

50th Synod of the Diocese of Sydney

3rd Ordinary Session

Minutes of Proceedings of the Synod for Wednesday 12 October 2016

1. Assembly

The Synod assembled in the Wesley Theatre at 3.15 pm.

2. Bible study

The Rev Gary Koo led the Bible study.

3. Minutes

The President signed the minutes for Tuesday 11 October 2016.

4. Answers to Questions

4.1 Capacity increase resulting from church building projects

The Rev Jason Ramsay asked the following question –

With reference to the table on page 63 of the Synod book which outlines the funding of the major church building projects since 2008, what was the capacity increase (defined as the seating capacity of the main auditorium as in paragraph (b) on page 60) of each project listed?

To which the President replied –

I am informed that the answer is as follows -

Broadway	114%
Hoxton Park	500%
North Sydney	0% (as this was a housing and children's ministry project)
Naremburn/Cammeray	61%
Bowral	200%
Rooty Hill	400%
Dapto	175%
Berowra	50%
Normanhurst	0% (as this was a children's ministry centre)
Glenmore Park	127%
Neutral Bay	35%
Annandale	118%
Lower Mountains	66%
Chatswood	114%
Dee Why	72%
Kiama	55%
Smithfield Rd	87%
Watsons Bay	200%

4.2 Progress related to Resolution 34/09 regarding people affected by disability

Mr Peter M G Young asked the following question –

What progress has been and is being made in connection with Synod's Resolution 34/09 concerning people affected by disability (including their families and carers) since the issue of the Social Issues Executive's Report to Standing Committee dated 16 September 2010?

To which the President replied –

I am informed that the answer is as follows –

Synod Resolution 34/09 called for action on the part of parishes and diocesan organisations with respect to people affected by disability. The Social Issues Executive is currently reviewing a research proposal to examine progress since Synod Resolution 34/09 was passed, and intends to place this proposal before the Standing Committee by the end of this year.

However it is possible to say something regarding Anglicare's work in advocating publicly on behalf of people with a disability, their families and primary carers, something which they have done for many years.

Anglicare's Social Policy and Research Unit analyses data collected through Anglicare disability and carer programs operated across the Sydney Diocese, as well as advice received from Anglicare frontline staff and the community. This information provides an important evidence base for advocacy, enabling Anglicare to raise policy concerns in local, state and federal forums and in the media.

The Social Policy and Research Unit's advocacy efforts are concentrated on producing advocacy reports for government/sector/community audiences, as well as responding to invitations by State and Federal Governments/Committees/Agencies to have input on policy, social and legal considerations through formal submissions.

Anglicare also raises policy issues on behalf of people with a disability and their carers when its CEO and Directors meet with State and Federal Government MPs at annual Anglicare Australia CEO Conferences.

Further information about Anglicare's advocacy activities can be provided on request.

4.3 Oversight of School Council and Head of School

Mrs Jennifer Pelster asked the following question –

Who oversees the Chair of the School Council and Head of the School if they are a 'Boys Club' to the detriment of the staff and students?

To which the President replied –

I am informed that the answer is as follows –

Every member of a school council has a responsibility for the governance of the school. Typically, the Chair of a school council is elected by the members and the members will have power to remove the Chair and elect a replacement from among their membership.

4.4 Financial matters related to Moore Theological College

Mrs Anne Price asked the following question –

- (a) Why did Standing Committee remove the borrowing limit which previously applied to Moore Theological College (see paragraph 3.4 of the 2016 Standing Committee Report book)?

- (b) Is it the case that staff of Moore College have been advised that the College is facing a large deficit situation and, if so –
 - (i) Why has Synod not been provided with a special report on this matter?
 - (ii) What is the cause of this deficit and when was it first identified as an issue?
 - (iii) Please provide financial information sufficient to help all Synod members understand the current and projected financial situation of the College, and
 - (iv) What strategies does the College have in place to deal with this situation?
- (c) How many staff have been, or are in the process of being made redundant at Moore College recently and currently, and are these redundancies related to financial problems at the College?
- (d) How many of the redundancies were voluntary, and how many were involuntary?
- (e) What specific steps have been taken to assist affected staff to find new jobs?
- (f) What is the impact of these redundancies on College programs, and services for students? Are any services or programs being closed down?

To which the President replied –

I am informed that the answer is as follows –

- (a) In September 2015, the Standing Committee amended the Synod's Governance Policy for Diocesan Organisations to discontinue, as a matter of policy, the Standing Committee's involvement in setting borrowing limits for diocesan organisations.

It was considered that members of the governing body of a diocesan organisation are best placed to make decisions about the level of the organisation's borrowings, and that a change to the policy was necessary in the interests of good governance. The change was reported to the 2015 session of Synod. See page 55 of the 2015 Synod Proceedings Book.

Following the change, and at the Standing Committee's request, the Diocesan Secretary wrote to diocesan organisations inviting them to promote amendments to their constituting ordinances to remove the Standing Committee's involvement in setting their borrowing limits. Moore College is one of ten diocesan organisations that have had their constituting ordinance amended in this manner.

- (b) The Staff of Moore Theological College have not been advised that the College is facing a large deficit situation. In fact, the College expects to generate a surplus in 2016.
- (c) A review of staffing needs for 2017 and into the future has been undertaken by an external consultant and seven positions were identified as no longer needed. These consequent redundancies were made in order to allow the College to be more efficient in its present operations and therefore be able to pursue future additional strategies in terms of additional courses, both by face-to-face tuition and by distance learning.
- (d) The decision to make each of these positions redundant was made by the management of the College, with the support of the Executive of the Governing Board.
- (e) Each of the staff affected have been offered assistance with outplacement and other counselling services.
- (f) None of the College programs, whether diploma, degree or distance programs, has been disrupted by these redundancies. The Distance Education department, formerly External Studies, is in the process of being integrated into the Registrar's department and transitional arrangements have been put in place to ensure that student services are not impacted by this change. The College teaching programs are in fact being expanded in 2017, with the introduction of an accredited online diploma, a new strand in the one year diploma course focussing on women's ministry, and plans for a non-vocational Master of Christian Studies which it is hoped might be approved for operation in the second half of the year. The Distance Education courses are being simplified for 2017 but each current mode of tuition will continue to be available.

4.5 Attendance at Anglican churches in our Diocese

The Rev Peter Tong asked the following question –

What are the total numbers of growth or decline for those attending Anglican churches in our Diocese for the years 2011, 2012, 2013, 2014 and 2015?

To which the President replied –

I am informed that the answer is as follows –

Each year parishes are asked to provide the Diocesan Registry with average attendance. The information requested has been streamlined as far as possible but some parishes still do not provide the requested information. The attendance for each region and the diocesan total is published in the Diocesan Year Book.

The following figures are the total updated attendances for the parishes that provided the figures for the relevant years:

Year	Total attendance	+Increase/ -Decrease	Number of parishes not lodging a return
2011	53,162	-590	1
2012	52,947	-215	5
2013	53,297	+350	10
2014	54,468	+1171	14
2015	54,957	+489	12

4.6 Matters for which the Archbishop most commonly prays

The Rev Simon Flinders asked the following question –

Could the Archbishop please inform the House what he most commonly give thanks for in the life of the Diocese and what concerns of his heart he most commonly prays for the Diocese?

To which the President replied –

Strictly speaking this question is out of order, but Mr Flinders kindly sought my goodwill before asking the question, so I have, on this occasion, decided to put procedural matters aside, given the importance of prayer for us all.

When I was ordained I was set apart for a ministry of prayer, preaching and pastoral care. To the best of my ability I have sought to fulfil this vocation, though I am ever mindful of the frailty of the flesh and my failure to live up to my own expectations, let alone those of others.

When I was Bishop of North Sydney, apart from the CMS diary which I share with my wife in our daily prayers, I would regularly pray through the Northern Region Prayer Diary. As Archbishop, I have now added four other regional prayer diaries to my prayers. Prayer diaries from Moore College, Youthworks and Anglican Aid also assist my prayers, as do the concerns of other diocesan organisations and their CEOs. In certain seasons of the year, I have specific prayers, such as those for Heads of our Anglican Schools and their prefects in Year 12, and in this month those children of clergy undertaking their HSC exams. As I pray through the parishes and their ministry staff and our diocesan organisations I am reminded of what a marvellous privilege it is to serve in a diocese such as our own. There is so much to be thankful for: our rich heritage of theological clarity in preaching the gospel; our evangelical commitment to good works prompted by faith in seeking the welfare of the city; and our overarching desire to do all things to the glory of God.

My regular prayer for our diocese is that we might be suffused by love for each other and love for our neighbour that each and every one might know of the claims of the Lord Jesus over our world.

We love, because God first loved us, and so our responding love must be reflective of his love towards us.

As often as I remember, I also seek to close each day with the reported daily prayer of TC Hammond: "Heavenly Father, thank you for this day and for what you have wrought through me to your glory, and forgive me for those sins which have detracted from your glory, through Jesus Christ our Lord. Amen."

4.7 Online Safe Ministry Training

The Rev Craig Schafer asked the following question –

In reference to paragraph 49 of the Safe Ministry Board report –

- (a) What is the comprehensive online safe ministry training package being considered for utilisation and when is it planned that those considerations will be finalised?
- (b) What factors unique to the Anglican Diocese of Sydney might render online Safe Ministry training infeasible, even if it was being successfully employed by other churches in other places?

To which the President replied –

I am informed that the answer is as follows –

- (a) A key function of the Safe Ministry Board is to ensure that church workers in the Diocese are suitably trained in safe ministry with children. The current arrangements have been in place for some years and the Safe Ministry Board is constantly reviewing its practices.

The online safe ministry training package referred to in paragraph 49 of the Safe Ministry Board report has been developed by Safe Place Services a division of the Seventh Day Adventist church of Australia. Representatives of the Safe Ministry Board have attended a demonstration of this training package and are currently evaluating whether it, or other options, may be suitable for online training in safe ministry in this diocese. We are also involved in discussions with other dioceses in NSW about the possibility of online training in safe ministry.

It is expected that consideration of this matter will be finalised in 2017.

- (b) At this stage, it does not appear that there are any significant factors which are unique to the Anglican Diocese of Sydney which would impact the feasibility of online training in principle. Part of the evaluation process will involve consultation with adult learning experts to consider whether online training is appropriate for safe ministry purposes. The large number of people to be trained and the geographic distances involved seem to indicate online training could offer significant advantages.

However, online training also has cost implications. Whether the Diocese purchases a licence for an existing package or develops its own system, it is expected there would be significant initial costs. There will also be ongoing costs if, as expected, there is also a webinar element included in the online training.

All these issues will be considered by the Safe Ministry Board before a decision is made to make any structural changes in safe ministry training.

4.8 Financial impact of recent changes to base stipends

Miss Jenny Flower asked the following question –

Assuming that the Average Weekly Earnings (AWE) in New South Wales increase by 3% per annum for the next 35 years, and assuming superannuation continues to be calculated at the same percentage of stipend as currently applies, and assuming the Diocesan Superannuation Fund achieves an historic long-term average return of 6% per annum over those 35 years, what has been the projected impact on a recently ordained minister's superannuation balance over a

35 year working life, following the Standing Committee's decision to base stipends on 75% of AWE rather than 80% of AWE?

To which the President replied –

I am informed that the answer is as follows –

Based on the assumptions in the question, the answer is that the final balance in the minister's superannuation fund account would be approximately 5.82% lower as a result of the decision to set stipends at 75% of AWE rather than 80% of AWE. In dollar terms the final balance in the minister's superannuation fund account would be approximately \$1,722,000 instead of \$1,828,000.

4.9 Providing pastoral care to same-sex attracted people

Mrs Pamela Shaw asked the following question –

In 2014 I moved the following motion –

“That Standing Committee establish a committee of lay and clergy representatives to bring recommendations to the 2015 Synod on ways of providing pastoral care to people attracted to others of the same sex.”

That was passed at the Synod in 2014. Last year it was said that there was a problem so it would be 2016. Now it is going to be 2017.

The motion is not to do with the present marriage equality issue, but because that the need for guidance on pastoral care is even greater.

Why is this taking three years?

To which the President replied –

I am informed that the answer is as follows –

Synod Resolution 19/14 requested the establishment of a committee comprised of lay and clergy representatives. The Standing Committee appointed such a committee.

Resolution 34/15, passed by the Synod last year provided as follows -

Synod requests Standing Committee to continue its work of developing pastoral guidelines for pastors as they minister to Christians experiencing same-sex attraction, their family and friends, and their churches; and that a committee be formed of sufficient size, breadth of experience, and expertise to accomplish this, to report to Synod in 2017.

As indicated on page 11 of the Synod Book, the Standing Committee determined that resolution 34/15 had the effect of superseding resolution 19/14, including by requesting that the report be provided to the 2017 session of Synod.

The Committee is chaired by Bishop Chris Edwards. It has been meeting regularly and will report to Synod in 2017 as requested.

4.10 Appointment, circumstances and role of Mission Area Leaders

The Rev Dr Roger Chilton asked the following question –

(a) Is there a job description for Mission Area Leaders?

- (b) Are Mission Area Leaders appointed for a set period of time? If so, for how long, and what is the provision for re-appointment?
- (c) Is there any provision financially to parishes for the time given by Mission Area Leaders away from their parish work?
- (d) What is the relationship between Regional Bishops and Mission Area Leaders? Do they have any official role in deputising for the Bishop in matters relating to their mission area?
- (e) Is there any reporting process by Mission Area Leaders to you as Archbishop, the Standing Committee and/or the Regional Bishops?

To which the President replied –

I am informed that the answer is as follows –

- (a) Yes there is in very broad terms, namely, to promote gospel partnership between churches and ministers so that encouragement, wisdom, strategies and resources are shared for the sake of mission. Common activities include prayer meetings, training sessions, conferences and the sharing of progress and difficulties. Precisely how each Mission Area Leader operates varies greatly as each Mission Area has different missional, geographical and cultural contexts.
- (b) In the very early stages, yes, but no longer. The appointment ceases if the Mission Area Leader resigns, or the Archbishop removes the appointment (which has never occurred). A new Mission Area Leader is appointed by the Archbishop in consultation with the Regional Bishop.
- (c) There was financial provision to parishes in the first few years of the Mission Area Initiative but was ceased by Standing Committee and Synod when total synod funds suffered decline.
- (d) In the first few years, in order to establish this new initiative, Bishop Ivan Lee and Archbishop Peter Jensen met with the Mission Area Leaders for training and support. However, once the initiative was well established, and mindful of the vast distances travelled by leaders, the Regional Bishops assumed the oversight and support of the Mission Area Leaders in their regions. Mission Area Leaders do not have any official role in deputising for the Bishop, nor any delegated authority over their fellow rectors. Their role is one of taking initiative in promoting gospel partnership amongst their peers. Mission Area meetings and activities are all voluntary.
- (e) There is no reporting process in any technical or official sense. No written reports are required. Regional Bishops do not give directions to their Mission Area Leaders, but rather, work in fellowship with them to support and encourage greater mission in the region.

4.11 **Workload of Regional Bishops related to building matters**

The Rev Bruce Stanley asked the following question –

Are there currently any strategic plans for the next few years to reduce the workload of Regional Bishops, or the Archbishop, in regard to their time spent on parish or diocesan building matters, or will this work continue to be a part of a Bishop's responsibilities?

To which the President replied –

The financial constraints of the Endowment of the See regrettably required the Regional Bishops to become Regional Archdeacons as well in the latter half of last decade, as we were no longer able to fund five full time Archdeacons since we have for many years. Under my predecessor, we initially engaged three part time Executive Assistants, plus one honorary Executive Assistant across four of the regions. This was later increased to five Executive Assistants, though the Executive Assistant of Georges River Region was honorary as was the Bishop of that region. Since becoming Archbishop I initially sought to ensure that the Bishop of Georges River Region was fully stipended and we have recently been able to add the part time services of the Reverend James Davidson as our fifth part-time Executive Assistant. Thus all regions have full time bishops

and part time Executive Assistants. Some of these experienced Executive Assistants are retired clergy, while Tony Willis also has a part time position with the Anglican Schools Corporation, Neil Atwood works part time for the PSU and James Davidson has a part time position in the parish of Fairfield with Bossley Park.

There are no further plans envisaged for the next few years, as we have to live within our means. The hard work of our Executive Assistants in property matters generally is a welcome relief for the regional bishops. However, the reality is that where property matters are such that the bishop's time is needed to address them, then there will be a corresponding reduction in pastoral duties.

I should add that I am blessed, as is our Diocese, with five outstanding regional bishops, godly and gifted men who take their responsibilities seriously. They work hard and give of themselves generously to the work to which they have been called. My concern for their workload prompted my recent sharing with them Christopher Ash's book *Zeal without Burnout*, as I indicated in my Presidential Address, so that they might be good models to those whom they serve.

4.12 Consultation regarding Loquat Valley Anglican School

The Rev Jason Ramsay asked the following question –

This question refers to the decision of the Anglican Schools Corporation Board in early 2016 to absorb Loquat Valley Anglican School into St Luke's Grammar –

- (a) What consultation did the Board undertake with the Council, staff, Principal and parents of both schools?
- (b) What consultation was undertaken with the local parishes of those schools?
- (c) What was the rationale for the level of consultation reported in (a) and (b)?

To which the President replied –

I am informed that the answer is as follows –

- (a) The Corporation Board began discussions about concerns for Loquat Valley Anglican School with the Principal and Chair of the School Council in mid-2014.

In depth consultation was then taken with the respective Principal and Chair of Loquat Valley Anglican School and St Luke's Grammar School regarding Loquat Valley Anglican School becoming a campus of St Luke's Grammar School.

The Council of St Luke's Grammar School was consulted separately with regard to their willingness to take responsibility for Loquat Valley as a campus of St Luke's Grammar. Staff and parents were not consulted.

- (b) Local parishes were not consulted.
- (c) The Board determined to limit consultation to that outlined as it was felt that wider consultation could put the stability of enrolments and ongoing viability of Loquat Valley Anglican School at risk.

5. Questions

Questions were asked by the following members –

- (1) The Rev Richard Blight
- (2) Miss Jenny Flower
- (3) The Rev Andrew Judd
- (4) The Rev Jodie McNeil
- (5) The Rev Jason Ramsay
- (6) Mrs Helen Colman

6. Procedural motions from members

6.1 Arrangements to consider the motion concerning same-sex marriage

Bishop Michael Stead moved –

'Synod agrees to the following arrangements for the purposes of considering the motion on today's business paper at item 9.6 concerning the proposed plebiscite on same-sex marriage –

- (a) the following revised form of the motion (marked to show further changes made by the mover) be substituted for the existing form –

"9.6 Debate concerning same-sex marriage

Synod, in light of the on-going debate as to whether the legal definition of marriage should be changed to include same-sex relationships, and consistent with its long-standing and previously expressed position in relation to marriage and human sexuality –

- (a) continues to affirm that marriage, as a gift from God who made us male and female, is the union of a man and a woman to the exclusion of all others, voluntarily entered into for life,
- (b) notes that the inclusion of same-sex relationships within the legal definition of marriage would lead to a deeply regrettable divergence between the inherent meaning of marriage and its legal definition,
- (c) expresses deep concern, based on experience both overseas and more recently in Australia, about the impact that a change in the legal definition of marriage would have on the freedom of individuals and organisations to uphold the view that marriage is inherently a union between a man and a woman,
- (d) commends for consideration the booklet prepared by the Archbishop's Plebiscite Task Force ~~*What God Has Joined Together*~~ *What Has God Joined Together?* as a resource to assist Sydney Anglicans and others prepare for and engage in public debate on this issue,
- (e) calls on Rectors in the Diocese to incorporate teaching on marriage, human sexuality and religious freedom in the teaching program of their parish,
- (f) encourages all Christians to participate fully in the democratic processes open to us in this country to seek to persuade our nation of the goodness and wisdom of ensuring the legal definition of marriage in the Marriage Act 1961 remains aligned with its inherent meaning, and
- (g) urges all Christians to engage lovingly and respectfully in the debate about marriage, and condemns any vilification, bigotry or other expressions of hatred or fear directed against our neighbours who identify as gay, lesbian, bisexual, trans or intersex (LGBTI),
- (h) believes ~~it is irresponsible and fundamentally inconsistent with the right of free speech we all enjoy to suggest that respectful advocacy for the legal definition of marriage to remain unchanged amounts to~~ does not constitute hate speech or bigotry,
- (i) calls on our political leaders to model respectful debate which is courteous and persuasive and does not assume a lack of goodwill from those with whom they disagree, and
- (j) recognises marriage as a bedrock institution of society and therefore considers that, despite its cost, a plebiscite is

both a justifiable and the preferred means of establishing whether a majority of the Australian community genuinely wish to change the legal definition of such an institution.”¹ and

- (b) ~~consideration of the revised form of motion be rescheduled to commence at 8.00 pm Monday 17 October 2016 (immediately following the Missionary Hour), and~~
 (c)(b) the mover and seconder of the revised form of the motion be permitted to combine in a presentation for up to 20 minutes (including overheads) instead of separate speeches introducing the motion and that the presentation be followed by a time for questions,

and suspends so many of the business rules as would prevent these arrangements.’

Seconded and carried

6.2 Arrangements for consideration of a motion concerning membership structure of Mission Property Committee

Bishop Ivan Lee moved –

‘Synod agrees to the following arrangements for the purposes of considering the motion on today’s business paper at item 9.17 concerning membership structure of Mission Property Committee –

- (a) the following revised form of the motion be substituted for the existing form –

“Synod records its appreciation and thanks to God for the good work of all members of the Mission Property Committee in securing sites and buildings for new churches in greenfield areas, and for its advice and support of parishes in brownfield areas; and requests Standing Committee to review the membership structure of the Mission Property Committee in consultation with its chairman and deputy chairman.”, and

- (b) the motion be moved by Bishop Ivan Lee and seconded by the Rev Joseph Wiltshire.’

Seconded and carried

7. Notices of Motions

Notices of motions were given by the following members –

- (1) Dr Barry Newman
- (2) Dr Robert Tong AM
- (3) The Rev Christopher Braga
- (4) The Rev Christopher Braga
- (5) Mrs Kristen Young
- (6) The Rev Anthony Douglas
- (7) Bishop Chris Edwards
- (8) The Rev Mark Tough
- (9) The Rev Simon Flinders
- (10) The Rev Jason Ramsay
- (11) Mrs Lynette Ferguson

8. Calling of motions on the business paper

The President called the motions in 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 fixed by the Synod.

8.1 Diversity and Inclusion Policies

The Rev Brian Heath moved –

'Synod notes –

- (a) that many organisations, both secular and Christian, have “Diversity and Inclusion” policies,
- (b) that a number of our diocesan organisations, such as schools, nursing homes, and retirement villages, have, or will be developing such policies,
- (c) the potential for such policies to adversely affect the gospel influence of our organisations,

and therefore requests the Diocesan Doctrine Commission or the Social Issues Committee to provide a report on the biblical understanding of “diversity and inclusion” so as to assist our organisations in the formulation of such policies, and to report back to the next session of Synod.'

Seconded and carried

8.2 South Australian Voluntary Euthanasia Bill

Dr Karin Sowada moved –

'Recognising that all life is precious in God's sight and that deliberately ending a human life is wrong, Synod views with deep concern the possibility that the Voluntary Euthanasia Bill 2016 may pass the South Australian Parliament shortly.

Further Synod –

- (a) rejects the false notion that euthanasia represents dying with dignity;
- (b) recognises that euthanasia represents a deep and fundamental change to society's commitment to caring for people at their most vulnerable, and that the elderly in particular will be exposed to possible medical error and abuse;
- (c) believes that euthanasia will fundamentally change the doctor-patient relationship by undermining the trust inherent in that bond and the “do no harm” purpose of medical care;
- (d) support the maintenance and if possible extension of funding available to palliative care units of South Australian hospitals;

and respectfully urges Members of the South Australian Parliament to oppose the Bill.'

Seconded and carried

8.3 Muslim neighbours

The Rev Dr Michael Jensen moved –

“While acknowledging that there are real and significant differences between the Islamic and Christian faiths, this Synod –

- (a) extends a peaceful welcome to Australian Muslims as our fellow citizens,
- (b) welcomes opportunities for standing alongside Australians of Islamic faith, where we agree, in matters of justice and social order, and in repudiating acts of terror, and
- (c) invites genuine, respectful and honest conversation with our Muslim neighbours on matters of ultimate significance.”

Seconded and carried

8.4 Safe Ministry and Licensing

The Rev David Mears moved –

“Recognising the Archbishop’s concern for proper licensing of ordained and lay leadership in our parishes as expressed in his Presidential Address and as required by ordinance, and noting –

- (a) the requirement that those licensed or authorised for ministry in the Diocese of Sydney whether paid or unpaid, must have completed the confidential lifestyle questionnaire and be interviewed as part of that process before receiving a licence or authority, and
- (b) that the confidential questionnaire and interview can highlight areas of moral vulnerability relevant to the conduct of safe ministry and be helpful for the pastoral care of the applicant, and
- (c) the view of the Safe Ministry Board that such scrutiny for church leadership is critically important for helping ensure safe ministry in our churches, and
- (d) That many ministering in our churches who should be licensed, currently have not yet applied for such licensing,

Synod urges all rectors to make sure that all those serving in their parishes who are required to be licensed by the Archbishop are so licensed.”

Seconded and carried

8.5 Partnering with Anglican Aid

The Rev Stephen Semenchuk moved –

“This Synod gives thanks for the ongoing work of Anglican Aid in alleviating poverty in the developing world and in providing charitable support to churches meeting human need in our Diocese.

We encourage Anglican Aid to continue –

- (a) Seeking out like minded Christian partners to work with through the Overseas Ministry Fund and the Overseas Relief and Aid Fund;
- (b) Delivering Community Care Programs in partnership with Sydney Anglican Parishes;
- (c) Informing parishes of their work and giving them the opportunity to partner with Anglican Aid financially and prayerfully.”

Seconded and carried

8.6 Membership structure of Mission Property Committee

Bishop Ivan Lee moved –

“Synod records its appreciation and thanks to God for the good work of all members of the Mission Property Committee in securing sites and buildings for new churches in greenfield areas, and for its advice and support of parishes in brownfield areas; and requests Standing Committee to review the membership structure of the Mission Property Committee in consultation with its chairman and deputy chairman.”

Seconded and carried

9. Motions

9.1 Retirement of Paul Willis

Mr James Flavin moved –

“Synod thanks God for the service of Paul Willis as Fund Secretary of Anglican National Super for 14 years and wishes him well in his retirement.”

Seconded and carried by acclamation

The Rev David Ould led the Synod in a prayer of thanks for the service of Mr Willis as Fund Secretary of Anglican National Super.

9.2 **Westmead: Reclassification as a Parish**

Bishop Ivan Lee moved –

“Synod assents to the reclassification of Westmead as a parish with effect from 1 January 2017.”

Seconded and carried by acclamation

Bishop Lee led the Synod in prayer for the provisional parish of Westmead.

9.3 **Parental Leave Ordinance 2016**

Archdeacon Kara Hartley moved –

“That Synod permit the introduction of the Parental Leave Ordinance 2016.”

Seconded and carried

Archdeacon Hartley moved –

“That the Parental Leave Ordinance 2016 be approved in principle.”

Seconded

The President asked –

“Does any member have a question about the proposed ordinance?”

There were no questions.

The President asked –

“Does any member wish to speak against the motion, or move an amendment to it?”

There was no member who wished to speak against the motion or move an amendment to it.

The motion that the ordinance be approved in principle was put and was carried.

The President asked –

“Does any member wish to move an amendment to the text of the proposed ordinance?”

A member of Synod indicated that they wished to move an amendment to the text of the proposed ordinance.

Archdeacon Hartley moved –

“That Synod resolve itself into the Synod in Committee to consider the text of the Parental Leave Ordinance 2016.”

Seconded and carried

The text of the proposed ordinance was considered by the Synod in Committee. After consideration of the text had been completed, the Chair of Committees reported the proposed ordinance with amendments.

Archdeacon Hartley moved –

"That the report of the Chair of Committees be adopted."

Seconded and carried

Archdeacon Hartley moved –

"That Synod agree to consider on Monday 17 October 2016 a motion that the Parental Leave Ordinance 2016 pass as an ordinance of the Synod."

Seconded and carried

9.4 **Synod Membership Ordinance 1995 Amendment Ordinance 2016**

Dr Robert Tong AM moved –

"That Synod permit the introduction of the Synod Membership Ordinance 1995 Amendment Ordinance 2016."

Seconded and carried

Dr Tong moved –

"That Synod agree to consider passing the Synod Membership Ordinance 1995 Amendment Ordinance 2016 formally."

Seconded and carried

Dr Tong spoke in support of the proposed ordinance.

The President asked –

"Does any member have a question about the proposed ordinance?"

There was a time for questions.

Dr Tong moved –

"That the Synod Membership Ordinance 1995 Amendment Ordinance 2016 pass formally as an ordinance of the Synod."

Seconded and carried

9.5 **Conduct of the Business of Synod Ordinance 2000 Amendment Ordinance 2016**

Dr Karin Sowada moved –

"That Synod permit the introduction of the Conduct of the Business of Synod Ordinance 2000 Amendment Ordinance 2016."

Seconded and carried

Dr Sowada moved –

"That the Conduct of the Business of Synod Ordinance 2000 Amendment Ordinance 2016 be approved in principle."

Seconded

The President asked –

"Does any member have a question about the proposed ordinance?"

There was a time for questions.

The President asked –

“Does any member wish to speak against the motion, or move an amendment to it?”

There was no member who wished to speak against the motion or move an amendment to it.

The motion that the ordinance be approved in principle was put and was carried.

The President asked –

“Does any member wish to move an amendment to the text of the proposed ordinance?”

A member of Synod indicated that they wished to move an amendment to the text of the proposed ordinance.

Dr Sowada moved –

“That Synod resolve itself into the Synod in Committee to consider the text of the Conduct of the Business of Synod Ordinance 2000 Amendment Ordinance 2016.”

Seconded and carried

The text of the proposed ordinance was considered by the Synod in Committee. After consideration of the text had been completed, the Chair of Committees reported the proposed ordinance with amendments.

Dr Sowada moved –

“That the report of the Chair of Committees be adopted.”

Seconded and carried

Dr Sowada moved –

“That Synod agree to consider on Monday 17 October 2016 a motion that the Conduct of the Business of Synod Ordinance 2000 Amendment Ordinance 2016 pass as an ordinance of the Synod.”

Seconded and carried

9.6 Domestic Violence

Canon Sandy Grant moved –

“Synod –

- (a) acknowledges that domestic abuse continues to be a significant social problem both inside and outside the church;
- (b) gives thanks for the work of the Domestic Violence Response Task Force and calls on them to continue their work - in particular that of developing policy and pastoral guidelines to recommend to Standing Committee and make recommendations about education - as expeditiously as possible;
- (c) calls on Standing Committee to consider providing funding for the Task Force sufficient to expedite its work and particularly the work of interviewing and caring for victims;
- (d) calls upon all clergy, church workers and parish councils to read the Task Force’s 2016 progress report to Synod and to familiarise themselves with the headline definition and expansive description of domestic violence adopted by the Task Force;

- (e) notes that clergy and church workers who are domestic abusers are in breach of standards expressed in *Faithfulness in Service*;
- (f) encourages victims of domestic abuse by clergy or church workers to speak to the Professional Standards Unit;
- (g) looks forward to the inclusion of education in the area of domestic violence in 2017 via the PSU's compulsory *Faithfulness in Service* training sessions for clergy and paid church workers;
- (h) encourages clergy and church workers to preach and speak against domestic violence, again rejecting the twisting of Scripture to justify abuse of any kind, and to make pastoral enquiries when meeting with married people;
- (i) requests the Task Force to report again, no later than next Synod; and
- (j) expects that the diocesan response to domestic violence will go beyond the ambit and life of the Task Force,

and prays for the protection, healing and support of victims and survivors of domestic violence within our churches; for wisdom and insight, courage and compassion for clergy and church workers in providing pastoral responses to people in such situations; and for the continued work of the Task Force."

Seconded

Mr Malcolm Purvis moved as an initial amendment to Canon Grant's motion –

'Insert as a new paragraph (g) –

"(g) asks the Task Force, and the Discipline Ordinance 2006 Review Committee, to consider changes to the necessary ordinances which would allow victims of domestic abuse, who have brought the abuse to the attention of church-workers who have their pastoral oversight and who feel that they have received negligent, callous or otherwise improper advice or treatment by those with pastoral oversight, to have complaints referred to the Professional Standards Unit;"'

Seconded

Mr Purvis moved as a further amendment to Canon Grant's motion –

'Add at the end of the original paragraph (g) –

“, and while the Task Force's pastoral guidelines are being developed encourages ministers, whenever they receive an allegation of domestic abuse, to consider contacting the PSU for advice on the best practices for pastoral care”.'

Seconded

The amendments of Mr Purvis were carried.

Canon Grant's motion, as amended, was carried in the following form –

"Synod –

- (a) acknowledges that domestic abuse continues to be a significant social problem both inside and outside the church;
- (b) gives thanks for the work of the Domestic Violence Response Task Force and calls on them to continue their work - in particular that of developing policy and pastoral guidelines to recommend to Standing Committee and make recommendations about education - as expeditiously as possible;
- (c) calls on Standing Committee to consider providing funding for the Task Force sufficient to expedite its work and particularly the work of interviewing and caring for victims;
- (d) calls upon all clergy, church workers and parish councils to read the Task Force's 2016 progress report to Synod and to familiarise themselves with the headline

- definition and expansive description of domestic violence adopted by the Task Force;
- (e) notes that clergy and church workers who are domestic abusers are in breach of standards expressed in *Faithfulness in Service*;
 - (f) encourages victims of domestic abuse by clergy or church workers to speak to the Professional Standards Unit;
 - (g) asks the Task Force, and the Discipline Ordinance 2006 Review Committee, to consider changes to the necessary ordinances which would allow victims of domestic abuse, who have brought the abuse to the attention of church-workers who have their pastoral oversight and who feel that they have received negligent, callous or otherwise improper advice or treatment by those with pastoral oversight, to have complaints referred to the Professional Standards Unit;
 - (h) looks forward to the inclusion of education in the area of domestic violence in 2017 via the PSU's compulsory *Faithfulness in Service* training sessions for clergy and paid church workers, and while the Task Force's pastoral guidelines are being developed encourages ministers, whenever they receive an allegation of domestic abuse, to consider contacting the PSU for advice on the best practices for pastoral care;
 - (i) encourages clergy and church workers to preach and speak against domestic violence, again rejecting the twisting of Scripture to justify abuse of any kind, and to make pastoral enquiries when meeting with married people;
 - (j) requests the Task Force to report again, no later than next Synod; and
 - (k) expects that the diocesan response to domestic violence will go beyond the ambit and life of the Task Force,
- and prays for the protection, healing and support of victims and survivors of domestic violence within our churches; for wisdom and insight, courage and compassion for clergy and church workers in providing pastoral responses to people in such situations; and for the continued work of the Task Force."

Archdeacon Kara Hartley led the Synod in prayer regarding the problem of domestic abuse in our society and churches.

Adjournment

At 6:00 pm, Mr Doug Marr moved –

"That the Synod adjourn and resume at 7.10 pm tonight."

Seconded and carried

Resumption

The Synod resumed at 7.10 pm.

10. Motions

10.1 Debate concerning same-sex marriage

Bishop Michael Stead moved –

"Synod, in light of the on-going debate as to whether the legal definition of marriage should be changed to include same-sex relationships, and consistent with its long-standing and previously expressed position in relation to marriage and human sexuality –

- (a) continues to affirm that marriage, as a gift from God who made us male and female, is the union of a man and a woman to the exclusion of all others, voluntarily entered into for life,

- (b) notes that the inclusion of same-sex relationships within the legal definition of marriage would lead to a deeply regrettable divergence between the inherent meaning of marriage and its legal definition,
- (c) expresses deep concern, based on experience both overseas and more recently in Australia, about the impact that a change in the legal definition of marriage would have on the freedom of individuals and organisations to uphold the view that marriage is inherently a union between a man and a woman,
- (d) commends for consideration the booklet prepared by the Archbishop's Plebiscite Task Force *What Has God Joined Together?* as a resource to assist Sydney Anglicans and others prepare for and engage in public debate on this issue,
- (e) calls on Rectors in the Diocese to incorporate teaching on marriage, human sexuality and religious freedom in the teaching program of their parish,
- (f) encourages all Christians to participate fully in the democratic processes open to us in this country to seek to persuade our nation of the goodness and wisdom of ensuring the legal definition of marriage in the Marriage Act 1961 remains aligned with its inherent meaning, and
- (g) urges all Christians to engage lovingly and respectfully in the debate about marriage, and condemns any vilification, bigotry or other expressions of hatred or fear directed against our neighbours who identify as gay, lesbian, bisexual, trans or intersex (LGBTI),
- (h) believes respectful advocacy for the legal definition of marriage to remain unchanged does not constitute hate speech or bigotry,
- (i) calls on our political leaders to model respectful debate which is courteous and persuasive and does not assume a lack of goodwill from those with whom they disagree, and
- (j) recognises marriage as a bedrock institution of society and therefore considers that, despite its cost, a plebiscite is both a justifiable and the preferred means of establishing whether a majority of the Australian community genuinely wish to change the legal definition of such an institution."

Seconded

Bishop Stead and Dean Kanishka Raffel made a joint presentation in support of the motion.

There was a time for questions about the motion.

Bishop Stead's motion was carried.

10.2 Support for Archbishop Davies in licensing for ordained ministry

Having been granted leave, Dr Robert Tong AM moved –

"This Synod affirms that the right and responsibility for licensing for ordained ministry in a diocese rests with the diocesan bishop. Accordingly this Synod expresses its support for Archbishop Davies in his exercise of this responsibility."

Seconded and carried

11. Connecting with our Muslim neighbours presentation

The Synod viewed a presentation regarding connecting with our Muslim neighbours.

12. Motions

12.1 Recommittal of debate concerning same-sex marriage

Having been granted leave, the Rev Michael Palmer moved as a procedural motion –

“That the Synod agree to recommit consideration of the motion concerning the same-sex marriage debate for the purpose of considering amendments to the motion, and suspends so many of the business rules as would prevent this.”

Seconded and carried

The Rev Michael Palmer moved as an amendment to Bishop Stead’s motion –

‘Omit the following words at the end of paragraph (g) –

“our neighbours who identify as gay, lesbian, bisexual, trans or intersex (LGBTI),”

and insert instead –

“anyone, not exclusively but especially –

- (i) members of the gay, lesbian, bisexual, trans or intersex (LGBTI) community, and
- (ii) Christians holding, or considering, divergent views on same-sex relationship,”.’

Seconded

Mr Robert Gifford moved as an amendment to Mr Palmer’s amendment –

‘Insert the words “and supporters” in paragraph (i) following “members”.’

Seconded

The Rev Andrew Katay moved as an amendment to Mr Palmer’s amendment –

‘Delete paragraph (ii).’

Seconded

The Rev David Ould moved as an amendment to Mr Palmer’s amendment –

‘Omit the matter “holding, or considering, divergent” and insert instead “regardless of their”.’

Seconded

The amendments of Mr Katay and Mr Gifford were carried.

Mr Ould’s amendment lapsed.

Mr Palmer’s amendment, as amended, was carried in the following form –

‘Omit the following words at the end of paragraph (g) –

“our neighbours who identify as gay, lesbian, bisexual, trans or intersex (LGBTI),”

and insert instead –

“anyone, not exclusively but especially members and supporters of the gay, lesbian, bisexual, trans or intersex (LGBTI) community,”.’

Bishop Michael Stead's motion, as amended, was carried in the following form –

“Synod, in light of the on-going debate as to whether the legal definition of marriage should be changed to include same-sex relationships, and consistent with its long-standing and previously expressed position in relation to marriage and human sexuality –

- (a) continues to affirm that marriage, as a gift from God who made us male and female, is the union of a man and a woman to the exclusion of all others, voluntarily entered into for life,
- (b) notes that the inclusion of same-sex relationships within the legal definition of marriage would lead to a deeply regrettable divergence between the inherent meaning of marriage and its legal definition,
- (c) expresses deep concern, based on experience both overseas and more recently in Australia, about the impact that a change in the legal definition of marriage would have on the freedom of individuals and organisations to uphold the view that marriage is inherently a union between a man and a woman,
- (d) commends for consideration the booklet prepared by the Archbishop's Plebiscite Task Force *What Has God Joined Together?* as a resource to assist Sydney Anglicans and others prepare for and engage in public debate on this issue,
- (e) calls on Rectors in the Diocese to incorporate teaching on marriage, human sexuality and religious freedom in the teaching program of their parish,
- (f) encourages all Christians to participate fully in the democratic processes open to us in this country to seek to persuade our nation of the goodness and wisdom of ensuring the legal definition of marriage in the Marriage Act 1961 remains aligned with its inherent meaning, and
- (g) urges all Christians to engage lovingly and respectfully in the debate about marriage, and condemns any vilification, bigotry or other expressions of hatred or fear directed against anyone, not exclusively but especially members and supporters of the gay, lesbian, bisexual, trans or intersex (LGBTI) community,
- (h) believes respectful advocacy for the legal definition of marriage to remain unchanged does not constitute hate speech or bigotry,
- (i) calls on our political leaders to model respectful debate which is courteous and persuasive and does not assume a lack of goodwill from those with whom they disagree, and
- (j) recognises marriage as a bedrock institution of society and therefore considers that, despite its cost, a plebiscite is both a justifiable and the preferred means of establishing whether a majority of the Australian community genuinely wish to change the legal definition of such an institution.”

12.2 Syrian Iraqi Refugee Response

The Rev Philip Wheeler moved –

“Synod notes the report from Anglicare on the Syrian Iraqi Refugee Response (Supplementary Report Standing Committee P158-161) and gives thanks to God for the work of Anglicare and other agencies in developing training and resources and for the generous financial response from across the Diocese to assist in this work.

Synod asks –

- (a) in the light of the discovery noted in the report (under heading Refugee Intake Update), Anglican churches to consider sponsoring a refugee family caught up in the conflict to be granted a visa sub-class 202 (global special Humanitarian Visa),
- (b) Anglicare to continue to facilitate this sponsorship process by consultation with key stakeholders and development of documentation setting out clearly how the sub-class 202 visa sponsorship operates and the responsibilities and expectations of a sponsoring organisation including the financial obligation involved, and to make this document available to Anglican churches as soon as possible,
- (c) the governance group that oversees the appeal funds collected to date to consider allocating some of those funds to any Anglican church or organisation that succeeds

in sponsoring a refugee family under a 202 Humanitarian Visa in order to offset the local costs involved in such a sponsorship.

Synod further calls upon all Christian people to continue to pray for a prompt and peaceful solution to the Syrian crisis and encourages all to be generous in responding financially especially to the needs of our Christian brothers and sisters caught up in the crisis.”

Seconded and carried

Adjournment

At 9:20 pm, Mr Doug Marr moved –

“That the Synod adjourn and resume at 3.15 pm on Monday 17 October 2016.”

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

17 October 2016

DRAFT