

Second Ordinary Session of the 43rd Synod of the Diocese of Sydney: October and November 1994 and March 1995

Summary of Proceedings

The Synod Service of Holy Communion was held in the Cathedral Church of St Andrew, Sydney, at 1.15 pm on Monday 10 October. The Preacher was The Rev Dr Graham Cole, Principal of Ridley College, Melbourne.

Following the Cathedral Service, the Synod assembled in the Wesley Theatre at 3.15 pm under the Presidency of the Most Reverend R.H. Goodhew, Bishop of the Diocese of Sydney and Archbishop of the Province of New South Wales. The Synod had afternoon and evening sittings on 10, 11, 12, 19 and 20 October, and on 1 November 1994. A further sitting is planned for 2 March 1995.

Presidential Address

By the Most Reverend R.H. Goodhew, Archbishop of Sydney.

Monday 10 October 1994

Welcome

Welcome to the second session of the 43rd Synod of the Diocese of Sydney.

A substantial Agenda is before us for this session of the Synod. There are 20 Ordinances to be considered as well as motions. Some matters to be considered are of great importance to us as a diocese, while others touch upon our relationships with the wider Anglican Communion. We have reserved six days for possible sittings for this session. If it proves necessary to make use of all these reserved dates I encourage you to plan to attend as many sessions as is possible. The issues we are to consider are important and call for a well attended Synod.

Please do note the change of venue for the November 1 sitting: the auditorium at the Convention Centre, Darling Harbour.

There will be a printed version of this address circulated to you later this evening. When you peruse it you may find that it is a slightly longer version of what I say now. There will also be a short 10 minute video available for each parish. I hope that you will take it back to the parish and share it with your parishioners and study groups so that they too may feel included and part of our meeting together as the synod of this diocese.

A Focus on Growth

The life and work of any diocese unfolds and progresses through its churches and congregations, and in every situation where the Gospel is proclaimed and people are sustained in their life with God. Those who advance that work are the clergy and laity of the congregations whose representatives you are in this Synod. My own work, together with that of my Bishops and Archdeacons, the Secretariat, and every diocesan body which exists for supporting ministry, operate to enable this primary work to be conducted in the way that most honours God and achieves his purposes amongst us.

In my first Synod Charge last October, I outlined a broad strategy for advancing our shared mission. That strategy included the elements of prayer; of learning to analyse and understand better the communities in which we live and work in order to develop increasingly effective local strategies; of area bishops facilitating local consultation, planning, and co-operation between clergy and laity; of investigating the restructuring of some parishes and properties; of increasing the number of living agents; and of achieving the support of our diocesan organisations for creative growth in local church life. This is the strategy I have been seeking to advance when I have encouraged each individual Christian, local church, sub-deanery or deanery to be more and more Observably God's People, Pastorally Effective, Evangelistically Enterprising, Genuinely Caring, and Dynamically Anglican. It is this strategy that I have encouraged each team of bishop and archdeacon to pursue in their episcopal area. The purpose of my visits last year to all the deaneries of the diocese, and this year to each of the episcopal areas, was primarily to present the challenge of Vision 2001. In addition I wished to present a challenge concerning the possibilities that exist for local co-operation, planning and freshly focused action. Our mission goes forward predominantly at the level of the local congregation. It must be in the local church, in groups of churches, or in deaneries that the detailed plans suitable to that particular segment of Sydney's human mosaic are developed and implemented.

I also met with the Directors and CEOs of our Diocesan Organisations to engage them in a creative consideration of their unique part in furthering our outreach to new people and our capacity to nurture and support the members of our local church families. My aim is to stimulate a 'bottom up' and 'top down' process that will enable substantial growth both in the numbers of those who attend Anglican churches and in the quality of Christian life lived in them. The reports of the regional teams, and my own movement across the diocese, obliges me to be deeply grateful to God for the quality and extent of the fine work that is done. One hears frequently of people coming to faith and joining in the life of our churches and we hear too of people developing in their walk with God. Yet there is still so much to be accomplished. Like you, I long to see the cause of Christ prospering more and more in the lives of our fellow Australians.

Each Area Bishop, with his Archdeacon, has the task of encouraging and facilitating the work of the churches and other ministries in their area. To inform you of some of their work and plans, and of what is happening in their areas, I have asked each bishop to report briefly to you today.

As Archbishop and Diocesan I want to express publicly my appreciation to the Bishops and Archdeacons for their commitment and hard work. The size and complexity of the diocese makes it impossible for me to do what I earnestly desire, that is, to develop a profound, personal relationship with each parish and member of the clergy in the diocese. We have been convinced that substantial benefits accrue to us all from our size and resources, therefore we have chosen not to divide. Given that situation, the arrangements we have made for episcopal oversight mean that others carry out, at the local level, most of those tasks which the Diocesan Bishop would normally perform. I commend my episcopal brothers and their archdeacons to you. They are an immense encouragement to me. I honour their devotion to Christ, their individual gifts and skills, their commitment to advancing Christ's cause, and their concern for you the people of God. Their deepest desire before God is to facilitate and strengthen you in your service and labour for Christ. I ask you to receive their ministry gladly, to love them in Christ, and to pray regularly for them.

Winds of Change

The 1994 publication of the recent report of the National Church Life Survey, *Winds of Change: The Experience of Church in a Changing Australia*, presses us, as its predecessors did, to consider seriously the results of their research. I want to comment briefly on some of them.

Denominational Switching is clearly a feature of current church life. The 1980s witnessed a significant shift in denominational attendances. Amongst Anglican and Protestant Church attendances the figures were 27% Anglican, 22% Uniting, 15% Pentecostal and 11% Baptist. The arresting figure is the 15% attending Pentecostal Churches. That figure would have been much smaller a few years ago.

Switching denominations is a feature of those between the ages of 20-39 years. Only 15% of people in that age bracket see lifelong loyalty to a denomination as important.

The Anglican Church in Australia has been markedly the major loser in the denominational switching process. It is not possible to be definitive, but there is some evidence that the Diocese of Sydney has not been as affected by switching as have most Anglican dioceses. We have attracted higher levels of switchers than nearly any other diocese, and we also have a much younger age profile. This suggests that the previous emphasis in the Diocese on youth ministry has borne fruit. Most attenders in their 20s in the Diocese are switchers, transfers or newcomers.

While the Survey encourages us in part, we still cannot ignore the need for vitality and spiritual dynamism in our churches. If the 'brand' is of lesser importance nowadays to the younger generation, then there is more need for the 'product' to be satisfying and sustaining. The power of Gospel truth, formulated in accordance with our doctrinal standards, coherent in its ability to relate word and experience, expressed in a contemporary style, impressed upon the mind and heart by the Spirit, supported by a liturgical pattern rooted in Scripture, and experienced in a fellowship where love is a reality, is surely a dynamic Anglicanism capable of winning allegiance by its quality rather than by simple reliance on its name.

It is not simply a matter of addressing the young. There is abundant evidence that people of various ages are struggling and rethinking. Evil has shown itself to be real and pervasive; bread alone is not enough; relationships can be extremely painful and devastatingly fragile; the loss of employment rips apart the illusion of an untroubled pursuit of the good things of our society; rapid change offers fresh possibilities but also threatens disintegration; and a world without meaning is not an existence which the human spirit ultimately relishes. It will not be the name of a 'brand' that will satisfy that hunger. We must provide and engage the people of our generation with effective directions for discovering what their creation in the image of God equips them to experience: God himself. The shattering of the Western Humanist dream by the collapse of the foundations upon which it was built, so vividly described by writers like John Carroll and Diogenes Allen, is prompting people once again to reach out tentatively after 'spiritual' answers. If Anglican Christianity can be dynamic enough to attract those searchers to the Father then it will serve God and this generation well.

Generational differences in approach to public worship are apparent. Older attenders are much more likely to value traditional worship forms than younger ones. Among Sydney Anglicans aged in their 60s, 1/3 most valued traditional worship. This was the most popular response among older attenders. Slightly less than 1/3 most valued being part of a caring congregation. By contrast, only 6% of those in their 20s most valued traditional worship and 14% valued contemporary worship. This suggests that worship is not the central focus of church involvement for young attenders. The young were much more likely to value solid Bible teaching and being part of a caring congregation.

We should not contemplate taking steps that will rob us of the strength provided by our liturgical traditions, for the young will grow older, and we have yet to see whether a natural conservatism will develop in them as they move through life. We must also minister effectively to those who value the traditions which have shaped their lives, seen them through the rough and desolate places in their journey through life and filled their minds with an understanding of God and how to respond to him. Yet these trends noted in the research suggest that simplified services perhaps like those contained in the Liturgical Committee's *Experimental Sunday Services* are a step in the right direction, not only for 'seekers' but for young attenders as well. It may well be that a much less formal liturgical style is needed in congregations where the young predominate, and if that is so, more needs to be done to promote good contemporary liturgical worship within the Diocese. Clergy and lay leaders need sensitivity and skill in balancing form and freedom.

There is also a **shift from the local to the regional**. The motor car has brought great changes with it. Nearly 9 out of 10 people go to church by car. With greater access to cars comes a willingness to travel further to church. These days Churches do not just draw purely from a local constituency.

The research shows that 8 out of every 10 church attenders in this diocese live within 10 minutes drive of their church. This suggests that the dense network of small parish areas still has integrity in defining congregational catchments. But we must also recognise that, on average, a significant proportion of a congregation (at least 1 in 5) would come from outside their parish area.

Larger congregations are generally growing at a faster rate than smaller ones. Congregations of less than 25 people actually shrank in size by about 7% during the period 1986-91, while congregations of between 100 and 300 people grew by about 15% over the same period. The continuing decline of some small congregations suggests that other innovative strategies need to be pursued. Such strategies could include: fresh leadership bringing new vision and energy; establishing a new work in parallel with the old; amalgamation; and even permitting some small congregations to close.

The trend towards larger congregations also suggests a need for us to plan some ministry on a regional basis. It is my hope that regions and deaneries will look at this possibility. Please think about it. Planning on a regional basis rather than a local one might include: encouraging small congregations to combine their resources when seeking to reach out in a region; larger congregations providing specialist ministries to a region (eg: ministry to particular ethnic groups); and, in some special situations, congregations working with congregations of other denominations to provide complementary ministry in an area. Strategies like these recognise that few smaller congregations can meet the full spectrum of needs exhibited by people in a local area. By pooling resources it may be possible to achieve more on a regional basis, while maintaining those elements which make a smaller church attractive to some people.

The survey indicates to me an obvious need for **capable and inspiring leadership in the local church**. I can well believe that local leaders, especial my fellow clergy, feel sensitive when statements like this are made, especially if they are toiling away in a difficult and unresponsive area. I do not draw my conclusion with the aim of demeaning, embarrassing or threatening anyone. I have been there too and I know how hard it can be. Nevertheless it is true that churches rarely rise above the level set by the leadership. These remarks are a pledge to action, not an expression of dissatisfaction. I want it known that I am committed to assist local church leadership to attain the highest standards of excellence and creativity. I expect my assistant bishops and archdeacons to make this their first ministry priority. I have asked my ordination chaplains to review the process by which they commend to me people that I might accept as candidates and later ordain for spiritual leadership. I want to ensure that those who are ordained are well trained in understanding the Scriptures, the whole counsel of God and the age-old tradition of the Church; but I want them also to understand the people to whom they will minister and the societal context within which they will minister. I want them equipped to offer that spiritual leadership which our churches require. I am committed to finding ways by which we can assist those in leadership grow in their capacities and in their professional ministry and pastoral skills as they move through their ministerial career.

If we are interested in **attracting and retaining newcomers** there are other aspects of the Survey which we cannot ignore in our congregational life. One principal finding is that newcomers to church life are much more likely than other attenders to have joined their present congregation through some form of personal invitation, either from friends or family or through contact with clergy or some church activity. Some 59% of newcomers in the Diocese commenced church this way. Newcomers also place a higher premium on being part of a

caring congregation. This is part of a general trend observed across the whole of the NCLS and suggests that newcomers look not only for spiritual nurture from the churches they attend, but for care and relationship as well. This highlights the importance for Christ's people to be building genuine friendships with others. A witness to Jesus Christ can travel over such bridges. Our local churches need to create situations where friends can enter, find genuine caring, and have the opportunity of exploring for themselves the message of the Gospel.

It must be a critical concern to us that the NCLS indicates that nearly three-quarters of those attending churches of our diocese said that they were not regularly involved in any congregational mission activities. 12% indicated that they looked for opportunities to share their faith while 44% said they were at ease in doing this. 27% said they were not at ease doing this and found it hard to express their faith in ordinary language. How do we help one another to be winsome apologists for Christ? Local churches dare not ignore this task. I commend to you the consulting services of our Department of Evangelism and of our other agencies who are keen to help you develop outreach appropriate to your situation.

The NCLS allows us to **consider the whole field** of our work and note the trends and gaps we find. Only 39% of attenders in the Diocese are men. The need for effective men's work to address this imbalance remains as acute as ever. Although still under-represented, there has been an increase in the proportion of attenders from Non-English Speaking Backgrounds between 1986 and 1991 from 4% to 6%. However, there is some evidence that people from NES backgrounds are not as well integrated into church life as the Australian-born. They are less involved in groups, and spend less hours in church life. They are less likely to have close friends in their congregation. We have an obvious mission field in the nominal Anglican segment of our population. However, we cannot ignore the fact that those born overseas and their children represent 40% of the population of Sydney. We are experiencing a migration programme that will bring many people from Hong Kong and from other parts of South-East Asia. There is an urgent need for work amongst these new settlers. Projections indicate that by the year 2000, 4% of the Australian population will be Asian, with major concentrations in the city of Sydney. The Department of Cross-Cultural Ministries in our Home Mission Society gives leadership in co-ordinating, researching, and developing ministry amongst the Non-English Speaking groups of the Diocese. They will need our sustained support in meeting these new challenges. English-as-a-second-language programmes are helping parishes touch the lives of newcomers. Youth ministries to the second generation migrant provide a way into whole families. Peter Kaldor has described these second generation offspring as the "missing generation". They do not necessarily integrate into our present youth structures, a fact we cannot ignore.

We must resist the tendency for Anglicans to minister only to professional and tertiary educated people. Only 5% of those attending our churches were from lower occupational status households (where the head of the household, for example, is a machine operator, driver or labourer). By contrast, 25% of attenders aged 15 years and over have university degrees, compared to 6% in the general community. We must ponder what this implies. It is encouraging that our record amongst the more highly educated is strong but can we ignore those who have not achieved or pursued those goals? If we wish to penetrate other areas of our society do we need to examine critically some of our strategies? Do our selection and training processes have a tendency to exclude those who might function best in the 'blue collar' segment of our social spectrum?

Statistics are only as good as the questions asked and the answers given. They are never the last word, but they do provide an opportunity to look at ourselves with a greater degree of objectivity. We have much for which to be thankful to God in the diocese but there are areas that require urgent attention both at the level of the diocese and in the local parish church.

Dynamically Anglican

Over the last 12 months, as I have visited around the diocese as well as during my visits as Metropolitan to other dioceses in the Province I have advanced the notion of us being Dynamically Anglican. The phrase has drawn some interesting responses. One has been a certain degree of playful mirth; as if the juxtaposing of those two words went close to creating an ecclesiastical oxymoron: no such animal might be thought to be possible. Another has been a measure of disappointment: an idea that can be given a different content by different people allowing diverse opinions to lay claim to being dynamically Anglican. A third response has been a request that I should give it a more definite content myself lest it fall by the wayside as something with little practical application.

Debate about the nature and future of Anglicanism is not restricted to this diocese, nor indeed to this continent. I cannot express a definitive word on the subject. What I can do is to say something of what the term means to me.

Anglicanism in this country is defined by the Constitution of The Anglican Church of Australia. For present purposes I fill the term Dynamically Anglican with the following elements.

Its sense of identity: Anglican churches claim to be an expression of "the One Holy Catholic and Apostolic Church of Christ", a creation finally not human but of God. We stand in a long tradition. The English Reformation was not the creation of a new Church. It was the restoration in one country of an expression of a biblical doctrine and an ecclesiology more in line with the Word of God. Dynamism in this sense means to be controlled by the recognition that God himself will continue to work in, with, and through a people who respond in that glad assurance and obedience of faith which is based on the Word of God. In this way, as in first century Rome, Anglicans may be "God's beloved ... called to be saints".

Its submission to the rule of Christ through the Scriptures: it "receives all the canonical scriptures of the Old and New Testaments as being the ultimate rule and standard of faith given by inspiration of God and containing all things necessary to salvation". With this foundation Anglican churches hold the faith "as professed by the Church of Christ from primitive times and in particular as set forth in the creeds known as the Nicene Creed and the Apostles' Creed". The Thirty - nine Articles and the Prayer book of 1662 are our "authorised standard of worship and doctrine". This framework has allowed for a uniformity and conformity in things essential with a liberty over things which do not lie at the heart of the faith. A Dynamic Anglicanism will live with its theological standards not as dead letters but as living truths to be applied over and over again to the changing patterns and circumstances of life in the local church, diocese, national church and nation. It will be intellectually rigorous, committed to truth, generous in debate, but humble in its unqualified submission to Christ through his word. Energised by the truths it professes, a dynamic Anglicanism will strenuously evangelise and nurture, confront and conform, equip people to live with vigour and purpose and to die with hope. It will teach its truth by preaching, by catechesis, by requiring a commitment to its fundamental tenets from those who would be accepted as adult members, and by living the gospel in holiness of life and with a compassionate concern for the welfare of all.

Its sacramental and liturgical heritage: It must be a church committed to a creative ministry of the two Gospel sacraments and to forms of common prayer and public worship which are shaped by Scripture and sound doctrine and are not solely dependant upon the wit, spiritual character and inclinations of the individual minister. Somehow I think that this has been the area in which people have looked for what I thought dynamic Anglicanism to be. Let me say that I **do not** think that Anglicanism is about wearing robes or not wearing robes. I **do** think it is concerned with a proper decorum and things being done decently and in order. I **do not** think it is about being "new fangled" for its own sake, and jettisoning the old simply because it is traditional, or being so addicted to old customs that no change can be contemplated. I **do** think it must follow Cranmer's principle, which was dynamic in itself. His principle was to aim at pleasing God and thereby to be profitable both to traditionalists and innovators alike. We need to be able to accommodate old and young; to be dynamic enough to operate both as a mission base and as a place of nurture and worship. We must evangelise. We must also be able to edify and sustain not just the beginner in the faith but the maturing saint whose growth and experience of life brings the desire for stability, depth and maturity in the forms by which we worship God together in public. I believe the new Prayer Book will offer fresh opportunities for those looking for greater freedom. I have indicated my interest in the possibility of describing, at least for some services, a set of boundaries which represent a 'paddock' of acceptable Anglican liturgical expression. Within the boundaries of that paddock there could be flexibility in the use of the material judged as suitable. It has also been suggested that we might have an office for continuing liturgical reflection and resource building where authorised material could be collected and made available for use. I do not think that a dynamic Anglicanism is an unbridled liberty for everyone to do whatever they wish.

Its ordered ministry: with its roots planted in the Bible and in the conviction that God gives gifts of ministry which the Church should recognise and authorise in a formal way. We have committed ourselves to a threefold order of ministry as a God honouring expression not inconsistent with what is found in the New Testament for the care and edification of the Church. These orders, of bishop, priest and deacon, and the lay people whom they serve who have their own gifts and calling, are dynamic when they are energised by the Spirit and devoted to the cause and glory of God. Ordained and non ordained are dynamic as together they are alive to the love of God poured in their hearts by the Holy Spirit.

Enough then from me on Dynamic Anglicanism. May it thrive and grow.

Regionalisation

With your papers is material related to Regionalisation in the form of an Exposure Draft for a "Regions Bill 1994" and a "Regions (Transitional Provisions and Miscellaneous Amendments) Ordinance 1994". The draft "Regions Bill", presented in response to motion 7/92, has been prepared on four general principles. 1. That the diocese be maintained as one unit. 2. That the relationship of the Regional Bishops to the Archbishop would continue to be one where the Archbishop delegated responsibilities rather than have responsibilities given directly by ordinance. 3. That the Regional Council structure be maintained. 4. That the distribution of money to grant-making bodies be prioritised across the Diocese (as is done at the moment for ministry grants).

The Bill is not presented as an ordinance for this session of the Synod, as requested in 7/92, but as an exposure document for consideration so that it may be debated in 1995.

The history of this matter is a long one, dating back to the 1960's. The draft ordinance could well mark the next step in the journey. What is as clear as it ever was, is the desire that individual parts of the diocese have far greater involvement in the planning and development of work in their own regions. Even apart from geography and demography, the history of the Regions of Parramatta and Wollongong have given them a particular concern for more local responsibility in what is planned and executed in their regions. Parramatta region has, in recent times, felt frustrated when it has attempted unsuccessfully to pilot new initiatives in that part of the diocese. The newly created Episcopal Area of George's River and the reshaped Area of South Sydney are still in the process of working out their new identities, while the North Sydney Area must determine how it might best respond to population movements and some new projected housing developments. It may be that the creation of the "Diocesan Executive Board", recommended by the Archbishop's Commission, will have produced an instrument capable of helping the proposed Regional Councils realise at least some of their aspirations for financial capacity.

I commend the exposure document to your thoughtful discussion in the regions in preparation for its presentation next year.

Funding our Growth - 2001

The Bishops and Archdeacon have presented me with projected development plans in their regions up to the year 2001. Their projections are reasonable and matched to what can be foreseen as ministry needs in that period. The list totals more than \$20 million. Vision for Growth enabled us to achieve a number of important developments in the seven years of its life, but we now need to face this new challenge. Vision 2001 is the means by which the whole diocese can share in the new work that must be commenced and the old work that needs to be restructured and revitalised. I ask you to make this agent for growth in our diocese an item of interest and concern in each of your parishes.

Diocesan Appeals

I take this opportunity to thank all those who have given so generously to the various appeals which have been presented to you this year. First of all there was the bushfires in January, then the Winter Appeal, followed by the tragic situation in Rwanda, and more latterly, the effects of the drought that now grips more than 83% of rural NSW. Your generosity made possible resources to help those most affected by the fires. Many of our clergy and lay people worked selflessly at the time. In the Jannali area where the most damage to personal property and life occurred, the Rev. Bruce Ballantine-Jones, with your support, and the co-operation of his parishioners, was able to assist many families and to create links of goodwill and respect with the people in the area. People from the diocese donated \$182,057 to our Bushfire Appeal. We received \$400,362 for assistance for those affected by the Rwandan tragedy. For the Winter Appeal which assists the poor and needy in our own environment we have received \$387,189. \$29,958 has been donated so far to the Disaster Fund - Drought Appeal. I have given this drought assistance money to the bishops to distribute amongst clergy so they can offer a little help to families in difficulty. The rural recession and now this drought is making it hard for some country parishes to survive. I hope the Synod may find it in its heart to consider offering some further help to keep ministry active in some of the worst affected areas.

The figures I have quoted to you were correct at the time of writing this Address. If you did your sums you would have already noted that the amounts I have mentioned add up to just under \$1 million. I cannot tell you how gratified I am and how much I thank God for the extent of the generosity of the people of this diocese. In a time when so many of you have found your own personal finances affected by a long-term recession you have nonetheless opened your hearts and your pockets to the world which cries out to you in need. As your bishop I commend the sincerity of your love expressed through your gifts. For we are God's people who know the grace of our Lord Jesus Christ that though he was rich, yet for our sakes he became poor, so that we through his poverty might become rich.

Developing a More Personal Spirituality

There are signs of a growing interest in the advancement of spiritual life that goes under the general heading of Christian Spirituality. This contemporary movement owes a lot to the void that has been created by materialism generally, and by the failure of Enlightenment philosophy to provide a true anchor for the human spirit. It is, in some situations, influenced by streams of Eastern thought which have touched the jaded Western spirit, offering the prospects of calmness, centredness and peace. In the judgment of some, it is, in part, a reaction against intellectualising tendencies in the Christian community itself where theological information becomes a substitute for a life of faith based on sound theological understanding. Others point to public worship which carries little sense of being a corporate encounter with the living God in word and sacraments, prayer and fellowship. For us spirituality is our response of faith, love and obedience to our Lord in the full spectrum of life including our life within the fellowship of Christ's people. Revival in the past has often begun with a

renewal of spiritual vitality amongst the people of God. For that reason I have been concerned by some of the results of the National Church Life Survey. You may recall that when that survey was taken in 1991 36% of those church attenders completing the questionnaires indicated that they read the Bible "Every day/Most Days"; 17% "Several times a week"; the remaining 47% said "Once a week" or less frequently.¹ Among Anglicans the figures were a little more disappointing; 30% said "Every day/Most days"; 16% "Several times a week"; and 54% "Once a week" or less frequently.² The sample was not large (2249 responses) but if it is representative then there must be a concern that people are not developing the regular habit of reading and reflecting daily on the Scriptures. The opinion has been advanced on the broader scene that:

It is probable that nowadays less importance is attached to regular private prayer on rising and retiring. If so, the change is indicative of a loss of faith not so much in the value of prayer as in the value of discipline for all areas of life.³

Long ago Richard Baxter of Kidderminster wrote:

It is not improper to illustrate a little the manner in which we have described this duty of meditation, or the considering and contemplating of spiritual things. It is *confessed to be a duty* by all, but practically denied by most. Many that make a conscience of other duties, easily neglect this. They are troubled if they omit a sermon, a fast, or a prayer, in public, or private, yet were never troubled that they have omitted meditation perhaps all their life time to this very day; though it be that duty by which all other duties are improved, and by which the soul digests truth for its nourishment and comfort.

His delightfully expressed encouragement to all people was to "take one walk every day in the new Jerusalem"⁴

The blessing of God is for those whose "delight is in the law of the LORD, and on his law they meditate day and night" (Psalm 1:2 NRSV). There is a need for personal disciplines to allow a person to meditate on the Word of God, to grow in the practice of regular prayer as well as to gather regularly with God's people in corporate public worship and fellowship. Hearing and obeying, praying and praising are the exercises by which God's Spirit develops the children of God. If the fruit of an observably godly life is to flourish then we need to be assiduous in the private and public activities which foster this growth.

The Family

1994 is the International Year of the Family. The role of the family is crucial in Christian experience and in the life of the church. Though I addressed this subject last year, because of its importance I want to appeal again to those of you who are parents, or who one day will be parents, to view seriously the role of home and family. The home is the primary area of Christian training and nurture. We need to build strong families and homes where faith and living are integrated in a continuous object lesson of what it is to live under the grace of God. I am committed to both schools and churches having an important part in developing the life and faith of young men and women, but we all recognise that role is primarily for parents. Christian parents have the immense privilege given them by God of assisting their children to grow to maturity as strong, gracious and mature human beings whose lives are focused on Jesus Christ. I appeal to those of you who lead our churches to assist parents in this vital task in every way possible. I ask all parents so to structure their family life that prayer, Scripture reading, the reading of spiritual literature, and conversation about spiritual issues and Christian values form part of the regular pattern of home life. Growing children need to see a genuine expression of Christian faith that teaches not just by word, but by example and spirit, what it is to be a member of Christ, a child of God and an inheritor of the kingdom of heaven.

In particular I ask you all to make the diocesan Family Celebration in November a special event in the life of your family and of your church. It will be a way of marking a significant statement as a Diocese about our commitment to good families, both our own and those in the community generally. It will be held at Bicentennial Park, Homebush Bay on Saturday 5th November. Details have been sent to all churches. The programme will have a number of surprises and Mr. Jim Longley, Minister for Family and Community Services, will officially open the day.

Ministry to Children

The focus on the home is not the only focus for the ministry to children. At a time when church growth is of prime importance to the Diocese, some obvious strategies and opportunities to support quantitative and qualitative growth are in danger of being overlooked. Each parish must constantly make strategic and realistic

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1. Bellamy, John Kaldor, Peter Correy, Marilyn Powell, Ruth National Church Life Survey Occasional Paper No.5 - Bible Reading Patterns among Church Attenders. p.2.
 2. Bellamy, John Kaldor, Peter Correy, Marilyn Powell, Ruth National Church Life Survey Occasional Paper No.5 - Bible Reading Patterns among Church Attenders. p.3.
 3. Yarnold, Edward The Study of Spirituality. (Jones, Cheslyn Wainwright, Geoffrey Yarnold, Edward Ed) SPCK. London. 1986. 2nd Impression 1992. p.40.
 4. Baxter, Richard The Saints' Everlasting Rest. Evangelical Press, Welwyn, Herts., England 1978 p.450 (published c. 1650)

assessments of opportunities for service and ministry. It would appear that ministries among children for most parishes provides a fundamental base for a range of growth ministries: opportunities for teaching, evangelism, and nurture of children in their own right; wider contact with their parents, carers and other family members; integration of children and families into the life of the congregations.

It has been suggested that a reasonable index of ministry effectiveness is the way in which a congregation takes seriously and purposefully the strategies and objectives it has for ministry among children and families. This ministry may take the form of family education and support; teaching and encouragement of children in Sunday Schools and after school activity groups; pre-school activities through kindergartens and playgroups; through such organisations as GFS - an Anglican Ministry and CEBS - The Anglican Boys' Society; through the largest direct teaching and evangelistic opportunity given to the churches in Special Religious Education in State Schools; through the support of other ministries to children on a combined churches or interdenominational basis. The linking of such initiatives to other aspects of parish life is an ongoing challenge, whether with regular church services or youth groups, and a challenge requiring a broad consideration of the direction, management and support of all aspects of congregational life.

Church growth perspectives alone may be compelling. However, there are more compelling theological imperatives for ministries among children and young people. Because God loves all people, we must have a ministry to young people which is appropriate to their age and stage of life. Childhood and youth are a unique time of commitment whether for initial submission to Jesus as Saviour and Lord; or for others, a growth in maturity, and for their incorporation into the local Christian community. Because of children's special status and vulnerability, those who minister among them must be competent and skilled in the way they serve children. I have set up a task force under the chairmanship of Bishop Watson and Archdeacon Stoddart with the aim of co-ordinating and encouraging our diocesan organisations that focus on children with a view to assisting parishes establish, maintain, and advance effective work amongst children.

Ministry to Youth

I was taken aback when I read the Youth Department's Diocesan Youth Survey which indicated that less than 9,200 young people attended parish youth groups in any average week. It concerns me that approximately 24% of churches in the diocese have no youth ministry. One positive result identified in the survey was the success of the Youth Department's Disciples Groups. They have produced groups that have a significantly higher level of commitment than the majority of youth groups in the Diocese. Because of the strategic nature of work among youth I have requested the Director of the Youth Department, Mr. Tom Smith, to make a priority over the next three years of assisting parishes to establish and encourage youth ministry where none exists or where it is weak and in need of support. He informs me that the Department's aim is twofold: i) to increase the level of commitment of our youth to the Master, and, ii) to double the number of young Anglicans worshipping in local churches in the next three years. I trust that the diocese will give him the encouragement and support that he needs to accomplish these goals.

Singles

In the *Year of the Family* the church has affirmed the place of the family in society. This does not mean that it is right or preferable for everyone to marry or that everyone will marry. We should not view single people as incomplete. This is not God's view of the single life. A report commissioned by the Evangelical Alliance in England states this finding:

Single people make up a third of all Evangelical churchgoers, but they feel lonely, aren't properly catered for and don't get into leadership positions... They are alienated and marginalised by churches that 'parade married life as the superior lifestyle' or put too much emphasis on family worship sessions.

As members of God's family each of us, regardless of our marital status, will have opportunities and indeed the responsibility of serving Christ. If by our attitude we devalue the ministry of single people we are attempting to limit God's purposes for those He has called.

There ought never be singles in the church - if by singles we mean people who are cut-off or unconnected from the fellowship of believers. We must recognise that all people, married or single, have a deep desire to belong. Each of us has been created to live in relationship with others. In God's community this desire is met and all basis for exclusion removed.

We must ensure that our concern to uphold the family, and any of our theological statements which include familial analogies, should not be so emphasised that we disregard the single people in the congregations. There are some parishes, and I mention Carlingford and Jannali, which have had creative, innovative ministry to the single people in their midst. I want to encourage every congregation to investigate these specialist ministries and determine how they might be tailored to fit the circumstances and membership of your own congregation.

The Archbishop's Commission

Following comments in his Presidential address in 1990, and encouraged by a supportive resolution in the Synod of that year, Archbishop Robinson set up a Commission in August 1991 to "Examine the ministry organisations of the Diocese with a view to their inter-relation so as to assist the Archbishop in determining needs and priorities within the general purposes and aims of the Diocese".

The Commission reported in September, 1992. In its Introduction it commented,

At the first meeting of the Commission it became apparent that the "general purposes and aims of the Diocese" needed to be defined before it was possible to provide anything which would "assist the Archbishop in determining needs and priorities". In other words, what are the objectives or goals of the Diocese? The basic mission of the Diocese needed to be determined before examining the ministry organisations themselves. It was further agreed that once the mission and goals were in place, the structure into which the organisations would fit, would itself be able to be determined. With correct structure "ministry organisations" would largely sort themselves out as to their "inter-relation". This approach to the Terms of Reference was agreed to by the Archbishop.

The Report went on to say,

Our recommendations avoid any hierarchical models and instead propose a much flatter organisational structure in which both "top down" and "bottom up" decision making is encouraged. There is overwhelming evidence that motivation is enhanced and momentum increased in organisations which have followed this path. Team work is an essential ingredient.

To establish a leadership team within the diocesan structure requires a radical change in existing culture. Instead of innumerable committees, engaging hundreds of individuals, doing their own thing, without effective accountability, the Commission sees the Archbishop and his team taking direct responsibility for the ministry organisations, all responding to the one shared vision.

The Commission's report was tabled and discussed at the Standing Committee. Following the Commission's recommendations I recently appointed a small leadership body (the Report quoted above described this group by the title Diocesan Executive Board). To allay fears that might be raised in the minds of some, I have asked that the group should initially have a life of three years after which time it should be reviewed. It will also report to Standing Committee so that it cannot be seen as bypassing our existing structures of accountability.

The group is only just under way. My hope and expectation is that it will deliver what Archbishop Robinson was looking for: a better way of dealing with the ministry organisations of the Diocese, "their inter-relation", and "determining the needs and priorities within the general purposes and aims of the Diocese". I hope that this time next year I can report significant progress to you.

Church Schools and Low Fee Schools

An initiative that I would like to encourage in 1995 is the establishment of low-fee, mission minded, Anglican Schools, in growth areas.

Over many years the Christian church has had a close association with education. In many cases it was the desire to teach people the Scripture that brought linguists to reduce languages to a written form and motivated the setting up of schools to teach people to read and write. There are many developing countries in which the foundation of the school system was begun in missionary movements and even now the leading schools in those countries are often church schools. Their influence for the gospel should not be undervalued. Similarly, the Sunday School Movement began as a way of educating the poor and the children who had to labour during the week. Again the motivation was to teach those children to read and write so that they could know the Scripture. It was a significant factor in the setting up of universal education for all classes of people.

In 1880 most Australians were either nominally Anglican, Roman Catholic or adherents of some branch of the Christian faith. The Anglican Church along with many other Protestants decided to support the State in taking over responsibility for education as long as the churches had access for special instruction. It is arguable that the State and the churches assumed such schools would reinforce the Christian faith, provided the arrangement did not promote one denomination over another.

Our diocesan policy has been and still is to support the State in general education and supplement it with Special Religious Education, since 80% of our young people attend State schools. At the same time the Anglican Church has maintained a number of independent schools which offer a fine education, albeit to only the few of our number who can afford the fees.

In the 1990's the multicultural character of this nation means that the religious composition of our society comprises more than various denominational expressions of Christian faith. We now experience growing

opposition to prayer in State school assemblies, to the birth stories of Christ at Christmas and to the resurrection at Easter. There are groups who would like to promote the view in the schools that all faiths are equally valid and these groups oppose the theory that the Christian faith should be the basis of our education system and our society.

It is appropriate, therefore, that we review our strategy on schooling in relation to the State. I recommend that we should consider two aspects of a new strategy. **First**, one that continues actively to support the State system seeking to contribute a Christian perspective and enriching it through the provision of a high standard of Special Religious Education. **Second**, that at the same time we seek to offer some complementary models to the State system, that in addition to our existing schools, we offer some low-fee Anglican Schools that are linked through the local parishes with a strategy of church growth and gospel outreach. I recommend that we explore vigorously this second aspect whilst an opportunity still exists.

The Sydney Anglican Schools Corporation, with my strong encouragement, has been exploring the possibility of setting up as many as 15 new schools over the next decade or so in growth areas of Sydney and with the lowest possible fees. I commend the Corporation's report to you for more detail about this project.

Because of changing Government regulations this may be our last opportunity to develop such a strategy. The movement of our society away from an exclusive commitment to Christian faith and values, makes it imperative that we offer some Christian alternative. Because of the rapid population growth, new schools strategically placed could be a very effective way to reach out to the community.

We may have an opportunity now to take a new step that could be as significant as the step in 1880. I commend this initiative to the Synod and the diocese to give the exploration of this possibility enthusiastic support.

The Ministry of Women

I have a special concern for the ministries exercised by women in our diocese. Last October I announced the appointment of the Reverend Dianne Nicolios "as an Archdeacon with special responsibilities for women's ministry". Dianne took up her appointment in January this year. She has become a valued member my staff. Her wisdom, good humour and courage have come to be appreciated by all of us who work with her. Archdeacon Nicolios has a demanding task and I want to commend her once more to your prayers and enthusiastic support. She has established an excellent set of goals in the two main aspects of her role, namely, to pastor women in ministry, and to promote the employment of women in ministry throughout the diocese. Already she has met with support groups for ordained and lay women, with full-time workers individually, with the Regional Bishops and Archdeacons, with organisations that employ women, and with clergy, as well preaching on deputations and speaking at many parish events. She has set up prayer networks to support women in ministry and spoken at regional and departmental conferences. I have invited Archdeacon Nicolios to be one of my newly constituted Ordination Chaplains.

Women, in the regular ministry activities of parish churches, in a variety of church organisations, and as Deaconesses, Parish Sisters and lay staff workers have in the past, and continue in the present, to exercise an enormous influence in the work of the kingdom in the diocese. A majority in the Synod, while not agreeing to the proposal that women should enter the presbyterate, have agreed that they should be made deacons. In that role they have been licensed to fulfil their diaconal responsibilities and also to preach. Though we made this decision as a Synod some years ago it has been reported to me that there are those who refuse to allow women to speak or to minister in the congregation. I am saddened that such views are held about the ministry of our women deacons. I know that it causes them distress. I understand that preaching in church by women now takes place under the oversight and "headship" of the local presbyter as a contemporary expression of the restrictions appearing in Scripture. Since that is the position which we have adopted, I want to be able to encourage women to see full-time ministry in our diocese as a worthwhile and God-honouring vocation. We need to demonstrate an ongoing commitment to the creation of opportunities for women to be employed as deacons in the churches of the diocese. Women are currently working in parishes, schools, hospitals, nursing homes, university and other campuses, juvenile justice centres, prisons, and in writing and publishing, media, evangelism, family support, AIDS education and theological education. Archdeacon Nicolios is working to attract more young women into theological training and service within the diocese and to improve opportunities for second and further placements for female deacons and other full-time workers. She is also concerned to secure reasonable tenure for deacons and other full-time workers, to increase the number of women working on parish teams, and to provide assistance in the development of positive team relationship skills for leaders and team members.

Critics of our position over the admission of women to the presbyterate should note the wide range of significant work undertaken by women throughout the diocese. On the other hand we would be foolish if we did not take account of the possibility that intelligent and dedicated Christian women, especially those who are younger, could easily conclude that there is neither recognition nor place for their necessary and God-given contribution

to the life of the church in this diocese. The gifts and talents of women and men must be harnessed fully if we are to achieve that measure of fullness which God wills for us. The work of Archdeacon Nicolios is important in giving recognition to the role of women in ministry in the diocese, and in advancing their opportunities for service.

Our Part in the Australian Church

As a diocese we are recognised as having a unique character in our substantial evangelical commitment, a commitment that I wish personally to affirm, support and advance. Nor, may I add, are we as monochrome as others describe us. Indeed, in my judgement, we are less monochrome than other dioceses within the Australian Church and certainly within the international Anglican Communion. As an evangelical diocese we must play our part in the Anglican Church of Australia. I would like to encourage the Synod to take a positive attitude towards our place in our national church. If we believe evangelicalism to be the most authentic expression of the Christian faith and the best expression of Anglicanism, then I believe we must play our part in the national church by witnessing to this. We need to seek in every appropriate way to bring that understanding of doctrine and practice that goes under the title of 'evangelical' to bear upon the life of the Australian Church. Unless we judge the Australian Church to be thoroughly reprobate, which I do not think it is, we must make our contribution as amongst brothers and sisters and not as amongst the enemy. Let us contend for gospel truth when we consider it to be threatened but we must love our fellow Anglicans as we would have them love us. We must treat them as we would be treated. We must entreat God to show them mercy, making them holy and blameless in Christ as we pray in the same manner for ourselves.

A case in point is the production of a new Prayer Book. We have the option of walking away from liturgical church life and from productions of the national church. I believe that this would be a great loss to us and to the church at large. The Liturgical Commission has listened to our representations in recent months as we have sought to have a voice on the final form of the new book to be produced next year. With many others I thought that more time was needed for the production of this book, but that has not been possible and the book will be produced. I want to express my personal appreciation to Canon Laurie Bartlett, Dr David Peterson, Dr Bill Lawton and Mrs Margaret Collison, who have represented evangelical interests and concerns in the production of the new book. As Sydney Anglicans we must take an increasing interest in matters of liturgy and play our part in their formation.

Lay Presidency

An important question is before us this week in the form of the bill for an ordinance to authorise lay people to conduct the service of Holy Communion or the Lord's Supper. As the person who will be responsible for signing into operation any ordinance that may be passed, I will be listening very carefully to the debate. This is not an issue over which an Archbishop wishes to be at variance with a substantial body of opinion within the Synod, whatever that opinion may be. I am aware, that the matter is one of deep concern for many within the Diocese and beyond. It is seen as something of a watershed among those who argue powerfully, on the basis of a parity of attitude to word and sacrament, that if lay people are authorised on occasions to preach and teach, then there is no reason why they should not be able to administer, in certain circumstances, the sacrament of the Lord's Supper. On the other hand for a number of reasons, there are those who believe that this will be a step which will significantly injure the role of the ordained minister and will cross a line that will eliminate an element that has been an essential part of Anglican order and tradition. Neither party, in my opinion, should be judged by the other as not supporting a biblical approach to ministry. I believe the question is one of order and of the way in which the presbyter is seen as fulfilling his ministry in the congregation. Among those who honour the Scriptures and the reformed tradition, there exists a division of opinion at this point. Our order has not thought that it was exalting one sacrament above another or elevating the Lord's Supper above the Word when it maintained the position of the presbyter in the administration of this sacrament. I will listen to the arguments that will be advanced and note the result of the debate, but I wish to indicate that at this point I am not convinced that we have any need in our Diocese to move beyond our present arrangements. I think it is rarely the case that people are denied access to the Lord's Supper for want of an ordained person. I think also that such is the nature of our Diocese and its relationship to the communion at large that we would be wise to pursue this matter on the wider stage of Anglican church life before we move within our own Diocese. In a paper that was originally read at the Derby Diocesan Evangelical Fellowship in October last year Roger Beckwith wrote,

if it is the custom of the congregation (as it is in the Church of England) to discuss matters with other congregations in the diocese, province or nation before introducing important changes of practice, there should be discussion and agreement at the appropriate level first.

Can one then demonstrate a sufficiently pressing emergency to justify authorized exceptions to the rule confining the celebration of Holy Communion to bishops and presbyters? It is doubtful if one can. In Africa ... such an emergency could probably be demonstrated, but hardly in England.

I find myself in agreement with those sentiments as far as the church in Australia is concerned. Information that I have received from convinced Evangelicals in other dioceses in Australia and overseas is that precipitate action on our part as a single diocese would not help their cause in the circumstances where they function. I believe that the Synod should bear this in mind as it deliberates.

The movers of the Bill have indicated that should the Synod agree to it passing, they would move that the Third Reading be postponed until the next session of Synod. This would allow for discussion around the diocese and the wider church on the implications of the proposed action. I must indicate that at this point I would not be prepared to commit the diocese to unilateral action on this issue. My opinion is that the matter should be pursued in an appropriate fashion in the national church and perhaps in the wider communion before we take any definite steps to introduce this practice. I hope that members of the Synod and other members of the church in this Diocese will not feel that this is a matter to be taken in hand by individuals, and practices begun which have not had the appropriate approval. We are a church committed to order and I trust that this will be honoured in the spirit as well as the letter of the law.

Protocol for Sexual Harassment

As I reported last year, a task force has been working on this question. I have received a report which I am presently considering. I have informed the Standing Committee of my intention in the meantime to appoint a doctor or similarly qualified person in each of three central locations around the diocese who will act as a contact point for people who consider they have been sexually abused. They would make appropriate recommendations to the people concerned. A matter could be referred to the police or to a small advisory committee which I will appoint. This arrangement will operate until there has been further time to consider all the implications of the report that has been submitted to me.

Laity, Presbyters and Deacons

Perhaps the most important and influential thing I do as bishop of the diocese is to select, to train, to ordain and to support and encourage priests and deacons. These are the men and women who offer leadership in our churches, and who under God, shape the character and life of the church in this diocese now and in the future. The church is, to a very large measure, what they make it. This is particularly true of the presbyters or priests. They teach, lead and pastor the people of God in the diocese. They are the ones who encourage and model evangelism, pastoral care and godly living. I am committed to giving the diocese the best leadership that it can have; to have that leadership biblically shaped, theologically sound, pastorally competent and evangelistically oriented; all within the framework of an Anglicanism which is dynamic, vigorous and generous. I have asked for a thorough review of the process by which I select and train candidates for ordination. I am grateful to Bishop Smith, Archdeacon Perini and the men and women who have accepted my invitation to serve as my ordination chaplains, for the work they have begun, seeking to develop further, and hopefully improve, this process. I am committed to the provision of capable clerical leadership in our churches and to the support of men and women in ministry. They are principally the means through which I fulfil my role as the chief shepherd of the diocese. Both as an archdeacon, and as an assistant bishop with regional responsibilities in Wollongong, I have given my best strength to the encouragement of those who lead our local churches. Both Pam and I have been committed to this. We have loved this work because we have come, under God, to love those who were committed to our care by the Archbishop of the day. Neither our feelings nor commitment have changed. Indeed they have grown in us as we have assumed our new responsibilities. We love and prize all those who are under our care as ordained workers in the diocese. Having said that, it is also important that clergy and laity alike know that my primary commitment is to the Great Shepherd and to his flock. One day I must give an account to him for the discharge of the responsibility that I have received from him through you, to care for his sheep in this diocese. Therefore my responsibilities are: first the Shepherd, then his people, and in that context, those who pastor them. The test of my ministry, as it is of those whom I license to care for local congregations, is the quality of the sheep: their number, condition, and fruitfulness. They are the object of our Master's love and attention. Those who serve as bishops, priests and deacons are themselves sheep, who need care, encouragement and support, but they have particular responsibilities amongst their sisters and brothers. We exist for the Master and his people, not for ourselves. Our personal interests are to be subsumed for His and theirs. Our task is, in faithfulness to him, to nourish his people, enable them to fulfil their vocations and ministries, to live well and to die well in Christ. The laity of the diocese are its life and strength. They are the witnesses who will share Christ by word and deed with their relatives, friends, and other contacts. They are the people who will develop Christian families, influence the life of the nation by what they are, what they do, and what they say. They deserve the best that I can provide in leadership both now and in the future. These are the values and priorities by which I will seek to fulfil the charge that I have received from Christ through you. I ask your prayers, support and understanding as I seek to discharge this office as, like each of you, a sinful human being saved by grace alone.

Faithful Servants of Christ

I cannot conclude this address without reference to those loyal, steadfast and dedicated disciples of Christ who have been called to their eternal reward since last we met in this Synod. Their deeds and their service are known most fully to the Master and we, his people too, must give him thanks and praise for the ministry and example they have offered us all. I name them with gratitude and pride for they lived in the sure hope of the Resurrection. Deaconess Beatrice Violet Robinson, Mrs Camille Newmarch, Mrs Ida Judd, Mrs C A Osborne, Mrs G C Stewart, Mrs M M Doyle, Mrs J Blumer, the Rt Rev Neville Langford-Smith, the Rev Bernard William James Gook, the Rev Leo Richard Buckman, the Rev Canon David Broughton Knox, the Rev Te Wheoki Rahiri Tahere, the Rev Leslie George Vitnell, the Rev Frederick Allen Seymour Shaw, the Rev John Martin Johnston, the Rev Ronald Robert McKinney, the Rev Coles Alexander Osborne, the Rev Roderick William Bowie and the Rev Edwin Harold Victor Pitcher.

Pymble

I now turn to the extremely painful issue of the Parish of Pymble, a matter about which I would much prefer to say absolutely nothing at all.

Mercifully, episodes such as this are not regular occurrences. I understand the concern that it has generated; we do not often enquire into the actions and attitudes of a clergyman and of the laity of a parish, especially the lay leadership. It has been discussed at some length in the Standing Committee. I am aware of correspondence to some of you from Northmead, from parishioners from Pymble, and correspondence and documents from some members of the Synod. With respect to the last mentioned, that is, a 10 page letter from 8 members of the Synod with 3 other documents, I feel the need to say something. I ask the Synod to reflect on what is being done by such correspondence. It is doing what I have studiously sought to avoid doing, namely, conduct the Enquiry into this sensitive matter by a process of public correspondence: the volume of material both as to fact and to interpretation is too great for justice to be done to all the parties by such a process. For the sake of fairness and with consideration for all involved I have not broadcast some of the material now in your hands. Some of the material will be unknown even to members of my own leadership team. That was not to suppress material or keep people in the dark. It was to allow those appointed to do something on our behalf to do it. Synod members should at least entertain the possibility that material in that particular letter is at some points erroneous, expressed without proper context, unavoidably partial, uninformed and consequently misleading, unfair, perhaps even biased and, maybe, inappropriate in what it might be thought to imply about the integrity of some of the parties involved. I ask you to note that none of the 8 authors is a member of the Standing Committee where many of the points made by them in their letter have been considered already and have not influenced that body to do other than what it has done. Most of the authors I know well, and respect them greatly but I am compelled to say that I would have hoped that their years of involvement in cases of marriage breakdown would have suggested that it is always unwise and ultimately unfair to listen to only part or to one side of a dispute, and never wise to do it all in full public view. I recommend that Synod members consider carefully the fine qualities of the 4 clergymen and 2 laymen who have deliberated on all these matters in detail. Please ask yourself if they really look like persons given either to injustice, foolishness or lack of concern for clergy. It is also possible that the Synod may receive a Petition relating to this matter. Reference may be made to it at other points on our Agenda. All the foregoing I believe make it appropriate and necessary for me to say something to you about it from my position.

On 4 January this year I wrote to you about the Parish of St. Swithun's Pymble. My letter, prompted by the publicity given to events in that parish, set out something of the circumstances associated with the initiation of an enquiry under our Incapacity and Inefficiency Ordinance. I now report to you that the Enquiry Committee set up under that Ordinance with the task of determining whether there were "circumstances which shall in the opinion of the Committee raise the question of removing a Clergyman from his Cure on the grounds of incapacity or inefficiency", reported to me on 1 March 1994 with a majority opinion that "there are circumstances that raise the question of removing the Reverend David Gilmour from the Parish on the ground of incapacity and inefficiency." That Enquiry Committee consisted of two clergymen and one layman: two elected by Synod and one appointed by me according to the terms of the Ordinance.

On receiving such a report the Ordinance requires that "the Archbishop shall forthwith appoint three Commissioners of whom two shall be Clergymen and one a Lay Person to enquire into such circumstances and report to him thereupon." On 22 March, in accordance with those requirements, I appointed as Commissioners, the Honourable Justice R. Blanch, the Right Reverend K. H. Short and the Reverend J. A. Brook. I believed that these appointees would be seen as experienced, competent and impartial Christian men who would give all matters and persons fair and dispassionate consideration. They have now completed their task. Their Report dated 22 September 1994 was delivered to me on the morning of 23rd. In the name of the Synod I thank them, and the barrister and solicitors assisting, for their sacrifice of time, their diligence and their hard work. As reported to you by the Standing Committee, they received evidence from 58 witnesses 44 of whom appeared before them, and they worked through some 900 pages of transcripts.

David has been officially notified. Two copies of their Report have been given to him; one for himself and one for his legal advisers. In the terms of clause 4 of the Ordinance David now has the opportunity to make to me "such representations as he may see fit in respect of the report of the Commissioners or of the whole circumstances of the case"

Clause 5 says that

After the lapse of not less than two nor more than six months from the date of such notification the Bishop if he be of opinion that it is expedient to do so may remove the said clergyman from his Cure ...

Clause 9 provides that

A clergyman removed from his Cure under this Ordinance shall not by reason only of such removal be deemed an unfit person to be instituted or licensed to any other vacant cure or charge.

That is where the matter stands at the moment. I await any representation that David may see fit to make to me in the time provided. It is my desire to keep the contents of the report as confidential as possible. I hope that subsequent events do not make it impossible for me to maintain this confidentiality. I have no desire to be secretive. I do believe however that, at this time, no good purpose is served by having the Report widely circulated.

It is right for you to ask why such an action was undertaken and what were the circumstances associated with it. I did outline this for you in my January letter but allow me to do so briefly once more.

The Rector was inducted early in February 1993. Within a few months Bishop Barnett, the Area Bishop, became aware of expressions of dissatisfaction about the rector's style of leadership. Complaints multiplied over the months. Following a particular event in August Bishop Barnett became involved in direct discussions with the Rector and various members of the Parish. During this time he kept me informed about what was taking place.

In October 1993 the Churchwardens privately requested the Rector to resign offering to pay his stipend and other emoluments until he could find another appointment or until June 1994. On 9 November the Parish Council endorsed the action of the Churchwardens in asking the Rector to resign by seven votes to two with two abstentions. The wardens sought my intervention. They believed it was in the best interests of all that David should have another appointment.

On 22 November 1993 some 18 Parishioners commenced an action under our Tribunal Ordinance alleging that Mr. Gilmour was guilty of certain offences under that Ordinance. At a meeting in the Parish on 30 November 1993 an exit poll of those who had signed a declaration of parish membership, conducted under strict supervision, voted 147 to 67 in favour of the action of the Churchwardens and Parish Council; 33 people were undecided and 4 polled informally.

Both Bishop Barnett and I met with David on a number of occasions. We both gave him certain advice. We also met with the Churchwardens and with other people who expressed opposing points of view. We both received numerous telephone calls, faxes and letters. The situation had reached an impasse. Neither of the major parties would move on the question of David continuing as Rector. In an attempt to resolve the impasse I called a meeting on 18 December 1993 hoping to provide a process apart from Ordinance procedures that might produce a fair and godly conclusion. The Rector did not believe he could accept the proposal. So, at that date, after lengthy discussions, negotiations, proposals and counter-proposals, meetings and advice, the situation was deadlocked with no sign of any acceptable solution in sight. I deliberated on my responsibilities in these circumstances. The Rector had been properly appointed, but a very good parish was now in such a state of turmoil as to have attracted the attention of the secular press. I had been elected to be the chief shepherd of the diocese. At my Consecration I was solemnly charged

Be to the **flock** of Christ a shepherd, and not a wolf; feed them, devour them not. Support the weak, heal the sick, bind up the broken, restore the outcasts, seek the lost. Be merciful, without being remiss; administer discipline with mercy. When the Chief Shepherd appears may you receive the never fading crown of glory; through Jesus Christ our Lord.

I have a responsibility for all the churches, all the people, and all the clergy of the diocese; for the **flock** of Christ, all of it, clergy and laity alike. I did not believe that I could responsibly walk away from the situation and leave it acrimoniously to bleed to a shadow of its former self, in full view of the public eye, as it gave ample evidence of doing. The situation exceeded by far the normal tensions associated with the commencement of a new ministry. At my consecration when asked the question,

Will you maintain and promote (as much as lies in your power) quietness, peace, and love among all men; and will you correct and discipline, according to the authority you have by God's word, the disorderly and disobedient and those guilty of offence within your jurisdiction?

I replied

I will, by the help of God.

The problem was to know how to determine the rights and wrongs of the situation and to act with fairness, justice and compassion for all the parties, in a situation where it might well be thought that the minister no longer enjoyed the confidence of a significant proportion of his parishioners. I therefore took what appeared to me to be a gospel directed, Ordinance sanctioned approach. I encouraged the activation of the Incapacity and Inefficiency Ordinance to answer the question: "Has the minister concerned the capacity to minister to that congregation?" If either the Enquiry Committee, made up of 2 disinterested clerics and 1 layman, or the Commissioners, composed on the same basis, found in the Rector's favour then it would be open for me to take certain steps. If they found against him then other courses would be open.

I believed that this process, as a way for resolving a dispute amongst Christians, was "gospel directed".

1 Corinthians 6:1-5 says,

When any of you has a grievance against another, do you dare to take it to court before the unrighteous, instead of taking it before the saints?

Do you not know that the saints will judge the world? And if the world is to be judged by you, are you incompetent to try trivial cases?

Do you not know that we are to judge angels -- to say nothing of ordinary matters?

If you have ordinary cases, then, do you appoint as judges those who have no standing in the church?

I say this to your shame. Can it be that there is no one among you wise enough to decide between one believer and another, (NRSV)

A further question might be why this Ordinance? It bears the date 1906 and appears to have been rarely used. Is it appropriate? This has been a question spoken to at some length in the Standing Committee in recent months. I encouraged the use of this particular Ordinance upon the advice of the Chancellor Mr. Justice K. R. Handley, the person to whom an Archbishop naturally looks for such counsel, advice that was supported by Mr. Justice P. W. Young. While they were the source of the advice upon which the decision to encourage the use of this Ordinance was taken, - sources I may add that have an admirable reputation in an area where their calling is to consider the meaning and application of statutes, laws and ordinances - never-the-less the responsibility for encouraging its use is mine not theirs.

I have described my actions as "Ordinance sanctioned" because Ordinances are the way in which we regulate our temporal affairs in the fellowship of the Diocese. Ordinances express our united appreciation of the way we should order our processes for dealing with certain matters. By using an Ordinance after serious negotiations, and as a last resort, to seek a resolution for a difficult and stalemated situation, we are not using "law" as it occurs in 1 Corinthians 6. What we are doing is using a process by which some impartial people of stature amongst us make a determination and report it to me. That appears to me to be eminently fair and, given the circumstances of the case, 'pastoral' in its operation. It cannot be 'unpastoral' to give all parties an opportunity to be fairly heard and have their contribution dispassionately considered. I consider Paul's direction alluded to above to be pastoral in nature. The process protects the minister from any improper assault upon his rights. It allows the parishioners to be heard. It permits me to fulfil my responsibilities as bishop of the Diocese. It does not threaten clergy tenure. It poses the question of the ministerial capacity of a particular clergyman, in a particular situation, at a particular time. Should there be a finding against the clergyman there is, as I have already indicated, provision for him to be offered another Cure or position.

Concerns have been expressed by some clergy that proceedings under the 1906 Ordinance against David Gilmour and the enquiry into his ministry at Pymble, threaten the position of every or nearly every rector in the Diocese. These fears are completely unfounded. Clergy should be aware that any complaints against a rector must first be reviewed by an Enquiry Committee. The Enquiry Committee is a most important safeguard and one can confidently expect that unreasonable or frivolous complaints would not get past this Committee, which includes a majority of clergy. I must also say that the situation in Pymble at the time when the 1906 Ordinance was invoked was quite unprecedented in all my 36 years of pastoral experience.

I know that there is concern over the costs associated with this process. As already mentioned the Commissioners received evidence from a large number of people. It was necessary to provide trained and competent assistance to help the persons, including the minister, wishing to give evidence to the Commissioners. This is where costs have been incurred. The costs are indeed very high, and the Northmead letter draws attention to this. I must however inform the Synod that the Barrister involved has made no charge at all. The solicitors, who have partners to whom they have responsibilities, have charged at a significantly reduced rate. If justice is to be done, and seen to be done, it is difficult to avoid the costs of justice. Natural

justice cannot be denied to any of the parties concerned, least of all the minister. It is impossible, I believe, to envisage any process of resolving disputes of this nature that will not cost money. What we have before us is part of the cost of preserving tenure. It may well be seen as marking the importance we place upon this protection for the clergy.

One final thing. In a letter apparently circulated to some of the members of the Synod by a group of parishioners references are made to the pastoral ministry of my colleague Bishop Barnett. I believe they are ill informed and unjust. Given the circumstances of the case I believe he has acted with integrity and compassion. He is a man for whose skills, pastoral dedication and wisdom I have profound respect. I reckon it a privilege to work in fellowship with him. Many of you in this house believed he would make an excellent Archbishop and voted for that outcome. I can only say, for my part, that if he had been so elected you would have been served by a man of outstanding quality. I draw that opinion in part from the dedicated and supportive way he has gone about assisting me in my role and in the devotion he and Anita have displayed in seeking to advance the cause of Christ in the churches of their Area and to care for the clergy.

My hope is that, for the sake of the minister and the parishioners concerned, the Synod in its wisdom will choose not to discuss the matter further but allow it to take its course and then discuss the principles involved at a later session of the Synod. Whatever happens I beg your prayers and your moderation in this unhappy process. I sincerely hope that the Synod will not attempt to do again the work of the Commissioners on the floor of Synod. I cannot believe that to be appropriate.

Conclusion

Discipleship and ministry are not engagements which offer unalloyed tranquillity. They are often attended by difficulties and disappointments. But we have overwhelming reasons for confidence and hope: God is sovereign, Christ is triumphant and he has bequeathed us his Spirit. If we are wholeheartedly committed to him and to each other we can courageously fulfil our calling and finally give an account with joy. May God enable us all to live *Coram Deo*: in the presence of God.

And now we move into the business of this Synod. May we work under his guidance, humbly seek his wisdom and do all our work as an expression of our love for him, for his world and for one another.

Proceedings

Officers and Committees Appointed

1. Mr N.M. Cameron (Chairman of Committees)
2. Mr Justice K.R. Handley (Deputy Chairman of Committees)
3. Elections and Qualifications Committee
4. Order of Business Committee
5. Minute Reading Committee
6. Committee re Matters Referred to in Presidential Address

Documents Tabled

1. List of clergy summoned to the Synod and list of representatives
2. Copy of a document appointing a Commissary
3. Minute book of the Standing Committee

Accounts and Reports etc Tabled

Diocesan Organisations - Annual Reports, Accounts and Other Documents

1. Abbotsleigh, The Council of
2. Anglican Church Property Trust Diocese of Sydney (various accounts)
3. Anglican Counselling Centre Council
4. Anglican Education Commission Diocese of Sydney
5. Anglican Media Council

Proceedings of the 1994-1995 Ordinary Session of the 43rd Synod

6. Anglican Provident Fund (Sydney), Board of
7. Anglican Retirement Villages: Diocese of Sydney, Board of
8. Anglican Youth Department: Diocese of Sydney Council of
9. Arden Anglican School Council
10. Arundel House Council
11. Barker College, The Council of
12. Campbelltown Anglican Schools Council
13. Continuing Education for Ministers, Council of
14. Crawford Village Board
15. Department of Evangelism
16. "Gilbulla" Memorial Conference Centre Board of
17. Glebe Administration Board
18. Illawarra Grammar School, Council of The
19. Inner City Committee
20. King's School (The Council of The)
21. Macarthur Region Anglican Church School Council (The)
22. Moore Theological College Council
23. Parramatta Anglican Regional Council (including minute book)
24. Presentation Board (List of Parish Representatives)
25. St Andrew's Cathedral Chapter
26. St Andrew's Cathedral School Council
27. St Andrew's House Corporation
28. St Catherine's School Waverley, Council of
29. St John's Provisional Cathedral Chapter Parramatta
30. St Michael's Provisional Cathedral Chapter Wollongong
31. School of Pastoral Counselling, Committee of
32. Sydney Anglican Car and Insurance Fund, Board of
33. Sydney Anglican Church Investment Trust
34. Sydney Anglican Home Mission Society Council
35. Sydney Anglican Pre-School Council
36. Sydney Anglican Property Fund
37. Sydney Anglican Schools Corporation
38. Sydney Church of England Finance and Loans Board
39. Sydney Church of England Grammar School Council
40. Sydney Diocesan Educational and Book Committee
41. Sydney Diocesan Secretariat
42. Sydney Diocesan Superannuation Fund, Board of
43. Tara Anglican School for Girls, Council of
44. Trinity Grammar School Council
45. University Chaplaincies
46. William Branwhite Clarke College Council
47. Wollongong Anglican Regional Council (including minute book)

Standing Committee and Synod-Committee Reports, Accounts etc

48. Annual Report, Reports on Bills and Supplementary Report
49. Synod Fund Accounts for 1993
50. Sydney Diocesan Account Accounts for 1993
51. 1917 Act, Proposed Amendment of Section 26 (29/92)
52. AAPB: Reproduction in Computer-Readable Form (5/94)
53. Annandale, Proposal for Provisional Parish Status

54. Catholic Order, "Principles" of (24/93)
55. Charitable Fundraising Act 1991
56. Clerical Enquiries (including a supplementary report from some members of the Standing Committee)
57. College of Preachers, Council of
58. Copyright Licences for Parishes (7/94)
59. *Evangelical Anglicanism* (8/92)
60. External Relationships
61. General Synod Legislation
62. Glenquarie, Proposal for Parish Status
63. Lay and Diaconal Presidency (16/93)
64. Lay and Diaconal Presidency (16/94)
65. Liturgical Committee, Diocesan
66. Menai, Proposal for Parish Status
67. New Initiatives in Ministry (6/94) (Chaplaincy to the Racing Industry)
68. Ordinances Passed Since Last Report
69. Olympic Games Task Force (25/93)
70. Retirement Ages (15/94)
71. Social Issues Committee
72. Stipends and Allowances (22/93)
73. Surplice Fees (14/92)
74. Use of Churches by Other Denominations (11/93)
75. West Ryde, Proposal for Provisional Parish Status
76. Workers' Compensation for Clergy?

Reports from Associated Organisations

77. Anglican Boys' Society
78. Anglican Deaconess' Institution
79. Archbishop's Vision 2001 Appeal
80. Estate of the late Thomas Moore
81. General Synod - (various papers and accounts)
82. Girls' Friendly Society
83. Inter-Church Trade and Industry Mission
84. Mothers Union
85. South American Missionary Society

Actions Taken Under the Parishes Ordinance

The Synod assented to the reclassification of the provisional parishes of Glenquarie and Menai as parishes from 1 January 1995.

The Synod assented to the reclassification of Annandale and West Ryde as provisional parishes.

Questions Under Standing Order 27

1. Sunday Trading

The Rev Neil Flower asked –

In reference to the St Andrew's House Ordinance 1975 Amendment Ordinance 1994 –

- (a) What were the reasons for allowing the dramatic change in Anglican Church policy?
- (b) What criteria was applied to allow this?

- (c) Did the Diocesan Doctrine Commission (which we are informed is currently studying this issue of the Lord's Day), give any advice and/or was this advice or opinion sought as to the propriety of this move?
- (d) On such a major departure from current accepted Anglican practice, why was Synod not consulted and the issue debated?
- (e) Is it possible that the Archbishop has assented to this ordinance?
- (f) Is Sunday trading currently being practised?
- (g) Is there any other proposal likely to come before the Standing Committee connected with Town Hall Arcade that will be a further departure from our accepted practice?
- (h) Are the shops in the Arcade allowed to be open during divine service in the Cathedral (thus being in direct competition)?
- (i) To what is the extra rental or revenue (if any) raised by the ordinance being applied?

To which the President replied –

I am informed the answers are as follows –

- (a), (b) The ordinance was promoted at the request of the Glebe Administration Board following representations made by the Town Hall Arcade Merchants' Association. The Association considered that the Sunday trading covenant restricted the commercial viability of some retailers in the Town Hall Arcade in difficult economic conditions, and that this would improve if the covenant was relaxed. There is no absolute restriction on Sunday trading. It is the policy of the Standing Committee not to allow church property to be let for use for trade on Sunday, except for the sale of food, newspapers, petrol, pharmaceutical services and supplies of other services urgently required on Sundays and for purposes approved by the Standing Committee in the context of specific local circumstances.
- (c) No.
- (d) This question purports to contain a statement of fact and is out of order under Standing Order 27(2).
- (e) Yes.
- (f) Yes.
- (g) This question is out of order as it seeks information about the future.
- (h) Yes.
- (i) There is no extra rental or revenue.

2. Membership of Standing Committee (1)

Mr Graeme Marks asked –

- (a) Which lay members of the Standing Committee are employees of Sydney Diocesan Secretariat or a diocesan organisation, (not including a parish), established by the Synod?
- (b) Which clerical members of the Standing Committee are employees of Sydney Diocesan Secretariat, the Endowment of the See or a Diocesan Organisation, (not including a parish), established by the Synod?

To which the President replied –

- (a) To the best of my knowledge the answer is –

Mr Warren Gotley
Mr David Fairfull
Mr Tony McCarthy
Deaconess Margaret Rodgers
Mr Roderick West

- (b) This question is outside Standing Order 27 as it is a question of law whether a person is an employee or an office holder. None of the clerical members are employees of Sydney Diocesan Secretariat or the Endowment of the See.

Further information

I am informed the answer is as follows –

The following members of the Standing Committee receive a salary or stipend from the Sydney Diocesan Secretariat, the Endowment of the See or a Diocesan Organisation –

The Archbishop
The 5 Assistant bishops
The 5 Archdeacons
The Registrar
The Dean
The Principal of Moore College
The Vice Principal of Moore College
The General Secretary of the Home Mission Society

3. ITIM Grant

The Rev Neil Brain asked –

In reference to item 4, of p 313 of the Annual Report a special grant for ITIM of \$18,000 was asked for, only \$10,000 was allocated.

Is this correct especially keeping in mind the work of ITIM in reaching people in the work place and the Archbishop's comment about the absence of workers/tradesmen type in Anglican Churches?

To which the President replied –

I am informed that this question is out of order as it seeks an opinion and should be dealt with by the Synod. The figure of \$10,000 is correct.

4. New/Extensions to Church Buildings, Architectural Panel

Mr Terry Leister asked –

- (a) How many approvals have been granted for new buildings or building extensions under the provisions of clauses 4 and 5 of the Church Grounds & Buildings Ordinance 1990, since 1 January 1993 for parochial units other than those covered by the Vision for Growth and/or Vision 2001 programmes?
- (b) What was the total value of constructions covered under those approvals?
- (c) Does the Architectural Panel have as one of its criteria for approval, the availability in the surrounding area of similar facilities owned or operated by other Anglican Organisations under the control of Ordinances of this Synod?
- (d) Is a "Development Plan" for each episcopal area in place and is any proposed new construction scrutinised in the light of this "Development Plan"?
- (e) Does the Diocese have a Policy on the extension of facilities in what could be called "developed parishes" and if so, what is that policy?

To which the President replied –

I am informed the answers are as follows –

- (a), (b) These questions cannot be answered without considerable research which cannot be done in the context of a Synod session.
- (c) No. There are 5 Architectural Panels.
- (d), (e) The Bishops have developed strategy plans for their areas but these plans can be carried forward only in consultation with local parishes.

5. Aidslink Funding

The Rev Lindsay Johnstone asked –

For what period of time will the *Aidslink* Ministry receive Vision 2001 funding under the present arrangements? What plans have been made to establish this ministry on a long-term basis?

To which the President replied –

I am informed that *Aidslink* is a ministry initiative of the South Sydney Region conducted from St Jude's Randwick. Vision 2001 funding is until 31 December 1995.

6. Vision 2001 (1)

Mr Tony George asked –

- (a) Does Vision 2001 employ consultants for its promotion and publicity work?
- (b) If so, who are those consultants?
- (c) For each of the 12 month periods ending 30 June 1994 and 30 June 1993 did any of those consultants receive fees exceeding \$3,000 in any year?
- (d) If so, which consultants were they and how much did they receive in respect to each 12 month period?

To which the President replied –

Strictly speaking the subject matter of the question does not come within Standing Order 27. But I will answer the question.

- (a) Yes.
- (b) Pilgrim International Limited.
- (c), (d) These matters are considered to be confidential to Vision 2001 and its consultant. They are, however, under regular scrutiny.

7. Parishes Ordinance 1979 Amendment Ordinance 1994

Mr Ken Ambler asked –

From the most recent statistics and applying the test included in the Parish Ordinance 1979 Amendment Ordinance 1994 that "average attendance over the previous 12 months at a particular Sunday service is not less than 60 adult persons" -

- (a) what are the names of the parishes that would be ineligible for parish status;
- (b) further, what are the names of the parishes that would be ineligible for parish status if the number were increased to 70 adult persons; and

- (c) could the reply be circulated to Synod members before the second reading debate on the proposed amendment ordinance?

To which the President replied –

The question is outside Standing Order 27: some of the information sought is available in year books and it is open to anyone to use that information in their research.

8. Review Committee into the Church Administration Ordinance 1990 and Associated Ordinances

Mr Wal Forrester asked –

Is there any further information in respect to "The Review Committee into Church Administration and Associated Ordinances" of their further recommendations proposed in Appendix B to their report?

To which the President replied –

No.

9. Resolution 34/92

Mr Wal Forrester asked –

Is there any further information in respect to resolution 34/92 subsequent to the answer given on 11 October 1993?

To which the President replied –

No.

10. Vision 2001 (2)

Wayne Olling asked –

- (a) Which organisation conducts Vision 2001?
(b) Does that organisation have to lodge accounts and provide a report for Synod?

To which the President replied –

- (a) The Archbishop.
(b) No. But audited accounts are usually tabled.

11. Diocesan Advocate

The Rev Alan Hamilton asked –

- (a) Who is the Diocesan Advocate?
(b) When was the Advocate appointed and for what term?
(c) Does the Standing Committee instruct the Advocate when to act or does he take the initiative to act himself?

To which the President replied –

- (a) Mr N.M. Cameron.
(b) Mr Cameron was appointed for 5 years from 21 April 1990. Mr Cameron resigned in March 1994. The resignation was accepted by Standing Committee but subsequently Mr Cameron was reappointed for the balance of his original term of office.

- (c) The functions of the Advocate are set out in the Tribunal Ordinance. That Ordinance does not give the Standing Committee power to direct the Advocate in the performance of his functions.

12. HMS Council

Mr Tim Tunbridge asked –

With regard to the Ordinance passed by Standing Committee this year reconstituting the Council of the Sydney Anglican Home Mission Society –

- (a) What changes were made in relation to the 9 clerical and 9 lay members elected by Synod and to the other members of the Council not elected by the Synod?
- (b) How many of the sitting members of the Council elected by Synod were not reappointed by the Standing Committee?

To which the President replied –

- (a) The Sydney Anglican Home Mission Society (Amendment) Ordinance No 24, 1994 was promoted by the Council of the Home Mission Society. Immediately prior to the passing of that ordinance, there were 35 members of the Council comprising –

The Archbishop
Each Assistant Bishop
Each Archdeacon with territorial jurisdiction
The Dean
Treasurer elected by Council
CEO of HMS
3 persons appointed by the Archbishop
9 clergy elected by Synod
9 laypersons elected by Synod

Now there are currently 15 members of the Council comprising –

The Archbishop
Each Assistant Bishop (or clerical nominee)
CEO of HMS
2 laypersons appointed by the Archbishop
3 clergy elected by Synod
3 laypersons appointed by Synod

- (b) Of the 18 persons elected by the Synod who were on the Council immediately prior to the passing of the Ordinance No.24 of 1994, 12 were not reappointed/re-elected.

13. Mother Mary McKillop/Papal Visit

The Rev Max Bonner asked –

- (a) In the light of the proposed Papal visit to Australia in January as part of the beatification process of Mother Mary McKillop to become Australia's "first saint" and the publicity the visit will engender, will the Diocese be issuing a statement drawing attention to the New Testament teaching that all Christian believers are saints and that Australia has had a countless number of saints drawn, presumably, from all Christian denominations?
- (b) Why was the diocesan magazine "Southern Cross" of our formerly strongly Protestant diocese of Sydney totally silent on the Pope's visit in 1986, when Christian newspapers such as "New Life" and the former "Australian Church Record" ran informative and helpful articles on our Protestant heritage for fully a year ahead? Will the same policy continue?

- (c) Why was there in the recent Cathedral Festival of Flowers a floral arrangement (26A in the programme) dedicated to Mary McKillop?
- (d) In the light of increasing partiality towards the Roman Catholic Church in the Australian media, both in terminology employed and amount of coverage, are there practical steps which can be taken to redress the balance?

To which the President replied –

- (a) I do not have any plans. Neither am I aware of plans by the Synod or the Standing Committee.
- (b) This is not known.
- (c) It has long been a custom to allow people to place floral arrangements in a church as personal and private memorial to family members or other persons. The placing of flowers does not indicate support or otherwise by the Church for the faith and character of the person the subject of the memorial since, also in accordance with custom, such faith and character is not enquired into. The Cathedral was following this practice in the case referred to in the question. The memorial had no connection with the proposed beatification of Mary McKillop.
- (d) This question is out of order under Standing Order 27(2) since it contains a purported statement of fact and also seeks an opinion.

14. Pymble Tribunal Ordinance 1962 and Incapacity and Inefficiency Ordinance 1906 (1)

Mr John Laing asked –

- (a) When was the Standing Committee informed that representations had been made to the Commissioners of Enquiry under the Incapacity and Inefficiency Ordinance by an Assistant Bishop? At that time was the Standing Committee requested to make available Diocesan resources of staff and facilities to service that committee?
- (b) When was the Standing Committee informed that the Enquiry Committee had reached the conclusion that "In the opinion of the majority of the members of the Enquiry Committee there are circumstances that raise the question of removing the Reverend David Gilmour from the Parish of Pymble on the ground of incapacity or inefficiency"?
- (c) Was the Standing Committee provided with a copy of that report at the time? If not, did any member of the Standing Committee seek the release of that report to the Standing Committee? If so, on what occasions were such requests made? Has the report now been made available to the Standing Committee?

To which the President replied –

I am informed the answers are as follows –

- (a) The wording of (a) has some inaccuracies. I take it to mean when was the Standing Committee informed that a representation had been made to the Enquiry Committee? That date is 1 February 1994. The answer to the second part of the question is no. The Diocesan Secretary acted on past precedent.
- (b) 21 March 1994.
- (c) No. Some members of the Standing Committee have asked for the release of the report but the Standing Committee has declined to do so. The report has not be made available.

15. DEB (1)

Mr Andrew Mitchell asked –

- (a) Of the 8 clergy who attend meetings of the Diocesan Executive Board, as listed on page 16 of the Standing Committee report, which ones received stipends or salaries during the last

12 months from funds of the Sydney Diocesan Secretariat, the Glebe Administration Board, or the Endowment of the See?

- (b) Of the 6 lay persons who attend meetings of the Diocesan Executive Board, as listed on page 16 of the Standing Committee report, which ones received salaries or consulting fees or are members of the directors of companies which received professional or other fees during the last 12 months from the funds of the Sydney Diocesan Secretariat, the Glebe Administration Board or the Endowment of the See?

To which the President replied –

I am informed the answers are as follows –

- (a) The members of the Diocesan Executive Board are –
- Archbishop Harry Goodhew
 - Bishop Paul Barnett
 - Bishop Brian King
 - Bishop Reg Piper
 - Bishop Ray Smith
 - Bishop Peter Watson
 - Mr David Fairfull
 - Mr Neil Cameron
 - Dr Stephen Judd
 - The Rev Phillip Jensen
 - Mr Warwick Olson
 - Mr Richard Lambert

Archdeacon Stan Skillicorn attends meetings as the Archbishop's personal assistant and Mr Warren Gotley is the Secretary of the Board. Neither is a member of the Board.

The Archbishop, the Assistant Bishops and Archdeacon Skillicorn receive stipends from the Endowment of the See.

- (b) Allen Allen & Hemsley (of which Mr Neil Cameron is a partner) and Mr Richard Lambert have received professional fees from the Sydney Diocesan Secretariat or the Glebe Administration Board during the last 12 months. Messrs David Fairfull and Warren Gotley are employees of the Sydney Diocesan Secretariat.

16. Pymble Tribunal Ordinance 1962 and Incapacity and Inefficiency Ordinance 1906 (2)

Mr Francis Beazley asked –

- (a) What are the guidelines for supplying copies of evidence given to the Commissioners appointed under the Inefficiency and Incapacity Ordinance 1906 to people beyond the Commission?
- (b) Is it a fact that the Commissioners appointed under the Inefficiency and Incapacity Ordinance 1906 agreed to supply copies of evidence gathered by the Commissioners to the solicitor representing the persons who laid the charges under the Tribunal Ordinance 1962, together with the former rector's warden?
- (c) If this evidence was supplied to the said solicitor on the basis of his role as the Diocesan Advocate –
- (i) is it necessary for the Diocesan Advocate to review this Commission's evidence; and
 - (ii) why was it not considered that a conflict of interest may arise where the Diocesan Advocate and the complainant's legal counsel are the same person?

To which the President replied –

- (a) There are no guidelines in the 1906 Ordinance for supply of evidence to other parties. There are, however, practical constraints like the duty of confidentiality owed to those who give evidence, the law of defamation and the need to act circumspectly so as not to negate any insurance cover there may be against defamation.
- (b) I am unable to answer this question. The Commissioners were responsible for conducting their own affairs.
- (c) This question seeks an opinion on a matter of law and is out of order under Standing Order 27.

17. Pymble Tribunal Ordinance 1962 and Incapacity and Inefficiency Ordinance 1906 (3)

The Rev Ian Fauchon asked –

- (a) What is the role of the Advocate?
- (b) Who appoints the Advocate?
- (c) Is there any requirement that the Advocate be a member of the Anglican Church of Australia in this Diocese?
- (d) Where does the present Advocate attend church?

To which the President replied –

I am informed the answers are as follows –

- (a) The role of the Advocate is set out in clauses 23 and 24 of the Tribunal Ordinance 1962. In brief the Advocate's role is to prosecute a charge if requested by the persons who make a charge and, together with the Archbishop and the Chancellor, to make and alter rules for the conduct of the Tribunal's business.
- (b) Under clause 23 of the Tribunal Ordinance 1962 the Advocate is appointed by the Standing Committee.
- (c) The qualifications for appointment of the Advocate are set out in clause 23 of the Tribunal Ordinance 1962 which requires the Advocate to be a barrister or solicitor of not less than 7 years' standing.
- (d) Standing Order 27 cannot be used to elicit personal information of this type.

18. General Synod Assessments (1)

The Rev Noel Pilcher asked –

- (a) Has the Standing Committee conducted any recent review of the nature and extent of the obligation to pay General Synod assessments?
- (b) If a review was made, were any conclusions reached and recommendations adopted?

To which the President replied –

I am informed the answers are as follows –

Standing Order 27 cannot be used to obtain information which is readily available to members of the Synod.

See pages 58 to 66, 275 and 276 of the Standing Committee's report to the Synod. A report on General Synod Finances, prepared by a committee consisting of Bishop (now Archbishop Goodhew, Mr D.S. Marr, Dr L.A. Scandrett and Mr R. Tong), was a briefing paper for parts of these reports. The conclusions reached by this committee were adopted by the Standing Committee,

resulting in a request to the Standing Committee of the General Synod to arrange its assessment information in a certain manner. This is reported in item 2.6 on page 276.

19. AMC

Mrs Jean Gill asked –

- (a) Which organisation is responsible for the publication of "Southern Cross"?
- (b) Who are the members of that organisation and where do they usually attend church?
- (c) Did that organisation receive from the Archbishop or Standing Committee a direction not to publish any material on the Pymble dispute following publication of the Archbishop's letter sent to all Synod members?
- (d) Did that organisation itself decide not to publish any material on the Pymble dispute? If so, when, what were the terms of that resolution and who was present at the meeting when it was passed?

To which the President replied –

I am informed the answers are as follows –

- (a) The Anglican Media Council.
- (b) The names of the members of the Anglican Media Council are set out on page 34 of the 1994 Year Book. Standing Order 27 cannot be used to obtain the information requested in the second part of the question.
- (c) No.
- (d) No. It was a decision of the editor of "Southern Cross".

20. General Synod Assessments (2)

The Rev Dane Courtney asked –

- (a) Before the Standing Committee made its recommendation that both the General Synod Statutory Assessment and the General Synod Special Assessment be paid in full, was it aware of any short payment of either assessment by any other diocese?
- (b) Can the Synod be informed whether another diocese has not paid either its Statutory Assessment or Special Assessment in the past 3 years?

To which the President replied –

I am informed the answers are as follows –

- (a) No.
- (b) This question is outside the scope of Standing Order 27. I am informed that there are news items on this matter in last week's edition of Church Scene.

21. Pymble Tribunal Ordinance 1962 and Incapacity and Inefficiency Ordinance 1906 (4)

Mr Lewis Patrick asked –

- (a) Has the Standing Committee sought any legal advice on the role of the Diocesan Advocate under the Tribunal Ordinance 1962 and, specifically, whether the Diocesan Advocate has any function under that Ordinance in relation to the Board of Enquiry? If so, what is the substance of that advice?

- (b) Where the Diocesan Advocate acts for persons who are parishioners promoting a charge against their minister, does the Advocate take instructions from those parishioners or from the Synod?
- (c) Is there provision for the Diocesan Advocate to delegate his functions when the Advocate is a member of the parish to which the charges relate?

To which the President replied –

I am informed the answers are as follows –

- (a) No.
- (b) This question requires a legal opinion and so is out of order under Standing Order 27.
- (c) No.

22. Women Deacons

The Rev David Armstrong asked –

- (a) How many ordained women are in full time parochial employment in the Diocese?
- (b) Of this number how many are in first appointments? And how many are in second or further appointments?

To which the President replied –

I am informed the answers are as follows –

- (a) 9
- (b) 6 are first appointments and 3 are second or subsequent appointments.

23. DEB (2)

The Rev Graham Crew asked –

- (a) What power does the Diocesan Executive Board have to require diocesan organisations to co-operate with it?
- (b) How many times has the Diocesan Executive Board met since its establishment?
- (c) Have any reports of those meetings been provided to the Standing Committee?
- (d) What is the attendance record of the Diocesan Executive Board members?

To which the President replied –

- (a) None.
- (b) 4 times.
- (c) No.
- (d)

<i>Member</i>	<i>Meetings Attended</i>	<i>Leave of Absence</i>
Bishop Paul Barnett	4	-
Mr Neil Cameron	1	3
Mr David Fairfull	3	1
Archbishop Harry Goodhew	4	-

The Rev Phillip Jensen	2	-
Dr Stephen Judd	2	-
Bishop Brian King	4	-
Mr Richard Lambert	1	3
Mr Warwick Olson	3	1
Bishop Reg Piper	4	-
Bishop Ray Smith	4	-
Bishop Peter Watson	4	-

24. University Chaplains

Dr Ann Young asked –

- (a) To which university campuses within the Diocese are chaplains licensed by the Archbishop?
- (b) Which of these chaplaincies are supported by grants from this Synod?

To which the President replied –

I am informed that the answers are as follows –

- (a) The following persons have been appointed as university chaplains –
 - Canon R.C. Forsyth - Sydney University
 - The Rev G. Banister - Macquarie University
 - The Rev P.D. Jensen - University of New South Wales
 - The Rev S.E. Edwards - Wollongong University

In addition the following persons act as university chaplains –

- The Rev S.T. Gooch - University of Western Sydney (Nepean Campus)
- The Rev G.R. Bates - University of Western Sydney (Hawkesbury Campus)
- The Rev M.R. Blake - University of Western Sydney (Macarthur Campus)
- The Rev R.G. Mills - University of Western Sydney (Macarthur Campus)
- The Rev S.P. Robinson - University of Western Sydney (Quakers Hill Campus)

- (b) It is not clear what "supported" means. Each of the members of the clergy referred to in (a), other than the Rev G. Banister, is also licensed to a parochial unit as rector, curate in charge or assistant minister. The stipend of such persons is paid by the parochial unit to which they are licensed. However funding, either in whole or in part, may be provided through the Income and Expenditure Ordinance.

25. Women's Ministry (1)

Ms Julia Baird asked –

Would the Archbishop please indicate when the Diocese will receive the first report on women's ministry in the Diocese interim or full, from Archdeacon Dianne Nicolios, Archdeacon for the Advancement of the Ministry of Women?

To which the President replied –

Archdeacon Nicolios is seeking to provide a response to the Standing Committee by February 1995.

26. Pymble Tribunal Ordinance 1962 and Incapacity and Inefficiency Ordinance 1906 (5)

Mr Stephen Hodgkinson asked –

- (a) In respect of the proposed grant of \$100,000 for clerical disciplinary enquiries -

- (i) Who made the application to the Financial Priorities Committee?
 - (ii) What information was provided to the Financial Priorities Committee?
 - (iii) Why has no provision been made for this category by way of a 1996 and 1997 forward projection?
- (b) As it is understood that actual diocesan expenditure on clerical disciplinary enquires presently exceeds \$200,000, what specific powers (if any) does Standing Committee possess to authorise expenditure of money other than the amounts budgeted in the annual income and expenditure ordinance?

To which the President replied –

- (a)
 - (i) There was no application to the Financial Priorities Committee. The Standing Committee made the decision itself on the advice of the Finance Committee.
 - (ii) See the answer to (a)(i).
 - (iii) The Standing Committee has not considered this matter.
- (b) The Standing Committee may authorise expenditure –
 - (i) under clause 4 of the Standing Committee Ordinance 1897;
 - under clause 10 of the Assessment Authorisation Ordinance 1975;
 - under items of the 7th Schedule of the Endowment of the See Ordinance 1977, subject to the approval of the Archbishop; and
 - under any other ordinance which conveys authority to allocate funds or to incur expenditure.

27. Pymble Tribunal Ordinance 1962 and Incapacity and Inefficiency Ordinance 1906 (6)

The Rev Philip Griffin asked –

Has the Standing Committee adopted any policy to pay costs and/or compensation to a clergy person who is charged with an offence under the Tribunal Ordinance or who has had representations made against him or her under the Incapacity and Inefficiency Ordinance, where that clergy person is cleared of the charge or satisfactorily answers the representation?

To which the President replied –

No.

28. Resolution 22/92

The Rev John McIntyre asked –

- (a) What progress, if any, has been made by Standing Committee in relation to motion 22/92 which urges "Standing Committee to report on how a percentage of all future discretionary investments of the Sydney Anglican Diocese might be restructured with a view to assisting the provision of low income housing, with the long-term goal of achieving 1% of the total investment portfolio by the year 2000"?
- (b) If there has been no progress made on this matter, what good reason has Standing Committee given not to attend to the urging of Synod to pursue the stated objective of motion 22/92?

To which the President replied –

I am informed the answers are as follows –

At the First Session of the 43rd Synod a report from the Standing Committee was received by the Synod on motion 22/92. The report is found on pages 452 to 455 of the 1994 Year Book.

In the report the Standing Committee noted that there were basically 2 options –

- (a) Synod allocates funds each year from the Income and Expenditure Ordinance for low-income housing; or
- (b) Synod directs the Glebe Administration Board to invest specific funds in low income housing.

The Standing Committee also expressed the view that having regard to other pressing claims on the Diocesan Endowment it was inappropriate to allocate specific funds from the Income and Expenditure Ordinance and it would be imprudent to invest in these types of projects as part of a general investment policy.

The Synod has not given the Standing Committee any further directions in this matter.

29. Presidential Address

Dr Laurie Scandrett asked –

Will the Presidential Address that is printed for posterity in the 1994 Synod Summary in the 1995 Year Book be –

- (a) a transcript of the verbal presentation given by the Archbishop on Monday 10 October 1994; or
- (b) the printed address as circulated to the members of the Synod during the dinner break on Monday 10 October 1994; or
- (c) a combination of the above?

If the Presidential Address to be recorded for posterity is to be a "combination of the above" will it be noted what parts were not presented verbally and whether any parts presented verbally are not included in the published text?

What has been the practice in the recent past regarding the editing of a Presidential Address before it appears in the Synod Summary?

To which the President replied –

I am informed the answers are as follows –

The Registrar is responsible for the preparation of the 1995 Year Book. He has not yet determined what will or will not be printed in the Book.

In the recent past the practice has been to publish the Presidential Address in the form circulated to Synod members.

30. Sydney Diocesan Retirements Ordinance 1969

Dr Laurie Scandrett asked –

- (a) On what date did the Sydney Diocesan Retirements Ordinance 1969 come into effect?
- (b) How many clergy in the Diocese of Sydney still "hold an office" such that this Retirements Ordinance does not apply to their retirement?
- (c) What is the age (in years and months) of the youngest of these clergy?
- (d) Are discussions ever held between Diocesan representatives and the clergy not subject to the Sydney Diocesan Retirements Ordinance 1969 regarding the timing of their retirement?
- (e) To the best of knowledge is there any resolution of Standing Committee or Synod, plan, strategy or thought to repeal the Incapacity and Inefficiency Ordinance 1906 after the retirement of the last clergyman not subject to the Sydney Diocesan Retirements Ordinance 1969?

To which the President replied –

I am informed the answers are as follows –

- (a) On 16 October 1969. The Sydney Diocesan Retirements Ordinance 1969 was repealed by the Retirements Ordinance 1993 which, among other things, preserves the rights of persons licensed or appointed prior to the 1969 Ordinance.
- (b) 5 clergy hold an office which is not subject to a retirement age under the Retirement Ordinance 1993.
- (c) 60 years and 3 months.
- (d) On the basis that the reference to the 1969 Ordinance is meant to be a reference to the Retirements Ordinance 1993, the answer is yes.
- (e) The review of the Tribunal Ordinance 1962 and the Incapacity and Inefficiency Ordinance 1906 is the subject of current consideration: see items 32 to 36 of the Standing Committee's Supplementary Report.

31. Pymble Tribunal Ordinance 1962 and Incapacity and Inefficiency Ordinance 1906 (7)

The Rev Neil Prott asked –

- (a) During the year ended 30 September 1994, which of the corporations listed in the 2nd Schedule to the Accounts Ordinance 1975 have paid legal fees to the firm of Allen Allen & Hemsley?
- (b) How much was paid by each of these corporations?
- (c) Who were the Allen Allen & Hemsley partners responsible for the various matters?

To which the President replied –

I am informed the answers are as follows –

This question cannot be answered quickly: 30 corporations would have to be written to and the answers would need to be collated.

Because of the number of corporations this would be an expensive and time-consuming operation.

Information of this kind would need to be obtained pursuant to a motion of which notice has been given.

32. Synod Mailing Labels

The Rev Neil Prott asked –

In respect of the purchase and use of a set of Synod members' mailing labels –

- (a) Who formulated the wording of the second paragraph p 18 of the "*7th Handbook*" and on what authority?
- (b) What are all the requirements that must be met so that a member of Synod can obtain a set of labels from the diocesan office?
- (c) Are the details available to members on computer disk? If not, why not?
- (d) In what kind of circumstances would a Synod member's request for a set of labels be referred to the Standing Committee as suggested on p 18?
- (e) If members of the Parish of Pymble used such labels, did they satisfy the requirements?

To which the President replied –

I am informed the answers are as follows –

- (a) The Diocesan Secretary, on the basis of past policy of the Synod and the Standing Committee. Most of the requirements pre-date 1967.
- (b) See the first and second paragraphs of page 18 of *The 7th Handbook*. The subject matter must be concerned with the Synod elections, a matter on the agenda for a Synod session, or a report tabled or to be tabled at a session.
- (c) No. The request has not been made and would need to be considered. There are a number of changes to the data every year and a large number of changes every 3 years.
- (d) For example, if the material to be circulated did not meet the requirements in (b), or if the material was considered defamatory.
- (e) This year 1 set of labels was sold to a Synod representative from Pymble for 1 mailing. The Diocesan Secretary considered the requirements had been met.

33. Pymble Tribunal Ordinance 1962 and Incapacity and Inefficiency Ordinance 1906 (8)

The Rev Jerryl Lowe asked –

If a clergyman is removed from his Parish under the "Incapacity and Inefficiency Ordinance" will his superannuation benefits be affected in any way?

To which the President replied –

I am informed the answers are as follows –

This question is out of order under Standing Order 27 since it asks for a legal opinion.

34. Clergy Discipline Ordinance 1994

Mr Kevin Luke asked –

In regard to the Clergy Discipline Ordinance 1994 on page 241 of the Annual Report clause 15:2 goes (1)(b), then (3) is this a numbering error or has (2) been deleted somehow.

To which the President replied –

I am informed the answers are as follows –

This is a typographical error which was to be rectified at the second reading stage. No subclause has been deleted.

35. Pymble Tribunal Ordinance 1962 and Incapacity and Inefficiency Ordinance 1906 (4A)

Mr Lewis Patrick asked –

Will the reports of the Enquiry Committee and the Commissioners of Inquiry into the Reverend David Gilmour under the Incapacity and Inefficiency Ordinance 1906 ever be made available to members of Synod and, if so, when?

To which the President replied –

The reports were given to the Archbishop. He is not presently of a mind to release them as indicated in the Presidential Address.

36. Pymble Tribunal Ordinance 1962 and Incapacity and Inefficiency Ordinance 1906 (3A)

The Rev Ian Fauchon asked –

In respect of their recent action under the Incapacity and Inefficiency Ordinance –

- (a) For how many months did the 3 Commissioners meet under the Incapacity and Inefficiency Ordinance to receive evidence and prepare the Particulars of Circumstance?
- (b) How many pages are taken up by the Particulars of Circumstances?
- (c) How long did the Commissioners give the Rev D. Gilmour to reply to the Particulars of Circumstance?
- (d) What relief and/or allowances were provided by the Diocese to the Rev D. Gilmour so that he could adequately respond to the Particulars of Circumstances?
- (e) Did the Commissioners send additional material to the Rev D. Gilmour to answer 2 weeks after they sent him the original Particulars of Circumstance?
- (f) Did the Commissioners allow the Rev D. Gilmour extra time to respond to this additional material?

To which the President replied –

I am informed the answers are as follows –

The Commissioners were appointed on 22 March 1994 and they handed their response to the Archbishop on 23 September 1994.

No further information is available.

37. Women Deacons (2)

The Rev Tim Harris asked –

- (a) How many women have been ordained to the diaconate within the Diocese of Sydney?
- (b) Of those women, how many are still engaged in full time Anglican ministry within the Diocese of Sydney?
- (c) How many have left the Diocese, or indicated that they intend to leave the Diocese?

To which the President replied –

I am informed the answers are as follows –

- (a) 28
- (b) 19
- (c) 5

38. Resolution 10/94

The Rev Tim Harris asked –

Has the Diocesan Doctrine Commission taken any action in response to Resolution 10/94 of the last session of Synod?

To which the President replied –

I am informed the answer is follows –

The Diocesan Doctrine Commission regrets that, due to the pressure of other matters, resolution 10/94 is still subject to its inquiry.

39. Women's Ministry (2)

The Rev Gary Nelson asked –

- (a) In reference to the Archbishop's Presidential address on "the ministry to women" when and by what process did the policy of "preaching in the church by women ... under the oversight and headship of the local presbyter as a contemporary expression of the restrictions appearing in scripture" become our adopted position?
- (b) Where do people stand who may disagree with this adopted position?

To which the President replied –

I am informed the answer is follows –

- (a) The reference is my appreciation of the present position as expressed by ordinances of the Synod (especially the General Synod - Ordination of Women to the Office of Deacon Canon 1985 Adopting Ordinance 1987, the Church Grounds and Buildings Ordinance 1990 and the Ordinal).
- (b) An opinion of this kind cannot be given in an answer to a question.

40. Public Liability Insurance

The Rev Gary Nelson asked –

On page 101 of the *7th Handbook* section 15.13 reference is made to Public Liability Insurance –

- (a) is this cover applicable to GFS and CEBS groups?
- (b) if it is what does the insurance component of branch fees to GFS and CEBS meant to cover?

To which the President replied –

This question seeks a legal opinion and is out of order under Standing Order 27. The Insurance and Building Supervisor of Sydney Diocesan Secretariat may be able to give further information on application.

41. Membership of Standing Committee (2)

The Rev Brian Telfer asked –

- (a) What members of the Standing Committee are elected and who are appointed and by whom?
- (b) Is the Chief Executive Officer a servant of the Standing Committee?
- (c) To whom is he responsible?
- (d) What are the personal/spiritual requirements of a person appointed to be a Chief Executive Officer?
- (e) What appointed members, if any, are under the control of the Chief Executive Officer?
- (f) What appointments have been the responsibility of the Chief Executive Officer in the last 12 months?
- (g) In appointments made by the Chief Executive Officer, is it required that Christian men and women (ie men and women committed to gospel ministry), with excellence in their particular field, be appointed?

To which the President replied –

I am informed the answers are as follows –

- (a) The names of the members of the Standing Committee, in various categories are listed on page 5 of the Standing Committee's report. There are 50 members.

The Archbishop is an ex-officio member. In effect, he is elected by the Synod.

The 5 Assistant Bishops are ex-officio members. Each was appointed as an Assistant Bishop by the Archbishop after a process which effectively gave the Standing Committee a veto.

The 5 Archdeacons, being Area Archdeacons, are ex-officio members. Each was appointed as an Archdeacon by the Archbishop. The Standing Committee is always asked to approve an appointment as funding requires the approval of both the Archbishop and the Standing Committee.

The Dean is an ex-officio member. He is appointed as Dean by the Archbishop subject to the concurrence of the Cathedral Chapter.

The Chancellor and the Registrar are ex-officio members. Each is appointed to his office by the Archbishop. In the case of the Registrar, the approval of the Archbishop and the Standing Committee is required for funding.

The Secretaries of the Synod are ex-officio members. They are elected as Secretaries by the Synod.

There are 13 clergy and 22 laypersons elected by the Synod.

- (b) The reference to "Chief Executive Officer" is not clear. I will answer this and the following questions on the basis that it refers to the Chief Executive Officer of Sydney Diocesan Secretariat. The present Chief Executive Officer of Sydney Diocesan Secretariat is 1 of the 22 lay persons elected as members of the Standing Committee by the Synod and he has the same rights and responsibilities as other members.
- (c) The Chief Executive Officer of Sydney Diocesan Secretariat is responsible to the Board of Sydney Diocesan Secretariat for carrying out his duties as Chief Executive Officer.
- (d) This question seeks an opinion and is out of order under Standing Order 27.
- (e) There are no "appointed" members of the Standing Committee, only elected and ex-officio members. Of the 50 members, Mr Warren Gotley is a staff member of Sydney Diocesan Secretariat with specific responsibility for the Secretarial Division, which provides secretarial services primarily to the Synod, the Standing Committee, the Property Trust and the Glebe Administration Board. For disciplinary purposes, he is under the control of the Chief Executive Officer.
- (f) All new staff members of Sydney Diocesan Secretariat being,
1 Accounting Trainee,
1 Building Supervisor,
3 Secretaries,
1 Acting General Manager (Property & Mortgages) (Temporary Appointment), and
1 Portfolio Administrator.
- (g) This is a matter for the Chief Executive Officer and Sydney Diocesan Secretariat.

42. "Induction Service"

Mr John Baxter asked –

- (a) In the last 12 months how many requests have been received by the Archbishop pursuant to section 4 of the 1961 Constitution for authorisation to use an "induction service"?
- (b) How many of these requests were approved?

- (c) Was such a request made in respect of the induction service for the Rev David Gilmour in the parish of Pymble, and was that request granted?

To which the President replied –

- (a) None.
- (b) Not applicable.
- (c) In the present circumstances, I am not willing to answer such specific questions concerning Pymble.

43. Pymble Tribunal Ordinance 1962 and Incapacity and Inefficiency Ordinance 1906 (9)

The Rev Peter Johnson asked –

Is it the case that expert historical opinion has been presented to the effect that the Incapacity and Inefficiency Ordinance was originally intended to cover cases of mental and physical illness only?

To which the President replied –

I am informed that this question is out of order under Standing Order 27 since it contains statements of opinion.

44. Pymble Tribunal Ordinance 1962 and Incapacity and Inefficiency Ordinance 1906 (9A)

The Rev Peter Johnson asked –

Whose advice did the Archbishop seek in canvassing the opinion expressed in the Presidential Address that "proceedings under the 1906 Ordinance against David Gilmour and the enquiry into his ministry at Pymble" do not "threaten the position of every or nearly every Rector in the Diocese"? And was the advice given "legal" or "pastoral" in nature?

To which the President replied –

I did not ask and had no need to ask for advice. The opinion expressed is self evident having regard to the nature and terms of the Incapacity and Inefficiency Ordinance as indicated in the Presidential address.

45. Pymble Tribunal Ordinance 1962 and Incapacity and Inefficiency Ordinance 1906 (9B)

The Rev Peter Johnson asked –

On what "pastoral" grounds has "legal opinion" been sought by the Commissioners and the Archbishop under the Incapacity and Inefficiency Ordinance, given the teaching of 1 Corinthians 6?

To which the President replied –

I am informed that this question is out of order under Standing Ordinance 27(2).

46. DEB (3)

The Rev Neil Flower asked –

- (a) What is the Diocesan Executive Board?
- (b) How does it function, and what are its terms of reference?
- (c) Was it set up by ordinance of Synod?
- (d) If so, which ordinance?
- (e) How are its members elected?

- (f) What authority does it have, and from whence does it derive this?
- (g) Does/can it exercise any authority over Standing Committee?
- (h) Does/can it exercise any authority over Synod?
- (i) Does it have a budget?

To which the President replied –

Strictly speaking most of this question is out of order as most of the information was given to the Synod in reports last year and this year and is available in published material. The Board was established by the Standing Committee arising from Archbishop Robinson's Commission of Enquiry into the ministry organisations of the Diocese. The Commission envisaged the formation of a Diocesan Executive Board to help develop mission and vision statements, in the creation of an environment conducive to the achievement of the vision, to help build the necessary capabilities in the Diocese, and to help inspire the enthusiastic pursuit of this mission and vision.

None of this is new: members have only to look at the report received by the Synod last October and printed on pages 371 and 372 of the 1994 Year Book.

On my suggestion the Standing Committee established the Diocesan Executive Board, consisting of ex-officio and elected members, with the following terms of reference –

- (a) To prepare, beginning the financial year 1996, draft Synod Budgets for the Standing Committee under clause 9 of the Assessment Authorisation Ordinance 1975.
- (b) To recommend, in consultation with the Archbishop, mission and vision statements for approval by the Archbishop-in-Council.
- (c) To transmit the mission and vision to the whole Diocese and try to create an environment conducive to the achievement of this vision.
- (d) To make recommendations to the Archbishop-in-Council about whether and how the role of the Board should be expanded.
- (e) To report on any other matters referred to it by the Archbishop, the Archbishop-in-Council or the Standing Committee.
- (f) To make a comprehensive report on its operations in 3 years so that the continuation of the Board can be reviewed.

The "Archbishop-in-Council" is the Archbishop acting on the advice of the Standing Committee. It functions through meetings at which resolutions are passed. Most of this information is printed on pages 15 and 16 of the Standing Committee's report to this Synod session.

The membership of the Board will be reviewed in October 1996 when the membership of all committees appointed by the Standing Committee is reviewed. (The membership and terms of reference of all committees of the Standing Committee is reviewed every 3 years.)

As to authority, the Board has only the authority of its terms of reference. A committee of the Standing Committee has no authority over the Standing Committee, although in some cases a committee may exercise delegated authority to act in the place of the Standing Committee. The Board cannot exercise authority over the Synod.

The Board does not have a budget: its operating costs are covered in the allocations made to the Standing Committee for Diocesan Services.

47. Committee re Sexual Misconduct

Ms Karin Sowada asked –

- (a) When will the Committee responsible for drafting guidelines to deal with allegations of sexual misconduct by clergy and other diocesan employees complete its deliberations?
- (b) Is there a timetable for the public release and circulation of these guidelines, and if so, when will this occur?

- (c) Is the Committee aware of any such allegations which may require forthcoming action on the part of the Diocese?

To which the President replied –

- (a) The Committee was not responsible for drafting guidelines but was established by the Standing Committee –

"To report to the Archbishop as soon as possible on the prevention, detection and investigation of sexual misconduct by clergy, employees of parishes and diocesan organisations, and to consider subsequent counselling procedures for all persons involved."

- (b) The Committee has finished its work and has reported to me. I have informed the Standing Committee. The report is a detailed one and I have advised that it needs further reflection. In the interim I proposed that a doctor or other suitable person be appointed, probably in 3 areas of the Diocese, who will be available to be consulted by people who believe they have suffered some form of sexual abuse. The Standing Committee has agreed to make funds available for this purpose.

- (c) This was not within the Committee's terms of reference.

48. Women on Synod Committees

Deaconess Margaret Rodgers asked –

- (a) How many women Synod representatives were invited to serve on the Synod committees appointed on Monday 10 October, the first day of this session of Synod?
- (b) If the answer to the previous question is "none", is there a policy decision against women Synod representatives being invited to serve on these committees? If so, what is its rationale?
- (c) If there is no justifiable policy decision, why were no women Synod representatives invited to serve on the Synod committees?

To which the President replied –

I am informed the answers are as follows –

- (a) The Synod committees appointed on Monday 10 October 1994 were the Committee of Elections and Qualifications, the Committee for the Order of Business, the Minute Reading Committee and the Committee re matters referred to in the Presidential Address. There was 1 woman synod member invited to serve on the committees.

- (b), (c) These questions do not have to be answered.

49. Pymble Tribunal Ordinance 1962 and Incapacity and Inefficiency Ordinance 1906 (10)

The Rev Hugh Cox asked –

With respect to the initiation of any enquiry under the Incapacity and Inefficiency Ordinance –

- (a) Has any attempt been made to clarify the original intention of the Ordinance and the specific context in which it was first drafted?
- (b) If the answer is "yes", has the judgement been made public in any form?
- (c) Given that the Synod has not received any clear judgements on the original intention of the Ordinance, what assurance can be given that this legislation will not be indiscriminately applied against clerical members of Synod in the future?

- (d) How can such clerical members be assured that the Ordinance is not invoked in a range of ways that cannot be reasonably anticipated?
- (e) Will the Synod receive a clear statement on the precise meaning of "incapacity and inefficiency" in order to avoid this serious situation developing?

To which the President replied –

I am informed the answers are as follows –

- (a) Yes.
- (b) No.
- (c), (d) These parts of the question are out of order under Standing Order 27. I refer the question to the relevant section of the Presidential address.
- (e) This question is out of order under Standing Order 27 since it requires a statement about future actions. I do not know what the Synod may or may not receive in future.

50. Pymble Tribunal Ordinance 1962 and Incapacity and Inefficiency Ordinance 1906 (4B)

Mr Lewis Patrick asked –

Did the Enquiry Committee concerning the Rev David Gilmour under the Incapacity and Inefficiency Ordinance 1906 give David Gilmour any opportunity to address the Committee or to make comments on the allegations against him?

To which the President replied –

I am informed the answer is as follows –

The Incapacity and Inefficiency Ordinance does not require the Enquiry Committee to give the clergyman the opportunity to address it. It is understood that Mr Gilmour was not invited to address the Committee and that Mr Gilmour did not seek that opportunity.

The Ordinance provides for an opportunity for the clergyman to proffer an explanation and give evidence in the second stage which occurs only if the matter is referred to the Commissioners appointed under the Ordinance.

51. Parochial Statistics

Mr Kevin Luke asked –

- (a) Is it true that Average Sunday Attendances in the Year Book for Parochial Statistics will be deleted from the 1995 Year Books onwards.
- (b) In the era of accountability under whose advice was the decision made to exclude this information in the future?

To which the President replied –

I am informed the answer is as follows –

Parochial statistics are now collected by the Archdeacons with the assistance of the Home Mission Society (see item 2.5 on page 8 of the Report of the Standing Committee). No decision has been made on whether those statistics will be published in the 1995 Year Book.

52. Pymble Tribunal Ordinance 1962 and Incapacity and Inefficiency Ordinance 1906 (11)

The Rev Alan Hamilton asked –

- (a) Did the Chancellor inform the Archbishop of the interpretation by which the Incapacity and Inefficiency Ordinance could be applied?
- (b) Did the Chancellor together with Justice Young persuade the Enquiry Committee of this interpretation of this ordinance and its applicability?
- (c) Did the Chancellor recommend to Standing Committee the procedure of the Commissioners being advised by "neutral" counsel assisting, rather than allowing the parties to have their own legal representation?
- (d) Did the Chancellor at the same time acknowledge to the Standing Committee his part if any in advising the Enquiry Committee of the legal interpretation of the ordinance?
- (e) Did the Chancellor choose the counsel assisting the Enquiry Committee without reference to David Gilmour and his legal representatives?
- (f) Did the Chancellor advise the Commissioners upon their task and method of operation?

To which the President replied –

I am informed the answers are as follows –

- (a) Strictly this question is out of order since it seeks information which is already public knowledge. I have already provided this information to the Synod in my Presidential address.
- (b) Strictly this question is out of order because of the inferences and imputations which it makes. The Enquiry Committee received a legal opinion from the Chancellor and Mr Justice Young.
- (c) The Chancellor recommended the procedure of the Commissioners being assisted by counsel assisting. It was made clear that this did not restrict the right of Mr Gilmour to have his own legal advisers.
- (d) No.
- (e) The Commissioners chose the counsel and solicitors to assist them. Mr Gilmour was given the opportunity to object but did not.
- (f) The Chancellor recommended to the Commissioners that they follow the procedures of a Royal Commission. The Commissioners determined their own procedures.

53. Pymble Tribunal Ordinance 1962 and Incapacity and Inefficiency Ordinance 1906 (12)

Mrs Jean Gill asked –

Is the Archbishop aware of –

- (a) Any indications of threats of resignation if the Rector of Pymble is not removed from the Parish?
- (b) Any indications of threats of further legal action whether in Church Tribunals or the Civil Courts if the Rector of Pymble is not removed from his Parish?

To which the President replied –

In the present circumstances I am not prepared to answer these questions.

54. Pymble Tribunal Ordinance 1962 and Incapacity and Inefficiency Ordinance 1906 (13)

The Rev Jim Ramsay asked –

In respect to the initiative by the Archbishop to commence action under the Incapacity and Inefficiency Ordinance against the Rector of Pymble, what criteria or guidelines exist to assist the Archbishop to determine whether or not to make such a representation under the Ordinance for the

removal of one of his own clergy from his living? Will such criteria or guidelines be tabled in the Synod so that –

- (a) lay persons might gauge when they could successfully request the Archbishop to take action to remove the Minister? And
- (b) clergy might know against what criteria their ministry is measured?

To which the President replied –

It is competent for any person to make a representation to a member of the Enquiry Committee not only the Archbishop as the question suggests. In the present circumstances I am not prepared to offer any further answer to this question, particularly as a member of this Synod has advised the Synod that the Rector of Pymble has received or may receive advice to pursue action in the civil courts on matters to which this question relates.

55. Pymble Tribunal Ordinance 1962 and Incapacity and Inefficiency Ordinance 1906 (14)

Mr Tim Tunbridge asked –

- (a) Is it a fact that on or about 24 December 1993, Bishop Paul Barnett made a representation to the Enquiry Committee under the Incapacity and Inefficiency Ordinance in respect of the Rev David Gilmour, whilst charges made against Mr Gilmour under the Tribunal Ordinance were still being considered by the Board of Enquiry?
- (b) Did the Chancellor or the Diocesan Advocate provide legal advice to the Archbishop or the Standing Committee on the question of "double jeopardy" in respect of 2 sets of proceedings against the same person running simultaneously, one under the Tribunal Ordinance and the other under the Incapacity and Inefficiency Ordinance? If so, is such legal advice available to members of Synod?

To which the President replied –

I am informed the answers are as follows –

- (a) Strictly this question is out of order since it seeks information which is already publicly available. However the answer is yes.
- (b) No. Neither the Chancellor nor the Diocesan Advocate have given or been asked to give any legal advice on the matter referred to in the question.

56. Pymble Tribunal Ordinance 1962 and Incapacity and Inefficiency Ordinance 1906 (3B)

The Rev Ian Fauchon asked –

With reference to my previous question number 17 of which notice was given on 10 October and answered on 11 October, what word or words in which section of Standing Order 27 were relied on to prevent an answer being given to part (d) of that question?

To which the President replied –

I am informed that strictly this question is out of order under Standing Order 27. Nevertheless the following comments may assist. Standing Order 27(1) permits the asking of questions on a matter relating to any motion or matter connected with the business of the Synod or any committee, board or commission of the Synod or any committee, board or commission established by or under an ordinance or resolution of Synod. Standing Orders 27(2) and (4) further limit the nature of the questions which can be asked as does Standing Order 72 which incorporates the rules, forms and practice of the Legislative Assembly of NSW into the Standing Orders. Questions cannot be asked which seek personal information of the type sought by Mr Fauchon in the question of which he gave notice on 10 October 1994.

57. Women Deacons (3)

The Rev Gary Nelson asked –

- (a) What endorsement was originally placed on the licences of women deacons in our Diocese concerning the liberty to preach?
- (b) Has there been any change to this endorsement? If so, what is the nature of this change?

To which the President replied –

I am informed the answers are as follows –

- (a) The licence of an assistant minister (which includes a deacon licensed as an assistant minister) authorises the licensee, so far as is relevant, to "perform the office of Assistant Minister in the said parish in reading the Common Prayer in preaching sermons subject to the principles of church order contained within the Holy Scriptures...". The quoted words have been included in such licences since women were able to be ordained as deacons in this Diocese.
- (b) No.

58. Pymble Tribunal Ordinance 1962 and Incapacity and Inefficiency Ordinance 1906 (15)

Mr Trevor Cork asked –

- (a) What are the total legal costs paid to date by the Standing Committee in relation to proceedings taken under –
 - (i) the Tribunal Ordinance; and
 - (ii) the Incapacity and Inefficiency Ordinance?;
- (b) Given that the Incapacity and Inefficiency Ordinance does not specifically deal with the appointment of solicitors to assist either the Enquiry Committee or the Commissioners, who decided to appoint solicitors to work with either or both the Committee or the Commissioners?
- (c) When was that decision made?
- (d) Which firm of solicitors was appointed?
- (e) Was the same firm of solicitors retained to perform work in relation to the Tribunal Ordinance and the Incapacity and Inefficiency Ordinance?
- (f) If the same firm of solicitors was retained to perform work under both Ordinances, was the question of any possible conflict of interest taken into account before the solicitors concerned were appointed to act under the Incapacity and Inefficiency Ordinance?
- (g) Was Standing Committee or any other person or body who appointed the solicitors concerned to act under the Incapacity and Inefficiency Ordinance satisfied that no such conflict of interest existed?
- (h) What hourly rate has been charged by the solicitors for their work in relation to the Tribunal Ordinance and the Incapacity and Inefficiency Ordinance?
- (i) Who are the individual solicitors from the firm appointed who have worked with the Committee and the Commissioners?
- (j) When the firm of solicitors concerned was appointed did Standing Committee or any other person or body by whom the appointment was made seek quotations from other legal firms, whose partners are active members of this Diocese, to ensure that the work was done at the lowest available hourly rate by suitably qualified practitioners?

- (k) If the answer to question (k) is "No", why not?

To which the President replied –

I am informed the answers are as follows –

- (a) (i) Nil
- (ii) This information is already publicly available. Mr Cook is referred to note 2 to the report on Clerical Enquiries contained in the Supplementary Report of the Standing Committee.
- (b) The Commissioners and the Standing Committee.
- (c) 27 March 1994
- (d) Barker Gosling.
- (e) No. No firm was retained to perform work under the Tribunal Ordinance.
- (f) By reason of the answer to (e), this question does not have to be answered.
- (g) By reason of the answers to (e) and (f), this question does not have to be answered.
- (h) There was no work undertaken in relation to the Tribunal Ordinance. In relation to the work undertaken in relation to the Incapacity and Inefficiency Ordinance, the hourly rate for the partner was \$200 (reduced from \$300) and for an employed solicitor \$100 (reduced from \$130).
- (i) In the present circumstances, I do not believe it appropriate to answer this question.
- (j), (k) A quotation was received which as indicated in paragraph (h) involved a significant discount. This quotation was accepted.

59. Pymble Tribunal Ordinance 1962 and Incapacity and Inefficiency Ordinance 1906 (16)

The Rev Brian Telfer asked –

- (a) Who currently are the nominators of the parish of Pymble?
- (b) Who were the nominators that sought Mr Gilmour and invited him to the parish?
- (c) Prior to the arrival of Mr Gilmour to the parish of Pymble did the nominators in a parish bulletin of December 1992 express their pleasure in his coming in the following words - "He has described himself concerning his function in the parishes that of a 'captain-coach', leading ministry from the front, but also pushing it from behind. He wants to facilitate the congregation in its drive to Christian maturity and growth. Although we considered a tremendous number of other clergymen, David's gifts were outstanding. We report that not only we, but the entire diocesan panel, were unanimous in our nomination of him"?
- (d) Does the Diocesan Advocate, counsel the nominators in this matter?
- (e) Does the Diocesan Advocate represent and counsel all interested parties within the parish of Pymble?
- (f) Has the Diocesan Advocate advised the President of Synod and the Bishop of the Area in this matter?

To which the President replied –

I am informed the answers are as follows –

- (a) I take it that the reference to "nominators" in this and the remaining parts of the question is a reference to the parish representatives on the Presentation Board for the Parish of Pymble, elected under the Presentation and Exchange Ordinance 1988. At this time the parish representatives are –
- Mr N.M. Cameron
 - Mr P. Copleston
 - Mr P. Grogan
 - Mr G. Kells
 - Mrs A. Loupis
- (b) The question is outside Standing Order 27 since it purports to make a statement of fact which is not fact. The role of the Presentation Board (of whom the parish representatives comprise half the membership) is to present to the Archbishop a clergyman in priests orders to be appointed and licensed by the Archbishop to the incumbency of the parish (see clause 19(1) of the Presentation and Exchange Ordinance 1988). The Archbishop then offers to appoint the clergyman presented to him. It is not the function of the parish representatives to invite a clergyman to a parish.
- (c) I have no knowledge of the matter referred to by Mr Telfer. However since the question contains quoted material, presumably Mr Telfer already knows the answer to the question.
- (d),(e),(f) The functions of the Diocesan Advocate are set out in the Tribunal Ordinance 1962. Those functions were referred to in the answer to the question asked by Mr Fauchon on 11 October 1994.

60. Moore Theological College

The Rev Brian Telfer asked –

- (a) Has the Council of Moore College within the past 12 months sought legal advice relating to actions of either the Principal or his staff?
- (b) If so, what were the circumstances relating to the Council's seeking such advice?

To which the President replied –

I am informed the answers are as follows –

- (a) Yes.
- (b) The issue related to the liability of the Council (if any) for advice or recommendations which may have been given or made by a member of the faculty of Moore College.

61. Pymble Tribunal Ordinance 1962 and Incapacity and Inefficiency Ordinance 1906 (5A)

Mr Stephen Hodgkinson asked –

- (a) What, if any, restraint exists to limit the number of cases that may be brought before the Tribunal in the same calendar year?
- (b) In the event that the Tribunal and/or Commissioners of Enquiry find in favour of an accused clergy person, will costs and compensation be awarded to that person? If so, how will the amount be determined, and who will meet the cost?

To which the President replied –

I am informed the answers are as follows –

- (a) There are no such restraints. The criteria for bringing a charge are set out in the 1961 Constitution, the Tribunal Ordinance and the Offences Ordinance. Those criteria limit the circumstances in which charges can be brought.

- (b) There is no accused person before the Commissioners of Enquiry and presumably the questioner is referring to the person about whom representations have been made under clause 1 of the Incapacity and Inefficiency Ordinance 1906. Neither the Tribunal Ordinance 1962 nor the Incapacity and Inefficiency Ordinance 1906 provides for this to be done.

62. Pymble Tribunal Ordinance 1962 and Incapacity and Inefficiency Ordinance 1906 (17)

The Rev Clive Norton asked –

- (a) Is it a fact that the Standing Committee was advised of the hourly rates charged by the solicitors re the Clerical Enquiries in relation to Pymble? What were they?
- (b) Given the unforeseen length and complexity of the enquiries does a question of equitable treatment arise from the fact that whereas the barrister agreed to act without charge, the solicitors' fees and charges of around \$181,000 are now to be paid by us the members of this Diocese?

To which the President replied –

I am informed the answers are as follows –

- (a) The Standing Committee was advised periodically about the costs being incurred in relation to the Commissioner's enquiry, and in particular the legal fees. The hourly rates on which those fees were based were specified in paragraph (h) of the answer to Mr Cook's question.
- (b) This question requires an opinion and so is out of order under Standing Order 27. However if the Synod was of the view that it was inequitable that counsel assisting was not paid for his services, it could allocate an appropriate sum from the Income and Expenditure Ordinance to make payment to counsel.

63. Licences for Lay Persons

Mr Robert Tong asked –

- (a) Is it a fact that authorities and licences issued to lay persons no longer allow lay persons to conduct baptism?
- (b) If the answer to (a) is "yes", from which date and by what authority are requests for permission to baptise no longer issued?
- (c) What reasons exist for this policy change?

To which the President replied –

- (a), (b) Each authority and licence issued to a lay person varies depending upon the circumstances. It has been the case for some time that not all lay persons are permitted to conduct baptism.
- (c) There has been no policy change.

64. Pymble Tribunal Ordinance 1962 and Incapacity and Inefficiency Ordinance 1906 (18)

The Rev Allan Blanch asked –

With reference to the Incapacity and Inefficiency Ordinance 1906 –

- (a) has any historical research been conducted into the purposes of the Ordinance when it was formulated and passed? And, if so
- (b) to what conclusions did that historical research lead?

To which the President replied –

I am informed the answers are as follows –

- (a) Yes.
- (b) In the present circumstances I am not prepared to answer this question, particularly as a member of Synod has advised the Synod that the Rector of Pymble has received or may receive advice to pursue action in the civil courts on matters to which this question may relate.

Petitions

1. Pymble and the Rev D.W. Gilmour - Mrs Jean Gill.
2. Celebration of Holy Communion by Lay Persons - the Rev Dr John Bunyan.

Personal Explanations re Pymble

With the leave of the President under Standing Order 54, the Rev David Gilmour, Mr David Lloyd and Mr Justice Ken Handley made personal explanations. Copies of these statements are in the Synod minute book.

Elections

Uncontested Elections

To the Most Rev R.H. Goodhew

To the Returning Officer.

In accordance with clause 12 of the *Elections Ordinance 1970*, we hereby certify that the following nominations of persons are not in excess of the number of persons required to be elected.

1. **St Andrew's Cathedral Chapter**
(*Ordinance 1969*)
6 lay canons elected for 6 years
Mr N.M. Cameron
Mr J. Davis
Mr D.H. Edwards
Mr G.B.V. King
Mr P.T. Nicholson
Dr L.A. Scandrett
2. **Abbotsleigh, The Council of**
(*Ordinance 1925*)
1 laywoman elected for 4 years
Mrs S. Scott

1 layman elected for 4 years
Mr A.M. Vernon
3. **Anglican Church Property Trust Diocese of Sydney**
(*Ordinance 1965*)
1 person elected for 6 years
Mr G.N. Evans

4. Anglican Counselling Centre Council

(Ordinance 1963)

3 persons, being communicant members of the Anglican Church of Australia, elected for 3 years

The Rev G. Beckett
Mrs N. Cowper
The Rev D.C. Ritchie

5. Anglican Education Commission Diocese of Sydney

(Ordinance 1919)

6 clergymen elected for up to 3 years

Canon D.G. Anderson
The Rev V.R. Cole
The Rev S.R. Gibson
The Rev W.T. Gott
The Rev S.M. Miller
The Rev N.A. Speyer

6. Anglican Provident Fund (Sydney), Board of

(Ordinance 1990)

1 layperson elected for up to 4 years

Dr L.A. Scandrett

1 layperson elected for 1 year

Mr A. McDonald

7. Anglican Youth Department: Diocese of Sydney, Council of

(Ordinance 1975)

2 clergymen elected for up to 3 years

The Rev T.G. Young
The Rev D.L. Willis

2 laypersons elected for up to 3 years

Mrs K. Collier
Mr P. Davies

8. Arden Anglican School Council

(Ordinance 1962)

4 persons elected for 3 years

Mr K.W. Hayward
Mr I.C. Miller
The Rev M.G. Robinson
Mr D.P. Stanton

1 person elected for 2 years

The Rev S.G.E. Smith

1 person elected for 1 year

The Rev S.N. Abrahams

9. Arundel Hall, Council of

(Ordinance 1977)

3 persons elected for 3 years

Mrs B. Davies
Ms A. Frame
Mr R. Mann

1 person elected for 2 years

Dr J. Blomfield

1 person elected for 1 year

Dr M. Myerscough

10. Barker College, The Council of

(Ordinance 1978)

1 clergyman elected for 3 years

The Rev G. Boughton

1 layperson elected for 3 years

Mr A.D. McCarthy

11. Continuing Education for Ministers, Council for

(Ordinance 1989)

1 clergyman who is an incumbent of an ecclesiastical unit elected for 3 years

The Rev R.D. Buckman

1 layperson elected for 3 years

Mr J.S. Barnes

12. Council of Churches in NSW, Diocesan Representatives

(Constitution of the Council)

1 person elected for 2 years

Mr K. Richards

13. Department of Evangelism, Board of Management

(Ordinance 1978)

2 persons elected for 2 years

The Rev A.P. Heard

The Rev I.R. Powell

14. Illawarra Grammar School, The Council of the

(Ordinance 1958)

1 clergyman elected for 4 years

The Rev P.A. Frith

2 laypersons elected for 4 years

Mr P.G. Kell

Mr K. Taylor

1 person elected for 3 years

Mr J. Langridge

15. Inner City Committee

(Ordinance 1972)

1 clergyman (being licensed to an inner city parish) elected for up to 3 years

The Rev J.H. Cashman

2 laypersons (who has regularly attended church in an inner city parish during the three months prior to the election) elected for up to 3 years

Mr R.H. Horton

Mrs P.I. Rich

1 layperson (who has regularly attended church in an inner city parish during the three months prior to the election) elected for up to 3 years

Mr R.I. Begbie

16. Macarthur Region Anglican Church School, Council of The

(Ordinance 1982)

2 persons elected for 3 years

Mr M. Bell

Mrs M. Thomas

17. The Missions to Seamen, Sydney Port Committee

(Synod resolution 10/63)

2 persons elected for 2 years

The Rev C.G. Acton

Mr J.C. Matthews

18. Moore Theological College Council

(Ordinance 1984)

1 clergyman elected for 3 years

The Rev N.E. Prott

2 laypersons elected for 3 years

Mrs R.M. Claydon

Dr R.K. Nobbs

1 clergyman elected for 1 year

Archdeacon P.F. Perini

19. Parramatta Anglican Regional Council

(Ordinance 1987)

1 layperson (from any Area Deanery) resident in the Parramatta Region elected for 2 years

Mrs R. Smitherman

20. St Catherine's School, Waverley, Council of

(Ordinance 1922)

1 clergyman elected for 4 years

The Rev J.R. Le Huray

2 laymen elected for 4 years

Mr A. Cottingham

Mr P. Pryor

1 woman elected for 4 years

Miss M.M. Robinson

1 clergyman elected for 3 years

The Rev J.H.L. Johnstone

21. Sydney Anglican Car Finance and Insurance Fund Board

(Ordinance 1978)

3 persons elected for 3 years

The Rev K.C. Gilmore

The Rev K.R. Le Huray

Mr T. Muir

22. Sydney Anglican Schools Corporation

(Ordinance 1947)

3 laypersons elected for 3 years

Mr D. Castle
Mr D.M. Lang
Mr T.H. Leister

1 clergyman elected for 2 years

The Rev R.J. Kay

23. Sydney Church of England Finance and Loans Board

(Ordinance 1957)

1 clergyman elected for 4 years

The Rev R.G. Robinson

2 laypersons elected for 4 years

Mr J.C. Matthews
Mr K. Thomas

1 clergyman elected for 2 years

Vacancy to be filled by the Standing Committee

24. Tara Anglican School for Girls, Council of

(Ordinance 1956)

2 clergymen elected for 3 years

Bishop B.F.V. King
Vacancy to be filled by the Standing Committee

2 laypersons elected for 3 years

Mr M. Jones
Mr D. Nott

1 layperson elected for 2 years

Vacancy to be filled by the Standing Committee

25. Trinity Grammar School, Council of

(Ordinance 1928)

2 laypersons elected for 3 years

Mr P.B. Kelly
Mr J.E. Mills

26. William Branwhite Clarke College, Council of

(Ordinance 1987)

1 clergyman elected for 3 years

The Rev D.W. Gilmour

1 layperson elected for 3 years

Mr B.G. Jones

1 layperson elected for 1 year

Mr T. Moon

27. Wollongong Anglican Regional Council

(Ordinance 1972)

3 clergymen resident in the Wollongong Region elected for 2 years

Southern Highlands

The Rev J.R. Livingstone

Sutherland

Vacancy to be filled by WARC

Any Area Deanery

Vacancy to be filled by WARC

4 laypersons resident in the Wollongong Region elected for 2 years

Macarthur Area Deanery

Mr R.A. Webb

Southern Highlands Area Deanery

Mrs I. Marshall

Sutherland Area Deanery

Vacancy to be filled by WARC

Any Area Deanery in the Wollongong Region

Vacancy to be filled by WARC

CHRIS MORONEY
WARREN GOTLEY
Secretaries of Synod

I hereby declare the persons concerned elected.

HARRY GOODHEW
Archbishop of Sydney
11 October 1994

Contested Elections

To the President of the Synod

In accordance with clause 23 of the Elections Ordinance 1970, I hereby report that the following is a complete list of names of the nominees for each office, together with the number of votes recorded for each nominee. The names have been arranged in the order of the number of votes recorded, beginning with the highest.

*Votes
Recorded*

1. Anglican Education Commission Diocese of Sydney

6 laypersons elected for up to 3 years

Mr D.W. Harwin	446
Mr J.T. Scott	443
Mr G.L. Watson	432
Mr R.N. Warren	429
Mr P. Whiting	402
Mr G.D. Taylor	294

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Not Elected

Dr J.N. Conroy	292
Miss J. Blackman	274

3,012

Informal Ballot Papers	16
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2. Anglican Home Mission Society Council

8 persons elected for 3 years

The Rev M.B. Robinson	472
Miss A. Watson	464
Mr E. Putt	425
Mr G. Willinge	425
The Rev R.J. Nicholson	424
Mr D.R. Lewarne	409
Mrs E.C. Holley	368
Canon J.W. South	348

Not Elected

The Rev T.J. Halls	343
The Rev E.A. Mathieson	322

4,000

Informal Ballot Papers	18
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3. Anglican Retirement Villages Board

1 person elected for 2 years

Mrs E.C. Holley	268
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Not Elected

Mr F.W. Payne	244
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512

Informal Ballot Papers	6
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4. Parramatta Anglican Regional Council

2 Clergymen (from any Area Deanery) resident in the Parramatta Region elected for 3 years

The Rev J.S. Reid	56
Canon G. Beckett	44

Not Elected

The Rev R.P. Muers	43
The Rev W.K. Presbury	37

180

Informal Ballot Papers	-
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5. Trinity Grammar School, Council of

2 clergymen elected for 3 years

The Rev T.J.W. Oakley	442
The Rev D.H. Courtney	441

1 clergyman elected for 1 year

Canon R.C. Forsyth	374
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Not Elected

The Rev P.D. Watson	270
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1,527

Informal Ballot Papers	9
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KEN BOWDEN
Returning Officer

12 October 1994

I hereby declare these persons elected

HARRY GOODHEW
Archbishop of Sydney

12 October 1994

Resolutions Passed

(Resolutions 1/94 to 18/94 were passed at the first session of the Synod, which finished on 8 March 1994.)

19/94 Stipends and Allowances Committee

Synod hereby re-appoints the Stipends and Allowances Committee, with power to co-opt, and directs that it report its findings and recommendations to the Standing Committee for action.

(The Rev Terry Dein 10/10/1994)

20/94 Constitution Amendment (Section 51) Canon 1992

Synod withholds assent from the Constitution Amendment (Section 51) Canon 1992 and requests the General Synod to consider amending the Canon so that the proposed power to be conferred on the Appellate Tribunal is limited to a power to review ordinances made by the synod of a diocese under the proposed Section 51 only.

(Dean Boak Jobbins 10/10/1994)

21/94 Bill to Alter the Constitution - Mode of Appointment of the Appellate Tribunal

Synod again withholds assent from the Bill to Alter the Constitution with Respect of the Mode of Appointment of the Appellate Tribunal (Bill 2, 1981) as –

- (a) the paragraph of section 57 proposed to be amended by the Bill, however unsatisfactory its language, embodies the principle that members of the Appellate Tribunal are chosen by the General Synod, a principle which will be lost from the Constitution if the paragraph is omitted; and
- (b) the role of the Appellate Tribunal is under discussion through the Constitution Review procedure which the General Synod has put in place.

(Dean Boak Jobbins 10/10/1994)

22/94 New Age Movement

This Synod respectfully requests directors and principals of pre-schools, schools and colleges under the control of Synod to be especially alert and diligent to discourage the encroachment of the New Age Movement into the curricula and libraries under their control. This especially relates to occult stories, images and practices in curricula material.

(The Rev Gary Mulquiney 10/10/1994)

23/94 Regionalism: Exposure Draft

This Synod notes the exposure draft on regionalism, circulated to members on 8 August 1994, encourages Regional Bishops to establish opportunities for Synod representatives within their region to consider the issues raised, invites interested parties to send comments on the draft bills to the Standing Committee (through the Diocesan Secretary) by 31 March 1995, asks Standing Committee to report on the comments and submissions received and directs Standing Committee to bring to the next session of this Synod in 1995 a bill for consideration at that session.

(Mr Robert Tong 10/10/1994)

24/94 Deaconess Mary Andrews: Woman of the Year

That the congratulations of the President to Deaconess Andrews on the receipt of the award of Woman of the Year awarded by the International Biographical Centre Cambridge and the acclamation of the Synod be recorded in the minutes.

(The Rev Narelle Jarrett 10/10/1994)

25/94 NSW Council of Churches

This Synod receives the annual report of the NSW Council of Churches and -

- (a) commends the Council for its united witness for the gospel and for its vigilant attention to government legislation; and
- (b) urges parishes and individuals of the Diocese to support the Council with their prayers.

(The Rev Barry George 11/10/1994)

26/94 Ecumenical Councils

This Synod acknowledges the diverse nature of interdenominational Christian organisations within the Diocese, such as the NSW Council of Churches and the NSW Ecumenical Council.

Synod appoints a committee, consisting of Ms M. Tibbey, Deaconess M.M. Andrews, the Rev J.E. McDonald, 2 appointees of the Archbishop and 2 appointees of the Standing Committee, to report to the next session of this Synod along the following terms of reference –

- (a) the nature, membership and role of NSW Council of Churches and NSW Ecumenical Council in the diocese;
- (b) the effectiveness of these groups in presenting a Christian world view, focussing on Jesus Christ and the primacy of Scripture;
- (c) the role of such groups in promoting the social responsibilities of Christians;
- (d) the effectiveness of their relations with Government;
- (e) the relative value of membership of such organisations for the Sydney diocese.
- (f) other strategic Ecumenical involvement.

(The Rev John McDonald 11/10/1994)

27/94 Powers of PARC

Synod requests Standing Committee to bring before the next session of Synod an ordinance granting PARC at least those powers currently conferred on WARC by the Wollongong Anglican Regional Council Ordinance.

(Dr Rod James 12/10/1994)

28/94 "Funding for Growth - 2001"

This Synod, noting the point the President made in his address "Funding for Growth - 2001", asks Standing Committee to –

- (a) investigate what changes to ordinances, if any, are necessary to require an Architectural Panel to consider the availability of suitable alternative buildings within a reasonable distance of a proposed building site prior to giving approval for new construction or extension of existing church buildings;
- (b) develop a coherent policy regarding the extension of parish facilities in areas which could reasonably be considered as "developed" from a diocesan point of view;
- (c) determine how much funding could reasonably be released to Vision 2001 as a result of a modest rationalisation of resources in areas of the Diocese where, as a result of historical factors we now find an oversupply of under-utilised church trust property;
- (d) report these findings to the next ordinary session of this Synod.

(Mr Terry Leister 12/10/1994)

29/94 35th Anniversary Anglican Retirement Villages Diocese of Sydney

Synod congratulates the board and staff of the Anglican Retirement Villages Diocese of Sydney on the 35th anniversary of the founding of the Villages which now care for approximately 3,500 residents and others, and hopes that many members of Synod will be able to attend the foundation day service at St James' Chapel, Castle Hill on 23 October at 10am.

(Deaconess Mary Andrews 12/10/1994)

30/94 Role of Parents

This Synod, noting the President's remarks about the role of parents in the Christian nurture of their children and the need for them to be supported, commends the Christian parent controlled schools in this Diocese that have been established to assist parents to bring their children up in "the training and instruction of the Lord".

(The Rev John Baxter 12/10/1994)

31/94 Care of School-aged and Post School-aged Intellectually Disabled Children

Synod requests the Standing Committee to appoint a committee, including representatives from the Home Mission Society and Social Issues Committee, to bring a report and possible recommendations to the next meeting of Synod, concerning the care of school-aged and post school-aged intellectually disabled people in the community.

(Mr Peter Wilkins 19/10/1994)

32/94 St Luke's Liverpool

This Synod gives thanks to God for His continued blessing on St Luke's Liverpool who are now praising God and celebrating 175 years of continuous worship on the original site.

(Mr Peter Singleton 19/10/1994)

33/94 Low-fee Schools

This Synod encourages the Archbishop and the Sydney Anglican Schools Corporation to develop further the possibility of setting up some new Anglican schools, staffed by teachers who are Christians, in the population growth areas of Sydney, that will be organisationally separate from, financially independent of and interrelated with the outreach programme of the local Anglican Churches. Synod urges the

Corporation to institute close advisory links with those Anglicans in each area who are already involved in the management of low-fee paying Christian schools. It asks the Standing Committee to support these endeavours and requests a report on progress at the next session of Synod.

(The Rev Ian Mears 19/10/1994)

34/94 Children's Ministries

This Synod affirms that distinctive ministries are needed to children and youth. Synod also notes with appreciation the initiatives of the Archbishop's Working Party on Children's Ministries to envision both diocesan organisations and parishes for ministries amongst young people, and especially children. Synod notes the endeavours of the Working Party to promote greater collaboration and co-operation amongst diocesan children's and youth organisations; to increase awareness of the priority of the work amongst young people; to encourage greater effectiveness and coverage in leadership training to support evangelism and nurture. Synod further notes the Working Party's initiatives in sharing resources to give greater support to parishes in their work amongst children in the 1990s through such activities as Scripture in schools, out of school and vacation activities, camping, Sunday Schools, as well as the ministries of such bodies as GFS - an Anglican ministry, the Anglican Boy's Society and the Anglican Youth Department.

(Mr Tony McCarthy 20/10/1994)

35/94 Chaplains

This Synod notes with appreciation the ministries of diocesan appointed chaplains as contributions to evangelism and the care of people in many challenging situations. In particular, this Synod notes with appreciation the ministry of chaplaincy services at the Children's Hospital and records appreciation for the financial support from Home Mission Society and Mother's Union. Synod also records thanks to Mrs Norma Dumbrell for her work as part-time chaplain at the Children's Hospital. Synod records the hope that full-time appointments will be made as a matter of urgency for children's hospitals or specialised children's medical units.

(Mr Tony McCarthy 20/10/1994)

36/94 ITIM

This Synod recognises the importance of Mission in the Workplace, and in particular the role of ITIM in seeking to minister to the specialised needs of people at work. This Synod urges parishes to offer regular prayer for Christian people at work, and for the continuing supply of suitably equipped people for Industrial Mission.

(The Rev Neil Brain 20/10/1994)

37/94 Legal Responsibility and Liability re Cemeteries and Columbariums

In view of the apparently increasing number of columbaria being erected upon Church Trust Property, this Synod requests the Standing Committee to appoint a committee, including the mover, to investigate the legal responsibility and liability of parishes and the Diocese to relatives of a deceased person whose ashes are interred on Church Trust Property, either in a columbarium or elsewhere, and report to the next session of the Synod.

(Mr Barry Sommer 20/10/1994)

38/94 Surplice Fees

Synod defers consideration of motion 5(14) on the business paper for 19 October 94 until the Third Ordinary Session of this Synod and agrees to the amendment of the motion by -

- (a) inserting the number "1994" before the word "report" in the third line;
- (b) deleting the items (c),(d),(e),(f),(g),(h) and (i) with a view to inserting words giving the substance of the recommendations in the report referred to by those items.

(The Rev Stephen Gabbott 20/10/1994)

39/94 Australian Prayer Book

Synod notes the progress of the General Synod Liturgical Commission in promoting a revised Australian Prayer Book at General Synod in 1995 and -

- (a) commends the work of the Sydney Diocesan Liturgical Committee in its endeavour to maintain the theological principles of the 39 Articles and The Book of Common Prayer in the Experimental Services it has produced;
- (b) urges that members of the General Synod ensure that the theology of any new Prayer Book is consistent with the theological principles of the 39 Articles and The Book of Common Prayer, and in particular, ensure that -
 - (i) all orders of Holy Communion (including any alternative form) contain clear, specific, unambiguous, and explicit references to the biblical doctrine of substitutionary atonement, as expressed in the 39 Articles (eg Articles 2 and 31) or the prayer of consecration of The Book of Common Prayer ("one full, perfect, sufficient sacrifice, oblation and satisfaction for the sins of the whole world"), and
 - (ii) no words or liturgical actions should alter or reinterpret the remembrance of our Lord's once and for all death on the cross (eg by the introduction of the statement "Blessed is He who comes in the name of the Lord ..." during the Thanksgiving, or by allowing words of distribution such as "The body of Christ, the Bread of Heaven. Amen. The blood of Christ, the cup of salvation, Amen");
- (c) requests that members of General Synod ensure that any new Australian Prayer book has sufficient flexibility in its form for it to be a service book that will be of use for the younger generation of Australians at the end of the 20th and beginning of the 21st centuries; and
- (d) submits that members of General Synod ensure that any new prayer book be made available for purchase in both printed and electronic disc (computer readable) forms.

(The Rev John Mason 20/10/1994)

40/94 The Rev Dr John Bunyan

This house has derived both enjoyment and profit from Dr John Bunyan's participation in its affairs over the years. Synod notes with sadness his advice that ill health may end his membership, and wishes him God's blessing in the future.

(The Rev Gary Nicholson 20/10/1994)

41/94 Select Committee re Clerical Enquiries

Synod hereby appoints a Select Committee under Standing Order 15 -

- (a) to review the administration of the Tribunal Ordinance and the Incapacity and Inefficiency Ordinance;
 - (b) to take over the functions of the Committee appointed by the Standing Committee to review Parish Disputes procedures;
 - (c) to prepare draft ordinances to put into effect any recommendations arising out of its enquiries;
- and to report to the 1996 session of Synod.

The Committee to consist of 13 persons, 6 clergy and 7 lay persons. A quorum of this committee shall consist of 50% of the members, plus one.

After a ballot, held on 1 November, the President declared the following persons elected as the members of this select committee –

The Rev B.A. Ballantine-Jones	Professor C.R. Bellenger
Canon I.W. Cox	Mrs W.D. Colquhoun
The Rev D.L. Crain	Mr R.S. Dredge
Archdeacon G.R. Huard	Mr P.C.G. Gerber
The Rev P.J. Tasker	Dr F.S. Piggin
Bishop R.G. Smith	Ms K.N. Sowada
Dr A. Young	

(The Rev Phillip Jensen 20/10/1994)

42/94 Chaplain to the Racing Industry

Synod notes the recommendations of the committee covering New Initiatives in Ministry and the racing industry in particular, and appoints a committee, comprised of Mr John Gormley (Chairman), the Rev Paul Bayliss and Mr Wayne Olling, to further consider the recommendations in the report.

(The Rev Paul Bayliss 1/11/1994)

43/94 Section 26 of the 1917 Act

Synod requests the Standing Committee, in promoting to the State Parliament the amendment to section 26 of the Anglican Church of Australia Property Trust Act 1917 pursuant to Synod resolution 29/92, to include in the amendment sought a provision that an ordinance dealing with property held for the sole benefit of a parish may not be assented to, in any case where the consent of a majority of the members of the Parish Council has not been received, unless that ordinance is approved by a majority of not less than two-thirds of the members of Synod present and voting.

(Mr Mark Swan 1/11/1994)

44/94 Ministry to Our Youth

This Synod notes with concern the results of the Diocesan Survey of Youth Ministry carried out by the Anglican Youth Department. We reaffirm our commitment to reaching young people with the gospel and discipling them within our churches.

Synod notes that 24% of parishes have no youth ministry groups, and that fewer than 7,400 young people from youth groups attend church on an average Sunday.

Synod is pleased that the survey results indicate clear signs of hope for youth ministry. It notes that the majority of young people who attend youth groups also attend church (80%) and that all disciple groups, conducted by the AYD, had a high level of Christian commitment.

Synod hereby undertakes to redress this situation through ongoing prayerful and financial support for the AYD as it assists parishes establish and develop strategies for ministry to the youth of our Diocese.

(The Rev Daniel Willis 1/11/1994)

45/94 150th Anniversary of SAMS

Synod gives thanks and praise to God for the celebration of the South American Missionary Society of 150 years of gospel mission and church planting by those who have spread the Gospel of the Lord Jesus Christ in the lands of South America; takes note of the publication of the book *Trail Blazers* by Merle Goldsmith in this celebration year recording the remarkable struggles, faith and sacrificial service of the founding missionaries, and prays to the Lord for fresh labourers from our national Church for the harvest in this field of the world and His continuing blessing and strengthening of the indigenous Churches of South America, their leaders and members, to reach the whole continent for His Kingdom.

(The Rev Ross Buckman 1/11/1994)

46/94 Presentation and Exchange Ordinance 1988

Synod requests the Standing Committee to review the Presentation and Exchange Ordinance so as to reflect a wider consultation process in the selection and appointment of clergy to parishes in this Diocese.

(The Rev Don West 20/10/1994)

47/94 Procedural Resolutions

(1) Synod notes that the following organisations have not met the reporting requirements to the extent shown and requests them to comply with the requirements as soon as possible.

Audited Accounts and Liquidity Statement for 1993

Marrickville Area Deanery Committee

Annual Report for 1993
The Council of Abbotsleigh

(Mr Warren Gotley 10/10/1994)

(2) That the second reading of the bill for the Clergy Discipline Ordinance 1994 be made an Order of the day for the first day of the 1995 session of Synod.

(Mr Justice Peter Young 10/10/1994)

(3) This Synod defers the second reading of the Provincial Synod - Constitution Ordinance 1994 Adopting Ordinance 1994 to the next session of this Synod, to be an order of the day for the first day of sitting, and requests the Standing Committee to bring in at the same time an ordinance to fill in the details included in the present Constitution but not included in the 1994 draft.

(Mr Justice Peter Young 10/10/1994)

(4) This Synod records its appreciation of the Bible readings given by the Rev Trevor Edwards during this session.

(The President 20/10/1994)

(5) This Synod thanks those who participated in the Missionary Hour presentation.

(Bishop Peter Watson 20/10/1994)

(6) In the light of resolution 43/94, this Synod defers to the next session of this Synod the committee stage of the bill for the Delegation of Powers and Procedure Ordinance 1973 Amendment Ordinance 1994.

(Mr Robert Tong 1/11/1994)

(7) This Synod records its thanks to the President, the Secretaries of the Synod and the secretarial team.

(Bishop Peter Watson 1/11/1994)

(8) This Synod adjourns to a date to be fixed by the President for 1995.

(Bishop Peter Watson 1/11/1994)

1/95 Archbishop R.H. Goodhew

This Synod affirms its confidence in our Archbishop and assures him of our prayers.

(Mr Richard Lambert 2/3/1995)

2/95 Preaching and Administration of Holy Communion by Lay Persons and Deacons Ordinance 1995

That the 3rd reading of the Preaching and Administration of Holy Communion by Lay Persons and Deacons Ordinance 1995 be made an order of the day for as soon as possible in the 3rd ordinary session of the Synod.

(The Rev Dr John Woodhouse 2/3/1995)

3/95 Preaching and Administration of Holy Communion by Lay Persons and Deacons Ordinance 1995

Synod requests the Primate, under section 63(1) of the Constitution of the Anglican Church of Australia, to refer to the Appellate Tribunal for its opinion the following question -

Would the Preaching and Administration of Holy Communion by Lay Persons and Deacons Ordinance 1995, if passed by the Synod of the Diocese of Sydney and assented to by the Archbishop of Sydney in the form now before the Synod, be consistent with the provisions of the Constitution of the Anglican Church of Australia?

(Professor Michael Horsburgh 3/3/1995)

4/95 Ministry Ordinance 1994

That the second reading of the Ministry Ordinance 1994 be deferred to the next session of the Synod.

(Dr Barry Newman 3/3/1995)

5/95 Referral of Other Bills

Synod hereby refers to the next session the second readings of the following bills for ordinances –

- Church Ministry (Baptism) Ordinance 1994
- Church Ministry (Confirmation) Ordinance 1994
- Church Ministry (Holy Communion or Lord's Supper) Ordinance 1994
- Church Ministry (Robes) Ordinance 1994
- Church Ministry (Services) Ordinance 1994
- Parishes Ordinance 1979 Amendment Ordinance 1994
- Accounts, Audits and Annual Reports Ordinance 1994
- Church Ministry (Lessons) Ordinance 1994

(Mr Warren Gotley 2/3/1995)

6/95 Minutes of 2 March 1995

Synod authorises the President to sign the minutes of 2 March 1995 upon the production to the Standing Committee of the certificate of any 2 members of the Minute Reading Committee.

(Mr Warren Gotley 2/3/1995)

7/95 Resolution of Thanks

Synod records its appreciation of –

- (a) the President for his chairmanship;
- (b) the Chairman and Deputy Chairman of Committees for their work in the Committee stages of bills for ordinances;
- (c) the members who helped during the session by giving advice and serving on committees; and
- (d) the services given by the Secretaries, the Returning Officer and Deputy Returning Officer, the Church Information Officers, the Rev Trevor Edwards through his Bible readings, the Pianists and all those who have helped with the arrangements for sittings.

(Bishop Peter Watson 2/3/1995)

8/95 Adjournment

Synod hereby adjourns without appointing another day of meeting.

(Mr Terry Leister 2/3/1995)

Ordinances Considered

*Passed and Assented to **

Church Administration Ordinance 1990 Amending Ordinance (No 2) No 40, 1994
Church Insurances Ordinance 1981 Amendment Ordinance No 41, 1994
Anglican Provident Fund (Sydney) Ordinance 1994 Amendment Ordinance No 42, 1994
Offences Ordinance 1962 Amendment Ordinance No 43, 1994
Deaconesses, Readers and Other Lay Persons Ordinance 1981 Amendment Ordinance No 44, 1994
Relinquishment of Holy Orders Ordinance No 45, 1994
Diocesan Income and Expenditure Ordinance No 46, 1994
General Synod - Constitution Alteration (Canonical Fitness) Canon and Bill 1989 Assenting Ordinance No 47, 1994

Still Under consideration

Accounts, Audits and Annual Reports Ordinance 1994
Administration of Holy Communion Ordinance 1994
Church Ministry (Baptism) Ordinance 1994
Church Ministry (Confirmation) Ordinance 1994
Church Ministry (Holy Communion or Lord's Supper) Ordinance 1994
Church Ministry (Lessons) Ordinance 1994
Church Ministry (Robes) Ordinance 1994
Church Ministry (Services) Ordinance 1994
Ministry Ordinance 1994
Parishes Ordinance 1979 Amendment Ordinance 1994

Deferred to the next Session

Clergy Discipline Ordinance 1994
Delegation of Powers and Ordinance Procedure Ordinance 1973 Amendment Ordinance 1994
Provincial Synod - Constitution Ordinance 1994 Adopting Ordinance 1994