

# 52<sup>nd</sup> Synod of the Diocese of Sydney

## Third Session

### Minutes of Proceedings of the Synod for Monday 19 September 2022

#### 1. Assembly

The Synod assembled in the Wesley Theatre at 3.15 pm.

#### 2. Prayers

Dr Laurie Scandrett led the Synod in prayer for Mr Stephen Hodgkinson.

Prayers were read by Archdeacon Kara Hartley.

#### 3. Bible study

Bishop Jay Behan led the Bible study.

#### 4. Minutes

The President signed the minutes for Wednesday 14 September 2022.

#### 5. Answers to Questions asked in accordance with Standing Order 6.3(2)(a)

##### 5.1 **Development of the new Archbishop's Residence**

The Rev Dr Antony Barraclough asked the following question –

Could the Archbishop inform the Synod of the progress in the construction and expected availability of the new Archbishop's residence in Catherine St. Forrest Lodge?

To which the President replied –

I am informed that the answer is as follows –

This question will be answered orally and with a short video that will be played at the same time. The video will show a time-lapse of the building works, followed by a graphical representation of the finished works.

As previously reported to Synod, the Endowment of the See (EOS) Corporation acquired land opposite Sydney University for the construction of facilities to be used by the Archbishop. The main feature of the property is a modern residence for the Archbishop and his family. The site will include accommodation, parking for guests and a ministry facility for meetings and to entertain larger groups of people.

Unfortunately, the building work has been delayed by extended periods of rain and the impacts of COVID. It is anticipated that the work will be completed by the end of 2022 but this is largely dependent upon the availability of the necessary joinery. The EOS Corporation is currently finalising the selection of furniture to be procured from the former Bishops court at Darling Point and will ensure there is an appropriate balance of historical and modern items at the new property. I am confident the site will support a wide range of episcopal and other ministry for decades to come.

My wife and I greatly appreciate the kindness of Dean Sandy Grant and the Cathedral Chapter for allowing us to remain in the Deanery until the time comes for us to move to the new residence for the Archbishop.

## 6. Answers to Questions asked on Tuesday 13 September

### 6.1 Palliative care

Professor Penelope Coombes asked the following question –

Book 2 Page 118.

We have left no stone unturned in broadcasting our opposition to voluntary assisted dying and made it clear to all we are not for turning.

But what for palliative care?

I was delighted to read in Book 2 page 118

“We must be vigilant to maintain an emphasis on palliative care so that people can have quality to the end of their lives.”

But is there a compelling plan and vision for palliative care?

To which the President replied –

I am informed that the answer is as follows -

There are many faith-based and more particularly Christian providers of health services and aged care that have both deep and sustained practices providing excellent palliative care. Anglicare, the diocesan organisation charged with the provision of aged care, is numbered among them.

Anglicare’s care philosophy - *Rhythm of Life* - is grounded in the truths that every life is created in the image of God, is precious and has an innate dignity. It is committed to life affirming and enriching care at all stages including at the end of life through palliative care. This care is not limited to patients but extends as appropriate to their immediate family members and others.

Anglicare’s holistic model of palliative care for patients is delivered through Palliative Care Nurse Practitioners, Clinical Nurse Consultants and Clinical Educators, Chaplains, and Pastoral Carers. This occurs both in Residential Care and alongside clients in their own homes through Anglicare’s At Home services.

It seeks to reduce suffering through early identification, assessment and interventions to address pain, and promotes an open approach to discussions of death and dying between the resident, their family and Anglicare’s care team.

Anglicare’s aim is to ensure the people in its care are able to live full lives on this earth until God takes them home. It continues to build flexibility in its palliative care model to meet individual needs to offer a better alternative as people approach death.

The newly established Archbishop’s Working Group on Voluntary Assisted Dying will provide the Archbishop and other relevant Diocesan bodies, including Anglicare with appropriate advice and direction on these matters.

### 6.2 The King’s School

Mr Chris Pettett asked the following question –

My question relates to the circumstances surrounding the Department of Educations’ (both Commonwealth and NSW) recent correspondence to The King’s School about their concerns of recurrent use of government funding under the Education Act and it is in a number of parts:

- (a) When did the Commonwealth Department of Education communicate to the School regarding the Department's concerns of recurrent use of government funding under the Education Act? What was the date?
- (b) When did the NSW Department of Education to the School regarding similar concerns? What was the date?
- (c) Could the School please disclose to the Synod the contents of the letter sent by the Commonwealth Department of Education?
- (d) Could the School please disclose to the Synod the contents of the letter sent by the NSW Department of Education?
- (e) Are these correspondences referred to previously either privileged or confidential?
- (f) What has been the lessons learnt for the School and the School's Council in responding to this matter that could benefit and edify the Synod and other Diocesan organisations?
- (g) Was there anything reported publicly, whether through the media or other channels, that the School wish to correct the record on regarding this and related matters?
- (h) Does the Headmaster retain the confidence of the School's Council?
- (i) Does the School's Council retain the confidence of the Archbishop?
- (j) What could members of Synod pray for The King's School with regard to it ministry?

To which the President replied –

I am informed that the answer is as follows –

On 11 August 2022, the School's Council resolved to commission an independent broad-based governance and risk review, to be conducted under the purview of the School's Risk, Audit and Compliance Committee.

Given this process is underway, the School's Executive Committee has indicated that it is not yet possible to provide an answer to the question nor is it able to provide an estimated completion date for the review.

## 7. Answers to Questions asked on Wednesday 14 September

### 7.1 Vacant parishes

The Rev Dr Raj Gupta asked the following question –

In regards to the number of vacant parishes -

- (a) How many vacant parishes are there at this point in time?
- (b) How many vacant parishes were there at the year-end (31 December) for each of the last five years?
- (c) In the last two years, how many rectors have resigned, without the reasons being retirement or the taking up of another rector role in the Diocese of Sydney?
- (d) How many deacons are at some stage of the Presbyter application process at this point in time?
- (e) What steps are being proactively taken, by any and all organisations related to the Diocese of Sydney, to recruit more to serve as rectors in the Diocese of Sydney?

To which the President replied –

I am informed that the answer is as follows –

- (a) 26  
Of these, 7 have arrangements in place that anticipate an appointment being made in the mid-term.
- (b) 2021 - 30 (of these 14 have mid-term arrangements)  
2020 - 31 (of these 10 have mid-term arrangements)  
2019 - 34 (of these 9 have mid-term arrangements)

2018 - 23 (of these 7 have mid-term arrangements)

2017 - 18 (of these 6 have mid-term arrangements)

(c) 11.

It should be noted that a number resigned to take up senior clergy positions in other dioceses or non-rector positions in the Diocese of Sydney, such as chaplaincy.

(d) 30 candidates and 24 applicants.

(e) Ordained deacons in the ministry development program are made aware of the need for presbyters and, where appropriate, encouraged to apply for candidacy. In addition to this there are currently 56 ordained presbyters under the age of 60 serving as assistant ministers in the Diocese.

## 7.2 Enrolments at Moore College

The Rev Dr Raj Gupta asked the following question –

In relation to Moore College enrolments –

- (a) How many students (male, female and total) are enrolled in a Bachelor of Theology or Bachelor of Divinity:
- (i) first year,
  - (ii) second year,
  - (iii) third year, and
  - (iv) fourth year
- (b) How many ordination candidates are there in each year of College?
- (c) What is the number of first year students (in a Bachelor of Theology or Bachelor of Divinity degree) in each of the last 5 years?

To which the President replied –

I am informed that the answer is as follows –

The questioner has asked for the answer to be read aloud. I will read the totals for each part of the answer. The full answers are shown in tabular form and will be available on the notice board in the foyer.

Female 45

Male 159

Total 204

Currently there are 34 students at Moore College who are Sydney ordination candidates and a further 22 students are seeking ordination in the Diocese of Sydney.

2018 - 52

2019 - 50

2020 - 45

2021 – 66

2022 - 52

(a)

**Number of students (Headcount)**

|               | <b>Yr 1</b> | <b>Yr 2</b> | <b>Yr 3</b> | <b>Yr 4</b> | <b>Total</b> |
|---------------|-------------|-------------|-------------|-------------|--------------|
| <b>Female</b> | 19          | 18          | 4           | 4           | <b>45</b>    |
| <b>Male</b>   | 51          | 45          | 37          | 26          | <b>159</b>   |
| <b>Total</b>  | <b>70</b>   | <b>63</b>   | <b>41</b>   | <b>30</b>   | <b>204</b>   |

(b)

|   | Number of students (Headcount) |           |           |           |            |
|---|--------------------------------|-----------|-----------|-----------|------------|
|   | Yr 1                           | Yr 2      | Yr 3      | Yr 4      | Total      |
| <b>Ordination candidate (Sydney)</b>                          | 1                              | 4         | 16        | 13        | <b>34</b>  |
| <b>Ordination candidate (Armidale/other Anglican Diocese)</b> | 0                              | 2         | 2         | 2         | <b>6</b>   |
| <b>Seeking Sydney candidature</b>                             | 2                              | 11        | 5         | 4         | <b>22</b>  |
| <b>Not seeking ordination in the Anglican church</b>          | 67                             | 46        | 18        | 11        | <b>142</b> |
| <b>Total</b>  | <b>70</b>                      | <b>63</b> | <b>41</b> | <b>30</b> | <b>204</b> |

(c) The table below shows the total number of students who commenced study at Moore College in either the Bachelor of Theology or Bachelor of Divinity in 2018 to 2022.

|                               | 2018 | 2019 | 2020 | 2021 | 2022 |
|-------------------------------|------|------|------|------|------|
| <b># Students (Headcount)</b> | 52   | 50   | 45   | 66   | 52   |

### 7.3 Non-Disclosure Agreements and similar instruments

The Rev Dr Matthew Wilcoxon asked the following question –

My question relates to Non-Disclosure Agreements (NDAs), deeds of release with confidentiality clauses, and any similar legal instrument, and their use in the termination of employment relations at the parish and diocesan organisation levels:

- Are NDAs, deeds of release with confidentiality clauses, or any similar legal instruments, used in the termination of employment relations at the parish and diocesan organisation levels?
- Is the Archbishop informed when an NDA, a deed of release with a confidentiality clause, or any similar legal instrument is used in the termination of employment relations at the parish and diocesan organisation levels?
- Has there been an increase in recent years of the use of NDAs, deeds of release with confidentiality clauses, or any similar legal instrument, in the termination of employment relations at the parish and diocesan organisation levels?
- Is the Archbishop aware of any instances where an NDA, a deed of release with a confidentiality clause, or any similar legal instrument, used in the termination of employment relations, has had a deleterious impact on the future employment prospects of young clergy or ministry workers?
- Can the Archbishop advise the Synod if there is a biblical or theological basis for the use of NDAs, deeds of release with confidentiality clauses, or any similar legal instrument, in the termination of employment relations at the parish and diocesan organisation levels?

To which the President replied –

I am informed that the answer is as follows –

- The practice of most parishes and diocesan organisations is not known. However, there are parishes and diocesan organisations that use deeds of release that include confidentiality and non-disparagement clauses. Whether they are used will depend on the nature and circumstances of the termination.
- No.
- No data is held on the extent to which these instruments have been used and are used currently by parishes and diocesan organisations, so it is not possible to ascertain if there has been an increase.
- No. It is difficult to draw a causal nexus between the use of these instruments and future employment prospects.
- The terms of reference of a Committee appointed by the Standing Committee include providing theological reflections on the use of these instruments.

I am grieved by the unhappy circumstances that sometimes arise in Anglican parishes and organisations where there has been relational breakdown, and am concerned that such instruments not be used inappropriately in those moments. So I am very supportive of the establishment of the Committee to reflect, investigate and make recommendations on this matter.

#### 7.4 Asbestos remediation

Mr Robert Gifford asked the following question –

My question relates to the asbestos assessment and remediation conducted by Greencap amongst the parishes recently and is in several parts.

- (a) How much did the diocese pay Greencap to conduct the inspections and report.
- (b) How many parishes were selected for inspection.
- (c) How many parishes received remediation notices.
- (d) What is the total estimated cost of remediation across the parishes.
- (e) What was the total cost of supervision by Greencap in those estimates.
- (f) How many parishes have not yet completed the remediation.
- (g) How many parishes used the services offered by Greencap to complete the remediation.
- (h) How many parishes were able to arrange independent Worksafe approved remediation.

To which the President replied –

I am informed that the answer is as follows –

- (a) \$60,000 over 3 years in accordance with the Synod budget.
- (b) 76 parishes were inspected over the 3 year period from 2019 to 2021 (a period affected by Covid-19 related restrictions on movement between local government areas).
- (c) 13.
- (d) Not known as the cost of remediation is borne by the relevant parish.
- (e) Not known as the costs of supervision either by Greencap or other licensed supervisory authority are borne by the parish.
- (f) 2. This work is in progress.
- (g) None, although 2 parishes elected to appoint Greencap to supervise the remediation works conducted by the contractor chosen by the parish.
- (h) 9.

#### 7.5 Child Sexual Abuse

Mr Craig Moore asked the following question –

I am conducting research on the professional understanding and construction of Child Sexual Abuse post the Royal Commission into Institutional Responses to Child Sexual Abuse (CSA). Research informs us that 80% of Child Sexual Abuse occurs in the family context. Research also informs us that there is a high correlation between Domestic Violence and Child sexual Abuse.

- (a) What steps are to be taken to raise the issue of domestic CSA to a diocesan level so that the appropriate resources are allocated to address it?
- (b) Given the work being done in Domestic Violence, can this work be expanded to include CSA?
- (c) What steps are being developed to train our ministers, church workers, chaplains, etc. in:
  - (i) Understanding and identifying CSA in their congregations and ministries they are involved with for the Diocese?
  - (ii) Responding to disclosures of CSA?
  - (iii) Training their congregations about domestic CSA?
  - (iv) Empowering children in our care to see our ministers, church workers, chaplains and teachers as safe people to disclose CSA in the family context?

To which the President replied –

I am informed that the answer is as follows –

- (a) Resources are already available. Safe Ministry training provides education on all forms of abuse, including child sexual abuse (regardless of where it is perpetrated and by whom) and covers how to respond appropriately in a church ministry setting.

Parishioners, clergy and other church workers can also contact the PSU (now renamed as the Safe Ministry Office) for advice and assistance about all forms of abuse, including responding to domestic abuse identified in the course of church ministries.

- (b) The Standing Committee could consider doing so.

(c)

- (i) The following resources are currently available:

Safe Ministry training (Essentials, Refresher & Junior Leaders)

Safe Ministry modules 2-5 for Moore Theological College students. This is compulsory training. Relevant modules are:

Module 2: Faithfulness in Service Code of Conduct

Module 3: What is Child Abuse and Effects of Child Abuse

Module 4: Pastoral Response to Child Abuse

Safe Ministry modules 6-8 for ordinands in the Ministry Training & Development program. This is compulsory training. The modules include: 'the Consequences of Abuse on a Parish', 'Safe Churches', and 'People who Abuse: Pastoral Management'.

The Safe Ministry Blueprint documents for various leadership roles  
(<https://safeministry.org.au/blueprints/>)

The resources page of safe ministry training website  
(<https://safeministry.training/resources/>)

- (ii) See the previous answer.

- (iii) All persons who undertake ministry to children are required to undertake Safe Ministry Training. Anyone can undertake Safe Ministry Training or access information about child sexual abuse on the resource page of the safe ministry training website.

- (iv) Empowering children in our care is covered in the Safe Ministry training course which is informed by the Child Safe Standards and the Anglican Church of Australia Safe Ministry Training Benchmarks. This topic will also be addressed at the upcoming *Faithfulness in Ministry Conference 2023*.

## 7.6 Committee to review use of Non-Disclosure Agreements

The Rev Dr Michael Jensen asked the following question –

Can you confirm that the Standing Committee has set up a committee to conduct a review of the use of non-disclosure agreements and the like in the Diocese? If so, who is on the committee and what are its terms of reference? And was anyone from Uphold (formerly known as the Gospel Workers Advocacy Group) consulted before setting this committee up?

To which the President replied –

I am informed that the answer is as follows –

Yes.

The Committee is comprised of Archdeacon Simon Flinders, Mrs Stacey Chapman, Ms Yvette McDonald, Mr Mark Streeter and the Rev Alli Muscat.

Uphold was consulted. A member of the review Committee, the Rev Alli Muscat, is also a member of the Uphold Committee.

## 7.7 Workers Compensation Claims

Mrs Kim Hinkley asked the following question –

- (a) How many worker's compensation claims have been made by employees of the diocese in the last 10 years?
- (b) And, of those claims in Q1, please provide the nature of the workplace injuries sustained (i.e.: whether the injuries were classified as physical injuries or psychological injuries); and how many for each classification. And, of these claims of each classification how many did the insurance company accept liability for and how many resulted in the Workers Compensation Commission/Personal Injury Commission order the diocese organisation to pay lump sum compensation and was there any additional negligence or other payment made?
- (c) How many worker's compensation claims have been made by employees of diocese organisations in the last 10 years?
- (d) And, of those claims in Q3, please provide the nature of the workplace injuries sustained (i.e.: whether the injuries were classified as physical injuries or psychological injuries) and how many for each classification and, of these claims of each classification how many did the insurance company accept liability for and how many resulted in the Workers Compensation Commission/Personal Injury Commission order the diocese organisation to pay lump sum compensation and was there any additional negligence or other payment made?

To which the President replied –

I am informed that the answer is as follows –

- (a) The Diocese is not a legal entity and does not have employees.  
Nonetheless, in relation to parishes, each has its own policy of workers compensation insurance and no data is received or kept on the total number or type of claims by workers in parishes.  
In relation to the organisations that run the central administration of the Diocese, the answer is 6.
- (b) Of these 6 claims: 5 were physical and 1 was psychological. All claims were accepted by the insurer. No orders were made by the Commission. In 1 case an additional payment was made as part of agreed terms to bring the employment to an end.
- (c) Each diocesan organisation has its own policy of workers compensation insurance. The total number of claims is not known.
- (d) Not applicable.

## 7.8 Administrative support for parishes

The Rev Marty Davis asked the following question –

- (a) How many Rectors in the Sydney Diocese are the only paid staff member at the church?
- (b) Has Standing Committee considered the administrative support needs of Churches and the workload placed on Rectors in Parish, without paid administration staff?
- (c) Has the SDS or the Bishops or Standing Committee considered providing administration staffing services to churches, on an opt-in basis, whereby they pay for certain hours of work? Eg: ENC's centralised administration arrangement with its churches.

To which the President replied –

I am informed that the answer is as follows –

- (a) This part of the question cannot be answered as no data is collected from parishes on this matter.
- (b) The Standing Committee has recently requested the Strategy and Research Group to make recommendations to address the findings of a recent research study into Rector departures. One of the findings of the research was the need to identify ways in which the Diocese can provide effective assistance with the ongoing administrative workload of Rectors.

Further, the various needs of churches across the Diocese, including those related to parishes without paid administrative staff, often inform debate and decisions made across the range of issues that come before the Standing Committee.

- (c) The idea has not been given detailed consideration in recent years, although a concerted effort is made to relieve administrative burden where possible. In early 2023 SDS is to enact a planned restructure, so as to create a “Parishes and internal Operations Division” using existing staff and resources, but with a greater focus upon providing support to parishes in their ministry. Ideas such as these are very welcome as that Division seeks to determine how it may best support the ministry of parishes.

## 7.9 Statement of support for the Christian ethos and charter of a school

The Rev Dr Richard Wenden asked the following question –

This question relates to the Governance policy for Diocesan Organisations – statement of support for the Christian ethos and charter of a school.

The Standing Committee minutes at point 7.7 in the report state that:

“Noting that the guidelines had included an exception that ‘a person who is elected or appointed as an alumni representative on a school board before 1 July 2020 may sign a statement of support for the Christian ethos and charter of the school as an alternative to signing a statement of personal faith’, we amended the Guidelines to remove that exception and the associated appendices.”

My question is this: Given that this was a matter that went before the Synod in 2014 and that it was strongly debated, is there a reason why the decision by Standing Committee to remove the exception for alumni did not go before Synod again?

To which the President replied –

I am informed that the answer is as follows –

In 2014, by resolution 23/14, the Synod determined that the *Statement of support for the Christian ethos* would only remain available as an option for alumni members until 1 July 2020. Thereafter, any person appointed as an alumni representative on the governing board or council of a diocesan school must sign the *Statement of personal faith* instead.

The amendments referred to in the Standing Committee report to the Synod for 2021 at point 7.2 did not have any substantive effect. The decision was made by the Synod in 2014 when it set the 1 July 2020 end date.

## 8. Calling of motions

The President called the motions in the order in which they appeared on the business paper, except those motions about a proposed ordinance or those motions to be considered at a time determined by the President.

### 8.1 Arrangements for consideration of business from the Order of Business Committee

Mr Daniel Glynn moved –

‘Synod, noting that out of respect for Her Majesty Queen Elizabeth II on the occasion of her funeral, there is to be no evening session on Monday 19 September 2022, agrees –

- (a) to adopt the expedited procedural rule at Standing Order 4.19(2)(b) for Monday 19 September 2022 only, thereby extending the afternoon session to 6:00 pm, and
- (b) as a consequence of the extended afternoon session, to commence consideration of M4 (Review of Diocesan Investment Strategy) at 4:45 pm (being 15 minutes later than previously scheduled),

and noting the remaining items on the Schedule to the Business Paper, further agrees –

- (c) to adopt the expedited time limits at Standing Order 4.19(1)(c) for the remainder of this session, thereby reducing the time allowed for certain speeches as follows –

- (i) a mover of a motion (other than procedural motions or amendments) may speak for up to 8 minutes (rather than 10 minutes), and up to 4 minutes in reply (rather than 5 minutes),
  - (ii) a member moving a motion to amend a motion may speak for up to 4 minutes (rather than 5 minutes), and
  - (iii) other members speaking in a debate when Synod is not “in committee” may speak for up to 4 minutes (rather than 5 minutes),
- noting that there is no change to the time allowed for speeches associated with ordinances, or matters “in Committee”, nor to the special agreements for the debate regarding the motion at M4 (Review of Diocesan Investment Strategy),
- (d) to consider the following motions on Monday 19 September if time allows, and if not, to Schedule these for consideration following M8 on Tuesday 20 September –
    - (i) M21 (Religious Freedom),
    - (ii) M23 (Gospel Foundation Fund of the Diocese of North West Australia), and
    - (iii) M44 (Congratulations to The Rev Darrell Parker on election as the Bishop of North West Australia), and
  - (e) notwithstanding paragraph (d), allows M21 (Religious Freedom) to be put on the callover, and if passed, allows the seconder of the motion to lead the Synod in prayer regarding Religious Freedom at a time determined by the President,
  - (f) to adopt the further changes to the scheduling of matters shown in tracked form on the timetable,
- and suspends so many of the Standing Orders as would prevent these arrangements.’

Seconded and carried

## 8.2 **Recommittal of motion regarding Synod in the Greenfields of the Northwest of Sydney**

Bishop Michael Stead moved –

Synod agrees to recommit consideration of the motion regarding Synod in the Greenfields of the Northwest of Sydney (passed during the calling of motions on 14 September 2022), to allow consideration of the motion in amended form shown at M45 in the Schedule, and suspends so many of the Standing Orders as may prevent this.

Seconded and carried

## 8.3 **Notice of withdrawal of motion regarding the Diocese of the Southern Cross**

Dr Robert Tong AM moved –

‘Synod notes that motion M20 (Diocese of the Southern Cross) has been withdrawn by the mover and seconder.’

Seconded and carried

## 8.4 **Notice of withdrawal of motion regarding the younger members’ dinner**

Mr Tristan Anlezark moved –

‘Synod notes that motion M53 (Younger members’ dinner) has been withdrawn by the mover and seconder.’

Seconded and carried

## 8.5 **Mr Martin Thearle**

Mr Daniel Glynn moved –

‘Synod accepts the following notice of motion –

“Synod, noting that Mr Martin Thearle plans to retire as Manager, Diocesan Finance with SDS in 2023, acknowledges with thanks his committed service over the past 21 years supporting Synod – faithfully overseeing voting, elections and screen presentations, among other responsibilities; and also his support for parishes, particularly in his advice to parish treasurers and wardens, his financial circulars and explanations of complex financial matters – not least the circulars advising parishes regarding access to government financial support packages associated with COVID-19 during 2020 and 2021. Synod congratulates Martin on his retirement, and assures him and his wife Janet of its prayers.”

and suspends so many of the Standing Orders as would prevent this.’

Seconded and carried by acclamation

#### 8.6 Mrs Catherine Rich, Registrar of the Diocese of Sydney

Bishop Michael Stead moved –

‘Synod accepts the following notice of motion –

‘Synod notes with great thanks that Mrs Catherine Rich has been appointed by Archbishop Kanishka Raffel to the Office of Registrar and Keeper of the Acts and Records in and for the Diocese of Sydney, with effect from 21 September 2022. Synod congratulates Catherine upon this appointment and expresses its appreciation for her willingness to take up this responsibility and for her dedicated service as Deputy Registrar, having served in that capacity for over twenty-five years; and assures her and her husband James of its prayers.’

and suspends so many of the Standing Orders as would prevent this.’

Seconded and carried by acclamation

#### 8.7 Motions of thanks

Mr Daniel Glynn moved –

‘Synod accepts the following notice of motions, with the names of movers and seconders to be provided on the business paper for tomorrow –

##### “Leadership of Bible studies

Synod records its appreciation for the preaching of the Rev Stuart Starr at the Synod Service and the encouraging Bible Studies of Bishop Jay Behan during this session.

##### Committees and Officers of the Synod

Synod records its appreciation for –

- (a) the President and his chairmanship, and
- (b) the Chair and Deputy Chairs of Committee and their work in the consideration of the text of ordinances, and
- (c) for the members who helped during the session by giving advice and serving the Synod, especially the Chancellor and Deputy Chancellors, Deputy Registrar, Archdeacon to the Archbishop, Acting Registrar, and Chair of Committee, the Synod Secretary and Secretary-designate, as well as the Order of Business and Minute Reading Committees, and
- (d) the services given by the staff of SDS and the Archbishop’s Office, Anglican Media, the music team, Bible readers, Wesley staff, and all those who have helped facilitate this session of Synod.

## Minutes of 20 September 2022

Synod authorises the President to sign the minutes of 20 September 2022 upon the production to the Standing Committee of the certificate of any 2 members of the Minute Reading Committee.”

and agrees to consider these motions at a time to be determined by the President on Tuesday 20 September 2022, and suspends so many of the Standing Orders as would prevent these arrangements.’

Seconded and carried by acclamation

### 8.8 Religious Freedom

Bishop Michael Stead moved –

‘Synod –

- (a) expresses its disappointment that there is still no NSW or Commonwealth legislation prohibiting religious discrimination, and therefore that it continues to be lawful to discriminate against people on the basis of their religious belief or religious activity in New South Wales,
- (b) calls on the NSW Government and the Commonwealth Government to reaffirm their commitment to religious freedom as set out in international law including Article 18 of the Universal Declaration of Human Rights and Article 18 of the International Covenant on Civil and Political Rights, and to take all practical steps necessary to ensure that the following six freedoms are protected in Australia within the constraints of the civil and criminal law generally applicable and consistent with Australia’s obligations under international law –
  - (i) freedom to manifest a religion through religious observance and practice,
  - (ii) freedom to preference the employment of persons of faith to organisations run by faith communities,
  - (iii) freedom to teach and uphold moral standards within faith communities and organisations run by faith communities,
  - (iv) freedom of conscience to differentiate between right and wrong,
  - (v) freedom to teach and propagate religion, and
  - (vi) freedom of a person to change their religion,
- (c) notes that Australia’s obligations under Article 18 of the International Covenant on Civil and Political Rights to uphold freedom of religion is, in part, acquitted by means of legislative exemption clauses for religious bodies, and that that these exemption clauses only apply where “an act or practice conforms to the doctrines[, tenets, beliefs or teachings] of that religion” or words to that effect,
- (d) notes the 2020 Majority Opinion of the Appellate Tribunal in both the Wangaratta and Newcastle references sought to distinguish between “doctrine” in the technical sense in which that word is used in the Constitution of the Anglican Church of Australia (limited to those matters that which are required of necessity to be believed for salvation) and “doctrine” in the broader sense generally used in the Church,
- (e) recognises that, for the avoidance of doubt, it is expedient to affirm that past statements of this Synod about our Church’s “doctrine” of marriage use the word in the generally accepted broader sense, and therefore that these statements continue to describe the “doctrines” of our Church,
- (f) in particular, this synod continues to affirm that our doctrine of marriage is determined by the teaching of Christ that, “from the beginning the Creator made them male and female”, and in marriage, “a man will leave his father and mother and be united to his wife, and the two will become one flesh” (Matt 19:4-5), and that it would not conform to the doctrine, tenets, beliefs or teachings of our Church for clergy to solemnise or bless a marriage between two people of the same sex,
- (g) affirms that when a Sydney Anglican Diocesan School seeks to teach and uphold the doctrine of Christ on marriage and human sexuality it does not thereby discriminate against students, parents and others in the school community who do not hold to these teachings; further, Synod laments the harm caused both among

our school communities and the wider community by the propagation of suggestions to the contrary and supports the ongoing commitment of Anglican Schools to the inclusion, pastoral care and support of all members of their school communities, and therefore calls upon both the NSW Government and the Commonwealth Government to give priority to the passage of legislation that respects the six freedoms listed above, and to do this in such a way that does not further polarise the community on these issues; and requests the Diocesan Secretary to communicate this resolution to NSW and Federal Attorneys-General and shadow Attorneys-General.'

Seconded and carried

Mr Gavin Jones led the Synod in prayer for religious freedom.

#### 8.9 **Synod in the Greenfields of the Northwest of Sydney**

Mrs Patricia Jackson moved –

'Given the great success of the Greenfields visit on the first day of Synod 2022 in moving us to see what is happening in the Southwest, Synod recommends that the Standing Committee consider duplicating this visit next year for the Greenfields of the Northwest of Sydney.'

Seconded and carried

#### 8.10 **The Rev Craig and Mrs Annie Segart**

Mr Chris Hamam moved –

'Synod gives thanks to God for the life and work of Rev Craig and Annie Segart at St Nicolas' Church, Coogee, as they retire at the end of this year; and in particular for their patient, loving stewardship establishing a Christian Preschool from next to nothing, fostering the Intergenerational Study as seen on the ABC program "Old People's Home For 4 Year Olds", indigenous scholarships to the preschool, and many other community ministries.'

Seconded and carried

Mr Hamam led the Synod in prayer for Mr and Mrs Segart.

#### 8.11 **Youthworks College Centre for Christian Education**

The Rev Chris Braga moved –

'Synod, noting –

- (a) with thanks to God the enrolment growth experienced by diocesan and Schools Corporation schools,
- (b) the consequent need for an increased supply of qualified, skilled and passionate teachers, and
- (c) the need for a sufficient quantity of godly Christian teachers with well-formed theological convictions in order to ensure the mission of each Christian school is maintained and strengthened,

thanks God for the Youthworks College "Centre for Christian Education", which, from 2023, will offer a "Diploma of Theology" for Christian teachers either before, during or after their university studies, and welcomes the invitation from Bishop Edwards, the Diocesan Bishop for Education, to celebrate the launch of the Centre for Christian Education on Wednesday 2 November 2022 at Moore College.'

Seconded and carried

### 8.12 Request for Doctrine Commission report on the relationship between church and state, in the absence of religious freedom

The Rev Andrew Barry moved –

‘Given the impact of the COVID-19 governmental restrictions on church gatherings, weddings and funerals, and in light of changing attitudes in society to free speech, especially on issues of sexuality, compelled by our Lord’s call that all people come to repentance and faith, Synod requests a Doctrine Commission report be brought to the 2023 session of Synod which considers –

- (a) the relationship of church and state, and in particular the extent to which Christians and church leaders are beholden to obey government directives that are contrary to the word of God and Christian conscience, particularly those concerning –
  - (i) the conduct of church gatherings,
  - (ii) the exclusion of a person from our public gatherings,
  - (iii) the removal of, or the prohibition of, an otherwise suitable person to ministry positions, and
  - (iv) forced compliance with certain forms of speech,
 including consideration of when it would be right and proper to disobey such directives, and
- (b) what responsibilities does the wider Christian community have in defending believers who, in Biblical conscience, have made costly decisions to disobey directions to limit Christians’ freedom to assemble, and freedom to speak and assert Biblical truths.

Further, Synod invites any Synod members who wish to make submissions to the Doctrine Commission on the above, for consideration by the Doctrine Commission, to do so by 31 January 2023.’

Seconded and carried

### 8.13 Relational distress in the ministry workplace

Mrs Nicola Fortescue moved –

‘Synod requests the Standing Committee to consider ways to resource those experiencing relational difficulty causing distress in a ministry workplace, so they can be empowered to take action to navigate this relational difficulty soon after they experience any such distress.

Synod requests a report to be provided to the next session of Synod on any action taken by the Standing Committee and thereafter for a suitable form of the report to be provided to all church workers in the Diocese.’

Seconded and carried

### 8.14 Gospel partnerships between parishes

The Rev Craig Hooper moved –

‘Synod –

- (a) gives thanks to God for the gospel partnerships that exist already between churches in different demographical areas across the Diocese, and the blessings and growth that they bring to all involved,
- (b) encourages other churches to look for ways to develop these kinds of partnerships to help further grow God’s work in and through all Churches involved, and be an expression of the interdependency of the body of Christ in our Diocese, and
- (c) encourages churches to speak to their regional Bishop and/or regional Anglicare Parish Development Officer to help with that process.’

Seconded and carried

### 8.15 **Appreciation for Sydney Anglican public school teachers**

The Rev Jason Veitch moved –

'Synod gives thanks to God for –

- (a) all Sydney Anglican public school teachers and students ensuring a Christian presence in our public schools, and
- (b) all Sydney Anglican Special Religious Education (SRE) teachers faithfully taking the gospel message to many who do not know Jesus.'

Seconded and carried

### 8.16 **Sydney Anglican Schools partnering in teaching SRE in public schools**

The Rev Jason Veitch moved –

'Synod encourages all Sydney Anglican Schools and their Councils to allocate staff member time to partnering with local Parishes in teaching Special Religious Education (SRE) in local public schools as a way of blessing the wider community with the Gospel.'

Seconded and carried

### 8.17 **Official Provincial Memorial Service for Her Majesty, Queen Elizabeth II**

Dean Sandy Grant moved –

'Synod notes that St Andrew's Cathedral will host the Official Provincial Memorial Service for Her Majesty, Queen Elizabeth II on Wednesday 21 September, 11am, in the presence of the Governor of NSW, the Hon. Margaret Beazley AC KC, and state, federal and Commonwealth dignitaries, and other faith leaders, with the Most Reverend Kanishka Raffel, Archbishop of Sydney, Metropolitan of NSW, preaching; the service will be live-streamed.

Synod also notes other opportunities for the public to mourn Her Late Majesty at Choral Matins (BCP), on Sunday 18 September, 10:30am, with music and prayers suitable to the occasion and by attending our Community Live-site for the Royal Funeral, on Monday 19 September, from 7:15pm, preceded by Choral Evensong at 5:15pm; the TV Commentary will be muted for Christian prayers at 7:45pm, prior to the funeral proper at 8pm.'

Seconded and carried

## 9. **Procedural motions from members**

### 9.1 **Arrangements for a presentation and video regarding Anglican Super**

Having been granted leave, Mr James Flavin moved as a procedural motion –

'Synod agrees that the Chair of Anglican Super may give a presentation of up to three and a half minutes, including the video of 1 minute duration already approved.'

Seconded and carried

## 10. **Motions**

### 10.1 **Gaming Machine Reform for NSW Parliament**

Dean Sandy Grant moved –

'Synod notes that –

- (i) Australia has the world's worst rate of gambling losses per capita, with gaming machines ("the pokies") causing the significant majority of those losses, being home to less than half a percent of the world's population but with 20 percent of its pokies,
- (ii) gaming machines alone cause half the losses of all forms of gambling in Australia,
- (iii) the Productivity Commission reported over a decade ago that about 40% of all losses on gaming machines come from problem gamblers,
- (iv) recent research sponsored by federal, state and territory governments reported that the prevalence of problem gambling has doubled over the last decade,
- (v) NSW has almost double (or worse) the rate per capita of gaming machine losses compared to every other state and territory,
- (vi) the worst gaming machines losses tend to be concentrated in the poorest LGAs, and
- (vii) NSW Treasury budget papers project gambling taxes on gaming devices alone in clubs and hotels to grow to over \$2 billion in the next financial year, with an average annual growth rate of 12.55% over the next four years, while gambling taxation also increases as a share of NSW Government revenue.

So Synod laments that NSW and its government has the biggest and most destructive gambling addiction in the world and a growing reliance on a regressive form of taxation.

Synod also notes that the Bible says "Whoever oppresses the poor shows contempt for their Maker, but whoever is kind to the needy honours God" (Proverbs 14:31), and it also reminds rulers to "Speak up and judge fairly; defend the rights of the poor and needy" (Proverbs 31:9).

Therefore in light of the enormous losses on gaming machines, Synod urges the NSW State Parliament to consider urgently –

- (a) implementation of \$1 bet limits on all poker machines (recommended by Productivity Commission),
- (b) implementation of a cashless gaming smart card system (commended by the Bergin Inquiry),
- (c) more extensive compulsory shut down periods for all poker machines, for example between midnight and 10am,
- (d) limiting the maximum number of gaming machines in clubs,
- (e) giving local councils the right to limit the number of gaming machines in their LGA, and
- (f) as an immediate initial step, mandating that all future electronic gaming device technology (including the gaming devices themselves and any gambling card technology) be capable of implementing such measures.

Synod requests the Diocesan Secretary to advise all members of the NSW Parliament of the terms of this resolution.

Synod further requests the Dean of Sydney to communicate the terms of this resolution directly to the Premier and Opposition Leader of NSW and to urge a bipartisan approach towards reforms that ensure more effective harm minimisation from problem gambling on gaming machines.'

Seconded and carried by acclamation

## 10.2 Review of the *Nomination Ordinance 2006*

Canon Craig Roberts moved –

'Synod, noting the report 'Review of the *Nomination Ordinance 2006*', requests that the Standing Committee implement the changes to the *Nomination Ordinance 2006* and nomination process generally suggested in the report.'

Seconded

Professor Bernard Stewart AM moved as an amendment –

‘Omit all the matter following “Standing Committee” and insert instead the matter, “bring a Bill for an Ordinance entitled ‘Nomination Ordinance 2006 Amendment Ordinance 2023’ to the next ordinary session of Synod as scheduled for that year.’”

Seconded

Without having voted on the amendment or motion, the Synod deferred debate on this matter in order to consider a scheduled matter.

## 11. Motions

### 11.1 Review of Diocesan Investment Strategy

Dr Laurie Scandrett moved –

‘Synod, noting the report ‘Review of Diocesan Investment Strategy’, requests the Standing Committee to establish the Glebe Administration Board as the centralised investment vehicle for the Diocese, including responsibility for the assets of the Diocesan Endowment, the Diocesan Cash Investment Fund and the Long Term Pooling Fund.’

Seconded

Debate proceeded in accordance with the procedural motion passed on Monday 12 September 2022.

The motion was carried.

## 12. Anglican Super presentation

Mr James Flavin gave a presentation, including a video presentation, regarding Anglican Super.

## Adjournment

At 5.56 pm, Archdeacon Simon Flinders moved –

‘That the Synod adjourn and resume at 3.15 pm tomorrow.’

Seconded and carried

We certify that, to the best of our recollection, these minutes are a correct record of the Synod’s proceedings.

Two Members of the            )  
Minute Reading Committee    )

Signed by the President

20 September 2022