# First Ordinary Session of the 46th Synod of the Diocese of Sydney: October 2002

## Summary of Proceedings

*The 1st session of the 46th Synod was held on 14, 15, 16, 21 and 22 October 2002 at the Wesley Theatre, 220 Pitt Street Sydney with afternoon and evening sittings on each of those 5days. The President was Archbishop Peter Jensen, the Bishop of the Diocese of Sydney and Archbishop of the Province of New South Wales.*

*The Synod Service was held in the Wesley Theatre at 4:45 pm on Monday 14 October. The preacher was Canon John Chapman.*

## Presidential Address

Delivered by the Most Reverend Peter Jensen, Archbishop of Sydney, on Monday 14 October 2002.

### THE GOSPEL OF GOD'S GRACE

We know so little about the head and face of Jesus. We know that he set his face to go to Jerusalem; we know that a woman poured expensive ointment on his head as a preparation for burial; we know that there were occasions when tears wet his face; we know that in the Garden of Gethsemane he prayed with his face to the ground in great anguish; we know that Judas gave the kiss of betrayal on the face of Jesus; we know that an official illegally struck him on the face during his interrogation before the High Priest; we know that he turned his face and looked straight at Peter in the midst of his betrayal, and Peter went outside and wept; we know that the priests and false witnesses spat in his face, and then, as though they could not bear his gaze, they blindfolded him and struck him with their fists and slapped him on the face; we know that the soldiers crowned his head with the thorns of mockery and then also spat on him and hit him over the head many times; we know that he was crucified at a place called 'the skull' and that over his head was the ironic sign, 'This is Jesus, the King of the Jews'; we know that he saw his mother, and spoke to her; we know that he who had so often spoken the word of God still ministered to his mother and to the repentant thief at his side even to the end.

And what of his hands? His hands are mentioned in the gospel stories. These were the hands that did mighty works; these were the hands that touched the leper in compassion; these were the hands whose fingers went into the ear of the deaf man; these were the hands which healed the blind man; these were the hands that touched the funeral bier and brought a widow's son back to life; these were the hands which blessed the children; these were the hands that tied an apron around his waist and then washed the grubby feet of his companions; these were the hands that took bread and broke it and gave it to his disciples; his hand, and the hand of his betrayer were together on the same table and in the same bowl of food; these were the hands that they bound together during his journey to death, as though he might escape them still; Pontius Pilate washed his hands, but the kindly hands of Jesus were torn open and tortured when he was pinned to the cross.

We know nothing of his body, except that it was flesh and blood like ours and so was vulnerable to exquisite pain. Roman soldiers knew all about how to deliver that pain, physical and emotional. The prophet Isaiah says that, 'he had no form or majesty that we should look at him, and no beauty that we should desire him'; he slept and ate and talked like the rest of us; but the feet that had walked over Israel's land to bring the gospel were pierced by nails; his body was clothed and unclothed and then clothed and unclothed again in mockery and contempt; he was scourged; he was set on high and left to asphyxiate by slow degrees; his modesty was exposed; he died; his side was pierced by a spear; his body was taken down and buried.

Had you been there you would have seen all this. We are not dealing here with a fable, but with a true man, a man with hands and feet and a body and ligaments and teeth and nerve-endings and a head and a face and a mother, and with real events. I want us to notice his head and his face and his body and his hands and his feet, to underline the reality of who and what we are dealing with. These are not old tales intended to give us consolation in the face of trouble: Christianity is not a philosophy of life. If the cross really is an event in history, and if at the cross we see both the singular death of a singular man, and also the crucifixion of the Son of God, then this singular event is history's culminating moment, and everything before and since has to be judged in relation to it. Is this what we did to the Son of God? Then that changes everything for ever.

'See from his head, his hands and feet, sorrow and love flow mingled down': He was a man of sorrows, and acquainted with grief. Sorrow because this is where the sins of the world had brought the sinless Son of God. Of course, the sins of the wicked men who had engineered his destruction; of course the betrayal of his friends and the insults of his enemies; but more, much more than this. These were the sins of which we are all guilty; but he suffered, says the Bible 'for the sins of the whole world' (1John 2:2). The judicial verdict under which he was put to death arose from his own choice and that of his Father, that he should suffer the curse of such a death for the sins of such a world. No wonder there was darkness over the whole land for three hours while the Prince of glory died.

And how love? How did love flow mingled down? The pain of his body is not the focus of the New Testament account, as he was 'wounded for our transgressions and crushed for our iniquities'. He drank a bitter cup prepared by his own Father. He knew the human race to be lost; he knew that we could not survive the judgment of God; he knew that we are outcasts and aliens, without God and without hope. Israel was like that: how much more the Gentiles. Confronted with the crowds, out of compassion, he warned them of the coming kingdom of God and the absolute need of repentance for the forgiveness of sins. Ultimately it was his overwhelming love for the lost which brought him to the cross and made him willing to endure the curse of the cross for our salvation.

Now stand by the cross and look at the Saviour. You are in his heart. Recognise that if he died in such a way, it is because of your sin and mine. Recognise that we are dealing here with the death of the Lord of glory; that for him to do this, the need would have to be of momentous significance, that there is no other way for you to be recovered, redeemed, restored. Recognise the utter futility, then, of attempting to save yourself. If that way had been open, the Saviour need not have died. Recognise, too, the reality of judgement and hell. It was Christ himself who taught more about this than anyone else: 'every tree that does not bear good fruit is cut down and thrown into the fire', he said of the false prophets. Recognise then the great truth of the gospel, that, sinner as you are, totally unworthy as you are, God loves you and Christ died to save you from the coming wrath. Recognise, then that you owe everything to him and that he is your Lord and Master.

Now stand by the cross and look out at the world. Everywhere there are those who do not know about Jesus, and do not realise that faith in Jesus is the way of salvation. The lost remain in multitudes; they do not have the direction of God in their lives; they do not have relationship with the living God through Jesus; they do not have the joy of sins forgiven; they do not have the Holy Spirit binding them to God and to his people; they do not have eternal life. To bring these blessings into the world, God was prepared to give his only Son. For us, that reveals once and for all how miserable is the fate of the lost. Whatever the needs of people, social, physical, emotional, relational, none compares with their need to know Christ and be saved from the wrath to come. In the unambiguous words of the New Testament, 'Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him' (John 3:36).

This exposes a crucial divide in the churches. Many in the church now believe that salvation comes to all automatically, without exception and without need for faith in Jesus. They may say that they believe in hell, but it is empty. I can only respond that they do not understand the cross of Christ and its absolutely central significance for the history of the world and the redemption of sinners. Nor do they understand the witness of the Bible to the sinfulness of our race, and the hopelessness of our saving panaceas, religious or secular. Paradoxically it is also impossible to comprehend the love of God, for the death of Jesus is emptied of its power to save. Not surprisingly, in much modern Christianity, there is a lack of focus on the cross.

We have reached this day a moment of decision for us as a Diocese, as a community of Anglican Christians: to help us make the decision, I believe we are going to need above all the perspective of the cross. At the Synod last year I explained the Mission Statement and goal that had been commended to us by the Diocesan Executive Board and the Standing Committee. I warned members that the call to mission is 'a call for sacrifice, for change, for unremitting effort, in dependence on God's Spirit…If we are going to take the challenge of this mission statement seriously, we must be ready to commit ourselves to it by this time next year'. I went on to say this: 'In effect, it gives us the next year to analyse, to consult, to plan, to pray before we come back to Synod and decide not merely on the budget, but on the mission. I am proposing that at the Synod in 2002 we deliberate on both these connected issues. October 2002 is when we decide to enter the race and respond to the starter's gun - or we decide that this is not the race we want to enter.'

Now return to the perspective of the cross. What does it have to say to us in this moment of decision? At one stage we see the Apostle Paul defending and explaining his ministry against critics. In doing so he comes to exactly the same place as we have reached. He is aware of the judgement day, and his own accountability to the Lord on that day. 'Knowing the fear of the Lord,' he says, 'we persuade others.' But he goes further: 'For the love of Christ controls us, because we have concluded this: that one has died for all, therefore all have died; and he died for all that those who live might no longer live for themselves, but for him who for their sake

died and was raised' (2 Corinthians 5: 11, 14-15). It is for this reason that he is an ambassador of Christ, exercising the ministry of reconciliation and calling men and women everywhere to faith in Christ.

The Apostle is controlled by the love of Christ, specifically the love that Christ has for him as demonstrated by the death of the Saviour on the cross. I am saying to you that if the cross of Christ has the central place in our own lives, we too will be controlled by the love of Christ, and we too will give ourselves pre-eminently to the task of doing all we can to see that men and women are reconciled to God through Christ. Love so amazing, so divine, demands my soul, my life, my all. We will understand the need of the lost to be found, and we will have before us, indeed within us, the overpowering motive that we need to give ourselves to the Mission of evangelism. I am saying that we need to meditate on the cross, to grasp its significance, to be moved by its transforming power in ourselves, and so to reach out to others who also need to be saved from the wrath to come. If Christ has so loved us, how can we not so love others?

But the cross is not only the motive for sharing the gospel – it is the measure of the lengths to which we need to go in mission. On this theme, Jesus himself said: 'unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies it bears much fruit. Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life. If anyone serves me, he must follow me…' (John 12:24-26). In thinking of this Mission we should be under no illusions; it will be a difficult, demanding and daunting undertaking, as all mission is. We would be better not to begin if we do not intend to finish. After all, however, we serve one who, for the sake of the joy that lay before him endured the cross, despising the shame and is seated at the right hand of God.

Are we ready for this as a Diocese, an Anglican community? In one sense we have always been engaged in this very work. The issue is, are we willing to put it so explicitly in the forefront of our work together? Are we willing to make this a moment of fresh dedication to the task? I am not sure that we are. There are signs of tiredness; there are signs of complacency; there are signs of worldliness. Furthermore, even if we may be willing to embrace the Mission, there will be no real future in it if the other members of our churches are not themselves moved with as much passion and compassion, so that they too believe in this from their hearts. If at the centre of your very being there is the profound recognition that the Son of God loved you and gave himself for you on the cross, you will be willing to count the world but loss, to give and to give and to give that others may be saved. In other words, it is only the deepest message of the gospel, blessed to our hearts by the Holy Spirit, which is going to move our pastors and our people to mission. Any other motive – for example conformity with the prevailing Diocesan or parish ethos –will be futile and unworthy. Have we as yet considered all from the perspective of the cross? Are we willing to come to that point?

With this observation we come to another issue that we must grasp from the perspective of the cross: the connection between grace and repentance. First, grace. What we must say from the vantage point of the cross is this: that as far as this Mission is concerned, all is of grace between us. On the one hand there is the mission in which we must all be involved as obedient servants of Christ; I have no hesitation to calling you to that. On the other hand, there is the form of that Mission as presented to us for our joint consideration at this synod. I am confidently calling you to that as well. But I do not confuse them. Christ died to save you; I did not. It is to him that you are accountable, not to me. If you as an individual, you as a pastor responsible for a church, if you as a church, indeed if we as a Diocese, are not willing to embrace this Mission that we are discussing, all remains well between us. We are not saved by good works, even the good work of mission, and certainly not the good work of this Mission. We are a fellowship of churches, not an army with an episcopal general, and you must feel free to choose your own path of obedience to Christ.

Secondly, however, there is repentance. In being saved through the cross we yield ourselves to Christ, to his lordship over our lives. This has very significant practical effects, of which one, as you know, is a commitment to his mission. It may not be this version of his mission; but I trust that whatever version of his mission you adopt, reckon on it being costly, and that you will not avoid this one because of the cost. We are to offer ourselves as 'living sacrifices' (Rom 12:1): this is repentance. I believe that one of the weaknesses of our church over the years has been what we used to call cheap grace, the presumption of forgiveness without the concrete reality of repentance. A church not shaped by the cross will not be a missionary church. Listen to the martyred Bishop James Hannington in 1885 as he boldly faced the King who was about to slay him: 'I open the way to Uganda with my blood'.

The course of this year past has been in many ways for me a costly joy. I told the Synod last year that I have no intention of acquiescing silently in  the passing away of Anglican Christianity in this region, and that I would give myself to the task of this Mission with a whole heart. I have preached evangelistically whenever I have been given the opportunity, and I have been delighted at the real stirrings of evangelistic interest in numerous parishes. As I predicted, we abandoned the old name of Diocesan Executive Board and introduced the Mission Task Force, which has been meeting constantly and working hard all year. I have also been to every regional

workers conference and consulted about the Mission, together with other Regional, Area Deanery and parish conferences. Twice the Bishops have been away together. On the first occasion we committed ourselves to each other and to the Mission. On the second occasion we discussed 'Becoming a Missionary Bishop'. As well, the Appropriations Ordinance has had to be prepared along new lines. This has required great effort from the finance group. You will hear more about that tomorrow night.

However, not all my efforts have been devoted to the Mission as such. Let me say that the single most significant thing which has diverted me from it has been the task of attending to issues of sexual abuse. But has it been a diversion from mission, or an integral part of it? This may well reflect one of the barriers to evangelism that we are going to find in the community, as our good name has been compromised. Our reputation cannot be restored by acting as though certain events never occurred. We are going to have to learn once more what it is to live by grace and thus to show repentance as a community. Indeed, there is a deep connection between the Mission and our response to this problem. The Diocese as a whole has a good reputation for care with integrity in churches, schools, welfare work, retirement villages. But shameful cases of abuse of trust do exist, and, as we look back at our history we see that we have not always handled matters well. I do not claim to have responded adequately in all cases either, but I am seeking to be fair, to redress wrongs and to prevent recurrences.

Ministry is a character business; lose your character and, effectively, you lose your ministry. Of course there is grace and forgiveness for those who have erred; but part of the very business of coming to grips with what we have done is the recognition by our erring pastors or lay leaders that various forms of ministry are no longer an option. Sometimes this involves the loss of a position or a licence; sometimes the surrender or deprivation of orders. On the broader front of our own church's life, there is also need for public contrition and apology as well as an active care for victims. If the public recognition of our weaknesses brings our church into disrepute, it is still necessary to live the truth. It may be that we will all the more effectively witness to the grace of God by living under it ourselves: but this involves painful repentance, not easy grace.

Since the last synod the Mission Task Force has given concentrated attention to the subject of Mission strategy, and that has been a complex but exhilarating task. It is the proposed strategy which must engage our attention as a Synod today. Tonight we will be asked to endorse the overall strategy and then to accept the Mission. The strategy has been hammered out over many meetings and has gone through all sorts of forms. Many of you will have seen it in various drafts and by your comments will have helped create its final form. I now turn to the task of introducing you to it.

## STRATEGY FOR THE MISSION

*The Mission Statement*

Here is our Mission Statement.

> "To glorify God by proclaiming our saviour the Lord Jesus Christ in prayerful dependence on the Holy Spirit, so that everyone will hear his call to repent, trust and serve Christ in love, and be established in the fellowship of his disciples while they await his return."

Members of the Synod last year will have heard me offer an exposition of it, and I do not intend to repeat that material here. I discussed it frequently during the course of the year, and if I had my time over I think that I would change the wording slightly from '*so that* everyone will hear his call to repent…', to '*in order that* everyone will hear his call to repent…' In this way we avoid any suggestion that results will follow mechanically from our proclamation. For the technically minded, an unambiguous purpose clause is better theologically at this point than a result clause. But the fault is not an impossible one to live with, and, given how familiar the wording has become, I am not proposing a change.

As a synod we accepted the Mission Statement last year as the basis of our work for this year. I believe that it serves us well by clarifying our priorities and creating the dynamic for our actions. It tells us that just as faith precedes works, so the proclamation of the gospel, blessed by the Spirit of God, is the way in which men and women are saved, liberated for works of love and incorporated into the fellowship of Christ's people. It has proved a fruitful way of talking about ourselves and our tasks. It has been set to music four times so far, with varying degrees of success! I continue to commend it to you warmly.

*The 10% Goal*

Much of the discussion this year has centred on the 10% goal. Let me state it in its final form, and then discuss it: *To see 10% of the population of the region of the Diocese in Bible-believing churches in 10 years.*

The vision is more important than the goal, and yet without the goal the vision is like a soothing Saturday morning sleep-in: pleasant but unproductive. A goal needs a component of awkward arithmetic to get us out of bed. It brings the mission to life and forces us to take it seriously. In fact, already it has had a galvanic effect. However, we must understand its function. It is not the motive for mission (which is the love of Christ), nor the power of mission (which remains the Holy Spirit), nor the foundation of mission, (which is the electing purposes of God). It is an instrument of mission. Even the strongest doctrine of God's sovereignty incorporates human effort, including human planning into the divine work, and the goal is an element of that planning. If it is legitimate for a missionary to survey carefully a new mission field and to plan a careful mission strategy, I believe that it is thoroughly legitimate for us to put our goal like this. I think that our friends in Sabah and Nigeria take aim before they start evangelising.

What do we mean by 10%? According to our researchers, our Diocese contains about four million people, and is growing fast. As far as we can tell, on any given Sunday there would be about 60,000 people of all ages in Anglican churches. This is about 1.5% of the population. There may perhaps be another 20,000 people who are members but attend irregularly. Our research is still rudimentary, since we have not been asking the right questions, and have no agreed method of counting. Furthermore, there are the interesting questions of what we mean by 'Bible-believing' and 'churches'. If for the sake of argument, however, we are relatively generous and arrive at a figure of 100,000 (2.5%), we are still 300,000 short of where the goal calls us to be. One of the best ways of bringing this home is to think of the numbers in your parish, to think of what the figure 10% may mean, and then to ask how many may be attending Bible-believing churches.

I have suggested that we use the phrase 'Bible-believing' for this reason: so that we may have inclusion without confusion. There are all sorts of churches which will want to be involved with this Mission. Some Anglican churches may not wish to be called 'evangelical' because it suggests to them a party name; others may not be Anglican, belonging to another denomination or to none at all. I am suggesting that we be as inclusive as possible with those who accept this self-description gladly. Our inclusiveness suggests co-operation in mission and a willingness to see that others besides Anglicans are doing the work of the gospel. It may well mean a willingness to help other churches including ethnic ones, without thinking that they will necessarily become Anglican churches. It may even be that we will see new, more genuinely Australian forms of Anglicanism emerge!

But I do not endorse theological confusion or laxity. 'Bible-believing' is a qualitative assessment as well as a collaborative one. By 'Bible-believing' I have in mind in particular the churches which owe their theological structure to the Reformation, and who thus see their fundamental authority in the great 'scripture alone' of the Reformation. They give scripture the priority over the traditions of the church and the findings of human experience whether rationalistic or spiritualising. From the scriptures they preach a gospel that is shaped by salvation through Christ alone, by faith alone, through grace alone, to the glory of God alone. This is the Reformation understanding of the gospel. As I indicated last year, in inviting collaboration within classical Christian orthodoxy, I believe that this gospel itself is at stake in some of the disputes we have with our fellow Christians, and we cannot, even for the sake of mission, allow inclusion to become confusion. 'Bible-believing' is not an invitation to theological and pastoral irresponsibility.

There are three chief reasons why we should embrace this 10% goal. First, it is humanly speaking impossible. Our society is still moving in other directions than towards Christianity. The very audacity of the 10% goal reminds us that is beyond our strength, and hence it does not constitute a brainless challenge simply to gain market share. To those who are concerned lest it become a sort of obsession at the expense of our true teaching about God's sovereignty, I say that it is preeminently a reminder that prayer is integral to our mission as we depend upon the living God. It may be, in fact, that it is God's present intention to leave hard hearts in their unbelieving state, and for the gospel preaching to have that condemnatory role which it has sometimes played in the past. But that is God's part; for our part we will plan, with trust that he will use our plans in his sovereign purposes.

Second, we should embrace the 10% because of our vision that everyone may hear about Christ's call to repent. At the moment, even if 2.5% of people are attending Bible-believing churches as defined above, the chances of knowing such a Christian are small. By seeking 10% we are attempting the first stage of our vision of reaching all with the gospel. Ten percent of the population is so significant that it gives a good base for the gospel to grow through relationships, as friends and families bring their unsaved associates to church. It is not as though 10% is the end goal; what talk of this percentage does is to awaken us with a jolt to the enormity of the task which we have been attempting to undertake all along. So also the reference to 10 years. In one sense this is less significant that the 10%. We would be glad to see such a goal reached in 2 years or 20 years. But if we do not speak of a decade, we will lose our sense of urgency and become complacent.

Third, we should embrace the 10% because of its power to stir our imaginations. For a long time we have been content to go quietly on, presuming that the real work of reaching the world must be occurring elsewhere. Certainly we have seen growth in our churches overall, for which we thank God. But even such growth fools us about the real impact we have been having for Christ in our community. As a result we have not engaged in concentrated attention to our mission and to the requirements of it. In fact we have even been critical of those who have attempted to do new things and to suggest ways of growing the gospel.

I want to say that, under God, we are very well poised for a break-out. On the whole we have not succumbed to worldly ways of thought about religion. On the contrary, our churches are famously marked by such good things as strong theological orthodoxy, expository preaching and a very well-trained and committed laity. Without such wonderful advantages we could not even be contemplating the initiatives raised by the goal. Certainly, whatever happens, we must retain them. But equally, precisely because we have such advantages, we have a tremendous God-given obligation to use them. You cannot guard the gospel by hiding it in the ground; what you do not use, you will lose.

We have now reached a critical moment in our history. We have all the advantages that an Anglican background gives us. Part of that good inheritance is our stable theological position, our recognised place in this community, and the human and financial resources of our Diocese. But we have reached a point when the Anglican church must become a native Australian or it will pass from the scene. And we have reached it at a time when the mood of this Diocese - by which I mean the Anglican community including me as your Archbishop - is ready for experiment, risk, initiative, failure and success - as long as it is utterly shaped by the great principles of love, of the kingdom of God and hence of the death of Christ for us. Our history is of huge positive significance; but our history can constitute a dead hand of restriction as well. I do not believe that our mild laws are the cause of our paralysis; I think that they are sometimes used as an excuse. Let us change and repeal them if they stand in the way. But let us use every gift of imagination, every effort of our heart, every new tool to reach the lost of this great Diocese for Christ. Let me tell you that the 10% goal has already begun to open eyes and stir hearts. I hope that we do not contemplate modifying it.

*The Strategy of the Diocese*

What of the strategy of the Diocese as a whole, that is of the Anglican community living in our region? It contains first a fundamental aim and then a fourfold policy which says how the aim will be put into effect. In each separate part of the life of our community, this strategy will need to be translated into practical tactics, or local strategies. Hence we need to make this as flexible as possible, so as to activate without restricting the initiatives which should be planned and taken at all levels of our Diocesan life. We are looking for real, concrete proposals, ones that will require effort and which will work. To illustrate: The Bishops and I have worked out ten key initiatives in which we will engage, flowing directly from this strategy. They will not be the same as a parish initiative or the initiative of one of our great organisations: you will need to work on your own strategies. But this fundamental strategic document will help the whole community to co-operate in the work we are undertaking together. Actually the strategies have already proved their worth. They have been basic to working out the proposed Income and Expenditure Ordinance. They have shaped the Ordinance and so proved their value in strategic planning.

*The Fundamental Aim*

To multiply Bible-based Christian fellowships, congregations and churches which nurture their members and expand themselves, both in the Diocese and 'in all the world'.

A fundamental aim has to exclude other possibilities. There are other strategies which we could adopt in order to reach our goal and fulfil the vision. We could run large crusades; we could all engage in door to door evangelism; we could decide to sell off a hundred small churches and create thirty or so large regional churches. Some such suggestions could certainly still be followed; there is nothing against crusades or having big churches. But the fundamental aim is to multiply churches, to have lots of churches.

Please note the qualitative words: Bible-based, Christian, nurturing, expanding. All are highly significant. I trust that those involved in the Mission will give careful attention to each one. Presumably the method of multiplying churches will usually be that the expanding church will seek the right moment to divide and start afresh.

Please also note the descriptor words: fellowship, congregation, church. I am not intending to use these in a strictly theological sense. The theological point is that all are capable of yielding the experience of church, of meeting Jesus Christ in his word and by his Spirit in the company of our fellow-believers. In this context, the aim is to remind us that the church experience in today's world may be quite varied in size, circumstances and context and to enable us to embrace flexibility. A fellowship may be a proto-congregation, and a congregation part of a church, sociologically; doubtless it will be good for those who enter the faith through a 'fellowship' to

come eventually to membership of a 'church'. But if we are to penetrate society, if we are to build the sort of bridges which unbelievers will be able to traverse, the informal fellowship may well be both the starting point and the finishing point and we ought not to regard it as essentially less than church.

Please note the boundary words: in the Diocese and in all the world. The significance is that there is no boundary to our concern for the lost. Our vision rightly speaks of everyone, and our concerns as Christians must involve the world. We cannot afford as a Diocese to lose our grip on world mission, just because we are engaged in our own local one.

The gist of the matter is this: here is a challenge to us all. What will this strategy demand of you? Where can we follow the natural relational lines of our community in order to set up fellowships? Can we say that every street will have a bible study group, every retirement village will have one, every large firm will have its Christian meeting, that professions will foster groups: the nurses, the police, the lawyers; that we will have groups in schools, universities and TAFEs? That we will aim to have as many congregations as there are primary schools in our area? That we will not neglect the other cultures and language groups which have settled here? Can these fellowships lead into congregations and into churches? Will we provide Christian ministry and nurture to the whole community as far as we are able?

And those questions lead to the fourfold policy.

*The Fourfold Policy*

The four parts of this policy are interlocking. They constitute the really major things which we must attend to. Each will generate many other initiatives and policies. Thus, for example, we have used these policies to give shape to the Appropriations Ordinance. This has enabled us to present the strategy-driven budget that you asked for last year. It has forced us to ask the question: what is our priority? Given that there are so many attractive claimants on this money, how can we best distribute it? I will say a little about each one in turn.

1.  *Spiritual Renewal*

    From the very beginning we have all been aware of the need for prayer and for the Spirit of God to bless our efforts. It would be futile and dangerous for us to involve ourselves in this enterprise without attending to the spiritual issues involved. Whatever we do, we must not engage in a mechanical, programmatic or activist Mission heedless of the spiritual challenge we are taking on.

    Sometimes I have been asked about revival. Is this what we are looking for? There have been great awakenings of the church with evangelistic blessing in the history of God's people. I do not believe that God has covenanted himself to produce such events, although they may occur, and he may so bless us. But there are dangers of thinking in terms of revival. I doubt that it is a biblical theme as such. The word itself has been so abused by being associated with showmanship that it is almost unusable. It is hard to theologize about it without falling into the trap of thinking that the initiative lies with us rather than with God. Furthermore, paradoxically, it may so emphasize prayer that evangelistic mission itself may be undervalued.

    If we want to honour God's sovereignty and initiative, we must start explicitly with his word. That is why we begin the fourfold policy with this statement: 'In submission to the Lord Jesus Christ and his command to make disciples of all nations…' Of course the word of God contains many commands and injunctions; but I believe that it is this word which has moved us at this time in a special way, given the needs of the society around us. It is not - it cannot be - a new word, but it has come to us with new force.

    The policy that results focuses not on the world, but on the Christians. Renewal, if that is the right word, starts with faith in God's word. The gospel received by faith is the mother of obedience. Hence our first duty is to call upon God for an outpouring of his Spirit on us. Furthermore we are asking for the Spirit to do his typical work, namely to assure the believers, through God's word, of their acceptance by God. It is by the Spirit that the word of God comes alive in our inner experience and we begin to call Christ Lord and God our Father. The Spirit does this by drawing our hearts to the love of God manifested in Christ and in particular the death of Christ on our behalf on the cross.

    The assurance of the love of God for us as individuals is called 'faith', and such faith is the root of our response to God. A response which includes the idea of merit as commending us to God, enslaves us in good works done for the wrong motive. Likewise, a response which is mere activism, without trust in God is enslaving. True faith which rests entirely on the death of Christ for salvation empowers us and liberates us to do good for the right reason, to 'seek to please the Saviour in all things, manifest the

godly life and be filled with prayerful and sacrificial compassion for the lost in all the world.' We are undoubtedly looking for a great outpouring of prayer for unbelievers; it will only come from a fresh appreciation of how Christ has loved us: once more, grace and repentance.

What then must we do? Only what we should always have been doing in any case: preach the gospel, praying earnestly for the outpouring of God's Spirit on the listeners. Pray for the believers, that we may be assured afresh of the love of God and filled with prayerful and sacrificial compassion for the lost; pray for unbelievers that they will come to know that same God through Christ. Lack of assurance founded on the word of the cross is one of our chief problems. The truth lies in the old, old story of Jesus and his love. You can tell Holy Spirit religion when you see people so come alive to the old, old story that they cannot wait to live for others and share it with others. You will recognise it when we cannot wait to pray for those who do not yet know God.

Do we need such a renewal of ourselves? After all we have been preaching this gospel over many years. This is so, and we should thank God for it.  But if we had been all that this policy holds before us, we would have been a far different church, we could have had a far greater and more prayerful compassion for the lost, and we would have sacrificed so much more for the sake of the gospel. There is not much point in praying for the nation to repent, if we will not change ourselves first. When we see an abundance of godliness, prayer and compassion, we will know that the Holy Spirit has visited us and that Jesus Christ and him crucified is being taught and believed amongst us. This policy points to the specific word of God itself to challenge us to pray that God will unmistakably do his gospel work among us, so that there may be a great evangelistic move forward. Should we fail here, we fail everywhere. You may have realized now why I began this address with the cross of Christ.

2.  *Multiplying fellowships*

It is part of the genius of this Diocese that it sees itself as being centered on the parish church, not on the Bishop or the overall institution. We believe that the local church is where the true action is, and that the institution exists to serve the local churches.

If we translate that into the Mission, what we say is that the local church is where the Mission will preeminently take place. It is true that the Bishops and the organizations will be active and indeed zealous for the Mission; it is true that some of the impetus and drive will come from that quarter. But if the local church waits for the leadership and resourcing of the so-called central bodies it will have failed in its own mandate. It is the local church which knows its area best and will know best what needs to be done; it is the local Christians who are going to have to be trained and inspired. Our Mission is local, not central.

Where to begin? When to begin? Why not begin at once with an audit? Why would people want to come to your church? Is it welcoming? Are the facilities in really good order? Are regulars willing to invite friends to come? Why or why not? Why do some keen people only come occasionally? If all the committed Christians came every week we would already increase our numbers very significantly. What is the preaching like? Pastors, why don't we commit ourselves to really improving our preaching? It would also be a great thing if we stopped our grumbling and complaining about our preachers and started praying for them instead.  Asked for the secret of his success as a preacher, C H Spurgeon said: 'My people pray for me'. There are things to do here that any church could and should do at once. May I suggest that we all conduct a serious audit before Christmas this year - and make the necessary changes.

Furthermore the major strategy being suggested for the local church here is church, congregational and fellowship multiplication. For some, it may involve simply starting a new Sunday congregation as the first step; for others it will be the intentional multiplication and division of cell groups; for others it may be the setting up of a new congregation in a nearby suburb as yet untouched for Christ. In other words, engage in purposeful church planting. All this, of course, has major implications for buildings and architecture which are going to have to be worked through. It is also likely to be messy. Neat and tidy minds (like mine) will not be happy. We are talking initiative, risk, failure, change, success. But we are talking of a shift from 'can't do' to 'can do'.

The parish church cannot accomplish all this, and not all parish churches will want to do anything. Most obviously we have to recognise (at long last) that a city like Wollongong or Sydney is not simply a one-dimensional geographical entity. It is a multi-layered conglomerate; the old parish system is never going to penetrate all its recesses. We are going to need whole sets of different churches and fellowships which follow the relational and professional and recreational lines of the city and lodge within them. The

parish churches will undoubtedly provide the resources for such developments; but they cannot reach their surrounds unless they invent, sustain, allow and encourage such initiatives. If they cannot do this, perhaps others can. Missions involve missionaries. Our call may be to come over and help us, or it may be to respond ourselves to that call.

3.  *Multiplying Persons*

The usual way chosen by God to share the gospel is through living agents of his truth. The multiplication of the churches is going to rest upon the multiplication of well trained messengers of the gospel. Among the many blessings of God in the course of our history has been the strong ethos in this Diocese of education and training. We have given almost unique attention to the education of the clergy and other Christian workers. In recent years this has been strengthened still further through bodies like CEFM and the Ministry Training Strategy. In their turn, the clergy have been trainers of the other Christians; they have rightly seen themselves as teachers, and in church after church they have engendered a love for the Bible and for expository preaching. You may see the fruitful consequence of this in the Katoomba Convention Movement, where thousands gather simply to hear the word of God explained and applied. Furthermore there has always been a strong ethos in our parishes and para-church movements to train Christians workers.

Contrary to the trends elsewhere in Australia, if not the Western World, we have unprecedented numbers of students entering Moore College, Mary Andrews College and the Sydney Missionary and Bible College. This movement is of tremendous significance. Without it we could hardly be contemplating the Mission of which we speak. I hope that it delights your heart. The excellent Dr Woodhouse, Principal of Moore Theological College, tells me that the College is likely to have over three hundred students next year; we are talking in terms of six hundred before long, and a thousand students as a possibility. It is absolutely imperative that we seize this moment. It will require as much support for the College as we can afford to give, but there is absolutely nothing which will be a better investment than this. I urge us as a Diocese to make it without the slightest hesitation. Give generously to the education of the next generation of young men and women: it will bear much fruit.

But this is only the beginning. The pastors and teachers so produced then have the task of training the rest of us. No matter how many graduates we have from the Colleges, they are not going to do the job of evangelizing and of nurturing the people of God. We are going to need large numbers of people trained to be the local leaders of the Mission. They will come in all shapes and sizes: ordained, lay, full time, part time, voluntary. They will be youth leaders, Bible study leaders, Sunday School teachers, Women's ministry leaders, hospital visitors - there will be no end to the opportunities. Without doubt, learning and teaching is going to be a major activity of this Diocese, starting at once and going on into the long-term future.

That is the inner story of my appointment of Narelle Jarrett as the next Archdeacon for women. She has gathered a team of women dedicated to the training and pastoral nurture of women, for if this Mission is going to flourish it will need to capture the hearts of thousands of Christian women and impel them into ministry. Once again let me remind us all that we are speaking here of our Mission to the whole world: we must expect that many of our gospel workers, men and women, will move out of Sydney into the wider world of need. We will have to export with generosity.

4.  *Reform*

Over the years the Diocese has acquired patterns of tradition that are neither gospel-focussed nor even Anglican. We will need to reform.

Churches and denominations are notoriously resistant to change. Those under thirty who do not have the power want change and those over fifty who do have the power have reached the point where they don't want change. It takes an alliance between the thirty year olds and the eighty year olds to bring in the revolution!

Some things must not change. If we are to see a great inflow of new Christians into the churches, it is going to be all the more important that our doctrine is sound and strong. We must not encourage easy-believism by lowering our standards. There is nothing to be gained by turning church into entertainment and a congregation into an audience. Music must serve the gospel not be a substitute for it. There is nothing holy about change as such. But there is nothing holy about adherence to dead traditions which may themselves have been revolutionary two centuries ago.

In another sphere, I am glad to say that Rodney Dredge is working purposively with the Secretariat to improve the services that we offer the churches and the yield on our investments. You have already seen changes in this area impelled by the Mission; you will see more. We need to look at our Ordinances and to ask whether they hinder growth. In the next year we will ask our organisations to examine themselves to see whether they can serve the Mission better. In fact, they have begun to do this already. We have begun to put our property practices in order. I believe that we will need to look at matters as diverse as our patterns of ministry and our architectural regulations. One of the chief areas of development must be in the in-service training of clergy and other Christian workers. I am hoping that in the near future we will see a major change in this area. The Bishops and Archdeacons are already asking themselves how to promote mission in their regions.

I could go on, but the key point is this: we have reached a turning point in our Diocesan life. The Mission offers us a great opportunity to advance together in a focussed and yet flexible way, to serve the Kingdom, to build the churches and to grow the gospel. I commend it to you without reserve.

Now an explanation of what lies before us at this Synod. First, in a few moments we are going to turn to the Synod service. It has been scheduled right here after the Presidential address, so that we may respond to the challenge of this great subject that I have been speaking about. That is in line with the first policy, on spiritual renewal. We begin at once to grapple with this challenge. It is a solemn moment. We will hear God's word, sing his praises and call on him in prayer. I hope that at this time we will all give prayerful consideration to the Mission and what it may mean for our Anglican community. I hope that it will help prepare us for the rest of Synod and especially the discussion tonight.

Second, this evening we turn solemnly and deliberately to the Mission itself.

There will be four stages. Speakers will introduce the elements of the strategy document, the Vision Statement, the Goal, the Aim and the Fourfold Policy. Discussion will ensue and you will be invited as a Synod to endorse to amend or to reject each one. You must feel free to do so. Then we will vote on the document as a whole.

The Bishops have issued this call:

'In submission to the word of the Lord Jesus, the Archbishop and Bishops of the Diocese of Sydney have committed themselves in unity of heart and spirit to give example, energy and leadership to this Mission. They are doing so in fellowship with the Archdeacons, the Standing Committee and its Mission Task Force, and they invite the whole Anglican community in Sydney (together with other believers) to join them by taking the initiative to see that Christ is proclaimed to all people.'

At the end of the evening, if the Diocesan strategy document is endorsed, you will be invited to join the Bishops, Archdeacons, Standing Committee and Mission Task Force, by adding the words 'the Synod' in an appropriate place, and the word 'together', so that it reads 'and *together* they invite…' I am going to urge Synod members to sign this document individually, should you wish to do so, as a sign of your willingness to be involved. It will then become your personal invitation to the Anglicans of the Diocese (with other believers) to undertake the Mission. I believe that you will find this simple act a matter of great significance and enduring for you.

Should we accept this call to Mission tonight, it will, of course dominate the rest of the Synod, in various ways. We know already that the Appropriations Ordinance has been shaped by this strategy. But I am also proposing that we give considerable time to the joint discussion of the fourfold policy, in order to bring home its significance to the parish and organisational level. Time has been set aside for this at this Synod; it has been given precedence over much of the legislation which, be assured, can wait another year.

**CONCLUSION**

We know so little about the head and face of Jesus - except what they did to it when they put him to death. We know so little about his hands - except they pierced them with nails. We know so little about his body - except he was scourged and crucified. But we know that he bore our sins in his body on the tree; we know that he loved us and gave himself for us; we know that it is in the face of Jesus that we come to a saving knowledge of God. We know the misery of unbelief: misery now, and misery in eternity to come. We know that our understanding of grace and love is shaped by him and what he did for us and that we owe him our very selves. Thus we sing: 'In the cross of Christ I glory, towering o'er the wrecks of time; all the light of endless story gathers round its head sublime.'

And what is that to us? 'The love of Christ controls us, because we have concluded this: that one has died for all, therefore all have died; and he died for all, that those who live might no longer live for themselves but for him who for their sake died and was raised' (2 Corinthians 5:14,15). I do not insist that you assent to the Diocesan Mission: you may properly judge it to be the wrong way of proceeding entirely. But I do ask you to think: Are you controlled by the grand fact that Christ loves you? That is, does the cross of Christ mean that to you? If it means anything, it must mean everything. Thus, do you live no longer for yourself, but for him who died and was raised? Then, will you give up your small ambitions, and in whatever way, with whatever gifts you have, join in the great task of persuading others to be reconciled to God?

**IN THE DIOCESE**

It is entirely appropriate that I should express my own appreciation, and I am sure of yours also as we give praise and thanks to God for the faithful ministry over many years, of those who have retired from full time ministry, and those who have died.

The retirees were: the Rev Canon David Claydon, Federal Secretary of the Church Missionary Society; the Rev Peter H Mitchell, Rector of Port Kembla; the Rev Lay-Kum Ho, Chaplain at Royal Prince Alfred Hospital; the Rev Colin G F Berriman, Chaplain at Westmead Hospital; the Rev Alan E Hamilton, Rector of St Marys; the Rev D W (Bill) Holland, Curate-in-Charge of Annandale; the Rev John H Cashman, Rector of St Mary's Balmain; the Rev John R Henderson, Chaplain at Greenwich Hospital, Graythwaite Nursing Home and Senior Chaplain for Hope Healthcare; the Rev Don K Wilson, Rector of Padstow; the Rev Richard L Andrew, Rector of St Paul's Wahroonga; the Rev David H White, Rector of Blackheath; the Rev John E Hawkins, Chaplain at St Vincent's Hospital; the Rev John W Woo OAM, Curate-in-Charge of St Andrew's Strathfield and the Rev John R Seddon, Rector of St Luke's Mosman.

Those who died were: the Rev Geoff B Simmons; the Rev Norman M Gelding; the Rev Canon P Austin Day OAM; the Rev Dr Douglas C Abbott OAM; the Rev Canon Boyce R Horsley; the Rev Walter G Coller; the Rev Ron L Coleman; the Rev Ken B Roughley; the Rev Len J Ford; the Rev Canon Lawrie F Bartlett OAM; the Rev Pauline J McCann and the Rev Canon Reg W Hanlon. I am sure you join me in both thanking God, and also expressing sympathy to their families and loved ones, in sure and certain hope of the resurrection to eternal life, believing that God will bring with Jesus those who have fallen asleep in Him.

Grace and peace be yours in abundance through the knowledge of God and of Jesus our Lord.

**Peter F Jensen**
Archbishop

# Proceedings

**Officers and committees appointed**

1. Clerical Secretary and Lay Secretary of the Synod:  The Rev Chris Moroney and Mr Mark Payne

2. Chairman of Committees:  Mr Peter Kell

3. Deputy Chairmen of Committees:  Mr Robert Tong

4. Elections and Qualifications Committee:  Archdeacon Ken Allen, Mr Ian Miller, Dr Karin Sowada and Dr Philip Selden

5. Order of Business Committee:  The Rev Dane Courtney, Archdeacon Trevor Edwards, the Rev Chris Moroney, Mr Mark Payne and Mr Robert Tong

6. Minute Reading Committee:  Archdeacon Ernie Carnaby, Assoc Prof Michael Horsburgh, Archdeacon Geoff Huard and Dr Grant Maple

7. Committee re Matters Referred to in Presidential Address:  Bishop Robert Forsyth, Archdeacon Geoff Huard, the Rev Narelle Jarrett, the Rev Greg Olliffe and Deaconess Margaret Rodgers

**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. Anglican Church Property Trust Diocese of Sydney (various accounts)
2. Anglican Media Council
3. Anglican Provident Fund (Sydney), Board of
4. Anglican Retirement Villages Diocese of Sydney, Board of
5. Anglican Youth and Education Division
6. Arden Anglican School Council
7. Arundel House Council
8. Barker College, The Council of
9. Campbelltown Anglican Schools Council
10. Continuing Education for Ministers, Council of
11. Department of Evangelism
12. Georges River Regional Council
13. "Gilbulla" Memorial Conference Centre Board of
14. Glebe Administration Board
15. Illawarra Grammar School, Council of The
16. King's School (The Council of The)
17. Macarthur Region Anglican Church School Council (The)
18. Moore Theological College Council
19. North Sydney Regional Council
20. St Andrew's Cathedral School Council
21. St Andrew's House Corporation
22. St Catherine's School Waverley, Council of
23. St John's Provisional Cathedral Chapter Parramatta
24. St Michael's Provisional Cathedral Chapter Wollongong
25. South Sydney Regional Council
26. Sydney Anglican Car and Insurance Fund, Board of
27. Sydney Anglican Church Investment Trust
28. Sydney Anglican Home Mission Society Council
29. Sydney Anglican Indigenous Peoples' Ministry Committee
30. Sydney Anglican Pre-School Council
31. Sydney Anglican Property Fund
32. Sydney Anglican Schools Corporation
33. Sydney Church of England Finance and Loans Board
34. Sydney Church of England Grammar School Council
35. Sydney Diocesan Educational and Book Committee
36. Sydney Diocesan Secretariat
37. Sydney Diocesan Superannuation Fund, Board of
38. Tara Anglican School for Girls, Council of
39. Trinity Grammar School Council
40. Western Sydney Regional Council
41. William Branwhite Clarke College Council
42. Wollongong Regional Council

*Standing Committee and Synod-Committee Reports and Accounts etc*

43.    2002 Annual Report
44.    2002 Supplementary Report
45.    Synod Fund Audited Accounts for 2001
46.    Archbishop's power to withhold assent to ordinances (8/01)
47.    Crestwood - Reclassification as a Parish
48.    Diocesan Insurances (14/01)
49.    General Synod 2001 Legislation
50.    Kingswood - Reclassification as a Parish
51.    Merger of Anglican SuperFund-Sydney and Anglican Superannuation Australia
52.    Oaths, Affirmations, Declarations and Assents Canon 1992
53.    Ordinances passed by the Standing Committee
54.    Parochial Cost Recoveries for 2002
55.    Provincial Synod Session 2002
56.    Regional council elections, Voting for (34/01)
57.    Stipends, Allowances and Benefits (6/01)
58.    Sydney Anglican Master Privacy Policy
59.    Weekend Synod Meetings (9/01)
60.    Georges River Regional Council - Annual Report for 2002
61.    North Sydney Regional Council - Annual Report for 2002
62.    South Sydney Regional Council - Annual Report for 2002
63.    Western Sydney Regional Council - Annual Report for 2002
64.    Wollongong Regional Council - Annual Report for 2002
65.    Explanatory Statements and reports on Bills


# Actions taken under the Parishes Ordinance 1979

The Synod assented to the following -

(a)    reclassification of Crestwood as a parish

(b)    reclassification of Gerringong as a parish

(c)    reclassification of Kingswood as a parish.


# Questions under business rule 6.3

**1.    Freemasonry lodges and Anglican Church Schools**

The Rev Bill Winthrop asked –

(a)    Since 1988 have there been any Freemasonry Lodges associated with any Anglican Schools?

(b)    What are they?

(c)    When were they established?

(d)    What Diocesan approvals were given for their establishment?

To which the President replied –

I am informed that, based on the information provided by diocesan schools, the answers are as follows –

(a)    Yes

(b)    "Lodge Torchbearer", Shore School;
        "The Lodge of the Kings School", The Kings School;

"Lodge Trinitarian", Trinity Grammar School.

(c)     Shore - 1930
        Kings - 1947
        Trinity - 1977

(d)     As far as each of these schools can ascertain, no diocesan approvals were obtained (or, indeed, required) as the Lodges were established by old boys of these schools.

**2.     Motions to reduce speaking times**

Mr Graeme Marks asked –

In the last 6 years, how many times has the Synod agreed to a motion, with or without notice, to reduce the time limit of speeches in committee?

To which the President replied –

I am informed the answer is as follows.

At each of the last 6 ordinary sessions, the Synod has agreed to a motion to reduce the time limits for speeches in committee.

Under the old Standing Orders, 10 minutes was the time limit for speeches in committee. In each of the years 1996 to 2000 inclusive a motion was moved on the first day of the session to reduce the time for speeches in committee from 10 minutes to 5 minutes.

Under the new business rules (first used in 2001) the time limit for speeches in committee is 5 minutes. On the last day of the session in 2001 a motion was moved to reduce the time for speeches in committee from 5 minutes to 3 minutes.

**3.     Listing of names of stipendiary lay workers in the year book**

Ms Jennifer Flower asked –

In light of the Archbishop's mission statement and the challenge given therein, is it possible in the year book for 2003 and subsequent year books for stipendiary lay workers who are children's ministers or workers to either be separately listed or to have some form of indication by their names to facilitate contact between such workers and the sharing of ideas and resources?

To which the President replied –

The Standing Committee has made the same request. I am informed that the Registry will be writing in the near future to Stipendiary Lay Workers to obtain the relevant information, subject to privacy legislation. It is hoped that this information will be available for the 2003 Year Book or, if not then, the 2004 Year Book.

**4.     Professional Standards Unit**

Mr Malcolm Purvis asked –

(a)     How many staff are funded through the Parish Cost Recoveries payments to the Professional Standards Unit?

(b)     How many cases has the Unit dealt with in the last year?

(c)     How many of those cases were for incidents that allegedly occurred in the last 10 years?

To which the President replied –

I am informed the answers are as follows.

(a)     2 full time - Director, Administrative Assistant 5 part time/casual - Contact Persons

(b)     Year ended 30 June 2002 - 58

(c)     32

## 5.     Low Fee Schools

Mr Greg Holmes asked –

In the light of Synod resolution 33/94 in relation to low-fee schools what consultations have taken place between the Sydney Anglican School's Corporation and other "Anglicans in each area who are already involved in the management of low-fee paying Christian Schools" and what protocol is in place to ensure that such discussion takes place with appropriate schools and groups of schools?

To which the President replied –

I am informed that the answer is as follows.

The main purpose of Synod resolution 33/94 was to encourage the Archbishop and the Sydney Anglican Schools Corporation to set up new Anglican schools in the population growth areas of Sydney. The resolution also urged 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". Those Anglicans known at the time to be so involved were consulted as part of the compilation of a report prepared in response to the resolution and presented to the 1995 session of the Synod.

A difficulty associated with Synod's resolution is how, in an on-going manner, to identify those Anglicans in each area already involved in the management of low-fee paying Christian schools since they are not a discreet or identifiable body or organisation. Nevertheless in pursuing its mission of establishing new schools, the Corporation actively seeks the support of local parishes, the regional bishop and archdeacon and other Anglican bodies in any area under investigation.

A copy of a more detailed answer to this question will be posted on the noticeboard. [*Not reproduced here*]

## 6.     Sexual abuse claims

The Rev Lindsay Johnstone asked –

(a)     Within available knowledge has the diocese (or a diocesan insurance policy) ever paid compensation to a victim of alleged sexual abuse, sexual harassment, sexual misconduct, child abuse or paedophilia in lieu of the continuation of legal action against an alleged perpetrator being a clergy person or lay worker?

(b)     If the answer to (a) is "yes", was the compensation ever paid with a proviso or requirement that the person receiving the compensation undertake to the diocese a commitment to silence?

(c)     If the answer to (b) is "yes", in what years and on how many occasions?

(d)     Within available knowledge within the diocesan schools governed under ordinances of this Synod has the diocese or a diocesan school ever paid compensation to a victim of alleged sexual abuse, sexual harassment, sexual misconduct, child abuse or paedophilia in lieu of the continuation of legal action against an alleged perpetrator being a member of the staff or another employee of that school?

(e)     If the answer to (d) is "yes", was the compensation ever paid with a proviso or requirement that the person receiving the compensation undertake to the diocese a commitment to silence?

(f)     If the answer to (e) is "yes", in what years and on how many occasions?

(g)     Within available knowledge has the diocese ever paid compensation to a victim of alleged misconduct of any type by a member of the clergy or lay person in lieu of continuation of legal action against a senior clergy person for alleged failure to deal appropriately with an accusation against a clergy person or lay worker?

(h)     If the answer to (g) is "yes", was the compensation ever paid with a proviso or requirement that the person receiving the compensation undertake to the diocese a commitment to silence?

(i)     If the answer to (h) is "yes", in what years and on how many occasions?

To which the President replied –

I am informed the answers are as follows.

(a)     Yes

(b)     The settlement contained provisions that the parties not divulge "the terms of the settlement of the dispute" and "that neither of them shall disparage the other party".

(c)     2000 - once

(d)     No

(e)     Not applicable

(f)     Not applicable

(g)     No

(h)     Not applicable

(i)     Not applicable

## 7.     Religious fundamentalism

Mrs Lesley Hicks asked –

(a)     In view of the escalating world-wide Muslim/Christian conflict, what steps are being taken in our diocese to reflect on these issues and counter the accusations that, with our trust in the Bible and our evangelistic zeal, we are radical, fundamentalist Christians, to be equated with radical fundamentalist Muslims?

(b)     Is there any committee devoting itself specifically to these vital issues and, if not, could such a body be established?

To which the President replied –

Strictly this question is out of order under business rule 6.3(4)(a) because it contains an assertion.

I would however refer Mrs Hicks to the comments in relation to "fundamentalism" I made in last year's Presidential Address.  These can be found on pages 370 to 376 of the 2002 Year Book.

In response to (b), no such committee has been established.

## 8.     Overhead projection

Mr Brian Gaetjens asked –

Synod resolution 35/01 requested the Diocesan Secretariat to consider a further trial, during debates, of projection onto screen of the wordings of motions, ordinance clauses, and proposed amendments.

Has the Secretariat or Standing Committee considered this Synod request, and what was the result of its consideration?

To which the President replied –

I am informed the answer is as follows.

The matter has been considered.

There are several difficulties which arise. They fall into 3 areas, procedural difficulties, resource difficulties and technical difficulties.

Procedural difficulties arise in respect of motions (including amendments) moved during debate. At present, a member who wishes to move a motion during debate writes it out and provides a copy to the President. Debate on the motion proceeds forthwith. If the motion had to be displayed onto a screen, there would be further delay while a word processing operator entered the wording and the text of the motion was checked. There is concern that these additional delays in process would unduly affect the flow of Synod proceedings.

Members of Synod are encouraged to give notice of motions, especially amendments, as early as possible. A new business paper and amendment sheet is provided each day to give members written notice of all known motions.

Resource difficulties arise because the existing personnel and equipment of the Secretariat are already fully utilised in managing the existing business of the Synod. At this session, there are 15 Secretariat staff managing the business of the Synod. It is already beyond the capacity of the staff of the Diocesan Secretary's department to manage the business without other assistance being drawn from other departments of the Secretariat. When overhead projection for motions was last trialed our experience was that a further 3 staff were required, namely, 2 word processing operators, and a third staff member to check, follow debates and arrange for the display on the large screen. Staff limits prevent us from moving this way at this time.

On the technology side, it has been suggested that a number of lap tops be located around the Wesley Theatre for members to type in their own motions. However it is very difficult to control an open system such as this and there is concern that a crash in one lap top, possibly caused by an inexperienced operator, would affect the whole system.

Consideration has been given to a system whereby palm pilots (or equivalent) would be made available to Synod members. Staff would take a palm pilot to any member wanting to move an amendment who would write the motion into the palm pilot. The motion would then be transferred into the lap top which displays it onto the screen when requested by the President. Further thought on this is needed.

While the Secretariat will continue to give thought to the matter, it is not proposed to undertake further trials at this session.

9.    **Rectory standards**

Mr David Power asked –

(a)    What, if any, are the minimum standards for rectories in Parishes in the diocese of Sydney?

(b)    What, if any, are the minimum standards for assistant or associate ministers accommodation in Parishes in the diocese of Sydney?

(c)    What, if any, will be the minimum standards for rectories in Parishes without property in the diocese of Sydney?

(d)    If parishes are unable to meet minimum standards for rectories, would that parish be denied the right to nominate a rector, or would the Archbishop refuse to offer that parish to a clergyman?

To which the President replied –

I am informed that the answers are as follows –

(a) For most purposes, rectories must be approved as suitable by the Archbishop. To this end the Church Grounds and Buildings Ordinance 1990 provides that the architectural panels for each region are jointly to prepare guidelines for the purposes of erecting or altering certain types of building including houses for the use of clergy. A copy of these guidelines can be obtained from the relevant regional Archdeacon.

Although the guidelines relate to the erection or alteration of a range of building types, they provide for minimum standards applicable to rectories. In general, a rectory should have 4 bedrooms, a study, a family room and separate lounge room (to facilitate the separation of public and private areas of the rectory) and a double garage.

(b) There are currently no specific minimum standards in relation to accommodation for assistant or associate ministers. I am informed that a sub-committee of the joint architectural panels is currently revising the building guidelines and is considering including minimum standards of accommodation for assistant or associate ministers in a revised version of the guidelines.

(c) I take it that "parishes without property" is a reference to churches recognised under the Recognised Churches Ordinance 2000. Under that ordinance, one of the criteria for recognising a church is that, if recognised, it would have the ability from its own resources to provide the person proposed to be its minister with housing arrangements acceptable to that person and which have been certified as suitable to the Archbishop by the relevant Archdeacon. For most on-going purposes, such as determining rights of presentation, the test in relation to rectory standards is generally the same as for parishes, namely that the rectory must be approved as suitable by the Archbishop.

(d) The rights under the Presentation and Exchange Ordinance 1988 are dependent on, among other things, the rector being provided with the "free use of a residence" approved as suitable by the Archbishop. However the Archbishop is able to certify that a parish should have its presentation rights despite non-compliance with this test if the matters of non-compliance are such as should not prevent the parish from having the benefits under the ordinance. This will, in each case, be a matter of the Archbishop's discretion and will depend upon the circumstances of the case.

## 10. Alcohol policy (1)

The Rev Neil Flower asked –

Considering that the Glebe Administration Board has a policy of not investing in and making money from the manufacture or sale of drugs and/or alcohol –

(a) Does the Standing Committee have a similar policy?

(b) If not, has such a policy been considered?

(c) If yes, what was the criteria used for either acceptance or rejection of such a policy?

(d) Does income received from the rent from the licenced liquor outlet in St Andrew's House go to "Anglicare" or other organisations for the rehabilitation of those whose lives have been blighted by liquor?

(e) Have there been any studies made as to the desensitizing effect such open sales of liquor may have on causing future drinking problems in the students at St Andrew's Cathedral School?

To which the President replied -

I am informed that the answers are as follows –

(a) Yes. A copy of the policy will be posted with the answer to this question. [*Not reproduced here*]

(b) Not applicable.

(c)     The Town Hall Arcade Ordinance 1998 was passed by the Standing Committee on 24 August 1998.  The effect of the ordinance was to remove the prohibition on the sale, distribution and consumption of liquor in or from premises in Town Hall Square.

This amendment was considered to be consistent with Synod resolution 13/96 –

> "This Synod...encourages the Standing Committee to change the 'Social Covenants' which must be included in leases, so that church trust property can be leased for the conduct of licenced restaurants, subject to the consent of the parish council (if any) for which the trust property is held.".

At the time the Glebe Administration Board was in the process of procuring pre-leasing commitments from potential tenants for the food court in Town Hall Square.  Some tenants were hesitant to enter into a commitment while the question of the sale of liquor in the food court was unresolved.  Some would not lease or only lease upon the payment of a lower rent if the sale of liquor in the food court was not allowed.  It was therefore considered desirable to permit the sale of liquor for the financial viability of the food court.

(d)     Not directly.  The income received from the Town Hall Arcade is shared equally by the Endowment of the See and the Glebe Administration Board.  The Board's share of the income forms part of the income made available to the Synod.

(e)     Not to our knowledge.

## 11.    Equipping of Christians

Mr Allan Piper asked –

A work colleague and I, who both attend suburban parishes, intend starting a prayer group at our office in the city.  Our aims are to encourage other Christians at work in their witness, and that others come to a saving faith in Christ.  In this, we have been encouraged by the formulation of the Mission.  We don't care if those saved are added to the 10% of either of our parishes, nor even if they become Anglicans, but that they come to Christ and grow into Christian maturity.

In view of this –

(a)     Under the Mission, what plans are intended to equip and resource groups such as ours?

(b)     How is it intended to recognise situations such as ours when assessing the achievement of the 10% goal?

To which the President replied –

(a)     The initiatives to implement the Mission are being developed in consultation with all those who wish to join us in reaching the lost for Christ.  To this end I would encourage Mr Piper to suggest how we might be able to help him and his colleague in their ministry (by, for example, filling out the appropriate comment and suggestion sheets circulated to members during this session of Synod).

However I would envisage that the basic support for these workplace initiatives is the parish church to which the founders of the group belong.  The minister of the local church should be able to provide support and nurture for such creative mission initiatives.

There is also a significant number of resources by way of publications, evening course lectures (Moore College), seminars and conferences which currently exist.  It is hoped that other resources will also be made available, though the purchase of Dr Peter Bolt's *Mission Minded* would be a good start.

(b)     In order to assess the achievement of the initial goal of 10%, it is proposed that we do an audit of our current church attendances including such trans-parish fellowships as proposed in this question.  We shall need to rely upon information coming from the grass roots to aid us in our data collection.

**12.    Chaplains in the Defence Force**

The Rev Rob Sutherland asked –

In light of our recently adopted mission –

(a)    How many licensed clergy from this Diocese also serve in the Anglican Church's mission to the Australian Defence Force (ADF) as part-time ADF Chaplains?

(b)    Has the Diocese received a request from the ADF or the Anglican Bishop to the ADF to help fill the 6 fully funded currently vacant part-time Army Reserve Anglican Chaplain positions in our region?

(c)    If so what action has been taken?

To which the President replied –

I am informed the answers are as follows.

(a)    10

(b)    There has been correspondence from the Bishop to the Australian Defence Force regarding full- time training positions.  To my awareness, there has been no correspondence regarding the vacant part-time chaplaincy positions.

(c)    Not applicable

**13.    Gay Games**

The Rev Ian Millican asked –

(a)    In light of the first of our fourfold policies, that is to call upon God for an outpouring of His Spirit, what action is the Archbishop taking, or encouraging parishes and other diocesan organisations to take, in respect of the Gay Games to be held in this city in a few weeks, and other public activities organised to promote homosexuality in our city, to –
(i)     cover all those involved in these games, and other activities, with prayer for their repentance and trust in Christ; and
(ii)    cover all those in our Diocese not involved in these Games, and other activities, with prayer that they may resist Satan's temptations to think or act in ways which displease God?

(b)    In light of our Mission to proclaim our Saviour the Lord Jesus Christ, and the commitment of the Archbishop and this Synod to see that Christ is indeed proclaimed to all people, what action is the Archbishop taking, or encouraging parishes and other diocesan organisations to take, following on from the wonderful outreach at the Olympic Games, in seeking to proclaim Jesus to all those involved in the Gay Games, and in the various other public activities organised to promote homosexuality in Sydney?

To which the President replied –

(a)    I am grateful for the matters raised by Mr Millican.  I have, as yet, done nothing along the lines that he proposes but will give consideration to his suggestions.

(b)    Again I thank Mr Millican for his encouragement.  I am aware that St Michael's Church, Surry Hills undertakes a ministry each year during the Sydney Gay and Lesbian Mardi Gras Parade.  St Michael's Church is opened each year during the Parade giving members of that church opportunities to speak to spectators and passers by.  I understand fliers are distributed inviting people to come into the church.  The church is open for prayer and for discussion with the ministers, parishioners and helpers from other churches of various denominations.  Gospels and Bibles are distributed to everyone who wishes to have one.  The parish of Surry Hills has asked for our prayers, ideas and help in this outreach.

**14. Bible studies for people with limited literacy skills**

Mrs Barbara O'Donnell asked –

Where in the mission strategy is allowance made for people of limited literacy (up to 10% of the Australian population)?  Such persons may find traditional Bible studies very threatening and thus counter productive (ie they avoid attendance).

To which the President replied –

Although the mission strategy does not specifically refer to persons with limited literacy, this is exactly the type of group that we would want to better reach in terms of implementing the strategy. One of the Mission Initiatives considered by the Synod is to request research to be undertaken in the areas (geographical and sociological) where we are not reaching the community.  I would encourage Mrs O'Donnell to make whatever suggestions she can to enable us better to reach persons of limited literacy.

**15. Embryonic stem cell research**

Mrs Heather Anderson asked –

With reference to the motion on embryonic stem cell research passed on 15 October 2002 without amendment (although an amendment was called on Monday) can we please have clarification in paragraph (b).

(a)  Does this mean that we are calling on no research on embryos created after 5 April or no use of IVF embryos created after 5 April?

(b)  Does it also mean that we agree to the use of embryos for research that were created before 5 April 2002?  If not, what is to happen to them?

(c)  What is suggested to happen to "spare" embryos created after 5 April 2002?

To which the President replied –

I am informed the answers are as follows.

(a)  I understand paragraph (b) of the motion to advocate that "spare" IVF embryos created after 5 April 2002 should not be used for research.

The date of 5 April 2002 is significant because the Research Involving Embryos Bill, which is currently before the Senate, only deals with the use of "spare" IVF embryos for the purposes of research created before that date.

(b)  No.

The Social Issues Executive (which I chair) has consistently suggested that alternatives to research be considered for "spare" IVF embryos created before 5 April.  One alternative, which is practised in the United States, is the adoption of spare embryos.  If, as is likely, adoption is not possible for all 70,000 embryos in question, it would be better to retain them or to allow them to succumb in the most natural circumstances possible.

(c)  If we were to allow "spare" IVF embryos created before 5 April to succumb, this would be a recognition of the fact that it was wrong to create so many embryos in excess of the needs of IVF in the first place.  The Social Issues Executive argues that "spare" embryos should not be created and that this could be achieved by developing technology to store sperm and eggs separately rather than creating embryos and then freezing them.  So in essence, what is being suggested is that "spare" embryos not be created at all.

Could I add that we need to prevent the intentional stockpiling of embryos for research.  As a community we must acknowledge our mistake in so doing, grieve the loss of these human lives and make sure it doesn't happen again.  We should not be creating an industry out of embryos as research subjects.

**16. Bible based churches**

Mrs Elaine Langshaw asked –

For the purposes of the Diocesan Mission, Initial Goal of Mission which of the following churches are Bible based?
(a)     the Roman Catholic Church,
(b)     the Eastern Orthodox Churches,
(c)     the Coptic Christian Orthodox Church,
(d)     the Salvation Army,
(e)     the Uniting Church of Australia,
(f)     the Seventh Day Adventist Church,
(g)     the Pentecostal Churches,
(h)     the Hillsong Church?

To which the President replied –

Originally, I used the word Bible-believing, but I have changed it to Bible-based as in this question. Virtually all Christian churches and denominations can be characterised as "Bible-believing" in one sense or another.  The challenge is to distinguish the role the Bible is given in the structure of authority.  You will remember in my Presidential Address I said –

"By 'Bible-based' I have in mind in particular the churches which owe their theological structure to the Reformation, and who thus see their fundamental authority in the great 'scripture alone' of the Reformation.  They give scripture the priority over the traditions of the church and the findings of human experience whether rationalistic or spiritualising.  From the scriptures they preach a gospel that is shaped by salvation through Christ alone, by faith alone, through grace alone, to the glory of God alone.  This is the Reformation understanding of the gospel.  As I indicated last year, in inviting collaboration with classical Christian orthodoxy, I believe that this gospel itself is at stake in some of the disputes we have with our fellow Christians, and we cannot, even for the sake of mission, allow inclusion to become confusion.  'Bible-based' is not an invitation to theological and pastoral irresponsibility."

The question invites us to examine the structure of authority taught within each of the denominations it mentions.  In terms of my definition of "Bible-based" we would be seeking to include those denominations like our own which confess the doctrine of the sole and sufficient authority of scripture and justification by faith alone, ie what I call "the Reformation understanding of the gospel".  Much as we may admire aspects of the Roman Catholic or Orthodox churches, this would distinguish us from them.  As to whether other Protestant denominations fall into the same category, this would depend upon a closer examination of the basis of their association.  Of course it is also true that most denominations represent a mixture of actual commitment to their confession, and this would need to be taken into account at a local level.

**17. Alcohol policy (2)**

The Rev Neil Flower asked –

In light of the answer to question 5 of Wednesday 16 October 2002, part (c) -

(a)     Who considered it desirable to permit the sale of liquor for the financial viability of the food court?

(b)     If the Standing Committee, was there full debate on the subject? If not, why not?

(c)     If not the Standing Committee, which person(s) or sub-committee took the decision and how was it decided in the Standing Committee?

To which the President replied –

I am informed that the answers are as follows.

(a)     The members of the Standing Committee who voted in favour of the Town Hall Arcade Ordinance 1998 considered it desirable to permit the sale or distribution of liquor for consumption with food or the consumption of liquor with food in the food court of the Town Hall Arcade.

(b)     The minutes of the relevant Standing Committee meeting do not record whether there was a debate on the subject. However as indicated in the answer to the question on 16 October, the amendment made by the ordinance was considered to be consistent with Synod resolution 13/96.

(c)     Not applicable.

## Petitions

There were no petitions.

## Elections

### Uncontested Elections

In accordance with clause 4.1 of the Schedule to the Synod Elections Ordinance 2000, we hereby certify that the following nominations of persons are not in excess of the number of persons required to be elected.

1.     **Standing Committee - Persons Elected by Synod**

   *(Ordinance 1897)*

   *4 qualified ministers elected for 3 years*
   Canon B A Ballantine-Jones
   The Rev P D Jensen
   Canon J Ramsay
   The Rev Dr J Woodhouse

   *8 qualified laypersons elected for 3 years*
   Mr N M Cameron
   Mr R Dredge
   Mr R H Y Lambert
   Mr W H Olson
   Deaconess M A Rodgers
   Dr L A Scandrett
   Mr R Tong
   Mr Justice P W Young

2.     **Standing Committee of Synod - Persons from the Georges River Region elected by Regional Electors of Georges River**

   *(Ordinance 1897)*

   *2 qualified ministers elected for 3 years*
   The Rev C J Moroney
   The Rev Z Veron

   *4 qualified laypersons elected for 3 years*
   Dr B Cowling
   Mr C Ellis
   Mr J Flavin
   Mr G Nelson

3.  **Standing Committee of Synod - Persons from the North Sydney Region elected by Regional Electors of North Sydney**

    *(Ordinance 1897)*

    *4 qualified laypersons elected for 3 years*
    > Dr K Hawtrey
    > Mr I C Miller
    > Dr B C Newman
    > Mrs C Smith

4.  **Standing Committee of Synod - Persons from the South Sydney Region elected by Regional Electors of South Sydney**

    *(Ordinance 1897)*

    *4 qualified laypersons elected for 3 years*
    > Mr G O Blake
    > Mr J Creelman
    > Assoc Prof M D Horsburgh
    > Dr K Sowada

5.  **Standing Committee of Synod - Persons from the Western Sydney Region elected by Regional Electors of Western Sydney Region**

    *(Ordinance 1897)*

    *2 qualified ministers elected for 3 years*
    > The Rev P T Griffin
    > The Rev B J Hall

    *4 qualified Laypersons elected for 3 years*
    > Mr P C G Gerber
    > Mr G Marks
    > Mr W B Nicholson
    > Mr M Purvis

6.  **Standing Committee of Synod - Persons from the Wollongong Region elected by Regional Electors of Wollongong**

    *(Ordinance 1897)*

    *4 qualified laypersons elected for 3 years*
    > Mr P G Kell
    > Mr G R S Kyngdon
    > Mr D Philpott
    > Mr R Warren

7.  **St Andrew's Cathedral Chapter**

    *(Ordinance 1969)*

    *1 lay canon elected for 6 years*
    > Dr J B Bishop

8.  **The Council of Abbotsleigh**

    *(Ordinance 1925)*

    *1 clergyman elected for 4 years*
    > The Rev I Millican

    *2 laymen elected for 4 years*
    > Mr P Bell
    > Mr R Lee

    *1 laywoman elected for 4 years*
    > Mrs S Scott

9. **Anglican Retirement Villages Diocese of Sydney**
   *(Ordinance 1961)*

   *2 persons elected for 3 years*
   > Mrs D Handley
   > Mr G Kells

10. **Anglican Youth and Education : Diocese of Sydney**
    *(Ordinance 1975)*

    *1 member of the clergy elected for 3 years*
    > The Rev A Katay

    *1 layperson elected for 3 years*
    > Mr G Crichton

    *1 layperson elected for 2 years*
    > Mr R Webb

11. **Arden Anglican School Council**
    *(Ordinance 1962)*

    *4 persons elected for 3 years*
    > Mr A P Bryson
    > Mrs J McMahon
    > Mr L May
    > Mr I Wallace

12. **Arundel House Council**
    *(Ordinance 1977)*

    *3 persons elected for 3 years*
    > Mr F Gehrmann
    > Ms D Mills
    > Mr G Rees

    *1 person elected for 2 years*
    > Mrs C Andrews

    *1 person elected for 1 year*
    > Ms J Robertson

13. **Barker College, The Council of**
    *(Ordinance 1978)*

    *2 clergymen elected for 3 years*
    > The Rev G A Burke
    > The Rev P R Sinden

    *2 laypersons elected for 3 years*
    > Mr P A Binstead
    > Mr A Wright

14. **Board of Enquiry**
    *(Ordinance 1962)*

    *1 clergyman elected for 3 years*
    > The Rev W S Stuckey

*2 laypersons elected for 3 years*
    Dr R K James
    Mr I C Miller

**15.** **Board of Enquiry - Supplemental List**

*(Ordinance 1962)*

*2 clergymen elected for 3 years*
    The Rev R G Robinson
    The Rev S G E Smith

*4 laypersons elected for 3 years*
    Mr R H Y Lambert
    Mr W B Nicholson
    Mr B Robinson
    Ms K Sowada

**16.** **Continuing Education for Ministers, Council for**

*(Ordinance 1989)*

*1 layperson elected for 3 years*
    Mr S Brissenden

**17.** **Diocesan Representatives on Council of Churches in NSW**

*(Constitution of the Council)*

*17 persons elected for 3 years*
    Mrs P Angelopoulos
    The Rev G Boughton
    The Rev P A S Cohen
    Mr R Ford
    The Hon R W Gee
    Mr P C G Gerber
    Mrs D Gould
    The Rev R E Heslehurst
    Mrs L Hicks
    The Rev S A Horton
    The Rev R A Miller
    The Rev R J Nicholson
    Miss D Porter
    The Rev I Porter
    Deaconess M A Rodgers
    The Rev A G Tress
    Mr E C Wallis

**18.** **Department of Evangelism, Board of Management**

*(Ordinance 1978)*

*15 persons elected for 3 years*
    Mr M Ballantine-Jones
    Mr J Barnes
    Mrs L Bendall
    The Rev P Bolt
    Mrs M Dale
    Mr C Hay
    The Rev S M King
    Mr R Lamb
    Miss M Long
    Mr G Middleton
    The Rev G O'Brien
    Mr C M Orpwood QC

The Rev I R Powell
The Rev G Taylor
The Rev M Wilson

19. **Diocesan Tribunal**

*(Ordinance 1962)*

*2 clergymen elected for 3 years*
The Rev I Cox
The Rev S Manchester

*3 laypersons elected for 3 years*
Dr B C Newman
Mr C M Orpwood QC
Mr R Tong

20. **Diocesan Tribunal - Supplemental List**

*(Ordinance 1962)*

*2 clergymen elected for 3 years*
The Rev J H L Johnstone
The Rev J M C Lowe

*3 laypersons elected for 3 years*
Mr A Frank
Mr L B Patrick
Mr R N Warren

21. **Georges River Regional Council**

*(Ordinance 1995)*

*7 ministers from the region (at least 1 minister from each area deanery) elected for 3 years by the Georges River regional electors*
*Bankstown Area Deanery*
The Rev M P Steinwede

*Canterbury Area Deanery*
The Rev R Nixey

*Liverpool Area Deanery*
The Rev B J Dingwall
The Rev G C Taylor

*St George Area Deanery*
The Rev S B Milne
The Rev N Speyer

*Salt Pan Creek Area Deanery*
The Rev I Lee

22. **"Gilbulla" Board of Management**

*(Ordinance 1962)*

*4 laypersons elected for 3 years*
Mr J Cross
Mr R Dredge
Mr J A McComb
Mr M Thearle

23. **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 K Taylor
   Mrs H Webb

*1 layperson elected for 2 years*
   Mrs E McIntyre

24. **The Council of The King's School**

*(Ordinance 1922)*

*3 laypersons elected for 6 years*
   Mr J D Lane
   Dr R MacKay
   Mr Justice L D S Waddy

*1 laypersons elected for 3 years*
   Mrs B Gordon

25. **Macarthur Region Anglican Church School, Council of the**

*(Ordinance 1982)*

*4 persons elected for 3 years*
   Mr C Lees
   Mr B Lim
   Mr J M Waterhouse
   Vacancy

26. **The Mission to Seamen, Sydney Port Committee**

*(Synod Resolution 1982)*

*5 persons elected for 3 years*
   The Rev P J Bradford
   The Rev E Chau
   Commodore N Helyer
   2 Vacancies

27. **Moore Theological College Council**

*(Ordinance 1984)*

*2 laypersons elected for 3 years*
   Dr B C Newman
   Mr R Tong

28. **North Sydney Regional Council**

*(Ordinance 1995)*

*7 ministers from the region (at least 1 minister from each area deanery) elected for 3 years by the North Sydney regional electors*
   *Gordon Area Deanery*
   The Rev G A Burke
   The Rev D C Ritchie

   *Hornsby Area Deanery*
   The Rev N A Flower

*North Sydney Area Deanery*
The Rev R J Nicholson

*Ryde Area Deanery*
The Rev G N Collison

*Warringah Area Deanery*
The Rev B L Heath
The Rev R F James

**29.    Parish Relationships Ordinance Panels**

*(Ordinance 2001)*

**Licensing Review Panel**
*10 persons, of whom at least 4 are to be members of the clergy and 4 are to be laypersons, elected for 3 years by the North Sydney regional electors elected for 3 years*

    Canon J W Cornford
    Canon T K Dein
    The Rev D K Howell
    The Rev S C Semenchuk
    The Rev B S Southwell
    Miss S Cole
    Mr M Drevikovsky
    Mr A Frank
    Mr I C Miller
    Dr A R M Young

**Appeal Group**
*5 clergy who are or have been incumbents elected for 3 years*

    The Rev G M Bell
    The Rev C J Moroney
    The Rev S G E Smith
    The Rev W S Stuckey
    The Rev P L Taylor

*5 laypersons who are or have been churchwardens for a period of at least 2 years elected for 3 years*

    Mr F Chilton
    Mr C Ellis
    Mr P C G Gerber
    Mr P Hayward
    Miss A Watson

**30.    Parish Review Monitoring Panel**

*(Ordinance 2001)*

*4 persons elected for 3 years*

    Mr T Hudson
    Dr G Maple
    The Rev Dr B K Morgan
    The Rev S C Semenchuk

**31.    Presentation Board**

*(Ordinance 1988)*

*1 clergyman as an alternate elected for 3 years*

    Canon J Ramsay

*2 laypersons elected for 3 years*

    Mr J Creelman
    Mr R Tong

*1 layperson as an alternate elected for 3 years*
> Dr B C Newman

**32.   Diocesan Representatives on Provincial Synod**

*(Ordinance 1986)*

*12 clergymen elected for 3 years*
> The Rev D H Courtney
> Canon H F Dillon
> The Rev T J Halls
> Archdeacon G R Huard
> The Rev I Lee
> The Rev J M C Lowe
> The Rev I R Mears
> Bishop R J Piper
> Canon B G Roberts
> The Rev Dr M D Thompson
> The Rev J W Woo
> Vacancy

**33.   South Sydney Regional Council**

*(Ordinance 1995)*

*8 ministers from the region (at least 1 minister from each area deanery plus 2 form any area deanery) elected for 3 years by the South Sydney regional electors*
> *East Sydney Area Deanery*
> The Rev D K Howell

> *Leichhardt Area Deanery*
> The Rev P Watson

> *Petersham/Sydney south Area Deanery*
> The Rev J C McIntyre
> The Rev T J W Oakley

> *Randwick Area Deanery*
> The Rev P A S Cohen
> The Rev N Foord

> *Strathfield Area Deanery*
> The Rev T C Goodman-Jones

> *Sydney Area Deanery*
> The Rev G Thompson

*10 laypersons from the region (at least layperson from each area deanery plus 4 form any area deanery) elected for 3 years by the South Sydney regional electors*
> *East Sydney Area Deanery*
> Mrs S England
> Miss A J Watson

> *Leichhardt Area Deanery*
> Mr R Arkell
> Ms B E Hughes

> *Petersham/Sydney south Area Deanery*
> Dr R C Claxton

*Randwick Area Deanery*
Mrs J Glass

*Strathfield Area Deanery*
Mrs E A Boyce
Mr C M Thomas

*Sydney Area Deanery*
Mr W J Lewarne
Mr A R Pidgeon

**34. 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 laywoman elected for 4 years*
Mrs K Stewart

*1 laywoman elected for 2 years*
Dr M Best

*1 layman elected for 1 year*
Mr M Wormell

**35. Sydney Anglican Car and Insurance Fund Board**
**Sydney Anglican Church of England Finance and Loans Board**

*(Ordinance 1999)*

*1 member of the clergy elected for 3 years*
The Rev P A S Cohen

*2 laypersons elected for 3 years*
Mr J R Dale
Mr G Holden

**36. Sydney Anglican Schools Corporation**

*(Ordinance 1947)*

*8 persons elected for 3 years*
Canon D G Anderson
Mrs R Corbett
Mr P Davis
Dr P Gibbs
Mr V R Gould
The Rev I R Mears
Dr J Milburn
Mrs J Pearson

**37. Sydney Church of England Grammar School Council**

*(Ordinance 1923)*

*3 clergymen in priests' orders elected for 6 years*
The Rev A J L Copeman
The Rev W M France
The Rev G B Oliffe

*3 laypersons elected for 6 years*
> Mrs K Bayliss
> Mr J Wiseman
> Mr Justice P W Young

*1 layperson elected for 3 years*
> Dr P S Duke

**38.**   **Sydney Diocesan Superannuation Fund Board of Directors**

*(Ordinance 1961)*

*3 persons as employer directors elected for 6 years*
> Mr R Dredge
> Mr J Flavin
> Mr J S Wenden

*3 persons as employee directors nominated by members of the Fund elected for 6 years*
> Mr K Barber
> Mr J Cross
> Mr S Poucher

**39.**   **Tara Anglican School for Girls, Council of**

*(Ordinance 1956)*

*2 clergy elected for 3 years*
> The Rev J M C Lowe
> The Rev S Plummer

*2 Laypersons elected for 3 years*
> Mrs B Hubbard
> Vacancy

**40.**   **Trinity Grammar School, Council of**

*(Ordinance 1928)*

*2 clergymen elected for 3 years*
> The Rev D L Crain
> Vacancy

*2 laypersons elected for 3 years*
> Dr R Claxton
> Mr J C Rudd

**41.**   **Western Sydney Regional Council**

*(Ordinance 1995)*

*8 ministers from the region (at least 1 minister from each area deanery plus 2 from any area deanery) elected for 3 years by the Western Sydney regional electors*

> *The Blue Mountains Area Deanery*
> The Rev W Presbury

> *The Hawkesbury Area Deanery*
> The Rev G R Bates

> *The Hills Area Deanery*
> The Rev N Macken

> *Parramatta Area Deanery*
> The Rev C A Blackett
> Canon D Mulready

*The Penrith Valley Area Deanery*
Canon J W South

*Prospect Area Deanery*
The Rev P T Griffin
The Rev R M P Vassallo

42. **William Branwhite Clarke College Council**
*(Ordinance 1987)*

*1 clergyman elected for 3 years*
The Rev F Semler

*1 layperson elected for 3 years*
Mr D W Brown

43. **Wollongong Anglican Regional Council**
*(Ordinance 1972)*

*11 laypersons from the region (at least 1 layperson from each area deanery plus 4 from any area deanery elected for 3 years by the Wollongong regional electors*
*Lake Illawarra Area Deanery*
Mr G Holmes
Mr G R S Kyngdon
Mr R Summerill

*Camden Area Deanery*
Mr S Quarmby

*Campbelltown Area Deanery*
Mr R Webb

*Shoalhaven Area Deanery*
Mr P Evans

*Southern Highlands Area Deanery*
Vacancy

*Sutherland Area Deanery*
Mrs M Francis

*Wollongong Area Deanery*
Mr G Murray
Mr D Philpott
Ms D Weeks

C J MORONEY
M A PAYNE
*Secretaries of Synod*          14 October 2002

I HEREBY declare the persons concerned elected.

PETER F JENSEN
*Archbishop of Sydney*          14 October 2002

**Contested elections**

Under clause 5.4(6)(b) of the Schedule to the Synod Elections Ordinance 2000, I hereby report as follows –

(a)    The number of formal and informal ballot papers in each election.

(b)    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 with an indication of the name(s) of the persons to be declared elected.

|  |  | *Ballot Papers* | *Votes Recorded* |
|---|---|---|---|
| **1.** | **Standing Committee - Persons from North Sydney Region** | | |
| | Formal | 146 | |
| | Informal | 3 | |
| | Total | **149** | |
| | *2 qualified ministers elected for 3 years* | | |
| | Gibson, S R | | 109 |
| | Dein, T K | | 103 |
| | *Not elected* | | |
| | Calder, M N | | 73 |
| **2.** | **Standing Committee - Persons from South Sydney Region** | | |
| | Formal | 110 | |
| | Informal | 1 | |
| | Total | **111** | |
| | *2 qualified ministers elected for 3 years* | | |
| | Goodman-Jones, T C | | 77 |
| | McIntyre, J C | | 68 |
| | *Not elected* | | |
| | Oakley, T J W | | 45 |
| | Foster, T | | 26 |
| **3.** | **Standing Committee - Persons from Wollongong Region** | | |
| | Formal | 107 | |
| | Informal | 0 | |
| | Total | **107** | |
| | *2 qualified ministers elected for 3 years* | | |
| | Cornford, J | | 80 |
| | Semenchuk, S C | | 75 |
| | *Not elected* | | |
| | Stuckey, W S | | 54 |
| **4.** | **Anglican Church Property Trust** | | |
| | Formal | 559 | |
| | Informal | 10 | |
| | Total | **569** | |
| | *4 persons elected for 6 years* | | |
| | Smart, P J R | | 534 |
| | Dredge, R S | | 526 |
| | Nelson, D J | | 500 |
| | Tong, R | | 491 |

|  |  | Ballot Papers | Votes Recorded |
|---|---|---:|---:|
| *1 person elected for 1 year* | | | |
| | Rusbourne, P J | | 432 |
| *Not elected* | | | |
| | Cohen, P A S | | 223 |

**5. (Sydney Home Mission Society) Anglicare**

|  | Ballot Papers | Votes Recorded |
|---|---:|---:|
| Formal | 557 | |
| Informal | 12 | |
| Total | **569** | |

*3 persons elected for 3 years*

|  | Votes Recorded |
|---|---:|
| Robinson, M B | 507 |
| Livingstone, J R | 506 |
| Watson, A | 482 |

*1 person elected for 2 years*

|  | Votes Recorded |
|---|---:|
| Wallace, D | 452 |

*Not elected*

|  | Votes Recorded |
|---|---:|
| Horsburgh, M D | 218 |

**6. Continuing Education for Ministers, Council for**

|  | Ballot Papers | Votes Recorded |
|---|---:|---:|
| Formal | 553 | |
| Informal | 17 | |
| Total | **570** | |

*1 clergyman, being an incumbent of an ecclesiastical unit, elected for 3 years*

|  | Votes Recorded |
|---|---:|
| O'Brien, G | 345 |

*Not elected*

|  | Votes Recorded |
|---|---:|
| Robinson, P K B | 208 |

**7. Diocesan Representatives on General Synod**

|  | Ballot Papers | Votes Recorded |
|---|---:|---:|
| Formal | 560 | |
| Informal | 9 | |
| Total | **569** | |

*24 members of the clergy elected for 3 years*

|  | Votes Recorded |
|---|---:|
| Forsyth, R C | 536 |
| Tasker, P J | 523 |
| Piper, R J | 517 |
| Davies, G N | 514 |
| Jarrett, N | 508 |
| Edwards, T W | 506 |
| Courtney, D H | 483 |
| Gibson, S R | 470 |
| Moroney, C J | 458 |
| Semenchuk, S C | 447 |
| Dein, T K | 440 |
| Doyle, R C | 438 |
| Flower, N A | 437 |
| Ramsay, J | 434 |
| Hall, B J | 428 |
| Bale, C R | 424 |
| Nicholson, R J | 416 |

|  | Ballot Papers | Votes Recorded |
|---|---|---|
| Woodhouse, J W | | 415 |
| Cornford, J W | | 414 |
| Thompson, M D | | 412 |
| Veron, Z | | 410 |
| Grant, A R | | 409 |
| Griffin, P T | | 400 |
| Ballantine-Jones, B A | | 399 |

*Not elected*

| Huard, G R | | 348 |
|---|---|---|
| Calder, M N | | 268 |
| McIntyre, J C | | 245 |
| Foster, T | | 241 |
| Robinson, P K B | | 232 |
| Roberts, B G | | 207 |

**8.   Diocesan Representatives on General Synod**

| Formal | 561 | |
|---|---|---|
| Informal | 7 | |
| Total | **568** | |

*24 laypersons elected for 3 years*

| Payne, M A | | 539 |
|---|---|---|
| Young, P W | | 539 |
| Gerber, P C G | | 525 |
| Rodgers, M A | | 524 |
| Blake, G | | 522 |
| Miller, I C | | 513 |
| Young, A R N | | 511 |
| Kyngdon, G R S | | 509 |
| Sowada, K | | 508 |
| Tong, R | | 498 |
| Marks, G J | | 493 |
| Scandrett, L A | | 493 |
| Ellis, C | | 489 |
| Flower, J A | | 488 |
| Marr, D S | | 488 |
| Newman, B C | | 488 |
| Wood, A N | | 483 |
| Ramsay, L | | 482 |
| Purvis, M J | | 480 |
| Cole, S M | | 478 |
| Colquhoun, W D | | 476 |
| Cameron, M H | | 474 |
| Tong, A R | | 474 |
| Cameron, N M | | 467 |

*Not elected*

| Spencer, N M | | 248 |
|---|---|---|

|  | Ballot Papers | Votes Recorded |
|---|---|---|
| **9.  Georges River Regional Council** | | |

| | Ballot Papers | |
|---|---|---|
| Formal | 85 | |
| Informal | 1 | |
| Total | **86** | |

*9 laypersons from the Region (1 layperson from each area deanery plus 4 from any area deanery) elected for 3 years by the Georges River Regional electors*

*Bankstown Area Deanery*

| | | |
|---|---|---|
| Newmarch, K | | 80 |
| Ellis, C G | | 79 |

*Canterbury Area Deanery*

| | | |
|---|---|---|
| Flanagan, S A | | 83 |

*Liverpool Area Deanery*

| | | |
|---|---|---|
| Williams, P | | 71 |

*St George Area Deanery*

| | | |
|---|---|---|
| Howarth, W | | 76 |
| Nelson, G | | 76 |

*Salt Pan Creek*

| | | |
|---|---|---|
| Graves, R | | 74 |
| Scarfe, I | | 70 |
| Maze, S | | 59 |

Not *elected*

| | | |
|---|---|---|
| Drevikosvky, M (*Salt Pan Creek Area Deanery*) | | 39 |
| Singleton, P (*Liverpool Area Deanery*) | | 39 |

**10.  Council of The Kings School**

| | Ballot Papers | |
|---|---|---|
| Formal | 552 | |
| Informal | 17 | |
| Total | **569** | |

*3 clergymen elected for 6 years*

| | | |
|---|---|---|
| Claydon, D | | 499 |
| Brooking, S M | | 482 |
| Blanch, A M | | 453 |

*Not elected*

| | | |
|---|---|---|
| Kohler, J | | 177 |

**11.  Moore Theological College**

| | Ballot Papers | |
|---|---|---|
| Formal | 544 | |
| Informal | 25 | |
| Total | **569** | |

*2 clergymen elected for 3 years*

| | | |
|---|---|---|
| Cox, I W | | 474 |
| Hall, B J | | 402 |

*Not elected*

| | | |
|---|---|---|
| Clay, S G W | | 178 |

| | Ballot Papers | Votes Recorded |
|---|---|---|
| **12. North Sydney Regional Council** | | |
| Formal | 142 | |
| Informal | 5 | |
| Total | **147** | |

*9 laypersons from the Region (1 layperson from each area deanery plus 4 from any area deanery) elected for 3 years by North Sydney Regional electors*

*Gordon Area Deanery*

| | |
|---|---|
| Alexander, K | 123 |
| Mackenzie, D | 123 |

*Hornsby Area Deanery*

| | |
|---|---|
| Maxwell, J M | 124 |
| Woutersz, D | 124 |
| Tong, A R | 116 |

*North Sydney Area Deanery*

| | |
|---|---|
| Chilton, F | 135 |

*Ryde Area Deanery*

| | |
|---|---|
| Mitchell, A | 134 |
| Cole, S M | 129 |

*Warringah Area Deanery*

| | |
|---|---|
| Hall, J | 134 |

*Not elected*

| | |
|---|---|
| Peet, J C (*Gordon Area Deanery*) | 65 |

**13. Presentation Board**

| | Ballot Papers |
|---|---|
| Formal | 551 |
| Informal | 17 |
| Total | **568** |

*2 clergymen elected for 3 years*

| | |
|---|---|
| Blanch, A M | 417 |
| Hall, B J | 398 |

*Not elected*

| | |
|---|---|
| Calder, M N | 240 |

**14. Diocesan Representatives on Provincial Synod**

| | Ballot Papers |
|---|---|
| Formal | 559 |
| Informal | 9 |
| Total | **568** |

*12 laypersons elected for 3 years*

| | |
|---|---|
| Payne, M A | 540 |
| Young, P W | 539 |
| Handley, K R | 532 |
| Rodgers, M A | 523 |
| Gerber, P C G | 516 |
| Miller, I C | 506 |
| Selden, P | 502 |
| Kyngdon, G R S | 496 |
| Warren, R N | 488 |

|  | Ballot Papers | Votes Recorded |
|---|---|---|
| Tong, R | | 483 |
| Scandrett, L A | | 475 |
| James, R K | | 469 |

*Not elected*

| | | |
|---|---|---|
| Peet, J C | | 202 |

**15. Western Sydney Regional Council**

| | | |
|---|---|---|
| Formal | 135 | |
| Informal | 1 | |
| Total | **136** | |

*10 laypersons from the Region (1 layperson from each area deanery plus 4 from any area deanery) elected for 3 years by Western Sydney Regional electors*

*Blue Mountains Area Deanery*

| | | |
|---|---|---|
| Hughes, A | | 110 |

*Hawkesbury Area Deanery*

| | | |
|---|---|---|
| Barnard, F J | | 74 |

*Hills Area Deanery*

| | | |
|---|---|---|
| Nicholson, W B | | 102 |
| Reynolds, I | | 92 |
| Frank, A | | 87 |

*Parramatta Area Deanery*

| | | |
|---|---|---|
| Marks, G | | 101 |
| Lewarne, D R | | 98 |
| Williams, G | | 85 |

*Penrith Valley Area Deanery*

| | | |
|---|---|---|
| James, R | | 109 |

*Prospect Area Deanery*

| | | |
|---|---|---|
| Atwood, N T | | 108 |

*Not elected*

| | | |
|---|---|---|
| Beer, R J (*Hills Area Deanery*) | | 81 |
| Woodland, A H (*Parramatta Area Deanery*) | | 37 |

**16. Wollongong Regional Council**

| | | |
|---|---|---|
| Formal | 105 | |
| Informal | 2 | |
| Total | **107** | |

*9 ministers from the Region (1 minister from each area deanery plus 2 from any area deanery) elected for 3 years by Wollongong Regional electors*

*Lake Illawarra Area Deanery*

| | | |
|---|---|---|
| Middleton, T | | 95 |

*Camden Area Deanery*

| | | |
|---|---|---|
| Mayhew, N | | 99 |

*Campbelltown Area Deanery*

| | | |
|---|---|---|
| Stavert, P A | | 87 |

| | Ballot Papers | Votes Recorded |
|---|---|---|
| *Shoalhaven Area Deanery* | | |
| Rienits, I | | 99 |
| *Southern Highlands Area Deanery* | | |
| Heslehurst, S W | | 88 |
| *Sutherland Area Deanery* | | |
| Barrie, R C | | 98 |
| *Wollongong Area Deanery* | | |
| Cox, I W | | 89 |
| Barrett, S G | | 84 |
| Blackwell, S | | 84 |
| *Not elected* | | |
| Clay, S G W (*Campbelltown Area Deanery*) | | 62 |

M R THEARLE
*Returning Officer*

21 October 2002

I declare these persons elected

PETER F JENSEN
*Archbishop of Sydney*

21 October 2002


## Resolutions Passed

### 1/02 Definition of the term "spouse" in New South Wales legislation

Synod –
(a) expresses its dismay at the recent decision of NSW Parliament to redefine the term "spouse" in certain legislation to include parties to a de facto relationship, and
(b) expresses its strong concern about the redefinition of the meaning of "spouse" beyond the ordinary meaning of the term as party to a marriage, and
(c) argues that this shift in terms has happened over a period of time without adequate community consultation, and
(d) while acknowledging the existence of alternative living arrangements and the justice, which should be accorded to people who live in the context of such relationships, continues to uphold the Bible's teaching on marriage as a monogamous, lifelong commitment between a male and female which should therefore receive special recognition by the state, and
(e) calls on the NSW Government  in future, to legislate in a manner which retains terminology distinguishing between spouses and parties to a de facto relationship.

(Bishop Robert Forsyth 14/10/2002)


### 2/02 Reappointment of the Stipends and Allowances Committee

Synod hereby reappoints 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.

(Archdeacon Trevor Edwards 14/10/2002)

### 3/02 Training and recruiting teachers for Church schools

Synod asks that the Standing Committee investigate the ways in which our church schools are, or are not, seeking to train and recruit Christian teachers.

(The Rev Phillip Jensen 14/10/2002)

### 4/02 Church schools

Synod asks that the Standing Committee complete their task of reviewing and enacting new legislation for the church schools which are set up by ordinance.

(The Rev Bruce Hall 14/10/2002)

### 5/02 Embryonic stem cell research

Synod –

(a) congratulates the House of Representatives on their decision to ban human cloning, and

(b) gives thanks for the many members of the Diocese who have prayed and taken action on the issue of embryonic stem cell research, including writing to their Federal MPs, and

(c) expresses its thanks and support to community and political leaders who have spoken out of their Christian conviction against the commodification and destruction of human life, and

(d) continues to recognise the uniqueness of each individual as a being created by God in his own image and that any proposed starting point for life, other than conception, is arbitrary, and

(e) rejects the philosophical shift in our society towards utilitarianism rather than the once commonly held Judeo-Christian values that seek to protect life. As the Apostle Paul writes in Romans, we are never justified in doing evil so that good may result, and

(f) asks the Social Issues Executive to continue its work on this issue.

(Deaconess Margaret Rodgers 14/10/2002)

### 6/02 Detention of children seeking asylum

Synod respectively requests that the Archbishop convey to the Prime Minister, the Minister for Immigration and Ethnic Affairs and whoever else the Archbishop deems appropriate, a clear indication of the Synod's view on current practice involving the compulsory detention of children seeking asylum in Australia. Notwithstanding the complexity of the issues relating to asylum-seekers generally, and recognizing that a range of aspects of current practice may be cause for concern, the Synod is acutely conscious of the needs of asylum-seeker children as a singular matter meriting urgent change. Synod, in annual assembly, is of the view that some of the present practice for the detention of these children cannot be reconciled with Christian values as set forth in the Bible, to the extent of being repugnant to the love of God for all children, and the obligations of those charged with their care, as taught by Jesus Christ.

(Professor Bernard Stewart 14/10/2002)

### 7/02 Embryonic stem cell research

Synod calls on members of the Australian Senate to say no to research on human embryos and to do all it can to prevent –

(a) the creation of human embryos specifically for experimentation, and

(b) the use of IVF embryos created after April 5th 2002.

(Deaconess Margaret Rodgers 15/10/2002)

### 8/02 War against Iraq

This Synod,

While recognising the complexity of issues involved in consideration of any possible war against Iraq; that there is usually sensitive and confidential information known only to political leadership and unreported in the public media; that the regime of Saddam Hussein is cruel and oppressive to the people of Iraq and that

Saddam Hussein has consistently defied UN Security Council resolutions.

Nonetheless calls upon the Prime Minister and Federal Government –

(a)     to ensure that Australia's peacekeeping obligations in the Asia Pacific region are unaffected by any commitment of military assistance to the Middle East, and

(b)     to continue to support diplomatic and UN activities, especially through comprehensive and unimpeded investigations of UN Weapons Inspectors, with a view to restraining the stockpiling of chemical and biological weaponry in Iraq, and its acquisition of nuclear weapons, and also in seeking a just and peaceful solution to any threat of warfare in the Middle East,

(c)     not to deploy Australian troops in combat against Iraq unless all possible diplomatic strategies aimed at a just and peaceful solution have been exhausted, and

Also calls upon all Christians to pray to Almighty God, the Father of Our Lord Jesus Christ, the Prince of Peace –

(i)      to give our political leaders wisdom humbly to weigh these complex matters with care for the good of all, and

(ii)     to grant the end of suffering and strife for the Iraqi people, and

(iii)    graciously to bring real and lasting peace to the Middle East and to the world.

(Deaconess Margaret Rodgers 15/10/2002)

## 9/02   Archbishop of Canterbury

Synod –

(a)     expresses its appreciation and gives thanks to God for the ministry of George Carey as Archbishop of Canterbury and wishes him well in his retirement, and

(b)     congratulates Rowan Williams on his election as Archbishop of Canterbury and assures him of our continuing prayers as he prepares to take up this ministry, and

(c)     asks the President to write, conveying these messages on our behalf to Archbishop Carey and Archbishop Williams.

(The Rev Chris Albany 15/10/2002)

## 10/02 List of names of persons licensed

Synod requests that the Registrar make available in down loadable form from the internet, an up to date list of the names of persons licensed in the Diocese together with other relevant data that is available in the year book to assist parish nominators and clergy in their task of recruitment.

(Mr Graeme Marks 15/10/2002)

## 11/02 Drought relief

Synod, noting the current devastation being caused by drought throughout much of NSW and the rest of Australia, particularly the level of human suffering being caused by the drought –

(a)     calls on the parishes and congregations of the Diocese to participate in a day of prayer for people suffering from the effects of drought in rural areas, on a date to be fixed by the Archbishop as Metropolitan of NSW, in consultation with the bishops of our dioceses in NSW, and

(b)     encourages parishes to support any appeal commenced by the Archbishop, as Metropolitan, aimed at allowing ministry to be maintained in regions of NSW severely affected by drought, and

(c)     calls upon all Christians to join in prayer for those who are suffering, and asking God to graciously send rain to drought-affected areas, and

(d)     assures churches throughout rural Australia of our concern, support and ongoing prayers as they seek to meet both the spiritual and physical needs of their communities at this time, and encourages them to continue in their mission to share the gospel of Jesus Christ at every opportunity.

(Mr Geoff Robson 15/10/2002)

**12/02 Bishop Daniel Al-Antouny**

Synod sends Christian greetings to the first Sydney Bishop of the Coptic Christian Orthodox Church, the Right Rev Daniel Al-Antouny who was enthroned on 12 October 2002 at St Mary and St Minna's Coptic Orthodox Church, Bexley.

(Mrs Beryl Digby 15/10/2002)

**13/02 Diocesan Mission Strategy**

Synod adopts the Mission Strategy for the Diocese of Sydney with its Mission Statement, Initial Goal, Fundamental Aim and Fourfold Policy as set out in the Mission Strategy Document and explained by the Archbishop in his Presidential Address.

1. ***The Diocesan Mission***

To glorify God by proclaiming our Saviour the Lord Jesus Christ in prayerful dependence on the Holy Spirit, so that everyone will hear his call to repent, trust and serve Christ in love, and be established in the fellowship of his disciples while they await his return.

2. ***The Initial Goal of the Mission***

To see at least 10% of the population of the region of the Diocese in Bible-based churches in 10 years.

3. ***Strategy for the Diocese***

*Fundamental Aim*

To multiply Bible-based Christian fellowships, congregations and churches which equip and nurture their members and expand themselves, both in the Diocese and "in all the world".

*Fourfold Policy*

In submission to the Lord Jesus Christ and his command to make disciples of all nations,

1. To call upon God for such an outpouring of his Spirit that his people will be assured of his love through his word, seek to please the Saviour in all things, manifest the godly life and be filled with prayerful and sacrificial compassion for the lost in all the world.

2. To enable parish churches to expand numerically, equip and nurture their members, and become the mother-churches of as many fellowships and congregations as possible; and also to take further initiatives to create fellowships by penetrating structures of society beyond the reach of the parish church with the gospel.

3. To multiply the number of well-trained persons (ordained, lay, full time, part time, voluntary) lovingly dedicated to the creation and development of such parishes, congregations and fellowships by proclaiming the gospel.

4. To reform the life of the Diocese (including our culture, ordinances, customs, use of resources, and deployment of ministry) to encourage and enable the fulfilment of the fundamental aim.

(Bishop Reg Piper 15/10/2002)

**14/02 Commitment to the Diocesan Mission**

Synod, having responded to the commitment and call to the Diocesan Mission, joins in the commitment and the invitation by adding thereto the words "the Synod" and the word "together" at the relevant point so that the commitment reads –

"In submission to the word of the Lord Jesus, the Archbishop and Bishops of the Diocese have committed themselves in unity of heart and spirit to give example, energy and leadership to this Mission. They are doing so in fellowship with the Archdeacons, the Synod, the Standing Committee and its Mission Taskforce, and together they invite the whole Anglican community in Sydney (with all other believers) to join them by taking the initiative to see that Christ is proclaimed to all people."

(Bishop Reg Piper 15/10/2002)

**15/02 Drought in New South Wales**

In view of the continued drought, especially in north western New South Wales, Synod –

(a) asks for continuing prayer by all parishes for God's mercy on the State of New South Wales in sending refreshing rain, and

(b) respectfully requests that the Archbishop consider launching an appeal for finances to maintain ministry in the Diocese of Armidale.

(Dr Rod James 16/10/2002)

### 16/02 Length of speeches in Committee

Synod requests amendment to the Conduct of the Business of Synod Ordinance to reduce the length of speeches in Committee from 5 minutes to 3 minutes subject to extension.

(Mr Graeme Marks 16/10/2002)

### 17/02 Reclassification of Crestwood as a parish

Synod assents to the reclassification of Crestwood as a parish with effect from 1 January 2003.

(The Rev Chris Jones 16/10/2002)

### 18/02 Reclassification of Gerringong as a parish

Synod assents to the reclassification of Gerringong as a parish with effect from 1 January 2003.

(Mr Bruce Parker 16/10/2002)

### 19/02 Reclassification of Kingswood as a parish

Synod assents to the reclassification of Kingswood as a parish with effect from 1 January 2003.

(The Rev Steven Gooch 16/10/2002)

### 20/02 Racing Industry

Synod –

(a) commends the progress of the Australian Racecourse Christian Chaplaincy Inc (formerly named Australian Christian Racing Industry Ministry) in seeking to bring the gospel to people in the thoroughbred racing industry, and

(b) commends (as did Synod in 2001) the work of ARCC to the prayerful support of Synod members, and

(c) prays for God's blessing on ARCC's efforts to raise money to fund a racing industry chaplain.

(Bishop Brian King 21/10/2002)

### 21/02 Merger of Anglican SuperFund-Sydney and Anglican Superannuation Australia

Synod –

(a) consents to the merger of Anglican SuperFund-Sydney and Anglican Superannuation Australia, and

(b) notes the proposal that the funds will be managed initially by a board of 12 from Anglican SuperFund-Sydney and 8 from Anglican Superannuation Australia, and

(c) asks the Directors of Anglican SuperFund Sydney to bring the proposed merger to the attention of the members of Anglican SuperFund Sydney and give members the opportunity to express their views if they wish to do so, and

(d) requests that Standing Committee consider such ordinances and resolutions as are necessary to put into effect the first and second stages of the merger, and

(e) requests that progress reports be provided to each ordinary session of the Synod until the merger is completed.

(Mr James Flavin 21/10/2002)

**22/02 Anglican sports ministries**

Synod encourages its members –

(a)     to thank God for the widely esteemed evangelistic ministry of the former "Archbishop's Olympic Games Taskforce", and

(b)     to thank God for its recent re-naming by the Standing Committee to "Anglican Sports Ministries" in order to continue and facilitate evangelism through sport by connecting Diocesan churches with a major part of Australian culture, and

(c)     to pray for effectiveness in ASM's "Rugby World Cup Taskforce" in seeking to reach locals, players and tourists in October/November 2003 with the Gospel of the Lord Jesus Christ, and

(d)     to pray for wide support following the Archbishop's recent endorsement of this new development, and

(e)     to pray that God will raise up a continuous supply of gifted and visionary leaders for the ministry, and

(f)     to encourage the search for appropriate ways of raising funds to maintain Anglican Sports Ministries and grow it to its full potential under God.

(Bishop Brian King 22/10/2002)


**23/02 Support for churches and parishes without a minister**

Synod respectfully requests that the Archbishop set up a committee to review the effectiveness of the ways parishes and churches are supported when the parish becomes vacant following the resignation or retirement of the minister.  The Committee should review the experiences of parishes and churches who have recently been involved in this process.  The Committee should provide a report to the next session of Synod outlining any problems and making recommendations that would improve our processes to support our church people when they most need it.

(Mr Ross Mitchell 22/10/2002)


**24/02 Diocesan Mission Initiatives**

Synod, having adopted the Diocesan Mission –

(1)     commends to Standing Committee, regional councils, area deaneries, parishes, organisations and individuals the Mission, Initial Goal, Fundamental Aim and Fourfold Policy, and

(2)     urges them to undertake the initiatives specified in paragraphs (a) to (d) which follow, where relevant, and to develop their own further strategies in their situation having first, in the case of groups, explained the basics of the Diocesan Mission to their members and sought the active support of those members to the Mission, and

(3)     asks Anglican Media to produce and provide each parish with a poster sized copy of the Commitment Statement, so that each parish may also own the Diocesan Mission and be encouraged to put this into practice.

(a)     In the light of the policy –

"To call upon God for such outpouring of his Spirit that his people will be assured of his love through his word, seek to please the Saviour in all things, manifest the godly life and be filled with prayerful and sacrificial compassion for the lost in all the world."

Synod requests that -

(i)     in the normal program of every level of diocesan life, and in the lives of individuals and families, serious attention be given to pray for the mission and for willingness to become actively involved, and the appropriate study of God's word, and

(ii)     each level of the diocese also have such special conferences, prayer days or nights, conventions, rallies and seminars to promote prayerful dependence upon God and attention to the teaching of his word, and

(iii)     Lent be specially marked in church gatherings as a season of corporate and urgent prayerfulness and specific preaching in line with this mission policy, and

(iv)     prayer groups within parishes be organised and encouraged to persist in the prayerful support of the mission, and

(v)     leaders within a parish commit regular time to pray with each other, and their colleagues in other parishes and in other ministries, and

(vi)    Christian publishers produce Bible study and discussion group material and devotional material for individuals, couples and families to equip adult, children and youth groups to study God's word and promote prayer, and

(vii)    Anglican Media produce materials through *Southern Cross* and the Web site to stimulate and assist those praying for the mission including, in particular, a prayer diary with forms of prayers for the mission, and

(viii)    the Archbishop, regional bishops, archdeacons and clergy exercise continued leadership in prayerful dependence upon God in all meetings, conferences and committees in which they are engaged, as well as in public preaching and teaching of God's word, and

(ix)    a small task force or forces be set up to promote prayerfulness for the mission and thanksgiving in prayer, and to share information on the progress of the mission.

(b)    In the light of the policy -

"To enable parish churches to expand numerically, equip and nurture their members, and become the mother-churches of as many fellowships and congregations as possible; and also to take further initiatives to create fellowships by penetrating structures of society beyond the reach of the parish church with the gospel."

Synod requests that –

***For individuals***

(i)    individuals consider how they might reach out and minister to unchurched friends and acquaintances, and

***For ministers***

(ii)    ministers re-evaluate their timetable and parish responsibilities to free up time (at least one day a fortnight) to review existing initiatives and develop new initiatives in the parish, and

(iii)    ministers take time to rethink parish ministry and retrain in congregational planting, and

***For parishes***

(iv)    each parish council consider how they can best contribute to this policy, and

(v)    each parish consider its ability to reach their parish mission field and whether they need to ask for outside help for the task of the mission, and

(vi)    parishes take the initiative in planting new congregations in fellowship with existing congregations, and

(vii)    each parish try to plant at least as many congregations as there are primary schools in their parish, and

(viii)    new churches be developed with other organisations e.g. schools, hospitals, retirement villages, and

(ix)    each parish have a children's and youth ministry and, where possible, both Sunday morning and evening services and services at other times, and

(x)    each parish consider opportunities to create ministry partnerships with another parish or organisation for mutual support and the direct sharing of resources, and

(xi)    each parish undertake an audit using an instrument such as the National Church Life Survey or the Natural Church Development program, and

(xii)    each parish consider how they can reach out to unchurched groups in their community, for example, unbelieving spouses of church members and the unchurched among single people, professional people, high rise or gated communities, ethnic communities, sports clubs, young people in shopping centres, workers in the hospitality industries, shift workers, the illiterate, young mothers, retired people, and the like, and

(xiii)    each parish consider linking with organisations such as Anglicare to encourage and facilitate ministries to the marginalised, destitute and mentally ill, and

(xiv)    each parish consider becoming involved with community organisations to input a Christian ethos, and

(xv)    each parish providing scripture ministry in all schools in their parish, and

*For regional councils*

(xvi)    regional councils evaluate how to encourage parishes in their region in this policy, and

(xvii)   where possible, regional councils invest their resources to seed fund parish initiatives and deploy church planting evangelists, and

*For Standing Committee and other bodies*

(xviii)  a network of evangelists be seed funded to plant new work among specialised groups within society, especially non-Anglo Saxon groups and the indigenous communities, and

(xix)    a peer group advisory service be developed to help parishes meet the opportunities for mission, and

(xx)     research be undertaken on –

    (1)    the effectiveness of combining or dividing parishes, and

    (2)    models of church reinvigoration and church planting, and

    (3)    the financial development of parishes, and

    (4)    the base numbers and goal numbers of the mission, and

    (5)    the areas (geographical and sociological) where we are not reaching the community, and

    (6)    where we have the most effective outreach, and

(xxi)    a strategy be developed for accessing property for use for church planting and for church planters, in particular, the strategy of leasing buildings in shopping centres for ministry, and

(xxii)   new architectural and building models be developed for multipurpose buildings, and a resource be created to assist parishes undertake building programs, and

(xxiii)  a communications system be developed to allow mission material to be shared easily, and

(xxiv)   materials and strategies be prepared to assist individuals and parishes as they seek to reach out to the unchurched, particularly in the work place, and

(xxv)    a small task force be set up to promote an increase in the level of sacrificial giving to pay for increased activity at the parish level, and to contribute more to world mission, and

(xxvi)   consideration be given to setting up a task force to examine –

    (a)    the effects of new ministries on marginal parishes,

    (b)    provision of procedures for making ministries and property redundant,

    (c)    the need for systems of communication between new and existing ministries,

    (d)    the need for new dispute resolution procedures, and

    (e)    other possible negative effects of proposed changes in strategy.

(c)    In the light of the policy -

“To multiply the number of well-trained persons (ordained, lay, full time, part time, voluntary) lovingly dedicated to the creation and development of such parishes, congregations and fellowships by proclaiming the gospel.”

Synod requests that –

*For Christian parents*

(i)      Christian parents be encouraged to see full time Christian ministry as a marvellous opportunity for their children, not a second class career choice, and

*For ministers and others trained in ministry*

(ii)     ministers to be trained as members of teams, not just leaders, and training be provided about congregation planting for ministers and identified potential church planters, and

(iii)    those who trained for ministry be encouraged and equipped to train others and, in particular, ministers consider training at least 1 person as their ministry “apprentice”, and

*For parishes*

(iv)     parishes continually identify and recruit all members into the evangelistic task of the mission and,

(v)      parishes encourage appropriate lay people to attend courses and conferences for facilitating their thinking about vocational ministry options, and

(vi)  parishes actively support and grow the recruitment role of Club 5/Club 50 conferences, and

(vii)  each parish deploy at least one more trainee worker in 2003 than in 2002, and

(viii)  parishes consider structuring the PTC into their parish education program, and

(ix)  appropriate "gift discovery" material and courses be prepared for use by parishes, and each parish council -

   (a)  consider how each member of their parish can be encouraged to identify, use and enhance their God-given gifts in the fulfilment of the mission, and

   (b)  introduce strategies to achieve these aims, and

(x)  parishes consider employing an administrator to free-up the time of pastoral workers so that they might to focus on ministry, proclaiming God's word, pastoring God's people and developing and implementing mission strategies, and

*For regional councils*

(xi)  regional councils consider how they might contribute to the training of church workers such as holding regular seminars or conferences and strategically locating one or more centres for training lay pastoral workers in the region, and

(xii)  regional councils give priority to supporting seed funding to assist increasing parish staff, and

*For Standing Committee and other bodies*

(xiii)  at least 1,000 full-time pastoral workers and 10,000 part time pastoral workers be trained and deployed in the next 10 years, and

(xiv)  Moore College be resourced to exercise theological leadership in training our diocesan personnel for the mission, and

(xv)  consideration be given to appropriately resourcing other Bible based educational and training providers (such as Anglican Youthworks, Mary Andrews College and the Sydney Missionary and Bible College) which will support and further the mission, and

(xvi)  special attention be given to recruiting, training, deploying and supporting people for ministry to all cultural, educational and socio economic groups including, in particular, people from a NESB for ministry among people of their own culture, and

(xvii)  the Ministry Training Strategy be expanded to be a broad training base in the Diocese, and consideration be given to offering scholarships for MTS students, and

(xvii)  courses and publications for the training of lay leaders in parishes be reviewed (and, if necessary, created) to ensure their accessibility, availability and relevance to lay people throughout the diocese, with particular emphasis to be given to -

   (a)  courses for specialised ministries such as children's work, lay home group leadership, youth group leadership and Sunday School teaching,

   (b)  part time courses and courses of a short term duration to meet the needs of lay people in full time employment,

   (c)  ensuring that courses are conducted in centres throughout the diocese, and that appropriate distance education is available, and

   (d)  the use of technology (such as the website) for training purposes and providing information about the availability of training, and

   (e)  ensuring courses are available for people of different educational and literacy levels, and

(xix)  strategies and support systems be created to develop the competence of workers involved in the mission and maintain their spiritual, mental and physical health, and

(xx)  appropriate ongoing training for ministry be provided, including continuing development and ministry assessment, and

(xxi)  consideration to be given to the financial resources needed to multiply the church workers needed and how those financial resources may be obtained.

(d)  In the light of the policy -

   "To reform the life of the Diocese (including its culture, ordinances, customs, use of resources, and deployment of ministry) to encourage and enable the fulfilment of the fundamental aim."

Synod requests that –

***For the Archbishop***

(i)     the Archbishop reform the pattern and licensing of ministers to reflect better the desired diversity of full-time and part-time ministry workers, and to consider creating a role of "pastor" for congregations, and

(ii)    the Archbishop invite the heads of other churches to join in the mission, and

***For the Regional Bishops and Archdeacons***

(iii)   the regional bishops and archdeacons, while retaining their pastoral role, be missionary bishops and archdeacons developing and assisting new work in their regions and, to assist this, consideration be given to them being centred in parishes rather than in head office, and

(iv)   regional bishops and archdeacons be encouraged to draw on other expertise to carry out those administrative tasks which may distract them from their missionary role, and

***For parishes***

(v)    congregational members be encouraged to increment their financial giving by 1% of their total income every year to a target level of not less than 10% within 10 years, and

***For area deaneries***

(vi)   area deaneries be used as hubs for training and sharing local ideas, promoting the employment of non-ordained leaders with skills in congregation planting and outreach and individuals who can connect with the community, and

(vii)  parishes be encouraged to form team ministries, share resources with neighbouring parishes and employ specialists to cover needs in several parishes, and

***For regional councils***

(viii) regional councils be encouraged to strategically look at resources held by individual parishes to encourage their use beyond the parish, and

***For the Standing Committee and other bodies***

(ix)   the business of Synod be reorganised to focus upon matters of principle rather than details of committee work and the use of pre-Synod meetings to discuss issues of detail be encouraged, and

(x)    policy task forces be created to help co-ordinate the various agencies involved in the delivery of ministries funded by the Synod, and

(xi)   a ministry portfolio be established to oversee the work of recruiting, training, retraining and deploying ministers, and

(xii)  the parish system, parish boundaries and parochial status be reviewed, and

(xiii) consideration be given to creating concepts such as "church membership" and "partnership in the mission" to encourage commitment to the mission, and

(xiv)  an evaluation be undertaken of the effectiveness of current programmes or organisations and their contribution to the mission, and how those programs or organisations might be made more effective, and

(xv)   that a permanent review committee be established to oversee Diocesan administration, and

(xvi)  the Property Trust and other agencies be more proactive in the maintenance of properties to release parish people for ministry, and

(xvii) that existing policies concerning the owning or leasing of rectories, and rectory standards, be reviewed, and that the restrictions currently attached to the use of church property and funds be reviewed with the aim of giving more discretion to local leaders, and

(xviii) the number of committees and processes involved in obtaining approvals be reduced to give greater authority to the parish about building issues, and

(xix)  the Mission Property Committee be sufficiently resourced to assist parishes in their long term property strategy, and

(xx)   all Diocesan staff be encouraged to be involved in a yearly mission proclaiming and introducing Jesus to the lost, and

(xxi)  a base study be commissioned to determine a measurement point for all future progress in bringing the mission to our Diocese, and

(xxii) a training course for clergy on church administration be produced to assist them in minimising the time spent on administration, and

(xxiii) the Diocesan website be developed to -

    (a)    show the Mission plans of parish and Diocesan organisations,

    (b)    show progress against those plans,

    (c)    show particular successes and failures and the causes thereof,

    (d)    serve to inform prayer,

    (e)    serve to record the hand of God upon us as a witness itself,

    (f)    provide links to recommended reading under appropriate mission headings, books, synod reports, other websites, etc.,

    (g)    provide Bible studies on mission themes,

    (h)    provide references to other mission resources, videos, tracts.

(The Rev Philip Jensen 22/10/2002)

### 25/02 Funding for indigenous peoples' ministry

Synod recommends to the Standing Committee that priority be given under the Mission Strategy to resourcing Indigenous peoples' ministry by directing that a percentage of the proceeds from all sales of church trust property per annum be added to the Indigenous Peoples' Ministry Trust Fund for Indigenous ministry within the Diocese or by allocating continuing funding through the Synod Appropriations and Allocations Ordinance. Synod further urges each parish of the Diocese to generously support Indigenous ministry in the Diocese any way it can, for example, by giving a percentage of any land sales to the Indigenous Peoples' Ministry Trust Fund or by giving 1% of their net income to the fund or supporting existing Indigenous ministries at a local level in every possible way.

(Mr Tom Mayne 22/10/2002)

### 26/02 Bishop Brian King

Synod, noting the forthcoming retirement of Bishop Brian King and, consequentially, that this is his last day as a member of this house –

(a)    gives thanks to almighty God for the long and fruitful ministry of both Brian and Pamela King in the various and diverse contributions in the Parishes, committees and boards of the Diocese and more recently in the Western Region, with Quest and the Sydney Olympics Task Force and as Bishop to the Defence forces, and

(b)    assures both Pamela and Brian of our love and prayers as they continue to serve the Lord Jesus Christ in their post-retirement ministry.

(Canon David Mulready 22/10/2002)

## Ordinances Considered

*Passed*

Administrator Ordinance No 52, 2002

Church Discipline Ordinance No 51, 2002

Conduct of the Business of Synod Amendment Ordinance No 61, 2002

General Synod - Chancellors Canon 2001 Adopting Ordinance No 53, 2002

General Synod - Constitution Alteration (Special Tribunal) Canon 2001 Assenting Ordinance No 57, 2002

General Synod - Constitution Alteration (Suspension from Duties) Canon 2001 Assenting Ordinance No 55, 2002

General Synod - Constitution Alteration (Tribunals) Canon 1998 Assenting Ordinance No 54, 2002

General Synod - Long Service Leave (Amendment) Canon 2001 Adopting Ordinance No 58, 2002

General Synod - Special Tribunal Procedure Amendment and Repeal Canon 2001 Adopting Ordinance No 56, 2002

Parochial Cost Recoveries Ordinance No 60, 2002

Relinquishment of Holy Orders Amending Ordinance No 59, 2002

Synod Appropriations and Allocations Ordinance No 50, 2002

*Referred to the 2nd session of the 46th Synod*

General Synod - Holy Communion Canon 2001 Adopting Ordinance 2002

Tribunal Ordinance 1962 Amendment Ordinance 2002

## Bills not considered by the Synod 2002

Church Administration (Heritage Property) Amendment Ordinance 2002

General Synod - Constitution of a Diocese Alteration Canon 1995 Adopting Ordinance 2002

General Synod - Holy Communion Canon 2001 Adopting Ordinance 2002

General Synod - Oaths, Affirmations, Declarations and Assents Canon 1992 Adopting Ordinance 2002

Incapacity Ordinance 2002

Synod and Standing Committee (Membership) Amendment Ordinance 2002

Synod Elections Amendment Ordinance 2002

Synod Membership Ordinance 1995 Amendment Ordinance 2002