risk management activities.

The Edge Project was designed to enhance the capability of the Secretariat to service its clients. Another key driver was risk mitigation as the provider of the previous general ledger system had become insolvent.

- (b) The Board of SDS resolved to proceed with this project in February 2007 at a time when it was expected that SDS could recover the project's costs from its clients over time. For this reason the cost of the project was originally treated as an asset.

As a result of the global financial crisis and the DE investment losses the capacity of many of SDS's clients to pay fees was reduced. It was therefore decided that the costs should be treated as a current expense.

### 32. "Big Day In"

Mrs Jean Marlow to ask –

With regard to "Big Day In" –

- (a) How many parishes participated in the live broadcast of "Big Day In" in February?  
(b) Was the total service made available on DVD or by download?  
(c) If so, how was its availability communicated and how many parishes took advantage of this option?  
(d) What was the total cost of "Big Day In"?  
(e) Of this cost, what proportion was related to the cost of producing the event and what proportion was due to the requirement to broadcast the service "live"?  
(f) Is it anticipated that there will be future "Big Days In"?  
(g) If so, will the producers consider pre-recording the service and making it available in the form of DVD or download so that parishes can run it at a time appropriate to their needs?

To which the President replied –

I am informed that the answer is as follows –

- (a) 188 parishes registered formally to receive the Big Day In live, however, given it was so easily accessible on digital TV, we understand that (at least) 200 sites participated live on the day.  
(b) Yes, the total service was made available on DVD for those who could not record the digital broadcast locally. The Archbishop's address was downloadable.  
(c) Local recording was encouraged as the preferred option for all who could not participate live. For those within the digital TV footprint, this was by far the easiest and most effective (and cheapest) option. 35 DVDs were provided on request to parishes who did not, or could not, record the event locally.  
(d) Total cost was \$41, 619.52.

- (e) Live broadcast contributed approximately \$11,000 of the total cost. However, the broadcast to a nationwide digital TV audience brought with it sponsorship of \$5,000. The net extra cost of the live broadcast was thus approx. \$6,000.
- (f) The committee will consider this question.
- (g) Yes, we would consider all possibilities.

**33. Lambeth Conference in 2008**

Mrs Pamela Shaw to ask –

In the spirit of Connect09 what action has been taken, or will be taken, to heal the hurt caused to the Anglican community both within Australia and within the world-wide Anglican community, by our Diocese not being represented at the Lambeth Conference in 2008?

To which the President replied –

I am informed that the answer is as follows –

This question is out of order under business rules 6.3(4)(a) and (c) as it contains a number of assertions and offers an argument.

**34. Mission Property Fund**

Mr Alan Höhne to ask –

Mission Property Fund: How many members of the Mission Committee were employees of a parish for which a so-called brownfields development grant was approved from the Mission Property Fund at the time the grant was considered and what processes were followed by them to avoid conflict of interest?

To which the President replied –

I am informed that the answer is as follows –

The Mission Property Committee makes recommendations to the Mission Board as to the projects that it considers should be declared as prioritised projects under clause 5C of the Mission Property Ordinance 2002. The Mission Property Committee's proposed recommendations were subject to critical appraisal by the Mission Board before being issued in final form. The Mission Board adopted the recommendations of the Mission Property Committee and declared a total of 9 projects as 'prioritised projects'.

None of the members of the Mission Property Committee were employees of parishes that received funding at the time the Committee made recommendations to the Mission Board.

Although not employees of parishes, two rectors of parishes that received funding were members of the Mission Board at the time the decision was made. They both left the room when the matter was debated and took no part in the Mission Board's decision.

**35. Theological training for ordination**

Mr Alan Höhne to ask –

- (a) What is the publicly stated theological training required for ordination to the diaconate in this Diocese and how many persons have been ordained to the diaconate over the past seven years who did not meet that requirement?
- (b) What is the publicly stated theological training required for ordination to the presbyterate in this Diocese and how many persons have been ordained to the presbyterate over the past seven years who did not meet that requirement?

To which the President replied –

I am informed that the answer is as follows –

- (a) The requirements for theological training for Ordination are set out in the booklet “Full Time Paid Ministry in the Diocese of Sydney” as a four-year program undertaken at Moore Theological College. In certain circumstances, eg for prospective children’s ministers, that could be a one-year course at Moore College or a two-year program at Youthworks College together with supervision as a student minister. In other circumstances variations can be made. Recommendations for ordination are made by a panel to the Archbishop. Over the past seven years all of those ordained met the requirements.
- (b) The theological training required for Ordination as a Presbyterian is also outlined in that same booklet. The usual program involves the four-year Bachelor of Divinity course at Moore Theological College, although variations are possible in certain circumstances. Over the past seven years, all of those ordained to the Presbyterate have met the requirements.

**36. Ordained leadership**

The Rev Raj Gupta to ask –

Considering the importance of leadership for our future –

- (a) How many ordained ministers are due to retire in the next 5 years?
- (b) How many ordinands are currently studying at MTC?
- (c) What is the expected first year intake at MTC in 2010?
- (d) What is the expected first-year intake into AYW College Diploma courses in 2010?

To which the President replied –

I am informed that the answer is as follows -

- (a) 60
- (b) 109. In addition, there are 7 more at Youthworks College and 12 who are currently in lay ministry, making a total of 128. It should also be noted that the ordination next February is expected to be the largest ever.
- (c) It is too early to tell first year enrolments for 2010. In recent years October and November are peak application months and this year there is the added variable of part-time enrolment being available for the first year program. At this early stage the College is encouraged that enrolments for 2010 seem to be ahead of this year’s number of 87. The College asks all synod members to pray for at least 100.
- (d) 35

**37. Indigenous and tertiary ministry funding**

The Rev Ian Millican to ask –

In respect of the Synod Appropriations and Allocations Attachment #1, can the Archbishop please advise –

- (a) The balance of the Indigenous Peoples’ Ministry Fund as at 31 December 2008, and details of any movements in that Fund during either 2008 or 2009? and
- (b) How much of the proposed \$300,000 allocated in 2010 to the Tertiary Ministry Oversight Committee, is proposed to be spent on TAFE Ministry, and the details of how that amount is proposed to be spent?

To which the President replied –

I am informed that the answer is as follows –

- (b) The market value of the balance of the Indigenous Peoples' Ministry Fund at 31 December 2008 was \$1,697,893.

During 2008 the Fund received interest and distributions from its investments, paid trust management fees and made distributions to cover the stipends and expenses of a number of Indigenous ministries. In 2008 the Fund also suffered a diminution in the market value of its investment held in the Property Trust's Long Term Pooled Fund.

In 2009 Fund has continued to receive interest and distributions from its investments, pay trust management fees and make distributions to cover the stipends and expenses of a number of Indigenous ministries. The value of the Fund's investment in the Long Term Pooled Fund has increased this year, and the market value of the balance of the Fund at 18 October 2009 was \$1,934,850.

- (c) The bill for the Synod Appropriations and Allocations Ordinance 2009 proposes that \$300,000 be allocated to the Tertiary Ministry Oversight Committee.

At its meeting on 28 September 2009 the Standing Committee received a report from the Interim Tertiary Ministry Oversight Committee containing the recommendation that there be no change in the distribution of funding for tertiary ministries for 2010, and Standing Committee agreed to the allocations being recommended.

The details of how the funds are proposed to be allocated for 2010 are as follows –

Macquarie Uni (Robert Menzies).....	20,000
University of Sydney (Broadway) .....	39,000
University of NSW (Unichurch).....	45,000
University of Technology Sydney (Broadway).....	45,000
UWS – Penrith (Kingswood).....	35,000
UWS – Parramatta (Carlingford) .....	45,000
UWS / TAFE – Hawkesbury (ICCF) .....	9,000
UWS / TAFE – Nirimba (ICCF).....	5,000
University of Wollongong (AFES / ECU Wollongong) .....	25,000
Northern Region TAFEs (ICCF) .....	17,000
Western Region TAFEs (ICCF) .....	15,000

### 38. Stipends survey

The Rev Ian Millican to ask –

Can the Archbishop please advise the results to date of the recent survey accompanying the 2010 "Stipends, Allowances and Benefits" recommendations?

To which the President replied –

I am informed that the answer is as follows –

The results of the survey will be posted on the notice board in the foyer [*Not reproduced here*].

### 39. Endowment of the See and the Diocesan Endowment

The Rev David Clarke to ask –

Could a brief historical background be made available to members of Synod with regards to the establishment of the Endowment of the See and the Diocesan Endowment in particular covering why two separate funds were originally established, and what was to be paid for from each fund?

To which the President replied –

I am informed that the answer is as follows –

The colonial government granted five estates (or glebes) to the Church of England in the mid 1800's for the purpose of providing an income to the colonial Church to fund its activities. Each of the glebes, with one exception, was associated with a particular church. The fifth glebe, which became known as Bishopthorpe, was given for the maintenance of the Bishop of Australia and his successors. The Archbishop of Sydney was declared by legislation to be successor to the Bishop of Australia.

Much of the glebe land was subdivided and leased on long term leases for the construction of residential accommodation. The leases provided poor returns due to an absence of rent review provisions. The Glebe Administration Board was created in 1930 for the purpose of managing the glebe property more efficiently.

The ground leases began expiring in the 1950's and the Glebe Board redeveloped and sold off significant portions of the glebe land in the 1960s and 70s. These sale proceeds formed the corpus of the Diocesan Endowment. The investment income from the endowment was used for general diocesan purposes such as evangelism, education and social welfare, much as it is today.

It is understood that the fund now known as the Endowment of the See was derived from the sale of the Bishopthorpe glebe and the Archbishop's portion of the Moorebank Estate, bequeathed by Thomas Moore. In the 1970's, as a result of the passing of a number of ordinances, the assets of the Endowment of the See were vested in three different trustees - the Glebe Board, the Property Trust and the St Andrew's House Corporation. The Standing Committee decided that the assets should be consolidated with trusteeship vested in the Property Trust. It was also decided that a committee should be formed for the purpose of managing the assets of the Endowment of the See and consulting with the Archbishop as to how the investment income should be applied. To this end the Endowment of the See Ordinance was passed in 1977.

**40. Financial contributions to AEC**

The Rev Ian Millican to ask –

Can the Archbishop please advise which schools contributed financially to the work of the Anglican Education Commission during 2008, and how much each of those schools contributed?

To which the President replied –

I am informed that the answer is as follows –

Anglican schools were asked to commit to contributing a minimum of 0.1 of 1% of the income from tuition fees to the work of the AEC. Many schools gave that commitment, while others have given a donation. A list of the schools that did contribute financially to the work of AEC in 2008 will be given to the questioner and posted on the notice board in the foyer (copy below).

**Anglican Education Commission - 2008 School Contributions**

<b>School</b>	<b>2008 Contribution Received</b>
Abbotsleigh	\$22,500
Arden Anglican School	\$5,100
Bankstown Grammar School	\$3,700
Barker College	\$5,000
Blue Mountains Grammar School	\$6,000
Broughton Anglican College	\$5,000
Macarthur Anglican School	\$6,600
Mosman Church of England Prep School	\$4,300
Northholm Grammar School	\$5,600
Shore School	\$20,900

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St Andrew's Cathedral School	\$16,000
St Catherine's School	\$11,600
St Peter's Anglican Primary School	\$1,800
Sydney Anglican Schools Corporation	\$189,000
Tara Anglican School for Girls	\$12,800
The Illawarra Grammar School	\$8,500
The King's School	\$15,000
Trinity Grammar School	\$30,100
William Clarke College	\$4,700

**41. Western Sydney and Georges River Regions grants**

The Rev Richard Blight to ask –

Would you provide a list of grants by the Western Sydney and Georges River Regions to parishes and other ministries for the period of their last report to Synod in the same format as that provided by the other regions?

Would you encourage all the Regional Councils to include this information in their future annual reports to Synod in order to improve communication with parishes and Synod and to facilitate research?

To which the President replied –

I am informed that the answer is as follows –

Given the complexity of the data, the breakdown of grants by the Western Sydney and Georges River regions will be provided to the questioner and posted on the notice board in the foyer (copy below).

The Archdeacons for each of the aforementioned regions have indicated that they are prepared to seek inclusion of the breakdown of grant monies in the annual reports of their Regional Councils. It is noted that the Archdeacons gave a similar undertaking in an answer to the same question last year and they apologise for the omission this year.

**WESTERN REGION 2008 MINISTRY GRANTS**

<b>NAME</b>	<b>PURPOSE</b>	<b>Amount \$</b>
Auburn St Thomas	Chinese	25,000
Blacktown	Sudanese	10,000
Cherrybrook	Youth	10,000
Cranebrook	Assistant	32,000
Dundas/Telopea	Youthworks scholarship	7,500
Dural District	Youth	20,000
Dural District	Assistant	13,000
Glenmore Park	Children	10,000
Glenmore Park	Women	5,000
Glenmore Park	Young adults	20,000
Katoomba	Family	10,000
Kellyville	Children	15,000
Kurrajong	Children	10,000
Mt Druitt	Youth	30,000
Mt Druitt	Children & family	30,000
Northmead/Winston Hills	Assistant	20,000
Parramatta	Persian	15,000
<b>NAME</b>	<b>PURPOSE</b>	<b>Amount \$</b>



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Parramatta	Chinese	15,000
Quakers Hill	Children & Youth	10,000
Richmond	Children	3,000
Rouse Hill	Children & Youth	20,000
Seven Hills	African	20,000
South Penrith	Children & youth	8,702
St Marys	Assistant	20,000
Springwood	Youthworks scholarship	7,500
UWS Hawkesbury	Chaplain	9,000
UWS Parramatta	Chaplain	35,000
UWS Nirimba	Church Plant	5,000
UWS Nirimba	Chaplain	5,000
UWS Penrith	Chaplain	35,000
Wentworthville	Dinka Minister	27,500
Westmead	Children	15,000
Wilberforce	Church Planter	15,000
<b>TOTAL</b>		<b>533,202</b>

**GEORGES RIVER REGIONAL COUNCIL GRANTS FOR 2008**

<b><i>Parish/Organisation</i></b>	<b><i>Ministry to be Funded</i></b>	<b><i>Grant 2008</i></b>
Beverly Hills-Kingsgrove	Children & Youth (C&Y)	10,000
Beverly Hills-Kingsgrove	Church Planting MTS	36,000
Blakehurst	MTS worker	10,000
Blakehurst	C&Y	790
Brighton-Rockdale	Asian ministry	35,500
Campsie	Mandarin ministry	10,000
Earlwood	C&Y	5,000
Earlwood	Rent assistance	12,000
Fairfield	C&Y	15,000
Fairfield	Assistant Minister	40,000
Georges Hall	C&Y	2,000
Hoxton Park	Assistant Minister	17,000
Hurstville	ABC minister	42,000
Hurstville	MTS worker	10,000
Kogarah	Chinese lay assistant	15,000
Kogarah	ABC - C&Y	10,000
Kogarah	Student minister - Mandarin	6,000
Liverpool South	South-Asian ministry	11,000
Liverpool South	C&Y	790
Lugarno	C&Y	10,000
Padstow	C&Y	10,000
Regents Park	Vietnamese ministry	33,000
Riverwood	C&Y	6,000
Sadleir	C&Y	10,000
Sadleir	Minister	25,000
South Carlton	Assistant Minister	5,000
Smithfield Rd	C&Y	20,790
St George North	Asian Pastor	5,000
St George North	C&Y	11,580
St George North	MTS workers (2)	20,000

<i>Parish/Organisation</i>	<i>Ministry to be Funded</i>	<i>Grant 2008</i>
<u>Regional Council</u>		
ESL Coordinator		27,000
C&Y Coordinator		10,000
Arabic Minister		75,000
Administration & Property		4,290
<b>Total</b>		<b>560,740</b>

**42. Mission Leaders**

Dr Robert Mackay to ask –

With regard to the appointment of Mission Leaders as outlined in the document Strategic Directions 2010-2012 and its appendix –

- (a) What is envisaged as the respective input of the Archbishop, Mission Board and others in the appointment process?
- (b) What might be the criteria used in this appointment process?
- (c) What is the anticipated appointment period?
- (d) Notwithstanding the “desired outcomes”, is it intended there be a more formal appraisal process? If so, by whom?

To which the President replied –

- (a) The final appointments are made by me. As indicated in the document, I will certainly take advice from people such as the Assistant Bishops, the Mission Board and local rectors before making those appointments.
- (b) I would consider various criteria, including experience, gifts and abilities, and the willingness and initiative in working with fellow clergy.
- (c) The initial appointments will probably be for 3 years.
- (d) As these are my appointments, I would, in consultation with Bishop Ivan Lee, assess the effectiveness of the program with advice from the Mission Board

**43. Freemasonry booklet**

The Rev Glenn Farrell to ask –

My question relates to the resolution 8.4 on page 33 of the Report of the Standing Committee. In resolution 25/03 –

Synod requested that we undertake the preparation for the production and distribution of a clear and unambiguous booklet suitable for wide distribution, examining the key rights (sic), teachings and beliefs of Freemasonry and explaining why they differ from Christianity and explaining why it is wrong for a Christian to belong to the Lodge.

The report of Standing Committee notes that the Principal of Moore Theological College has been asked to arrange for the College to prepare, in consultation with the Archbishop, the booklet referred to in Synod resolution 25/03.

My question is in two parts –

- (a) Why has it taken five years for this resolution to be acted upon the Standing Committee?
- (b) Would an outline of key milestone dates be provided for the preparation, publication and distribution of this booklet?

To which the President replied –

I am informed that the answer is as follows –

- (a) My answer to a question at last year's Synod indicated that I commissioned a well-known author to prepare a booklet. Preliminary work was undertaken and a large amount of material was examined. However, after consultation and consideration, it was realised that there are already a number of publications available which cover the issues, and that the time, effort and finance involved in producing a new publication may not be a priority, and that I was happy to refer the matter back to Standing Committee for its advice. Standing Committee then decided to ask the Principal of Moore Theological College to arrange for a booklet to be prepared, which he has agreed to do.
- (b) It is hoped that the booklet will be available for distribution by the next session of Synod.

#### 44. St James Ethics Centre

Dr Sara Denize to ask –

- (a) What has been, and will be, the Diocesan response (with particular reference to the actions that have been taken or which are planned by various Diocesan bodies, such as the Anglican Education Commission, Anglican Youthworks and the Social Issues Executive) to the continuing and persistent efforts of the St James Ethics Centre to develop and pilot a secular ethics curriculum which is proposed as an alternative to SRE in State Public Primary Schools?
- (b) Given that most State School SRE programs are delivered by joint-denominational teams, and in light of claims by the St James Ethics Centre that “many of the faith-based groups with whom the Centre consulted welcomed the possibility of an ethics-based course”, will this response take into account the views of the other Christian churches who share with us in the SRE program?

To which the President replied –

I am informed that the answer is as follows –

- (a) The Diocesan position on the provision of Religious Education in Government schools is outlined in the Diocesan Education Policy, adopted by Synod in 2007. Every student in a Government Primary School is entitled to General Religious Education (GRE) taught by the regular teacher. The teaching and modeling of ethics occurs on a daily basis in every primary classroom in every school, though it is not necessarily labelled as ethics. Sadly GRE has declined in recent years and the whole community is the poorer.

The Diocese remains committed to the teaching of Special Religious Education (SRE) by voluntary and paid representatives of the approved churches/denominations to the children whose parents have agreed to their being taught by such representatives. The Diocese regrets that a large number of students in many schools are denied SRE because the churches (including our own) have not been able to provide trained and authorised personnel to deliver the lessons. We continue to work to remedy this situation.

I have written to the NSW Minister for Education and Training concerning the proposal by the St James Ethics Centre seeking the opportunity for a personal conversation. So far I have not received a reply. I will follow up on this matter.

It is noted that according to its website, St James Ethics Centre is a fully independent, not-for-profit organisation with no political or religious affiliations.

- (b) I have also begun consulting with other Christian denominations about these proposals. We will also ask the NSW Council of Churches to discuss the matter and respond.

#### 45. Inspiring People DVDs

The Rev James Rogers to ask –

Are there any plans to produce full DVDs of the recent *Inspiring People* panel discussions?

If so, how and when will they be made available?

If there are presently no plans, would the relevant body or bodies consider producing full DVDs of the discussions and making them available to churches as tools for their ongoing evangelistic efforts?

To which the President replied –

I am informed that the answer is as follows –

Anglican Media plans to produce a DVD containing highlights of the recent Inspiring People events. It will include some complete panels, as well as numerous short clips of panellists. The DVD will be available early next year.

In the meantime, four short clips have been sent to all parishes on the October edition on SX Digital, the audio of some panels will be posted on sydneyanglicans.net over the coming weeks, and the clip shown in synod will be included on November's SX Digital (as will the full Presidential Address).

## **Petitions**

There were no petitions.

## **Elections**

### **Uncontested Elections**

In accordance with clause 4.1 of the Schedule to the Synod Elections Ordinance 2000, I hereby certify that the following nominations of persons do not exceed the number of persons required to be elected for the offices shown.

**1. ST ANDREW'S CATHEDRAL CHAPTER**

*(Cathedral Ordinance 1969)*

*1 clerical canon to be elected for 4 years by the clerical members of the Synod*

The Rev Peter Hayward

*1 lay canon to be elected for 4 years by the lay members of the Synod*

His Honour Acting Judge Peter Johns

**2. ANGLICAN CHURCH PROPERTY TRUST DIOCESE OF SYDNEY**

*(Anglican Church Property Trust Diocese of Sydney Ordinance 1965)*

*1 person to be elected for 6 years*

Mr Peter Rusbourne

*1 person in Holy Orders to be elected for 5 years*

The Rev Nigel Fortescue

**3. ANGLICAN EDUCATION COMMISSION**

*(Anglican Education Commission Ordinance 2006)*

*2 persons to be elected for 3 years*

Mr Garry Brown

Mrs Dianne Bryant

- 4. SYDNEY ANGLICAN HOME MISSION SOCIETY COUNCIL (ANGLICARE)**  
*(Sydney Anglican Home Mission Society Ordinance 1981)*  
*2 persons to be elected for 3 years*  
Dr Greg Clarke  
Mr Alan Orr
- 5. COUNCIL OF ANGLICAN YOUTH AND EDUCATION DIOCESE OF SYDNEY (YOUTHWORKS)**  
*(Anglican Youth and Education Diocese of Sydney Ordinance 1919)*  
*1 member of the clergy to be elected for 3 years*  
The Rev Matthew Yeo  
*1 lay person to be elected for 3 years*  
Mrs Kate Collier
- 6. ARDEN ANGLICAN SCHOOL COUNCIL**  
*(Arden Anglican School Council Ordinance 1962)*  
*2 clergymen to be elected for 3 years*  
The Rev Dr Peter Harnwell  
The Rev Adam Taylor  
*2 persons to be elected for 3 years*  
Mr Ian Burrows  
*2 persons to be elected for 2 years*  
Mr Ross Lamb  
Mr Robert Whitson
- 7. THE COUNCIL OF BARKER COLLEGE**  
*(The Barker College Ordinance 1978)*  
*1 member of the clergy to be elected for 3 years*  
The Rev Dr Michael Stead  
*1 lay person to be elected for 3 years*  
Mr Mark Tooker
- 8. COUNCIL FOR CONTINUING EDUCATION FOR MINISTERS**  
*(Continuing Education for Ministers Ordinance 1989)*  
*1 clergyman being an incumbent of an ecclesiastical unit to be elected for 3 years*  
The Rev Bruce Hall
- 9. GEORGES RIVER REGIONAL COUNCIL**  
*(Regions Ordinance 1995)*  
*1 lay person from any area deanery in the Region to be elected for 2 years by the regional electors of the Georges River Region*  
Mr Michael Toull
- 10. THE COUNCIL OF THE ILLAWARRA GRAMMAR SCHOOL**  
*(The Illawarra Grammar School Ordinance 1958)*  
*2 lay persons to be elected for 4 years*  
Mrs Judith Starky  
Mr Roger Summerill  
*1 lay person to be elected for 2 years*  
Ms Naomi Spencer

11. **MACARTHUR ANGLICAN SCHOOL COUNCIL**  
*(Macarthur Anglican School Ordinance 1982)*  
*2 persons to be elected for 3 years*  
Mr Melville Bell  
Mrs Michele Thomas
12. **MOORE THEOLOGICAL COLLEGE COUNCIL**  
*(Moore Theological College Ordinance 1984)*  
*1 clergyman to be elected for 3 years*  
The Rev Kevin Kim  
*2 lay persons to be elected for 3 years*  
Mr Kenneth Chapman  
Dr Diana Warren
13. **PARISH RELATIONSHIPS ORDINANCE PANELS**  
*(Parish Relationships Ordinance 2001)*  
Licensing Review Group  
*1 person to be elected for 2 years*  
Ms Naomi Spencer
14. **COUNCIL OF ST CATHERINE'S SCHOOL, WAVERLEY**  
*(St Catherine's School Waverley Ordinance 1922)*  
*1 member of the clergy to be elected for 3 years*  
The Rev Joshua Ng  
*2 lay persons to be elected for 3 years*  
Dr Jennifer Matthei  
Mr Ken Patteson
15. **SYDNEY ANGLICAN CAR AND INSURANCE FUND BOARD**  
**SYDNEY CHURCH OF ENGLAND FINANCE AND LOANS BOARD**  
*(Sydney Anglican Car and Insurance Fund Ordinance 1978)*  
*1 member of the clergy to be elected for 3 years*  
The Rev Craig Segært  
*2 lay persons to be elected for 3 years*  
Mr John Pascoe
16. **SYDNEY CHURCH OF ENGLAND GRAMMAR SCHOOL COUNCIL (SHORE)**  
*(The Sydney Church of England Grammar School Constitution Consolidation and Amendment Ordinance 1923)*  
*1 licensed clergyman of the Anglican Church of Australia to be elected for 2 years*  
The Rev Michael Kellahan
17. **SYNOD POOL**  
*(Parish Disputes Ordinance 1999)*  
*12 members of the clergy, at least 9 to be incumbents, to be elected for 3 years by the clerical members of the Synod*  
The Rev Neil Flower  
The Rev Warwick de Jersey  
The Rev Martin Robinson  
The Rev Gordon Robinson  
Canon James South

The Rev David Wallace  
The Rev Philip Wheeler

*12 lay persons to be elected for 3 years by the lay members of the Synod*

Mrs Wendy Colquhoun  
Mr Andrew Frank  
Mr Graeme Marks  
Mr Douglas Marr  
Mr Malcolm Purvis  
Dr Karin Sowada  
Ms Naomi Spencer  
Mr Martin Thomas  
Miss Joanna Warren  
Ms Alicia Watson  
Mr Peter Wilson  
Ms Jennifer Yorath

**18. COUNCIL OF TARA ANGLICAN SCHOOL FOR GIRLS**

*(Tara Anglican Girls' School Ordinance 1956)*

*2 members of the clergy to be elected for 3 years*

The Rev Ian Wood

*2 lay persons to be elected for 3 years*

Mrs Sandra Allan  
Mr Glenn Wilkins

**19. COUNCIL OF TRINITY GRAMMAR SCHOOL**

*(Trinity Grammar School Constitution Ordinance 1928)*

*2 clergymen to be elected for 3 years*

The Rev Dane Courtney  
The Rev Trevor Oakley

*2 lay persons to be elected for 3 years*

Mr James Mills  
Mr Richard Pegg

*1 lay person to be elected for 1 year*

Mr Paul Meldrum

**20. WILLIAM BRANWHITE CLARKE COLLEGE COUNCIL**

*(The William Branwhite Clarke College Ordinance 1987)*

*1 lay person to be elected for 3 years*

Mr Matthew Smith

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

PETER F JENSEN  
*Archbishop of Sydney*  
19 October 2009

**Contested elections**

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

- (i) The number of formal and informal ballot papers in each election is as shown below.
- (ii) The following is a complete list of names of the nominees for the office, together with the number of votes recorded for each nominee, and indicates the name of the person to be declared elected.

	<u>Ballot Papers</u>	<u>Votes Recorded</u>
<b>1. SYDNEY ANGLICAN HOME MISSION SOCIETY COUNCIL (ANGLICARE)</b>		
<i>(Sydney Anglican Home Mission Society Ordinance 1981)</i>		
Formal	433	
Informal	29	
Total	462	
 <i>1 member of the clergy elected for 3 years</i>		
The Rev Colin Sheehan		336
<i>Not elected</i>		
The Rev Stephen Stanis		97
 <b>2. ANGLICAN RETIREMENT VILLAGES DIOCESE OF SYDNEY</b>		
<i>(Anglican Retirement Villages Diocese of Sydney Constitution Ordinance 1961)</i>		
Formal	454	
Informal	11	
Total	465	
 <i>2 persons elected for 3 years</i>		
Archdeacon Terry Dein		306
Mrs Amanda Robertson		355
<i>Not elected</i>		
Mr Warwick Olson		221
 <b>3. DIOCESAN REPRESENTATIVES ON GENERAL SYNOD</b>		
<i>(General Synod Representation Ordinance 1986)</i>		
Formal	449	
Informal	14	
Total	463	
 <i>1 member of the clergy elected for 2 years</i>		
The Rev Rick Lewers		351
<i>Not elected</i>		
The Rev Philip Bradford		98
Formal	436	
Informal	26	
Total	462	
 <i>2 lay persons elected for 2 years</i>		
Mrs Gillian Davidson		355
His Honour Acting Judge Peter Johns		375
<i>Not elected</i>		
Ms Naomi Spencer		135



**4. THE COUNCIL OF ILLAWARRA GRAMMAR SCHOOL**

*(The Illawarra Grammar School Ordinance 1958)*

Formal	379	
Informal	81	
Total	460	
 <i>1 clergyman elected for 4years</i>		
The Rev Martin Bragger		234
 <i>Not elected</i>		
The Rev Barry Lee		68
The Rev Stephen Stanis		77

**5. DIOCESAN REPRESENTATIVES ON PROVINCIAL SYNOD**

*(Provincial Synod Representation Ordinance 1986)*

Formal	436	
Informal	28	
Total	464	
 <i>1 lay person elected for 2 years</i>		
Mr Glenn Murray		313
 <i>Not elected</i>		
Ms Naomi Spencer		123

**6. SYDNEY ANGLICAN SCHOOLS CORPORATION**

*(Sydney Anglican Schools Corporation Ordinance 1947)*

Formal	447	
Informal	17	
Total	464	
 <i>8 persons elected for 3 years</i>		
Mr Andrew Cox		386
The Rev Neil Ellis		390
Mrs Jennifer Everist		399
Mrs Robyn Harris		401
Archdeacon Geoff Huard		413
Mr Bill Nicholson		409
The Rev Dr Bill Salier		408
The Rev Michael Williamson		397
 <i>Not elected</i>		
Ms Naomi Spencer		171

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

PETER F JENSEN  
*Archbishop of Sydney*

21 October 2009

## Resolutions passed

### 1/09 General Synod 2007 Legislation

Synod receives the report on General Synod 2007 Legislation and adopts the recommendations made in that report.

(Mr Neil Cameron 19/10/2009)

### 2/09 Environmental initiatives in the Diocese

Synod requests that a report be provided to its next session about the environmental initiatives being undertaken in the Diocese.

(Dr Karin Sowada 19/10/2009)

### 3/09 Administrative burden on parishes

Synod receives the report on the Administrative Burden on Parishes and –

- (a) encourages parishes, in the context of personal relationships within the diocesan network, to seek opportunities to provide administrative support to one another,
- (b) requests the Standing Committee to consider facilitating such partnerships of support by compiling and disseminating information about parishes which may be willing to provide support and parishes which are seeking support, and
- (c) requests that all submissions to government include, where appropriate, recommendations to reduce the administrative burden on parishes and diocesan organisations.

(Mr Geoff Kyngdon 19/10/2009)

### 4/09 Clarification and revision of rules relating to Alterations, Ornaments and Monuments

Synod requests the Standing Committee to clarify and bring revisions to section 5.5 paragraph (a) of the *Parish Administration Ordinance 2008* relating to Alterations, Ornaments and Monuments to the next session of Synod. Specifically, Synod requests that those things requiring the Archbishop's approval in order to be added or taken away be defined more precisely and narrowly, enabling parishes to clear away clutter, free up storage space, and adapt their buildings for ministry efficiently, and without confusion or unnecessary procedural delays.

(The Rev David Mears 19/10/2009)

### 5/09 Clergy retirement age

Synod requests the Standing Committee to appoint a committee to review current practice with regard to clergy retirement age in this Diocese, the membership of this committee to comprise both laypersons and clergy, with the lay membership being at least one person more than the clergy membership. Synod further suggests that the matters investigated by this committee should include but not be limited to the following –

- (a) the introduction of a retirement age for clergy in this Diocese and the reasons for it, including any changes that have been made to diocesan practice since that introduction,
- (b) whether there are still good reasons to have a fixed retirement age for clergy and what those reasons are,
- (c) if a fixed retirement age is to be retained, what that age should be, when it should be reviewed, and what procedures should be in place to extend it in individual cases,
- (d) if a fixed retirement age is no longer deemed desirable, what mechanisms would need to be put in place to ensure that both clergy and the parishes or organisations in which they serve are properly provided for,
- (e) the recommendations of the committee as to clergy retirement age or otherwise, and
- (f) what changes, if any, would need to be made to the *Retirements Ordinance 1993* and any other relevant ordinances if the recommendations of the committee were to be adopted by the Synod.

(The Rev Bob Cameron 19/10/2009)

**6/09 Anglicare Counselling and Relationship Services**

Synod congratulates Anglicare Counselling and Relationship Services for achieving the outstanding result of 100% compliance when audited earlier in 2009 by the Federal Department of Families, Housing, Community Services and Indigenous Affairs. Synod notes that these auditors commended the strong commitment to Anglicare's mission, vision and values displayed all through the service. Synod also notes that Anglicare was the first such organisation in Australia to achieve such a result. Synod gives thanks to God for Anglicare's counselling and relationship services and commends them to our Anglican churches and wider community.

(Canon Sandy Grant 19/10/2009)

**7/09 Retirement of the Rev Ian Mears**

Synod gives thanks to God for the committed and faithful service of the Reverend Ian Mears as the Chairman of the Sydney Anglican Schools Corporation from March 1991 until his planned retirement on 17 November 2009, a period of over 18 years. At various times he has also served as the School Council Chairman of St Luke's Grammar School, Dee Why and Claremont College, Randwick as well as a member of most of the sub-committees of the Board of the Corporation.

During Ian's tenure the Corporation adopted its current mission: 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. Synod acknowledges that while he has been the Corporation Chairman the number of students enrolled in its schools and directly exposed to the Gospel has more than quadrupled from some 2,500 in 1991 to over 10,750 in 2009 and that the schools have grown in number from a low of five to the current 16.

Synod prays that God's continued blessings might rest on Ian, and his wife, Margaret, as they continue to serve the Lord through ministry work on the Central Coast.

(Mr David Minty 19/10/2009)

**8/09 Retirement of Mr John Lambert AM**

Synod gives thanks to God for the work of Mr John Lambert AM, the Director of Schools Development of the Sydney Anglican Schools Corporation, as he plans to retire from this position on 31 December 2009. Synod acknowledges John's 15 years of unique service to the mission of the Corporation, particularly through his work in the establishment of 11 new Anglican schools within the Diocese. During this time he has also been involved in an advisory capacity in the establishment of a number of new Anglican schools in other Dioceses throughout NSW as well as, for the last ten years, serving as the School Council Chairman of Arndell Anglican College at Oakville.

Synod thanks John for his considerable efforts on behalf of the Corporation, and Anglican schooling in general, which have led to this significant growth and development, including over 8,000 additional students in the Corporation's schools.

Synod also thanks John's wife, Jan, for her support for John throughout this time and asks for our Lord's continuing blessing on their lives and continued ministry works.

(Dr Bryan Cowling 19/10/2009)

**9/09 Archbishop Sir Marcus Loane KBE**

Synod gives thanks to God for the life and ministry of Archbishop Sir Marcus Loane KBE who died on 14<sup>th</sup> April 2009 at the age of 97.

Sir Marcus as a son of this Diocese served its evangelical cause in his roles as Vice Principal and the Principal of Moore Theological College (1939-1959), Archbishop of Sydney and Metropolitan of NSW (1966-1982) and Primate of Australia (1978-1981).

We acknowledge his great zeal for both personal and public evangelism, having been instrumental in Billy Graham's three visits to Australia.

We remember how he presided over this Synod and the Standing Committee with a firm, but friendly hand and his great support and friendship to many.

Sir Marcus worked alongside and encouraged missionaries in the field as he travelled widely. His support of Christian organisations both Anglican and interdenominational was legendary.

This Synod acknowledges the debt of gratitude it owes him for giving great and sustained leadership to this church.

In passing this motion Synod sends its condolences, love and support to Lady Patricia Loane and family.

(Mr Warwick Olson 20/10/2009)

### **10/09 Archdeacon Ken Allen**

Synod gives thanks to God for the faithful ministry of Ken Allen as Archdeacon in the Western Sydney Region since 2000 and soon to retire on 21 November 2009.

People know Ken first and foremost, before any official titles or roles, as a devoted follower of Jesus Christ whose life exemplifies a wholehearted response to God's grace of love and obedience. Ken is a truly parish man, and not one parish in the vast Western Region has not benefited from his tireless efforts to support them in all matters of property, ministry and outreach.

Ken graduated from Moore College in 1970 and served in the Diocese of Armidale in the parishes of West Tamworth, Baradine, Walgett, Gunnedah and Tamworth South, and also served as the Archdeacon of Peel. With the encouragement of Bishop Paul Barnett, he moved to Sydney Diocese and the parish of Putney, before becoming Archdeacon assisting the late Bishop Brian King.

His parish experience of leading both large, small, rural and city churches has been of tremendous value to the regional bishop, the parishes of the region, but also to the diocese as a whole, working closely with ordination candidates, Anglicare and the many staff members of the SDS. Synod also thanks his wife Danielle for her support of Ken and her care of clergy wives in Western Sydney, and prays that God will richly bless them in their future ministry together.

(Bishop Ivan Lee 20/10/2009)

### **11/09 Inspiring People**

Synod commends Andrew Nixon and the Connect09 Team of volunteers, for organising the Inspiring People series of public outreach events. Synod gives thanks for the work of God in the lives of notable Australian Christians who shared their stories of faith in Christ at these events, and for those who heard them. Synod prays for those who are exploring the life of Jesus further as a result. Synod also acknowledges the partnership with Connect09 of the City Bible Forum, John Dickson and the Centre for Public Christianity, Karl Faase, and the Bible Society in organising and promoting the Inspiring People events. Synod requests consideration be given to retaining the concept and the Inspiring People 'brand label' for use in similar campaigns in future years, taking into account any improvements suggested by rectors and other interested Christians.

(Canon Sandy Grant 20/10/2009)

### **12/09 Anglican Retirement Villages**

In recognising the fiftieth anniversary of Anglican Retirement Villages, Synod thanks Almighty God for the vision of the late Archbishop Howard Mowll and his wife Dorothy to establish residential accommodation for retired missionaries and clergy; for the opening of Mowll Memorial Village on 24 October 1959; for 50 years that Anglican Retirement Villages has been 'Creating Communities of Christian Care', and prays for God's

blessing upon 5,500 Residents and Community Clients all over Sydney Diocese and upon the Board of Directors and 2000 staff who provide care and Christian witness.

(Bishop Ivan Lee 20/10/2009)

### **13/09 Ordination candidates**

Synod gives thanks and praise to God for the record number of Sydney Ordination Candidates exiting Moore College at the end of the year (48), as well as the record number of ministry positions so far offered for next year, although some of these positions will be taken by current assistant ministers seeking their second appointment. Quite a number of candidates and existing assistant ministers, approximately 20, are currently without ministry positions organised for 2010, and Synod therefore encourages Rectors and Parish Councils to consider creating new positions, and in particular positions for a number of very fine women who are to be deaconed, so that all our candidates are employed into the Diocesan Mission.

(Bishop Ivan Lee 20/10/2009)

### **14/09 Pastoral Care of Seniors Conference**

Synod notes that the School of Christian Studies is sponsoring a Pastoral Care of Seniors Conference at Robert Menzies College, Macquarie University on November 6<sup>th</sup> and 7<sup>th</sup> which focuses on training lay people for effective ministry to and by seniors as they connect with our wider community.

(Dr Grant Maple 20/10/2009)

### **15/09 Special Religious Education (Scripture)**

Synod –

- (a) gives thanks for the work of Special Religious Education (Scripture) teachers in NSW schools since 1880,
- (b) recognises the impact that this important work has had in reaching young people for Christ, and
- (c) encourages all our parishes to continue to pray for and resource Scripture in each of the primary and secondary schools within their parish, and where possible, beyond.

(The Rev Nigel Fortescue 20/10/2009)

### **16/09 Questions of principle relevant to electing the Archbishop**

Synod requests the Standing Committee to review the questions of principle relevant to electing a person to the office of Archbishop of Sydney including –

- (a) whether a notice to summon an election Synod to fill a vacancy which the Standing Committee has resolved to be filled under clause 2(2) of the *Archbishop of Sydney Appointment Ordinance 1982* should be given shortly after the Standing Committee's resolution and before the occurrence of the vacancy, and
  - (b) whether the election Synod itself may be held before the occurrence of such a vacancy, and
  - (c) whether a person should be elected to the office of Archbishop of Sydney for a fixed term,
- and requests the Standing Committee to report to next year's Synod about this matter.

(Bishop Glenn Davies 20/10/2009)

### **17/09 Diocesan Endowment investment losses**

In light of the investment strategies of the Glebe Administration Board (GAB) reported to Standing Committee, the global financial crisis and recent large capital losses experienced by the Diocesan Endowment, Synod continues in thankfulness to and dependence on our Almighty God and Loving Heavenly Father, who is no man's debtor and knows our needs better than we know ourselves.

Synod also –

- (i) notes that the strategy of the Glebe Administration Board (GAB) of borrowing to invest (gearing) was exercised completely within the authorities given to it and was clearly reported on a monthly basis to Standing Committee and annually to Synod,
- (ii) notes that both the CEO and members of the GAB, and the Standing Committee have –
  - (a) accepted their respective responsibilities for management and oversight of the Diocesan Endowment (DE) investment strategies, and
  - (b) expressed their regret at the losses stemming from the implementation of this strategy of gearing, and
  - (c) admitted in particular that mistakes were made in risk management procedures related to this gearing, and
- (iii) joins with the GAB and Standing Committee in expressing this regret.

Synod also –

- (iv) notes that while the GAB has repaid all bank debt, an undrawn line of credit of \$50 million has been maintained for prudential purposes and, if this facility is drawn on, the GAB has undertaken to provide a full explanation to the next Standing Committee meeting,
- (v) notes that borrowing in the form of deposit raising by church funds similar to the DE is a widely accepted practice among other dioceses and denominations, and
- (vi) requests Standing Committee to report to the next Synod (or before – to Synod representatives, in writing) the corrective actions taken by the Glebe Administration Board to address each and every concern raised in the Cameron Ralph report, especially with respect to governance, risk management and Board performance.

Finally, Synod seeks to honour God in faithful stewardship of our resources, trusting in the promises of his word and seeking to be content both in times of need as well as plenty, knowing that we can do all things through God who gives us strength.

(Mr Peter Kell 20/10/2009)

### **18/09 Mrs Lesley Ramsay**

Synod gives thanks for the ministry of Mrs Lesley Ramsay, the Senior Women's Evangelist for Evangelism Ministries, as she plans to retire from Synod at the end of this year. Synod acknowledges Lesley's unique ministry and service to the Synod of the Diocese of Sydney from 1997 to 2009 which has also included being a Synod representative at 4 General Synods of the Anglican Church of Australia and membership of the Women's Commission of the General Synod.

While much could be said of Lesley's leadership and transforming work through Equal but Different or of her years of ministry alongside her husband Jim in parish ministry at Bexley North, Liverpool, and Engadine, or of her new venture as a writer of Christian books, her membership of various committees and more recently her leadership of the KWC, however I wish to concentrate primarily on Lesley's role as an evangelist.

As the Senior Women's Evangelist of Evangelism Ministries since 2000, Lesley has trained upward of 50 MTC students as evangelists and preachers. She has preached the gospel at innumerable Women's Evangelistic events and conferences throughout Australia. She has on several occasions visited South Africa to assist in training women in the Church of England in S.A. Most importantly however are the many, many women in the kingdom of God today because of Lesley's faithful, diligent proclamation of the gospel. In all of this Lesley's only motive has been to serve the one who served her by his death on a cross.

Though we will most certainly miss Lesley's wisdom and input in this formal setting, the greatest loss to the diocese will be that at Lesley's retirement there will no longer be finances available for a dedicated women's evangelist in Sydney. Lesley agrees that the loss of this position will have a huge effect on reaching women for Christ and in equipping others to do so.

Lesley we wish you well in the new opportunities we are sure God will open before you as one of his faithful evangelists. And we are thankful to God for your tireless, enthusiastic, loving service.

(Archdeacon Narelle Jarrett 21/10/2009)

### **19/09 Canon Jim Ramsay**

Synod gives thanks to God of the faithful ministry of Canon Jim Ramsay to this Diocese and Synod as the Rector of Bexley North, Liverpool and Engadine, where he had the opportunity and some might say the privilege of training student ministers one who went onto become the Bishop of Wollongong assistant ministers one who went on to become the vice principal of Moore College. More recently Jim led the Evangelism Ministry team as Director of the Department of Evangelism during his period of the Diocesan Mission and Connect09.

For those who know Jim and have worked with Jim we know him to be a gospel man keen to see people come to a saving knowledge of the Lord Jesus Christ and be established in the faith. As one of the formerly fresh faced assistant ministers that worked with Jim I remember him telling me not to grow the Kingdom of St Luke's' Liverpool, rather seek grow the kingdom of God, such was Jim's vision for gospel ministry. Jim is such a gospel man that he used some of his long service leave do some gospel ministry in South Africa.

Needless to say behind every capable clergyman stands a supportive wife – for Jim that is Lesley, not only a supportive wife but a gifted Bible teacher and evangelist in her own right and who's gifts and abilities were acknowledged by the organisation Equal but Different and Evangelism Ministries long before Jim took the reins.

As such Synod gives thanks for both Jim and Lesley and hope that as they face this next phase of life it will be one of continued service of our Lord and Saviour Jesus Christ.

(The Rev Stuart Pearson 21/10/2009)

### **20/09 Archdeacon Deryck Howell**

Synod gives thanks to the Lord Jesus Christ for his servant Deryck Howell. Synod gives thanks for his 28 years of service in the South Sydney region, 21 as an assistant minister at St Matthias Centennial Park and 7 years as archdeacon of the South Sydney Region.

We acknowledge with gratitude his wisdom, energy and patience – gifts from God well used by Deryck for the advancement of his kingdom. We praise God for his humility and faithfulness as pastor, preacher, and mentor; his love and support of rectors and Bishop Robert Forsyth and we praise God that many are privileged to call him a friend.

We acknowledge with gratefulness his tireless work on a multitude of committees, including Provincial Synod, Standing Committee, the South Sydney Regional Council, the Sydney Indigenous Peoples' Ministry Committee, and his still to continue involvement in EFAC and the State branch of CMS.

Synod in delighted for Deryck and Glenda at the new ministry opportunity they will have when Deryck begins as rector of Rosemeadow in December. We pray all God's richest blessing in this new phase of their ministry.

(The Rev Antony Barraclough 21/10/2009)

### **21/09 Moore College Campus Development**

Synod welcomes the news that Moore College has lodged a Concept Plan for a major redevelopment of its campus with the NSW Department of Planning.

Synod notes that –

- (a) the Concept Plan has been developed after a detailed review of the expected property needs of the College and will give considerable flexibility for changing circumstances;
- (b) an approved Concept Plan will give certainty of long term planning approval and enable implementation of the property development proposals over a period of decades if necessary;
- (c) a Project Application has also been lodged for the construction of a major building to house a Resource and Research Centre incorporating a new library and other modern facilities;
- (d) the Concept Plan and the Project Application will be considered under the processes set out in the *Environmental Planning and Assessment Act* and it is expected that these processes will be completed in the first half of 2010;

- (e) subject to available funding, the College will seek to start construction of the new building for the library as soon as practicable after planning approval;
- (f) a display about the Concept Plan and Project Application, including a model of the site, is available for inspection in the foyer of Synod for the first three days of this session.

Synod encourages parishes and individuals to provide whatever financial support they can for this important project.

(Mr Robert Tong 21/10/2009)

### **22/09 Amendments to Anglican Church of Australia Trust Property Act 1917**

Given the increasing responsibilities in managing church trust property Synod requests Standing Committee to confer with the Anglican Church Property Trust Diocese of Sydney about seeking amendments to the Anglican Church of Australia Trust Property Act 1917 to enable the Trust to discharge its responsibilities more efficiently and expeditiously.

(Mr Robert Tong 21/10/2009)

### **23/09 Governance review of diocesan organisations**

Synod requests that Standing Committee undertake a review of the constitutional documents and relevant ordinances governing the operation at Diocesan organisations considering –

- (1) the scope of the restrictions on the power of diocesan organisations to incur financial indebtedness and ensuring that those restrictions cover all forms of financial indebtedness (not just restricting the ability to borrow money) and impose appropriate limits on the total amount of financial indebtedness able to be incurred at any time; and
- (2) the scope of each diocesan organisation's investment powers, having regard to the objective of capital preservation, particularly considering –
  - (a) whether restrictions should be imposed on the ability of an organisation to make investments where there is a material risk of loss of capital invested, including investments in ASX listed securities, managed investment schemes and structured products, and
  - (b) whether more detailed investment guidelines should be introduced, including regularly published lists of approved investments.

Having undertaken the review, Synod requests Standing Committee to ensure that amendments are drawn up and brought forward as necessary to reflect the findings of such review.

(The Rev Nigel Fortescue 21/10/2009)

### **24/09 Support of Regional Councils**

Synod requests that Standing Committee consider how regional councils can be supported to continue their important role of funding ministry strategies in their regions including a change in the large receipts policy for sale and leasing ordinances so that the portion usually added to the capital of the Diocesan Endowment may instead be allocated to a regional council or other Diocesan beneficiary to further the Diocesan Mission and to bring a report on the operation of this matter to Synod next year.

(Bishop Glenn Davies 21/10/2009)

### **25/09 Partnerships in evangelism**

Synod welcomes the appointment of Bishop Al Stewart as the Director of Evangelism Ministries from February 2010 and gives thanks for his service as Bishop of Wollongong. Given the fact that, unlike in the past, grants to the Regional Councils used to seed-fund ministries in so-called 'desert' areas and to 'lost tribes' are unlikely to be available, Synod –

- (1) encourages Bishop Stewart to focus particularly on the raising up of church planters for those areas where Anglican ministry is currently struggling and has a limited impact on the community,
- (2) encourages Bishop Stewart to look to organisations such as CMS and AFES for models for raising the funding for this task,



- (3) calls upon churches throughout the Diocese to partner in mission together with these church plants to support them prayerfully, financially and in the work of evangelism to reach these areas for Christ.

(The Rev Phillip Colgan 26/10/2009)

**26/09 Endorsement of Statement made on behalf of past Care Providers**

Synod –

1. notes that –
  - (a) on 19 September 2009 a Healing Service organised by the State Government in conjunction with Care providers and Care Leavers was held for those who grew up in institutional care - the service coincided with the unveiling of a memorial in the Royal Botanic Gardens in Sydney to acknowledge the difficulties that many care leavers experienced in their childhood and
  - (b) a statement on behalf of non-government past providers of institutional care, was read by the Bishop Robert Forsyth representing the following organisations –
    - Anglicare
    - Baptist Churches of NSW & ACT
    - Barnardos Australia
    - The Benevolent Society
    - CatholicCare
    - MacKillop Family Services (Christian Brothers, Sisters of St Joseph, Sisters of Mercy)
    - The Salvation Army
    - The Infants Home Child & Family Services
    - Uniting Church in Australia – NSW Synod, representing Wesley Mission and Uniting Care NSW & ACT
    - United Protestant Association of NSW
2. acknowledges with appreciation the role of Stephen Quinn a member of the parish of Lower Blue Mountains in instigating the idea for this service and memorial and the support of Peter Kell and Anglicare staff and Jenni Woodhouse of the Diocesan PSU and Leonie Sheedy of CLAN in gaining the participation of the Government and other care providers to enable this important event to happen.
3. adds its endorsement to the statement made publicly on behalf of past care providers by Bishop Forsyth which read –

*On behalf of the non-government service providers represented here today, I acknowledge that many children placed in our care until 1990 did not receive the consistent and loving care that they needed and deserved.*

*It is now recognised that caring for children and young people who cannot live with their family must include regular and meaningful family contact, placement with siblings, consistent care givers and support for them to understand their experience of being in care. We acknowledge that for many children and young people, this was not the case.*

*For the children and young people who did not receive the consistent love and care that they needed and deserved, we are sorry.*

*For the children and young people who were neglected, mistreated and abused, we are sorry.*

*For the families who entrusted their children to us and whose expectations were not met, we are sorry.*

*To the Forgotten Australians, we stand committed to responding promptly, compassionately and respectfully to those who wish to approach us about their care experiences.*

*I, on behalf of the non-government service providers represented here am privileged to be part of this Healing Service and commemoration for the Forgotten Australians.*

(The Rev Chris Albany 26/10/2009)

**27/09 Inter-Church Commission of Religious Education in Schools**

That the AEC (Anglican Education Commission) be asked, respectfully, to reconsider its decision to remove the Diocese of Sydney from ICCOREIS (the Inter-Church Commission of Religious Education in Schools).

(The Rev Martin Robinson 26/10/2009)

**28/09 Archbishop's liturgical group**

Synod gives thanks for the work of the Archbishop's liturgical group to date, as found on the website [www.bettergatherings.com](http://www.bettergatherings.com), and notes and encourages the group's desire to receive constructive feedback and suggestions from all in the Diocese.

(Mr Phillip Griffin 26/10/2009)

**29/09 Remuneration for Glebe Administration Board members**

Synod requests the Standing Committee to consider whether members of the Glebe Administration Board should be paid for their services.

(The Rev Ray Robinson 26/10/2009)

**30/09 Mr Ken Barber and Mr Geoff Kells**

Synod gives thanks for the leadership exercised by Mr Geoff Kells and Mr Ken Barber for Anglican Retirement Villages, Sydney Diocese.

Geoff Kells served on the Board of ARV from 1998 to 2008, including 8 years as Chairman. Geoff's vision for the future needs of older Australians and his focus on ARV's Christian mission were hallmarks of his leadership.

Ken Barber was employed by ARV from 1996 to 2009, including 9 years as Chief Executive Officer. Ken's focus, discipline and compassion saw ARV grow to serve substantially more older Australians and to do so in a manner that emphasised ARV's Christian mission of communicating Christ and of pastoral and practical care.

Both ARV's alignment with the Diocesan Mission and its financial position substantially improved as a result of their leadership, and Synod wishes them God's blessing in the ministries he has prepared for them.

(Bishop Ivan Lee 26/10/2009)

**31/09 Fellowship of Confessing Anglicans (UK and Ireland)**

Synod –

- (a) notes the formation and launch of the Fellowship of Confessing Anglicans (UK and Ireland) in London on Monday 6 July 2009,
- (b) commends its executive and membership for their commitment to contend for the faith once delivered to all the saints, and their goal in common with the FCA around the world to "reform, heal and revitalize the Anglican Communion and expand its mission to the world", and
- (c) requests the Diocesan Secretary to write to the Rev Paul Perkin, Chairman of FCA (UK and Ireland) communicating the same.

(The Rev Bob Cameron 26/10/2009)

**32/09 Qualifications and experience of candidates and members**

Synod requests that Standing Committee consider practical means by which Synod members might be more fully informed of information pertaining to qualification, significant experience, occupation, Board memberships, potential conflicts of interest and any other details that might be considered necessary and/or helpful to assist Synod members in voting knowledgeably in Synod elections and in making personal assessment of an individual's background on a subject when they rise to speak.

(Mr Andrew McLachlan 26/10/2009)

### **33/09 Essential Jesus at Easter Show**

That the Synod asks the Connect09 Management Committee to consider sponsoring a display 'The Essential Jesus' at the Sydney Royal Agricultural Show next Easter. This would give us the opportunity of spreading the Word of God to about 1 million people that pass through the gates over the 14 days of exhibition.

(Mr Brian Flower 26/10/2009)

### **34/09 People affected by disability**

Synod, mindful that meeting together in Christ, we learn of receiving our bodies as given by God; we continue to discover practices of love towards all people in their particular circumstances; we discern with them how to 'carry each other's burdens' (Gal. 6:2); and we each learn together how to 'carry our own load' (Gal 6:5), therefore –

- (a) recognises that for people with disabilities, their families and carers, daily life can be practically, financially, socially and emotionally more difficult than it is for most people,
- (b) notes that there are many obstacles for people with disabilities, their families and carers, which prevent them hearing the gospel and sharing in Christian fellowship, which we have not always considered,
- (c) requests that all parishes and organisations in the Sydney Diocese of the Anglican Church develop and implement a plan to remove those obstacles that currently prevent people affected by disability from hearing the gospel and sharing in Christian fellowship, and
- (d) requests Sydney Anglicans and the Diocese in particular to continue to advocate for Government policy that promotes the wellbeing and interests of people with disabilities and their families and carers.

(Deaconess Margaret Rodgers 26/10/2009)

### **35/09 Tertiary Education Ministry Oversight Committee**

Synod agrees to form a Tertiary Education Ministry Oversight Committee (TEMOC), consisting of 9 persons elected by Synod for a 3 year term and one person appointed by the Archbishop, with the Committee having the additional power to co-opt up to three more persons. The Committee is to be charged with furthering ministry to students in tertiary education throughout the Diocese, including responsibility for –

- (a) recruiting, training and supporting University and technical and further education chaplains and promoting their ministries,
- (b) the allocation of resources in accordance with strategic priorities, which it should report to Synod via the Standing Committee once formulated,
- (c) in consultation with appropriate bodies, preparing for Synod's consideration a diocesan policy framework, measurable goals and strategies on ministry in TAFE and other VET (vocational education and training) institutes, and also a policy on ministry in private HEPs (higher education providers),
- (d) exploring the possibility of further creative partnerships with Anglican University colleges, AFES, Anglican Education Commission and other relevant bodies, and
- (e) encouraging the support of tertiary education ministry from other sources,

and agrees that the Interim Committee appointed by Standing Committee be the Committee until such time as Synod elections can be held.

(Mr Andrew Frank 26/10/2009)

### **36/09 Grievance policy and procedure**

Synod receives the report on procedures and sanctions for all standards in *Faithfulness in Service* and, noting the proposed Grievance Policy and Procedure and *Parish Relationships Amendment Ordinance 2009* attached to the report –

- (a) requests that members provide comments on the proposed Grievance Policy and Procedure and *Parish Relationships Amendment Ordinance 2009* to the Diocesan Secretary by 31 March 2010, and

- (b) requests that a form of the Grievance Policy and Procedure and *Parish Relationships Amendment Ordinance 2009* be brought to the Synod in 2010 incorporating, as appropriate, comments made by members.

(Archdeacon Ken Allen 26/10/2009)

### **37/09 Business managers for parishes**

To further interchange among parishes and diocesan organisations regarding solving the complexity of administration in our parishes, that the Policy 4 Committee –

- (a) pursue each of the recommendations and intentions published in paragraph 27, 28, 29, 30, 31 of the Special Report to the 2009 Synod entitled “Administrative burden on parishes (21/08)/Business managers for churches (25/08)”, and
- (b) report progress and results to the 2010 sitting of Synod.

(The Rev Michael Williamson 27/10/2009)

### **38/09 Bishop Stuart Robinson**

Synod congratulates the Rev Stuart P Robinson on his election as 10<sup>th</sup> Bishop of Canberra and Goulburn on 2 November last year and his subsequent consecration and installation on 31 January 2009.

Stuart was ordained in the Diocese of Sydney in 1987 after completing his BTh and Dip A from Moore College. After serving as Assistant Minister at Miranda and Doonside & Quakers Hill, he became the founding incumbent of the parish of Quakers Hill 1991 – 1997. After serving several years as Chaplain of St Paul’s Trevuren and Priest in Charge of Liege in Belgium from 1998 – 2001, Stuart was employed as Senior Associate Evangelist in the then Department of Evangelism from 2001 – 2005. From 2002 – 2005 he commenced a church plant at Peninsula Community Church, Pymont, before becoming Rector of St Paul’s Chatswood in 2005. From 2005 – 2008, Stuart was also engaged as the National Mission Facilitator for the Anglican Church in Australia. Stuart’s heart for mission and expertise in church planting has received wide acclaim, as have his two books – *Mission Action Planning* (2004) and *Starting Mission – Shaped Churches: Australia* (2007).

Synod wishes Stuart and his wife, Jane, God’s richest blessing in this ministry in Canberra and Goulburn.

(Mrs Lindy Francis 27/10/2009)

### **39/09 Canon John Cornford**

Synod gives thanks to God for the ministry of the Rev John Cornford after 28 years of parish ministry, mostly in the Wollongong Region. John entered Moore College in 1977 having been the Chief Radiographer at Mona Vale Hospital. He was Assistant Minister at Blacktown in 1981 and 1982, Assistant at St Mark’s West Wollongong in 1983 and 1984, and became Rector at All Saints Albion Park from 1985 till his retirement in 2008.

In 1998 John was elected as a Canon of St Michael’s Cathedral and a member of Standing Committee. He also served as the Area Dean of the Lake Illawarra Deanery from 1999, and was elected to General Synod, representing the Sydney Diocese at the General Synods held in Brisbane and Perth.

Outside of Australia John has enjoyed the privileges of preaching in South Africa in Soweto, Durban, and Cape town while on an evangelistic mission from Sydney; of preaching in Fiji and in Seoul South Korea at the Missionary Training Institute; and of serving as locum under the Archbishop of Sabah caring for Christ Church, Likas in Kota Kinabalu (Sabah Diocese) whilst on long service leave.

Together with his wife Sue, John has also ministered at St Christopher’s Home for Children in Fiji along with organising financial support for two other Fijian Orphanages – The Anglican Home and the Methodist Home.

Through his years of diligent leadership in the Lord’s harvest field at Albion Park, All Saints has grown significantly as has the Wollongong Regional Men’s Day since John took over its leadership in 1993, becoming a blessing to Anglican men as well as men from other churches in the Illawarra. In his retirement John will continue as a Canon Emeritus of St Michael’s and can regularly be found spurring on the saints of Shellharbour City Centre Anglican Church to love of God and evangelistic endeavour.

Synod thanks God for the faithful service of John and Sue and extends them every blessing in their retirement as they continue to serve God who is good, all the time.

(The Rev Michael Williamson 27/10/2009)

**40/09 Gospel work beyond the Diocese**

Synod gives thanks to God for the due diligence that the committee which has prepared the *Synod Appropriations and Allocations Ordinance 2009* has displayed and encourages it to consider how in future the Diocese may return to 5% of income that would be made available for Gospel work beyond the Diocese in future Appropriations and Allocations Ordinances.

(The Rev Trevor Oakley 27/10/2009)

**41/09 Artarmon: Reclassification as a Parish**

Synod assents to the reclassification of Artarmon as a parish with effect from 1 January 2010.

(The Rev Ernest Chau 27/10/2009)

**42/09 North Ryde: Reclassification as a Parish**

Synod assents to the reclassification of North Ryde as a parish with effect from 1 January 2010.

(The Rev John Chappell 27/10/2009)

**43/09 Nowra Anglican College (Bomaderry)**

Synod –

- (a) gives thanks and praise to God for the ministry of the College and for the many families reached with the Gospel of Christ since its foundation in 2000;
- (b) recognises the significant contribution of the full time Staff and Student Chaplain, the Rev Graham Thomas, and expresses its thanks for his ministry noting his decision to move to the parish of All Saints Nowra in 2010; and
- (c) in the light of the proposed development of Mission Areas in the Diocese, asks the Standing Committee to expedite a review of the *School Chapels and Chaplains Ordinance 1975* with a view to strengthening relationships between our Anglican schools and parishes which they serve, and to make the decision about the extra-parochial status of Nowra Anglican College in light of that review.

(Mr Geoff Kyngdon 27/10/2009)

**44/09 Human rights framework for Australia**

Synod –

- (a) receives the supplementary note from the Diocesan Secretary on 35/08 Human rights framework for Australia, and
- (b) strongly supports the principles concerning the protection of religious freedom outlined in the paper attached to the note 'A National Agenda for Religious Freedom' prepared by Professor Patrick Parkinson AM.

(Bishop Robert Forsyth 27/10/2009)

**45/09 Policy on consumption of alcohol in the parish context**

Synod receives the report on the consumption of alcohol in the parish context and, recognising that drinks containing alcohol are a gift from God to be enjoyed in moderation but also recognising that alcohol abuse

has caused significant damage in our community, requests that the minister and parish council of each parish –

- (a) study the information in the report, and
- (b) determine the parish's own policy on the consumption of alcohol having regard to the Synod's recommendation –

“Except for –

- services of public worship where wine is provided as part of the Lord's Supper,
- private activities in ministry residences, and
- activities undertaken pursuant to a commercial or residential lease of church trust property,

no alcohol should be consumed or made available in the context of any public ministry activity of the parish on church trust property or any private activity held on church trust property, without the approval of the parish council.”

(Archdeacon Deryck Howell 27/10/2009)

#### **46/09 Anglican Communion**

Synod –

- (1) welcomes the creation of the Province of the Anglican Church in North America (ACNA) under the leadership of Archbishop Bob Duncan and notes the GAFCON Primates Council's recognition of the ACNA as genuinely Anglican and its recommendation that Anglican Provinces affirm full communion with the ACNA and –
  - (a) therefore expresses its desire to be in full communion with the ACNA, and
  - (b) furthermore, requests that Standing Committee seek to have a motion brought to the General Synod affirming that the Anglican Church of Australia be in full communion with the ACNA,
- (2) welcomes Archbishop Duncan's assessment that the recent Vatican offer of a Personal Ordinariate 'will not be utilised by the great majority of the Anglican Church in North America's bishops, priests, dioceses and congregations' and urges all Anglicans to reject the Vatican's proposal, and
- (3) asks the General Synod Standing Committee to –
  - (a) bring the Anglican Covenant to the September 2010 General Synod in such a manner as to enable each diocesan synod to consider the document, and
  - (b) bring a motion to the General Synod noting the publication of the Jerusalem Declaration and to encourage its study as a means to Anglican identity and cohesion.

(The Rev Gavin Poole 27/10/2009)

#### **47/09 Fund for planting Anglican churches**

In view of Bishop Stewart's new role in Evangelism Ministries, and in light of the reduced capacity of the Diocesan Endowment to fund the purchase of new land through its regular distributions, Synod encourages Standing Committee to consider promoting a fund for the purchase of land in new suburbs for the purpose of planting Anglican Churches in those suburbs, and funding buildings at the appropriate time. This fund would operate similarly to the Vision for Growth fund which in the past saw many churches built in new suburbs. The fund would be voluntary for existing congregations to contribute to, but would also provide an avenue for central funding when the financial situation of the Diocese allows.

(Mr Dan Henby 27/10/2009)

## **Ordinance considered**

### *Passed*

Archbishop of Sydney Election Amendment Ordinance 2009

Discipline Amendment Ordinance 2009

General Synod – Constitution Amendment (Suspension of Bishops) Canon 2007 Assenting Ordinance 2009

General Synod Legislation Repeal and Exclusion Ordinance 2009

General Synod – Offences Canon Amendment Canon 2007 Adopting Ordinance 2009

General Synod – Special Tribunal Canon 2007 Declarations Ordinance 2009

General Synod – The Solemnization of Matrimony Canon Amendment Canon 2007 Assenting Ordinance 2009

Moore Theological College Ordinance 1984 Amendment Ordinance 2009

Parish Review Repeal Ordinance 2009

Parochial Cost Recoveries Ordinance 2009

Regions (Transitional Provisions and Miscellaneous Amendments) Amending Ordinance 2009

Synod Appropriations and Allocations Ordinance 2009

Synod Membership (Nominated Indigenous Representatives) Ordinance 2009

### *Exposure draft*

Parish Relationships Amendment Ordinance 2009