

## **First Ordinary Session of the 47<sup>th</sup> Synod of the Diocese of Sydney: October 2005**

### **Summary of Proceedings**

*The 1st ordinary session of the 47th Synod assembled in the Sydney Town Hall at 4:30 pm on Monday 10 October 2005 and the Wesley Theatre at 3:15 pm on Tuesday 11, Wednesday 12, Monday 17 and Tuesday 18 October 2005 under the Presidency of Dr Peter Jensen, Archbishop of Sydney.*

*The Synod had afternoon and evening sittings on each of these 5 days.*

*The Synod Service was held in the St Andrew's Cathedral at 3:00 pm on Monday 10 October 2005. The preacher was the Rev Simon Manchester.*

### **Presidential Address**

Delivered by Dr Peter Jensen, Archbishop of Sydney, on Monday 10 October 2005.

#### **The heritage of the Reformation**

Will we see an unusual work of God in our time?

On 16th October 1555, almost exactly 450 years ago, two bishops, a theologian and a preacher, were cruelly burned to death for the faith, in Oxford. We should remember them with thanksgiving; we are their spiritual descendants. They were Nicholas Ridley and Hugh Latimer: Ridley the theologian, Latimer the preacher.

They did not seek martyrdom; nor did they flinch from it when the moment came. What held them on their course were the great doctrines of God's mercy which they found as they studied the Scriptures as the unique, supremely authoritative, word of God: justification by faith alone, through Christ alone, by grace alone, to the glory of God alone. Latimer famously encouraged his friend Ridley with the words, 'Be of good comfort, Master Ridley, and play the man. We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out.'<sup>1</sup>

We see, in the light which they gave us.

We are their descendants, because they played a major role in the recovery of the evangelical gospel in England. They did much in their lives and teaching; they did most through their deaths. Months later, the cause of the Reformation was further sealed with the death by burning of Thomas Cranmer. It was their evangelical Protestantism which has been the major shaping force in this Diocese. When we forget them, we forget who we are. Through them God did a major and unusual work, with consequences even now still apparent.

#### **The question for our Diocese**

Will we see an unusual work of God in *our* time?

Bishop Reg Piper asked me that question about 18 months ago, and he insisted that I answer it before a tough audience at the Wollongong Region Ministry Conference. Furthermore, he told me that I was to talk about the Reformation as an unusual work of God and what lessons we may draw from it.

I did not like his question. It is a threatening question; it asks for prophecy; it suggests that our only hope for evangelism is revival; and, anyhow, I did not know the answer.

And yet, when I started to think about it, I saw that it was an excellent question, and a very fair one for him to ask. In fact, although I have spoken about it at some ministry conferences, I plan to make it the backbone of the Address tonight.

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<sup>1</sup> As given by Diarmaid MacCulloch, *Thomas Cranmer*, Yale University Press, New Haven, 581.

Why? Exactly 3 years ago the Synod of our Diocese overwhelmingly endorsed our Diocesan 10 year Mission. The initial goal is, 'To see at least 10% of the population of the region of the Diocese in Bible-based churches in 10 years.'

As I explained last year, one way of looking at this is to say that such churches now account for 3.2% of the population. Assume that there were about 75,000 Anglicans regularly attending in 2002. For us all to achieve 10%, we Sydney Anglicans would need to grow our numbers to about 250,000. At least.

In 10 years? To me, that sounds like 'an unusual work of God'. Indeed, from the very beginning I have said that such a move forward would have to come from God, since, humanly speaking, in a society such as ours, it is impossible, quite impossible. We have never ventured into this Mission together on any other assumption than that progress must come from God.

The work may be 'impossible', or 'unusual', but that does not mean that it will be inexplicable. When God sees fit to bless us, whether in small or large matters, we can almost always see the means by which his blessing comes.

Once when I was a student, through no fault of my own I was short of about \$1,000. I prayed and left the matter with the Lord. In the necessary time, all but about \$3 arrived – I've often wondered about that \$3 – but in virtually every case, I knew where the money had come from. I was able both to thank God for his people, and to thank God's people for their generosity.

This is how God works. He does not *need* our prayers in order to act; he does not *need* our labours in order to feed us; he does not *need* our sharing of the gospel in order to bring people to himself. But in the way he has arranged the world, by making us image-bearers, he graciously incorporates our activities into his work:

- your prayers are truly instrumental in public justice and good order;
- your work is truly the means by which your family is fed;
- your words are truly the way in which someone comes to know Christ.

As Paul says about missionary work, 'I planted the seed, Apollos watered it, but God made it grow. So neither he who plants nor he who waters is anything, but only God, who makes things grow.' (1 Corinthians 3:6,7).

### **The story of the Reformation**

Since God uses means, can we see how it was that the Reformation occurred when and how it did? Let me divide my answer in two: God's providential work and his gospel work.

First of all, God's providential work in the Reformation. As we study the big-picture history of the period, we can see signs of God's providence at work to bring about this mighty upheaval. Thus, for example, in the decades before the Reformation there was a flowering of new learning linked to a new piety in Europe, often called 'the Renaissance' (though I understand that this is an unfashionable term these days). The Reformers were able to call upon this learning to help them return to the original languages of the Bible and study it afresh.

Then there was the evident corruption of the Church, against which men and women were prepared to revolt, even if they only dimly comprehended the theological issues at stake. As well, the stirrings of reformation occurred at a time in European history when civil rulers were prepared to break with the papacy, for a variety of reasons, not all of them good.

Finally, there was the introduction of new technology, especially printing, which enabled the books and sermons of the Reformers to be spread widely and rapidly. Above all, of course, there was the translation and printing of the Bible, so the text of the Bible became embedded deep in the culture of nation after nation, people after people.

Now I am sure that contemporary historians would want to challenge me about the list and add to or subtract from it. My point is this: the Reformation did not occur suddenly in a historical vacuum. It had a context; it grew in a certain culture. If you believe, as I do, both that God is the sovereign Lord of history, and that the Reformation was a work of God, you will acknowledge that his providential hand was in this. The power of the gospel was like a spark to tinder already prepared.

And yet the gospel had to be there, to be the spark. If I call the great historical movements the *providential* work of God, I call the essential inner story, the *gospel* work of God. Thus the English Reformation would have been no more than a political turmoil around the marital and succession problems of Henry VIII and that monarch's

twisted conscience, if it were not for the fact that men like William Tyndale, Thomas Bilney, Hugh Latimer and Thomas Cranmer had been won for the evangelical cause. That is, God had provided for himself witnesses to his gospel at the right time and in the right place.

There were four elements to this gospel work of God.

*First, the power of the Scriptures.* It is absolutely fundamental to Christianity that God speaks, and that he has spoken in and through the Bible. The speech of God is what distinguished him from the idols of the nations as the living and true God. The fact that Jesus fulfilled the promises of God expressed in the Old Testament is the demonstration that he is indeed the Messiah. Jesus is the word of God; the scriptures too are the word of God, centred on Jesus and explained for us by Jesus.

In the sixteenth century at the cost of his own life, William Tyndale brought the scriptures in translation to the English-speaking peoples and so bequeathed one of the greatest of all possible gifts to us. The assumption was that every person should have access to the Bible in their own language; the assumption was that men and women could be trusted with the Bible without the intervention of the priest or the church; the assumption was that the Bible is clear enough to be understood and believed and obeyed by ordinary people.

The consequence was a widespread habit of family bible reading and prayer; households becoming little churches, mothers and fathers becoming the spiritual elder brothers and sisters of their children as they read and pondered the word of God for themselves; the consequence was a new level of faith and determination to serve God; the consequence was a change in the nature, training and task of the ministry.

On March 7<sup>th</sup> 1815, the Bible Society became the first missionary society to be established in Australia. Its patron was Governor Macquarie who said that he was bound to support it, 'as a man and as a Christian'. The committee consisted of the leading members of the community in those days, including Thomas Moore after whom our College is named. At the first meeting they raised three hundred pounds and promptly sent half of this to England to help the world-wide work.

Its aim was to make the word of God available to all. They conducted a survey of all the people of Sydney to see who had a Bible and who could read, discovering that 'more than one-third of the dwellings and nearly three-fifths of the inhabitants who can read are without a Bible.' The next task was to supply the Bibles. The survey was carried out by, 'leading citizens, including officials in high places'.<sup>2</sup>

*Second, the power of the gospel.* Hugh Latimer was the great preacher of the English Reformation. He came to know Christ through Thomas Bilney, 'little Bilney' as he was known. Bilney targeted Latimer, and went to Latimer ostensibly to confess his sins. In doing so, he shared with him that which had grasped and cleansed his own soul: 'Christ Jesus came into the world to save sinners' (1 Timothy 1:15). Through this encounter, Latimer was converted to the evangelical faith and became one of its greatest advocates. Bilney himself became one of the earliest martyrs.

That text sums up the gospel and the Bible. It speaks to us of the utter misery and hopelessness to which our sins have brought us; it speaks to us of the Son of God who purposed to come into our world and save us, undeserving as we are; it tells us his name, fairest of the fair, the name of Jesus; and it gives him his title Christ, the one who is God's appointed king and Lord, whose task was to die to bring us home.

It is this gospel which renewed the church, converted thousands to faith in Christ and brought forgiveness, joy and assurance in its train. It was based on a deep awareness of human sin and inability to save ourselves, matched only by the Spirit's work in assuring sinners of the fatherly love of God and the salvation which came through the cross of Christ. It said: grace alone, faith alone, Christ alone, the glory of God alone, against every human attempt to find other mediators, other grounds for salvation.

It was this gospel which arrived on the first fleet with chaplain Richard Johnson, a gospel which he strove to preach in the unpromising soil of the colony in those early years. He and his wife Mary were often lonely, discouraged, dismayed. He wrote to a friend in England: 'I hope I have said enough to discourage you from ever emigrating to this part of the world'. He longed to return home. What kept him here was, 'the pity and concern I feel for these poor people with whom I am connected. Happy would I be to live on bread and water...did I but see some of these poor souls begin to think about their latter end.'

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<sup>2</sup> Rev. A.T.Thompson, *Australia and the Bible*, British and Foreign Bible Society, London, 1935, 34-5. I owe this reference to Dr Peter Bolt.

What was his gospel? 'The Gospel' he wrote, 'proposes a free and gracious pardon to the guilty, cleansing to the polluted, healing to the sick, happiness to the miserable and even life to the dead'. Elsewhere he said, 'I am not ashamed of the precious gospel of Jesus, having long since come to the Apostle's resolution' (to know nothing among you except Christ crucified) 'well knowing that whatever doctrine does not tend to humble the sinner, and to exalt the Saviour, is anti-christ'.<sup>3</sup> How little could Johnson have imagined the mighty works which sprang from his first small efforts. Woe betide us if we now preach a different gospel!

*Third, the power of preaching.* By 'preaching' I mean rather the communication of God's word as God's word. This activity was as integral to the success of the Reformation as it must be for any spiritual work, especially evangelism. It was carried out by lay men and women as well as clergy. But the key to the success of the Reformation was with the learned and fearless leadership of those who like Latimer and Ridley studied deeply, prayed fervently and spoke boldly. Latimer in particular was famous for the way in which he applied the word of God to the social conditions of his day without fear.

Preaching, as we all know, is in itself a feeble and foolish enterprise; imagine the audacity of thinking that we may have the right to speak for God. There are few of us who cannot be embarrassed at such a claim or feel the disjunction between what we say and who we are. Even more significant as Paul reminds us, the message we have been given sounds foolish to the cultured, and not-so-cultured world. Nonetheless, as it was in the apostolic age, so it was in the Reformation.

Indeed, the way in which God makes new Christians is through the word blessed by the Holy Spirit. That is his method; that is the method he has given us to pursue. There is no easier, or more mechanistic, or mystical path. We must let the word do it.

I called this the power of preaching. But of course preaching is futile if it is not the preaching of the word. It is not preaching which saves, but the word of God. We may preach from any part of the riches that make up the Bible, but in the end the central message remains that Christ Jesus came into the world to save sinners; we will need to explain what sin is and describe it by using the law of God to define it and condemn it; we will need to say who Jesus is and why he came; we will need to preach his death on the cross; and we will need to summon men and women to repentance and faith in him in such a way that they will accept him as their lord and saviour.

In 1959, Billy Graham shook this city with convinced, biblical preaching. But the success of that preaching was premised in what preceded it. For over 15 years there had been vigorous church planting in the Diocese. There had been biblical preaching. And there had been much prayer. God worked privately for years and publicly for a month. The Graham campaign itself was meticulously planned. It took the standards we expect of Christian work to new heights. It is perfectly clear that great Christian movements often involve much planning and hard work. Strategy, resourcing, thought, energy – all these things are used by God for his purposes. But the sharp end of the Christian mission remains the word, the Spirit and prayer. They are God's appointed special means.

*Fourth, the power of blood.* Would that there were no martyrs, and would that Protestants were without guilt in this bloody competition. I have no wish to raise old quarrels. Nonetheless, it is true to say that the determination of men like Bilney, Tyndale, Latimer, Ridley and Cranmer, together with many other men and women, confirmed and inspired the cause of the gospel in their generation. They were prepared to say 'no' to error, even at great risk to themselves.

Such martyrdom does not begin on the day on which you lose your life. It is an outgrowth of the determination to do what Jesus said, to take up the cross *daily* and follow him. It is the spirit of sacrifice for Jesus and his cause which should mark every Christian. At this level, we should all carry around within us the spirit of the martyr, self-denial and love for others; the great sacrifice of Christ for us, the assurance of the love of God by the power of the Holy Spirit; if it has truly reached our inner being, it will have transformed us into willing servants of the Lord and it will have put all our time, all our treasure, all our efforts at his disposal. This is the true worship he seeks.

If we look to the examples of those who have gone before us, we can see that this devotion to Christ included the sacrifice of time and energy in planning and human interaction. We must not despise such endeavours. The Reformation did not merely happen spontaneously. Involved at every level we see men and women who gave themselves to the work which was necessary for such a bold enterprise. They had to strategise about bringing a reformation to a whole nation: how to translate the Bible and distribute it; how to increase literacy; how to train the clergy. Their form of church planting involved a new, evangelical liturgy for every parish, new

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<sup>3</sup> Iain H. Murray, *Australian Christian Life From 1788*, Banner of Truth Trust, Edinburgh, 1988., 3ff.

sermons for the clergy, new rules of association, new institutions of learning, new leadership chosen because of their evangelical commitments. Do not think for a moment that these things were instantly or easily done.

The Graham crusade capped years of planning; the English Reformation required deep and dangerous involvement in the politics of the nation, and much forethought; Johnson was sent to Australia because of the political intervention of William Wilberforce and John Newton. They may not have used the current jargon of vision and mission and goals and strategy, let alone church growth and 'the rock model': but they were very good at them. This, too, was worship.

It was the bringing together of the big-picture providential work of God, and the gospel work of God which caused the gracequake of the Reformation. He did it; but he used the obedience of his servants to bring it about. The gospel means are the means he has appointed to set forward his work in every age. We use them whether the ground is as hard as it was in the days of Jeremiah, or as fertile as it was when Jonah shook the city of Nineveh.

Scripture, gospel, preaching, sacrifice - these were the four powers of the Reformation, the gospel-means which God used to light a light which has not even yet gone out.

### **The story in Sydney Diocese**

Now I can hear a still, small voice coming from the Illawarra; 'Yes, but will we see an unusual work of God in *our* time?' Another way of asking this is to say, 'Will we see an evident conjunction of God's providential work with his gospel work, resulting in the conversion of many thousands, the building up and planting of Bible-based loving missionary-minded churches, and ten percent of the population in such churches, in ten years?'

In one sense it does not matter. Our business is to keep on faithfully using the special means that God has appointed. We may be in an age like the age of Richard Johnson; he built an imposing church-building and the convicts burned it down. And yet, the gospel was planted here. God often works cumulatively rather than speedily.

Furthermore, we must recognise that it is absolutely normal for gospel work to be difficult. The Bible tells us that the human heart is very resistant to the message of Jesus. Recently I asked a group of our women pastors, teachers and evangelists how they were finding evangelism. I did not get the sense that they were discouraged; but I certainly was made aware that we live in a society resistant to the gospel. Here were some of the difficulties they mentioned.

First, the sheer busyness of life in the new utopia we now inhabit. Our prosperity has been purchased at a fearful price to relationships. The cost of living virtually demands two incomes in a family; work has become all-demanding; shopping has become a recreation instead of a mere necessity; sport and children's activities impact more and more on Sunday. Christian fellowship seems to be an optional extra, even for believers; Christian service has to be done on top of an already stressed life.

The person most likely to come to join a church is the person actually brought by a friend or relative. When relationships suffer because of busyness, the more difficult it is to succeed evangelistically.

Second, ignorance of Jesus and the gospel. With every passing decade, the knowledge of the basic facts of the gospel, which could once be taken for granted, becomes more and more garbled. I wonder what we would find today if we took a survey of Bible ownership; I wonder if we would do that work today. It is certainly easier to reach the person who has some knowledge than the person who has none whatsoever.

Third, the bad name of the church Australia-wide. People want to disassociate the church from Jesus. I believe that there are several elements to this – a distrust of any authoritative institution; a recognition that church membership makes demands; bad experiences of boring and irrelevant church services; proven allegations of child abuse and cover-up, which tarnish the wonderful work done by so many over such a long period.

Fourth, the deep, deep unwillingness to commit. We live in a society which sets huge store on the individual and autonomy and on freedom of choice. Commitment of all sorts seems difficult. People recognise that a commitment to Jesus is an all-encompassing matter; they see it as an unacceptable loss of freedom. My informants especially mentioned the generation between say 10 and 30: for them accepting Christ would mean a totally unacceptable restriction on their moral freedom – unacceptable and unimaginable. But, then, those who worked among the aged could see no great move towards spiritual reflection there either – except, and this applies to all age groups, a spirituality which is itself individualistic, which does not make spiritual or moral demands.

That is a realistic list. It helps us analyse what the difficulties are and it reminds us that in the end all Christian work is spiritual. Scripture, prayer, preaching, sacrifice: these are still the means of advancing the kingdom; the difficulties are themselves fundamentally spiritual.

Thus, the list does nothing to weaken my resolve; it tells me that we must persevere and not be discouraged. It reminds me that it takes the power of God – his word and his Spirit - to bring people to himself. It commits me once again to the gospel means by which God does his great work, the means which I must continue to use, no matter how difficult the times or barren the soil. It commits me to planning, to strategy, to working out how we can advance. It commits me to using such tools as the vision of at least ten percent in ten years; it commits me to sacrifice in the cause of Christ.

### **Our Diocesan Mission**

Back in 2002, we thought about our society, and our churches, and our history. We asked:

given the gospel-means that God has appointed,  
given the job we have to do,  
given the times we are living in,  
*how* should we do our work?

Knowing, too, that the synod represents, but cannot determine parish actions, we asked,  
what's our *united* strategy?

These questions resulted in four concrete policies. That is, we translated our gospel work into those four policies. Here they are.

- 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 the parish churches to expand numerically, equip and nurture their members, and become the mother-churches of as many congregations and fellowships 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, 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.

I summarize them by saying:

Prayer and Preaching,  
Multiplying congregations,  
Multiplying Persons,  
Reform.

With what results? In my judgement, these policies have demonstrated themselves to be exactly right.

I can personally testify that they have proved extremely powerful and effective in:

- creating new congregations, churches and fellowships
- winning new people to Christ
- uniting us in our common cause and in our operations
- forcing us to ask new questions and tackle new challenges
- stimulating new work and so increasing numbers
- linking us to the surrounding community anew
- guiding priorities
- providing a sense of accountability
- attracting new men and women workers

- giving permission for change
- enabling our organisations to be part of the Diocesan story
- changing work patterns for leaders

As far as diocesan structures are concerned, they have impacted strongly and excellently. The Diocese has changed fairly dramatically. The fundamental aim has been to help resource parishes in the fulfilment of these policies.

For example,

- The Archbishop, Bishops and Archdeacons work by these policies;
- We recruit and train our theological students in the light of the policies;
- We deploy and resource people in accordance with these policies
- We pray in line with the policies;
- Our organizations align themselves to these policies;
- Our budget is shaped by the policies;
- We have begun to change ordinances in light of the policies;
- We have revolutionized the ethos of the Secretariat in line with the policies;
- We have begun the serious study of how parishes work, so that we can apply the policies.

The list could be much longer.

#### *Policy 1*

Two years ago I asked Bishop Piper to be responsible for encouraging us all to act in a concerted way on Policy 1. After all, there is no point in having the other policies if we are not a praying and preaching people. Let us ask Reg about the outworking of this policy.

*[Bishop Reg Piper is interviewed about Policy 1.]*

#### *Policy 2*

You could call Policy 2 the *operative* part of the Mission. The policy calls on us to concentrate a lot of effort in starting new groups of all kinds; new churches, new congregations, new work amongst ethnic people and young people, groups in the work place. How has this policy been going?

In one sense, you know better than I do. You know your parish and can testify to the changes over the last two years. For some there has been a great change; for others the Mission has not been embraced at all; still others were in mission mode before the Synod decided to make its commitment to mission. What we see at Synod is the big picture, what is happening across the parishes as a whole.

Basically, a whole lot of new ministries and new initiatives have sprung up. For example, although the Northern Region had stalled for a long time in church planting and growth, it is exciting to see the churches in this comparatively well-resourced area starting again to create new Christian ministries. Of course, not all church plants have succeeded, and some parishes have not been planting, just growing and transforming what is already there. But I can count about seventeen attempts.

*[The Rev John Reid is interviewed about a church plant on the Northern Beaches.]*

But Policy 2 is not just about church plants. It is also about how to penetrate society. One of our traditional ways of doing this is through scripture in schools. We have over 100,000 children in scripture classes each week. I have been concerned that we are not more intentional in helping them to cross the bridge to church.

*[The Rev Barry Costello is interviewed about scripture in schools.]*

Not all church plants have flourished.

*[The Rev Michael Robinson is interviewed about a church plant that decided to move in a different direction.]*

I have also been wondering how our schools can help meet the spiritual needs of parents and children who do not go to our parish churches.

*[The Rev Stephen Edwards is interviewed about a new initiative at the Kings School.]*

*Policy 3*

Policy 3 is the dynamic of the Mission. God works through people, and policy three calls on us to recruit and train more and more people. I am told that of the three biggest Anglican Colleges in Australia, the Diocese has two. True or not, obviously Moore has many students, but Youthworks is growing at a tremendous rate. Thank God for this! In fact thank God for his great blessings in this whole area.

*[Ms Jessica Newmarch is interviewed about the Youthworks College.]*

I have been concerned that we do not offer enough intentional help to parishes and clergy who are looking for ways to get on with mission but need advice and help. I am trying to make sure that the resources of the Diocese are applied to help parishes to mission. Obviously Evangelism Ministries must continue to be a key player here.

Here is the newly appointed Director of Evangelism Ministries, Canon Jim Ramsay, to tell us how EM is going to continue its task of resourcing parishes.

*[Canon Jim Ramsay is interviewed about the work of Evangelism Ministries.]*

*Policy 4*

In Policy 4 we give ourselves permission to do everything necessary to make the first three policies work. This requires something which Anglicans resist by instinct: change! It must have been an Anglican old lady who asked when they brought in decimal currency, 'why don't they let all the old people die out first?' And yet it is evident that if we do not change we will wither.

I have been concerned that we are not more understanding of how parishes function and what lifecycle they have. If we do not know this, we will not know how to help the parish at each stage of its life. It is a recipe for death. I could take you around Sydney and show you the parishes that once flourished but then collapsed; we forget about them, but they are warning us that it could happen even where you are.

Here is a model of the parish life-cycle that we have developed and shared with most of the clergy. It is not perfect, and unfortunately some have regarded it as a threat rather than a tool. I hope that you have all seen it by now and that it has helped you work on the needs of your parish and your present opportunities for mission. If not, could you begin to use it, or some other tool of analysis?

Under the impact of the Mission some parishes have changed dramatically. They have been reinvented. I can think of Annandale, Ashbury, Arncliffe and Kogarah, for example. We are going to have to do far more of this if we wish parishes to survive and prosper. Simply doing nothing is no longer an option.

*[The Rev Mee Ping Lau is interviewed about the parish of St George.]*

My question for you is, do you need to make changes? What are they? Have you started yet? What cherished things will you give up in order that others may hear the gospel? These are spiritual questions about our willingness to sacrifice. So often, good progress is stopped by our lethargy or even selfishness.

We have also to change our ways of doing things in order to help the Mission.

Here is the Rev Zac Veron to tell us about how his parish was helped by the Synod actually doing something different.

*[The Rev Zac Veron is interviewed about special administration arrangements in the parish of St George North.]*

So what has happened? We have applied the four policies in many areas of our life together. It is still only the beginning of a grand experiment. Can we see any fruit? Formal religion remains much the same, but here is what is evident:

- more paid workers,
- more congregations,
- more children's work,
- more money,



more students in training,  
more people attending our churches in one way or another.

The increase appears to be in the order of 3%. That is about double the rate of the increase we experienced in the quite good years 1991-2001. It is almost double the rate of population growth in Sydney itself.

This is a great beginning, and I have not told half the story. We give God thanks for it!

I want to thank those of you who have taken up the challenge to bring your parishes on board with the diocesan-wide Mission. Ours is a voluntary association. Nobody and no parish has to join in with this Mission. But by our joint efforts we will achieve far more than by individualism. I hope that you will keep refining and working on these policies, or, if you have not really begun you will join in, start work.

Think 10 years: the first 3 years of the Mission are the shake-down years. We have discovered a great deal about ourselves and many weaknesses have become apparent. It is clear that many of our parishes are under-resourced; all areas of the Diocese are difficult; some are more difficult than others. Some of the hard work is yet to bear the fruit which I believe it will in due course. But everything is telling us that it is right to go on.

Will we see an unusual work of God in our time?

It is beyond our capacity to read God's mind from his providence and we need to be cautious in discussing such a question. But, as I consider the nature of our era, I would be prepared to say this at least: the signs are that we have begun at the right time.

It is the right time because we still have time. They say that faith is receding in much of the western world and not least in our own country. But owing to the good stewardship of the gospel in previous generations, this is one of the few places where we still have resources to meet this challenge. They will not last forever, and to bury them in the ground would be fatal. We must use them, or lose them.

It is the right time because we were moving in the right direction in any case. The Mission is not new; we have always been evangelistically minded and the steady growth in our churches over the last 15 years or more is an indication of that. The point is that we do not have to turn the ship around, a much harder task. I would say that we are already aligned to God's gospel work.

God has resourced us very well indeed, in terms of finance, the quantity and quality of personnel, our organisations, but especially with our long tradition of biblical theology and evangelism. Frankly, progress is being made where there are strong biblical convictions and people prepared to stand by them in the face of the inevitable opposition. Please do not be dismayed for a moment by slanders such as 'fundamentalist', 'religious right' and the like. These distortions are either an excuse for not thinking about issues, or are intended to bully us.

It is the right time because, as with printing in the Reformation, there is a communications revolution occurring. Extraordinary new ways of communicating the gospel are being developed and the secular elite are losing their monopoly on information through the media. Hang on for an interesting ride. (Happy first birthday and congratulations to our own very successful Anglican Media Web site! - *sydneyanglicans.net*)

It is the right time because our immigration policy has brought thousands of people to Australia from Africa and Asia as well as South America and Europe who need to hear the gospel. Of course, wonderfully, many of them have already been touched by God – think of the Koreans, Islanders and Chinese – and we can partner with them in sharing the gospel with others. The movement of peoples is a great work of God.

It is the right time because there is a change afoot in the culture. Keen observers have begun to announce the death of secularism. According to members of a Financial Review panel on power in Australia, 'religion is the "new black" and secular is totally ten minutes ago'; 'secularism is really on the nose.'<sup>4</sup> They are not alone in saying this. I think there *are* many signs of a new interest in moral and spiritual matters, as the failure of secularism to feed the soul becomes more and more apparent.

Materialism and individualism are destroying family life and whether we like it or not families are the bedrock of a civilised society. We are proving unable to give young people a sense of meaning, community and the transcendent, but these are integral to the needs of growing children. People want something more than secularism; I think the drift towards church schools indicates this; all the more important that those who value

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<sup>4</sup> *The Australian Financial Review Magazine*, October, 2005, 30.

public education insist that space for Scripture teaching be fully maintained. I believe that the gospel ministers to human need in precisely these areas, meaning, community and transcendence.

### **The public arena**

I think that it immensely heartening that Christians are far more prepared to speak about the faith in the public arena than even five years ago. For 30 years we have behaved as though we were cowed into silence by humanistic secularism. They seemed to have all the best lines. Now a contest has begun and I am glad of it.

It is interesting also to observe the greater willingness of some of our political leaders to declare their faith. This has been criticized but we must defend the right of citizens inspired by the teachings of Jesus Christ to enter politics and to seek, through entirely democratic means, the support of their fellow citizens for a set of values grounded in their faith.

Mind you, if our politics continues to be corroded by personal insult, by grudges and partisan tribalism going back decades, by a hatred of the man or woman opposite rather than a rigorous contest over the value of their ideas, how will we encourage the best in community to serve their community? Recent events both in New South Wales and in the Federal arena only serve to remind us of the need for such *gospel* qualities as civility, compassion and forgiveness in public life. We must all speak the truth in love.

Thus, although times are not easy, there is some reason to say that we can see God providentially at work. He has not left himself without a witness. The stirrings of despair about secularism may be the beginnings of a spiritual renewal. For our part, we must persevere with the gospel means that he uses, and look to him for results. Remember that it will be the gospel-means which God uses to be the spark to light the fire. Our job is to keep serving the gospel, keep doing gospel-work with all our heart.

### **Assessment**

Thus, how is my job going? As I look out on the Diocese, I am so grateful for what God has evidently done already. I am confident that we have chosen the right way for us at this time to fulfil our permanent special obligations. Our ambition must be to reach 100% of the population. The 10 year Mission can only be the first step. Ten years stops me from being complacent; more, it forces me to be urgent in what I do.

I have to admit that in my naiveté I thought that progress in change would be quicker than it has been. And yet, change is like climbing the steep stairs near where I live. The top always seems a long way further until you look back and see how far you have come. Then I say, praise God, look at what his hand has wrought!

I am trying to make the Diocese and its structures resourced, and focused on mission, and supportive of the parishes in mission. I am encouraged; I thank God. But I am impatient for still more.

I am impatient to see more people reached for Christ to the glory of God.

I am impatient to see a deep spiritual renewal in our Diocese;

I am impatient for improvement of the facilities at Moore College;

I am impatient that we have not yet sorted out teacher training in the Diocese;

I am impatient that the Mission Property Committee still does not have the necessary funds to purchase the property we need for new churches;

I am impatient that we have not developed what I may call a 'local missionary society';

I am impatient that the Mission Task Force has not hit its stride as yet;

I am impatient to see Anglicare greater use to and better supported by parishes;

I am impatient that we do not have a northern youth camp;

I am impatient that we have yet to raise up the numbers of ministers we need;

I am impatient to see more women studying at Moore and Mary Andrews;

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I am impatient that we have not yet solved the problem of the large amount of money which could help the Mission;

I am impatient that we have only now begun to think about the nature of parishes and how best to help smaller ones.

I am impatient that we have not yet made more progress on linking scripture teaching to church.

I am impatient, but yet in all those areas I have seen change, development, improvement. Furthermore, we have goals, we have plans, we have strategies; we have determination to make things happen and to go on until we have accomplished what needs to be done.

We have begun, and in due time we will, God willing, see fruit in better parishes, better evangelism, better structures, better contact with the community. Let me tell you that I am committed to the Mission personally as never before, and I hope that you join me in your own sphere of service. The Mission remains crucially important for the state of Christian work in this part of God's world and far beyond.

That's me; what about you? Obviously, you are to hear what the Lord has been doing and you thank him for it. But there is something more important even than that.

I am hoping that you are going to draw great encouragement from what you have seen and heard;

I am hoping that you will renew your determination to continue with this Mission;

I am hoping that where you have begun you will continue with renewed zest and skill.

I am hoping that where you have been waiting to begin you will now get under way.

I am hoping that you and the people you represent may be prepared to make the painful changes necessary to win others for Christ in our day;

I am hoping that lay people will ask clergy how the Mission is going and what is now planned;

I am hoping that where there has been failure there may be renewed effort;

I am hoping that ministers will now be thinking of their mission plans for next year and the next 5 years. Even the least resourced parish can enter the Mission by committing to Policy 1; that at least you can do and plan to do.

There is another thing which we can all do, and which must now enter our mission thinking. In the last year we have concentrated on Policy 2 and looking at the parishes. Now we have to add to that the further operation of Policy 3, preparation of people.

The Mission is not going to succeed without the active participation of lay people. Policy 3 needs to get to work! We need a trained laity; more than that, we need a trained and committed laity; we need an increasing number of Christian men and women who turn church attendance into church membership and church membership into church partnership. The key to this is alight for God, and training; and those in paid ministry are the main coaches.

In Christian service, training is not simply a matter of attending some course or other. Courses are important, but we chiefly learn by doing. I aim to encourage a strong training ethos in the churches of our Diocese as the next crucial factor in mission. But let me warn you that it will be one in which those who have the proven skills will need to coach those who are learning, and walk with them through the process. It will be slower but more effective.

I used to worry that some students coming into Moore College had no practical experience of evangelism, did not know how to go about it and had never actually had the joy of seeing someone come to Christ. This is less so now. But there are many in our churches who are nervous, ill-equipped or lack the practical experience to engage in ministry, although they have the gifts and talents to do so. The major dynamic for change and growth in parish life is training; the major impetus for finding and exploiting those new mission fields will be the same.

One of the suggestions which has been put before the Mission Task Force, is that we aim to use the year 2009 as a time of concerted Diocese-wide evangelistic effort, preferably in union with other churches and perhaps

including some large-scale meetings. This may well be a good idea, to capitalise on our growth and especially to inspire and focus our training effort. I will keep you informed as to our thinking about this.

## **Conclusion**

Now where is that question from Reg Piper, – ‘will we see an unusual work of God in our time?’ I don’t know, and there are many factors which seem to tell against it. On the other hand, let me say this: If we were to see such an unusual work, it may well begin something like this. And in any case, we are doing the right thing in giving ourselves energetically to the gospel works of God while trusting in him. For that is what we should do anyway.

I recognise that all this is hard work. I am aware of what is happening in parishes, some of the struggles and disappointments, some of the failures which have occurred as we have tried out strategies to do with the Mission. I am aware that sometimes we are tempted to think, this is just the latest good idea dreamed up by people in town: ‘it will fail, and it will pass, and we will be left to get on with what we normally do’. I am aware that some have tried really hard with little result; I am aware that some are blaming themselves and others are keenly sensitive to criticism and to the possibility that they are being judged on numbers and results. It is also possible for us to have the mentality which stands aside to await failure, without really contributing to possible success!

But dear brothers and sisters, this Mission has already proved itself in a thousand ways. It is aligned with God’s way of working. It comes at a time of great spiritual dryness, and was never going to be easy. But I am more convinced than ever that the decision of the Synod three years ago was of God; that we have been summoned to this path and have set ourselves on it rightly. The changes in our Diocese have already been profound, and they are just beginning. Mission thinking has given permission and impetus for good work in parish after parish and in all our organisations.

You have heard how committed I am to it, and how convinced I am that we are on the right path. But this is not my personal Mission. It is a proven and effective way of us uniting as a fellowship of churches in the mission which Jesus committed to his disciples. It belongs to us because we have been appointed by God as his instruments in mission.

I began by referring to Latimer and Ridley, martyrs for the gospel of God’s free grace. They came from a generation of men and women specially strengthened by God to put forward his word boldly and without compromise. The light they lit is the light by which we see. It is not surprising that we have experienced opposition and even defamation and abuse more frequently in these last years, even from some of our fellow Anglicans. If you are prepared to redouble your efforts for Christ, you must also expect rejection and misunderstanding. Mission is hard work. Why be involved?

In principle the answer is the same as that which steeled the martyrs in their day. Is there any more important thing which we can be doing than bearing testimony to Christ? Is there any greater need that our community has, than to hear the words of Jesus and so be saved from what the Bible calls, ‘the wrath to come’?

The spiritual problem of our community is unwillingness to commit. That is what above all else stands in the way of the gospel being received. There are many wonderful exceptions, but it is our problem as well. We are in danger of being ‘half-way’ Christians: making the gospel a leisure time activity; seeing the need for it, wanting our children to have it, but not being willing to reorder our time and our finances to promote it; not being willing to ask ourselves to use our imagination to see where we could start a new ministry for Christ; in fact not being willing to sacrifice, though we know that no great work for God was ever done by half-way Christians. We admire the martyrs, we are thankful for them, but we do not share their spirit.

The Mission gives us a chance and a motivation to join in gospel work fruitfully and together. It has proved to be exciting, challenging, rightly directed. It may be that through it God will do a truly unusual work. He may do; he may already have begun. But for us, it encapsulates the right work, the gospel work which we are all called upon to do in every generation. I urge us all to undertake it with renewed zeal and enthusiasm, so that in our day we may perhaps light such a candle as by God’s grace shall never be put out.

Will we see an unusual work of God in our time? At one level, I do not know. At another level, I believe that this is what we are seeing: be part of it!

## **In the Diocese**

I am thankful to God for the faithful ministry of those who have retired this year from full-time service.

The retirees were: the Rev Canon Don G Anderson, Rector of Sylvania; the Rev Paul H Bayliss, Senior Assistant Minister at Willoughby; the Rev Philip N Oliver, Senior Assistant Minister at Ulladulla; the Rev Peter L Taylor, Rector of West Pennant Hills with Cherrybrook.

In addition, those who died were: the Rev Neville C Bathgate; the Rev Roy M Buckingham; the Ven John A Cable; the Rev Gregory K Clifton, Rector of Lakemba; the Rev R C (Ron) Clout; the Rev R Owen Dykes; the Rev Canon A J (Jim) Glennon; the Rev C K (Carl) Hammond, the Rev Samuel F Lees; the Rev Jeffray Mills; the Rev Canon Melville Newth; the Rev Walter T Wheeldon.

And we note the death of the Rt Rev A Jack Dain who died on 3 March 2003.

I am sure you join with me in expressing our sincere sympathy to their families and our trust in the One who is the God of all comfort.

**Peter F Jensen**  
Archbishop

## **Proceedings**

### **Officers and committees appointed**

1. Clerical Secretary and Lay Secretary of the Synod: The Rev Chris Moroney and Mr Robert Wicks
2. Chairman of Committees: Mr Peter Kell
3. Deputy Chairmen of Committees: Mr Robert Tong and Mr Justice Peter Young
4. Elections and Qualifications Committee: Archdeacon Ken Allen, Mr Ian Miller, Dr Karin Sowada and Dr Philip Selden
5. Order of Business Committee: The Rev Dane Courtney, Archdeacon Deryck Howell, the Rev Chris Moroney, Mr Robert Tong and Mr Robert Wicks
6. Minute Reading Committee: Archdeacon Deryck Howell, Archdeacon Geoff Huard, Dr Grant Maple and Mrs Claire Smith

### **Documents tabled**

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

### **Accounts and reports etc tabled**

#### *Diocesan Organisations - Annual Reports, Accounts and Other Documents*

1. Abbotsleigh, The Council of
2. Anglican Church Property Trust Diocese of Sydney
3. Anglican Media Council
4. Anglican Provident Fund (Sydney), Board of
5. Anglican Retirement Villages: Diocese of Sydney
6. Anglican Youth and Education Division
7. Arden Anglican School Council
8. Arundel House Council
9. Barker College, The Council of
10. Campbelltown Anglican Schools Council
11. Continuing Education for Ministers, Council of
12. Department of Evangelism

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13. Georges River Regional Council
14. Glebe Administration Board
15. Illawarra Grammar School, Council of The
16. Macarthur Region Anglican Church School Council (The)
17. Moore Theological College Council
18. Northern Regional Council
19. St Andrew's Cathedral Chapter
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 Home Mission Society Council
28. Sydney Anglican Indigenous People's Ministry Committee
29. Sydney Anglican Pre-School Council
30. Sydney Anglican Property Fund
31. Sydney Anglican Schools Corporation
32. Sydney Church of England Finance and Loans Board
33. Sydney Church of England Grammar School Council
34. Sydney Diocesan Educational and Book Committee
35. Sydney Diocesan Secretariat
36. Sydney Diocesan Superannuation Fund Board (Anglican SuperFund)
37. Tara Anglican School for Girls, Council of
38. Trinity Grammar School Grammar Council
39. Western Sydney Regional Council
40. William Branwhite Clarke College Council
41. Wollongong Regional Council

### *Standing Committee Reports and Accounts etc*

42. 2005 Annual Report
43. 2005 Supplementary Report
44. Administration of Confirmation by Presbyters (14/00)
45. Associated Churches: initial report (2/03 & 21/04)
46. Associated Churches: further report (2/03 & 21/04)
47. General Synod 2004 Legislation
48. General Synod Session 2004
49. Hoxton Park: Reclassification as a parish
50. Inquiry into Children in Institutional Care (19/04)
51. New Capital Project – Report as to Progress
52. Ordinances passed by the Standing Committee
53. Reforming parochial structure and administration
54. Review of Church Ordinances and abuse matters (1/03)
55. Safe Ministry Policy (18/04)
56. Stipends, Allowances and Benefits (2/04)
57. Synod Fund Audited Accounts for 2004
58. Georges River Regional Council - Annual Report for 2004
59. Northern Region Regional Council - Annual Report for 2004
60. South Sydney Regional Council - Annual Report for 2004
61. Western Sydney Regional Council - Annual Report for 2004
62. Wollongong Regional Council - Annual Report for 2004
63. Explanatory Statements and reports on Bills

## Actions taken under the Parishes Ordinance 1979

The Synod assented to the following –

- (a) reclassification of Hoxton Park as a parish

## Questions under business rule 6.3

### 1. Archbishop of Sydney's Overseas Relief and Aid Fund

Associate Professor Alan Watson asked –

In 2003 Synod called on the Diocese to vigorously expand our support for brothers and sisters in material need through the work of ORAF (The Archbishop of Sydney's Overseas Relief and Aid Fund). In 2004 Synod endorsed the *Micah Challenge* – to deepen our engagement with the poor (by gospel proclamation and material support) and to influence leaders to implement the Millennium Development Goals to halve poverty by 2015.

Despite evidence of some good work, perusal of the ORAF financial performance over recent years does not show "vigorous expansion".

- (a) Do you agree and how do you explain this?
- (b) What steps are being taken to bring about vigorous expansion of ORAF?
- (c) What is being done regarding the *Micah Challenge* to deepen our engagement with the poor and to influence leaders to fulfil the Millennium Goals?

This question is based on my current first hand experience in Tanzania among brothers and sisters in churches we Australians begat (and/or nurtured) who are struggling to live despite deep poverty.

To which the President replied –

Strictly, this question is out of order under business rule 6.3(4) in that, among other things, it contains an assertion and expresses an opinion.

Nevertheless I make the following comments.

I am advised as follows -

- (a) Since 2001 ORAF has doubled its income from parishes and parishioners and reduced overall costs.

ORAF's only source of income is from the Sydney Anglican community and it encourages parishes to continue to support its work.

- (b) It is likely that "vigorous expansion" would only be achieved through one of the following -
  - (i) Dramatic increase in parish support,
  - (ii) Increased promotion of the work of ORAF and an increase in the budget and staff numbers. This would however affect its operational costs which are maintained under 22%.
  - (iii) Increase government income through AusAID. This is being planned in 2007 and will involve a move to full accreditation and greater income.
  - (iv) The management committee which is now under the chairmanship of Bishop Peter Tasker has planned to meet more regularly and to be more proactive in these matters.
- (c) The work of ORAF is intrinsically linked to the *Micah Challenge* and Millennium Goals. ORAF will encourage parishes to share its educational material with their parishioners.

## 2. Special Diocesan Ministry Projects

Mr Andrew Frank asked –

Are any Special Diocesan Ministry Projects planned for the next 3 years? If so, please identify these projects and indicate how these projects will be funded?

To which the President replied –

It should be noted that the Synod Appropriations and Allocations Ordinance, which is set for debate tonight, will address this issue. Some of the projects discussed include -

- (a) New city workers associated with St Andrew's Cathedral, funded partly from the Cathedral, and partly from an increase in funds allocated by the Synod.
- (b) A continuation of Synod funding for the North West sector (Rouse Hill and Kellyville)
- (c) New funds allocated, most likely in the South West sector after examining options from all regions.
- (d) Support for John Dickson in writing books, the first of which, is "A Spectator's Guide to World Religions" and which won the 2005 Christian Book of the Year Award. Funding was shared by Youthworks and the Synod.
- (e) A year 13 (gap year) programme for school leavers considering full time ministry, and organised through Youthworks would be funded by the Synod
- (f) Apprenticeships in parishes, particularly for those training in Youthworks College, are being funded partly by Synod funds and partly by funds from the Georges River Regional Council.
- (g) Recruitment of teachers has begun with the appointment of Mr Ian Keast, supported by funding through Sydney Anglican Schools Corporation.
- (h) A project to investigate the feasibility of in-service training for Christian teachers and the possibility of teacher training is being undertaken by Mr John Scott. This was funded in the first half of 2005 by Shore School, and now by Anglican Education Commission with help from an Archbishop's Discretionary Fund.
- (i) Most projects are parish-based, and the regional councils are funding such projects strategically.

## 3. Pastoral and practical support for clergy and parishes

Mr Andrew Frank asked –

The clergy and parishes are being encouraged to meet the challenge of the Diocesan Mission.

What formalised pastoral and practical support is available within the Diocese for the clergy who need emotional or practical support to meet the challenge? And what formalised support is available within the Diocese for parishes who are struggling financially or who are struggling to implement ministry strategies?

To which the President replied –

In the first instance, it is expected that Regional Bishops and Archdeacons will meet regularly with the clergy in their region, and be available for such support as needed. They are also able to organise, where necessary, specific professional help and advice. In addition, many clergy are members of Retreat Groups, initially set up by John Mark Ministries, which provide a forum for mutual encouragement.

With regard to the second part of the question relating to parishes, once again the regional bishops and archdeacons have been working with parishes, particularly helping them to make a self-assessment of their situation. They, together with other members of regional councils and



Area Deans, are able to advise and encourage. The resources of Evangelism Ministries are particularly available to provide personalised help to such parishes.

Let me add a more personal note. I am aware that support of clergy is a vital area of the Mission and I am grateful to Mr Frank for raising it. It is a Diocesan concern. But it is also a parish concern. The parish is not necessarily an easy workplace. I would like to encourage all Christian people to cherish and support their ministers in these challenging and difficult days.

#### **4. Funding for Indigenous people's ministry**

Mr Richard Lambert asked –

Having regard to resolution 25/02, by which the Synod 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 income to the fund, can the President please inform the Synod for the period 1 October 2004 to 30 September 2005 -

- (a) How many parishes are in the Diocese?
- (b) How many ordinances for the sale of property held in trust for a parish were made by Standing Committee?
- (c) How many such ordinances contained a provision for a percentage of the land sale to be paid to the trust fund?
- (d) How many such ordinances did not contain such a provision as urged by Synod?
- (e) How many parishes have made donations to the trust fund?

To which the President replied –

I am advised that the answers are as follows –

- (a) there are 267 parochial units
- (b) 5
- (c) 0
- (d) 5
- (e) 2

In 2003 the Standing Committee reported to the Synod that it had considered the recommendation in resolution 25/02, but had judged that apportioning a percentage of the proceeds from the sale of church trust property would not provide a regular source of funding to the Indigenous People's Ministry Fund. Furthermore the Standing Committee considered that to take funds from such a source was neither equitable nor wise. The Standing Committee recommended instead that 1% of the total income proposed to be appropriated by the Synod in each year from 2006 onwards be applied as a capital addition to the Fund.

The Standing Committee's recommendation was reported to and endorsed by Synod in 2004 by resolution 34/04 thereby effectively superseding resolution 25/02. A special appropriation has been incorporated into the Schedule to Synod Appropriations and Allocations Ordinance 2005 to give effect to that request.

#### **5. Glebe Income Accounts**

The Rev Ian Millican asked –

By resolution 14/03, by which the Synod requested that every parish, provisional parish, Anglican school and Diocesan organisation within the Sydney Diocese to transfer their main cheque

account facility and deposits to the Glebe Income Accounts by 31 March 2004 and requested that all Sydney Anglicans to consider investing their own term deposits and other funds into Glebe Income accounts -

- (a) What action has been taken, or is to be taken, by the Glebe Administration Board in respect of those parishes, schools and organisations, which do not have facilities and deposits with the Glebe Income Accounts?
- (b) What has been the increase over the last 12 months in the value of funds held in Glebe Income Accounts in cheque accounts and deposits?
- (c) What has been the increase over the last 12 months in the number of cheque accounts and deposits with Glebe Income Accounts?
- (d) What percentage of Diocesan parishes, provisional parishes, Anglican schools and Diocesan organisations now have a cheque facility with Glebe Income Accounts?

To which the President replied –

I am advised that the answers are as follows –

- (a) The Glebe Administration Board has, and will continue to work with the Diocesan parishes, schools and organisations to promote Glebe Income Accounts highlighting their features and functions and to encourage their use.
- (b) Over the last 12 months, the value of funds held in Glebe Income Accounts has increased from \$139.5 million to \$177.3 million, an increase of \$37.8 million.
- (c) There are currently a total of 3,257 Glebe Income Accounts. This is a decrease of 129 accounts over the number reported at last year's Synod.
- (d) 54% of Diocesan parishes, provisional parishes, Anglican schools and Diocesan organisations now have a cheque facility with Glebe Income Accounts.

## **6. Children's ministry**

The Rev Ian Millican asked –

U.S. research suggested that a significant percentage of born-again Christians accepted Jesus Christ as their Lord and Saviour before their 13<sup>th</sup> birthday, and that half of those Christians who embraced Christ before their teen years were led to Christ by their parents. If these figures are in anyway reflected in Australia, they highlight the critical importance of children's ministry. I would therefore like to ask please 3 questions in relation to children's ministry.

- (a) How many students at either Moore College or Youthworks College are currently specialising in Children's ministry?
- (b) What steps is the Diocese tasking to encourage the identification and training of people for full-time, part-time, and lay ministry to children?
- (c) What steps is the Diocese taking to equip parents to be able to lead their children to Christ, and to help them grow in their faith?

To which the President replied –

Strictly, these questions are out of order under business rule 6.3(4) because the preamble to the questions contains an assertion and offers an argument.

Nevertheless I offer the following comments.

I am advised as follows -

- (a) There is one (1) student at Moore College specialising in children's ministry and four (4) specialising in youth ministry.

Youthworks College currently has fifty-five (55) full-time students. Sixteen (16) of these students are specialising in children's ministry.

- (b) There is a diocesan lay ministry taskforce working among other things on raising up people for ministry to children. Other initiatives have come through Moore Theological College and Youthworks.

Moore College hopes to establish courses for people to be trained for children's ministry in a part-time capacity. The College is actively looking for people who would be suitable as children's workers.

Moore College is also instigating a course for Assistant Ministers in the Ministry Development Program concerning children's ministry and ministry to parents for the sake of their children.

The Diocese partially funded the Youthworks College building program in 2004-05 and is continuing to provide infrastructure funds through the Policy 3 Committee of the Mission Task Force. Also, under the new guidelines for "Full-time paid Ministry in the Diocese of Sydney", it is now possible for Children's Ministry trainees studying at Youthworks College to apply to be Candidates in the Diocese and ordained as Deacons to this specialist ministry.

Youthworks College has structures in place to recruit new students into Children's Ministry Training through promotion in parishes, recruitment at MTS Challenge Conferences and through Youthworks Training Advisers training in the parishes. The College also runs a Children's Ministry intensive course in February of each year for all those involved in Children's ministry and a Conference in September for those who are employed in Children's Ministry.

Youthworks has also developed a new "Year 13 program" which is designed to give young people a year of ministry experience that will hopefully result in many of these people ministering more actively to children and youth in their local churches.

The Training Division of Youthworks employs advisers to train our lay SRE teachers, children's ministers and youth ministers. In the first 6 months of 2005, 2,067 lay children's workers attended these training courses with Youthworks.

- (c) Youthworks has been developing a Parenting Course to make available to parishes, including skills in parenting and skills in reading the Bible and praying with our children. Over the past 18 months this course has been carried out in trial format in a number of parishes with future seminars booked in several more parishes.

From 2006 Moore Theological College will offer students a course in "Building Great Families".

## **7. Funding for National Church Life Survey**

Mr Michael Newton-Brown asked –

I understand that Anglicare is unable to continue funding the National Church Life Survey (NCLS) from 2007.

What will the Diocese be doing by way of funding to ensure that the important and helpful work of the NCLS will continue beyond 2006?

To which the President replied –

ANGLICARE has been funding the Anglican component of NCLS for the last decade with a small contribution from the Diocese. It is true that ANGLICARE will not fund NCLS beyond the end of 2006 as part of its husbanding of limited resources and refocusing on its core business. Standing

Committee will need to address the issue of how and in what form the Diocese may provide future support to the work of NCLS.

**8. Parish audited accounts and annual financial returns**

Mr Graeme Marks asked –

For the financial year 2004, how many parishes have not submitted audited accounts or annual financial returns?

To which the President replied –

I am advised that the answer is as follows –

There are 5 parochial units that have not submitted audited accounts for 2004. Those plus a further 3 parochial units have not submitted their annual financial returns for the same year.

**9. Creation of new ministry positions**

The Rev Richard Blight asked –

Given the emphasis in the mission on raising up suitable people for gospel ministry, how many new Assistant Minister, Lay Stipendiary and Youth or Children's ministry positions have been created in each region in the last ten years (and in the last three years i.e. 2003-2005)?

How many of these received significant financial assistance from the regional councils or Archbishop's special curacies?

How many of these positions no longer exist (as full-time positions)?

What steps are being taken to increase the creation of new ministry positions?

To which the President replied –

I am advised that the answers are as follows –

With the time available, it is not possible to obtain accurate figures for the last ten years. However, from the incomplete figures provided by the parishes in the Annual Statistical Returns, it would appear between the year 2002 and 2004, the number of full time paid church workers in parishes increased from 441 to 488, an increase of 10%, and the number of part time workers increased from 189 to 201, an increase of 6.3%.

While the primary responsibility for funding these positions rests with the parish church, the majority of funds distributed by regional councils was for the purpose of employing these staff.

In addition, money allocated through the Archbishop's special curacies is mainly for such strategic new ministry positions, amounting to \$135,000 in 2004.

It is not possible to state with any accuracy whether any of the newly-created positions no longer exist. Parishes are being encouraged to consider the creation of new ministry positions, and regional councils are regarding these positions as a strategic use of the funds available for distribution.

**10. Use of Common Cup at the Synod Service**

Ms Caroline Bowyer asked –

While I understand that the use of individual Communion cups is the customary practice at the Cathedral, at the Synod Service next year would the Archbishop consider the provision of the common cup for those of us, who wish to express our unity in Christ in that traditional manner?

To which the President replied –

Strictly, this question is out of order under business rule 6.3(4) in that it contains an assertion, namely about what is customary practice in the Cathedral.

Nevertheless I make the following comments.

In recent years we have adopted the policy of celebrating the Lord's Supper once in a triennium, with a different form of service on the other two years. Therefore, in the normal course of events, we would not be due to celebrate the Lord's Supper next year. I will however, give consideration to the request, the next time we do so, and my decision will depend among other things on the venue for the service.

**11. "Faithfulness in Service" seminars**

Mr Glenn Murray asked –

At the recent "Faithfulness in Service" seminars conducted for all who hold the Archbishop's license or authority, how many active clergy or paid lay workers did not attend a seminar?

To which the President replied –

I am advised that the answers are as follows –

Thirty-four (34) clergy and thirty-nine (39) paid lay workers.

It is noted that five hundred and seventy six (576) clergy and three hundred and twenty three (323) paid lay workers (a total of eight hundred and ninety-nine (899) persons) did attend the seminars.

**12. Bridgewater Lake Estate Limited**

Mr Stephen Poucher asked -

- (a) Is it a fact that the objective of the Glebe Administration Board as stated in its Ordinance is to act as trustee of church trust property vested in it or in respect of which it may be appointed trustee and to do so in a way which both –
  - (i) preserves the real value of that property; and
  - (ii) provides a reasonable income therefrom?
- (b) How does the Glebe Administration Board reconcile with its objective the fact that the Glebe Administration Board through the Glebe Diversified Property Trust is continuing to maintain and/or increase its shareholding in Bridgewater Lake Estate Limited via shares and/or convertible notes or other securities, when this in an investment that has produced significant losses for a period of years and has produced no income at all since its inception.
- (c) What is the current value of the shares and convertible notes or other securities held by the Glebe Diversified Property Trust, and does this holding make the Glebe Diversified Property Trust the majority share holder?
- (d) How many directors have been appointed to Bridgewater Lake Estate Limited by the Glebe Administration Board through the Glebe Diversified Property Trust?
- (e) In the context of the open Christian ethical nature of the Glebe Administration Board how does it explain its (implied) support of the current practice of the Bridgewater Lake Estate Limited Board of refusing to provide full and open disclosure of information regarding their investment in Bridgewater Lake Estate Limited to minority shareholders part of whom are a group of Anglican Diocese of Sydney congregational members?
- (f) Is the Glebe appointed director of Bridgewater Lake Estate Limited aware of the inability of the Bridgewater Lake Estate Limited board to adequately respond to 27 of the 33 written questions regarding their annual accounts submitted by minority shareholders at the Annual General Meeting held 27 January 2005?

To which the President replied –

I am advised that the answers are as follows -

- (a) Yes
- (b) Strictly this question is out of order under business rule 6.3(4) since it contains an assertion and offers an argument. Nonetheless it can be said that the Glebe Administration Board has the investment in question under constant review as it does all investments.
- (c) Glebe Diversified Property Fund holds 594,780 shares with a current value of \$2.46 million dollars (purchase cost \$2.13 million) and 893,690 convertible notes with a current value of \$3.7 million (purchase cost \$3.6 million). At 22.3% of shares issued GDPF is the largest shareholder in Bridgewater Lake Estate Limited.
- (d) None. A member of the senior staff of the Secretariat is a member of the Board of Bridgewater Lake Estate Limited. Neither the Glebe Administration Board nor Glebe Asset Management Limited has any right of appointment. The person in question was asked to join the Board based on his specific skills and experience.
- (e) Strictly, this question is out of order under business note 6.3(4) since it contains several assertions and also offers an argument. Nevertheless, it can be said that the Glebe Administration Board does not intervene in the deliberations of the boards of companies in which it invests. The investment staff of the Secretariat report no difficulties in obtaining information from the Bridgewater company.
- (f) This question is out of order under business rule 6.3(4) since it contains an assertion. In any event under that business rule, questions must relate to the business of a committee, board, or commission. While that requirement is extremely broad, it is doubtful that it extends to what a person of the description in the question knew or did not know. There is no Glebe-appointed director on the board of Bridgewater Lake Estate Limited. The Glebe Administration Board is however aware of some activity by a group of minority shareholders. The Board has taken no part in that process.

### **13. Inquiry into Children in Institutional Care**

Miss Kath White asked –

When is the report by Anglicare of action taken in response to the 19/04 inquiry into children in institutional care time tabled to be presented to this Synod?

To which the President replied –

I am advised that the answer is as follows -

By resolution 19/04, the Synod requested that Anglicare prepare a response to the report of the Inquiry into Children in Institutional Care by the Senate Standing Committee on Community Affairs, which addresses its key recommendations, and asked that this response be presented to the Archbishop, Standing Committee and the Board of Anglicare for action and that a report of action taken be prepared for the 2005 session of Synod.

This important matter has been given careful consideration.

Anglicare has presented its response to the Archbishop, the Standing Committee and its own Board.

The report outlining Anglicare's response and the action taken to give effect to this response appears in the green Synod book, beginning at page 97. This report was received by the Synod on Monday, 10 October as per item 14.1 of the business paper for that day.

**14. “Faithfulness in Service” seminars**

Mr Glenn Murray asked –

- (a) What action, if any, is proposed to be taken in regard to the 34 clergy and 39 paid lay workers who did not attend one of the “Faithfulness in Service” seminars?
- (b) What action, if any, is proposed to be taken in regards to the unpaid workers and volunteers to acquaint them with the knowledge and principles imparted through the “Faithfulness in Service” seminars?

To which the President replied –

I am advised that the answers are as follows –

- (a) A follow-up seminar will be arranged in late 2005 or early 2006 to enable those who have not yet attended to do so. After that I intend to discuss the matter at a personal level with the parties concerned.
- (b) The Safe Ministry Ordinance 2005 currently before Synod proposes that all people in child related ministry be required to complete approved safe ministry training every three years. This will most probably be delivered through the Youthworks Child Protection Essentials programme. The intention is that the knowledge and principles imparted through Faithfulness in Service would be an integral part of that training. Clergy and lay leaders are also being encouraged to incorporate consideration of relevant parts of Faithfulness in Service in their regular training and support of all involved in ministry.

**15. Payment of under award wages**

The Rev Canon Sandy Grant asked –

Is the Diocesan leadership aware of any cases that have been before the courts involving Anglican agencies such as Anglicare, ARV, or our schools being accused of paying under award wages to workers?

To which the President replied –

I am advised the answer is as follows -

It is not clear from the question, who the questioner regards as being the “Diocesan Leadership”. The Regional Bishops, Archdeacons and the executive management of the largest diocesan agencies have been contacted in response to the question. In the time available it has not been possible to contact the Principals of all Anglican schools in the Diocese.

In 2002 an ex-employee of Anglicare lodged a claim before the Chief Industrial Magistrate that she had not been paid the correct penalty rates for overtime worked over the period 1997 to 2000. After hearing the case the Chief Industrial Magistrate determined that under the terms of the applicable award that Anglicare had paid her correctly and the application was dismissed.

Those people who have been contacted in relation to this question are not aware of any other cases involving Anglican agencies in the Diocese.

**16. Finance and Loans Board**

The Rev Tim Foster asked -

- (a) How many parishes currently have loans with the Finance and Loans Board?
- (b) What is the total value of these loans?
- (c) How many parishes have defaulted on a Finance and Loans Board loan in the past 10 years?

- (d) Is there a business plan for the proposed Diocesan Development Fund? If so, has it been reviewed by any of the following bodies:
- (i) The Ministry Task Force
  - (ii) The Standing Committee
  - (iii) The Finance and Loans Board

And will it be available for the Synod?

To which the President replied –

I am advised that the answers are as follows –

- (a) As at 30 September 2005, there were 64 loans.
- (b) As at 30 September 2005, the values of these loans were \$7,066,252 (principal balance outstanding).
- (c) The term “default” is an ambiguous term.

If the term default means “the number of parishes over the last 10 years that failed to make any payment by the due date” then we do not have ready access to this information.

If the term default means “the parishes that, under their current repayment schedule will not have fully repaid their loans by the agreed maturity date”, then under this definition as at 30 September 2005, 25 parishes (40% of the number of parish loans), equating to \$3,513,686 (or 52% of the value of FLB Loans) were in “default”.

Most of these “defaults” are in accordance with Finance and Loans Board practice of not increasing the parish loan repayments for increases in interest rates during the term of loan, except by agreement of the parish at loan review.

If the term default means “loss of capital to the Finance and Loans Board”, then there have been no loans that have had to be written off over the last 10 years.

- (d) There is a business plan for the proposed Diocesan Development Fund dealing with issues such as purpose, organizational structure, regulatory control, capital adequacy, legal, credit, marketing and financial.

The Glebe Administration Board reviewed and approved the business plan together with other major initiatives on 29 July 2005.

The Business Plan itself is a Glebe Board responsibility and so it has not been reviewed by the Mission Task Force, the Standing Committee or the Finance and Loans Board. The Mission Task Force has reviewed parts of the strategy that relate to the idea of joining FLB into GAM. The business plan will not be presented to Synod.

## 17. The Diaconate

Mrs Liz McCoy asked –

If the diaconate is opened to include (one year college) three year supervised trainees -

- (a) What qualifications will deacons (male or female) need to be assistant ministers?
- (b) What steps will be taken to ensure that women will still be encouraged and expected to choose the 4 year Bachelor of Divinity as appropriate?
- (c) With the increased number of women likely to be employed, what steps are being taken by the diocese to present its own provisions for maternity leave?

To which the President replied –



- (a) As set out in the brochure entitled Full-time Paid Ministry in the Diocese of Sydney, a Deacon may be licensed as an assistant minister either by undertaking the four-year Bachelor of Divinity Degree and Diploma of Ministry at Moore Theological College or by satisfactorily completing –
- (i) The first year programme of Moore College or the two year Diploma of Theology at the Anglican Youthworks College
  - (ii) The Diploma of Ministry
  - (iii) Three years of approved supervised public ministry.

It is noted that increasing the number of years full-time study at Moore College or Youthworks College reduces the number of years in approved supervised public ministry.

- (b) The brochure sets out clearly that the normal programme for ordination as deacons is the four-year course at Moore Theological College studying for the Bachelor of Divinity Degree and the Diploma in Ministry.

While alternative pathways are available, I will still be strongly encouraging both men and women to choose the four year degree course, particularly if they anticipate a public teaching role within our congregations. Archdeacon Jarrett and I will be monitoring developments in this area.

- (c) At this stage, no such provisions have been made, but I undertake to raise the matter with the Standing Committee.

## 18. Lower-fee Anglican High Schools

The Rev Andrew Moore asked –

Are there plans to build a lower-fee paying Anglican High School in the Eastern Suburbs?

If so, how far along that path have we come?

To which the President replied –

I am advised that the answers are as follows –

Since 1996 the Sydney Anglican Schools Corporation has established nine new such ‘accessible fee’ Anglican schools at:

Oakville	Arndell Anglican College
Oakhurst	Richard Johnson Anglican School
Milton	Shoalhaven Anglican School
Orchard Hills	Penrith Anglican College
Bomaderry	Nowra Anglican College
Hoxton Park	Thomas Hassall Anglican College
Rouse Hill	Rouse Hill Anglican College
Dunmore	Shellharbour Anglican College, and
Tahmoor	Wollondilly Anglican College

In the Eastern Suburbs the Corporation already operates the successful Claremont Preparatory School in Randwick. The establishment in the Eastern Suburbs of ‘Claremont High’ remains a priority for the Corporation. However it has not yet been possible to secure a new high school site at a reasonable price.

SASC would be pleased to receive advice from any member of Synod concerning the availability of suitable land in the eastern suburbs.

## 19. Child abuse

Miss Joanna Warren asked -

On page 196 of the Synod Book the Professional Standards Unit report states that from June 2004 - June 2005 23 new allegations of misconduct or abuse came to its attention. How many actual cases of child abuse were discovered?

To which the President replied –

I am advised that the answer is as follows –

Of the twenty three (23) complaints or allegations of misconduct or abuse received during June 2004 to June 2005 (which relates to the number of respondents), seven (7) related to adult-to-adult misconduct and sixteen (16) related to child abuse. Of the child abuse matters six (6) were sustained by findings or admissions one (1) was not sustained and nine (9) are still under consideration by church processes or the police.

## **20. Prison chaplains**

Mrs Wendy Hunt asked -

With Simon Manchester testifying to the opportunities for Gospel ministry in jails and the Archbishop reminding us of our heritage as descendants of the wretched convicts Richard Johnson was sent to minister to, I ask Synod is prison chaplaincy recognised as part of the diocesan Mission and our evangelistic outreach?

To which the President replied –

I am advised that the answer is as follows -

Prison chaplaincy is fully recognised as part of the diocesan mission.

The Anglicare Council has determined that chaplaincy in prisons, juvenile justice, general hospitals and mental health is an effective ministry of gospel outreach and compassionate caring to some of the most needy people in society who are otherwise largely beyond the reach of churches but who, because of their circumstances, may be especially open to the gospel.

Prison ministry in particular results in lives changed for Christ, the formation of congregations which meet for worship and study of the scriptures within correctional centres and reduced recidivism rates among those participating in Christian programs. Anglicare appoints seven full time chaplains in the following centres: Long Bay (2 chaplains), Silverwater, Metropolitan Remand and Reception, Parramatta, John Morony (2 chaplains) and Dillwynia (women's prison). A part-time chaplain also currently works two days per week with women at the Mulawa and Berrima centres.

## **21. Glebe Administration Board's restructure of investment operations**

Mr Mark Robinson asked -

Is it correct that the Glebe Administration Board plans to restructure its investment operations?

If so,

- (a) What changes are planned?
- (b) What impact will the changes have on the GAB's ethical investment stance?
- (c) What consideration led to the decision?
- (d) What impact are the changes intended to have on the investment performance of the GAB?

To which the President replied –

Yes, the Glebe Administration Board (GAB) has recently commenced a program to restructure its investment operations to more closely reflect that needed by the Diocese over the next five to ten years.

- (a) The GAB's funds management structure will be reduced in scope and reshaped so as to offer investment services to only the Diocesan family. In addition the opportunity will be taken to utilise the services of specialist external managers to provide a balance of skills in direct investment and administration.
- (b) There will be no impact on GAB's ethical investment stance.
- (c) External influences are -
  - (i) Consolidation of the funds management industry.
  - (ii) Movement in the value chain away from investment management.
  - (iii) Growth in specialist investment managers at the expense of institutional managers.
  - (iv) The capacity of external providers to offer improved analytical and reporting services.

Internal considerations included -

- (i) Reputation and litigation risks.
  - (ii) Unnecessary compliance.
  - (iii) The potential for distraction from the Board's response to mission.
- (d) GAB performs reasonably well as an investor and accordingly, investment performance was not a significant influence in the planned changes. Having said that, the new structure creates the opportunity to improve performance through careful mixing of investment styles and through higher levels of market and performance analysis.

## 22. Diocesan Development Fund policies

Mr John Pascoe asked -

- (a) Has the Glebe Administration Board developed policies for the operation of the Diocesan Development Fund for lending to parishes, including loan approval criteria, and policies for interest rates, lengths of loan periods, loans reviews and repayment schedules?
- (b) If so, what are these policies, and how do they differ from the current Finance and Loans Board policies?
- (c) To whom will the Glebe Administration Board be accountable in respect of its loan administration policies for the Diocesan Development Fund?

To which the President replied –

I am advised that the answers are as follows -

- (a) The Glebe Administration Board (GAB) has for a number of years employed policies for the evaluation and management of its very successful commercial loan portfolios. Typically these policies relate to maximum loan to valuation ratios, interest coverage ratios, review periods and fees.

To date, the GAB has not translated its procedures for commercial loans to parishes.

If the Synod approves the Diocesan Development Fund Ordinance, GAB plans to consult with members of the Finance and Loans Board members to develop specific procedures for parishes.

- (b) Not applicable
- (c) Should the Diocesan Development Ordinance be passed, parish loans will form a part of the Diocesan Endowment under the management of the GAB.

**23. Glebe Administration Board and the Diocesan Mission**

Mr Garry Allen asked -

- (a) Who is the Glebe Administration Board accountable to?
- (b) How is it accountable?
- (c) What does the Glebe Administration Board see as its purpose/vision/mission statement and how does its purpose/vision/ mission statement align with that of the diocesan mission?

To which the President replied –

I am advised the answers are as follows –

- (a) The Glebe Administration Board is accountable to the Standing Committee.
- (b) Clause 9 of the Glebe Administration Board ordinance requires the Board to “report to the Standing Committee from time to time” and to “table at each meeting of the Standing Committee a copy of the minutes of all meetings of the Board held since the last meeting of Standing Committee”. In practice the Chief Executive Officer of Sydney Diocesan Secretariat reports monthly in writing to Standing Committee.

The Glebe Administration Board’s accounts are published in the Standing Committee’s report to Synod each year. The 2004 report and accounts appear at page 207 of the Annual Report of the Standing Committee 2005.

- (c) The purpose of the Board is to act as trustee of property vested in it in such a way as to -
  - (i) preserve the real value of that property; and
  - (ii) provide a reasonable income therefrom.

Every second year (2005 is one such year) the Board fully reassesses its operations and updates its Business Plan for the next five years. The Board assesses what, if any, new or varied needs have arisen in the Diocese and then determines how it can meet those needs. In this way the Board expresses its response to the mission of the Diocese, in the context of its charter. When launched, the Diocesan Mission strongly confirmed the appropriateness of the Board’s primary focus on protection of the assets, growth in net assets and growth in income.

**24. Synod Membership under Part 8**

Mrs Beverley Earnshaw asked -

- (a) Could you please tell us what are the criteria for choosing members to join Synod under Part 8?
- (b) Could we be given an abstract of who these members are (not their names)?

To which the President replied –

I am advised that the answers are as follows -

- (a) Under the provisions of the Synod Membership Ordinance 1995, the Standing Committee elects a number of nominated lay persons under Part 8 of the Ordinance. That number is equal to the number of ministers whom I nominate under Part 7 and is determined as being no more than 10% of the total number of parochial ministers as at 1 January.

It is also noted that CEOs of nominated organisations are called to Synod under Part 6, and the Chancellor, the Registrar and the Warden of St Paul’s College and two lay persons are called to Synod under Part 9.

The Ordinance specifies that people qualified to be elected must be 18 years or older and communicant members of the Anglican Church of Australia. The Standing Committee, in electing the nominated laypersons, seeks to nominate people who they believe will be able to make a significant contribution to the life of the Synod and to bring a range of experience and ability to the role.

- (b) Currently there are 24 persons elected, with a fairly even spread though the regions of the diocese, and comprising 17 male and 7 female. The names will be published in the 2006 Year Book.

**25. Bible-believing churches and other denominations**

Mr Rhys Williams asked -

- (a) Of the percentage of the population of the Diocese currently in Bible-believing churches (according to the data presented to Synod on 10 October 2005) what percentage comes from non-Anglican churches?
- (b) To what extent has the Diocese worked with other denominations in pursuit of the Diocesan Mission?
- (c) To what extent does the Diocese plan to work with other denominations in pursuit of the Diocesan Mission?

To which the President replied –

- (a) According to figures provided to us by NCLS relating to the 2001 survey, the estimated percentage from the Anglican Church was 55% and that of non Anglican Churches who are members of the NSW Council of Churches was 45%. It should be noted that an increase in attendance at Anglican Churches was reported to the Synod on 10 October 2005, but it is not possible to ascertain whether there has been any increase in numbers attending non- Anglican Churches.
- (b) I was invited to explain our Mission to a significant meeting of Brethren leaders, and also the Presbyterian General Assembly of Australia, as well as other church leaders.
- (c) I am always glad of opportunities to talk with the other denominations and will continue to seek such meetings. However, this is one of the areas in which more could be done. The NSW Council of Churches is a good venue for such discussions and is presently considering the possibility of a combined effort in mission in 2009.

**26. Alternative to funding under the Appropriations and Allocations Ordinance**

Mr Chris Main asked –

Will you outline and cause to be published in an appropriate form the means by which funding for heartfelt items such as Anglicare chaplaincy may be promoted in the Synod outside the strictures of the Appropriation and Allocations Ordinance?

To which the President replied –

I am advised that the answer is as follows -

An alternative to funding under the Synod Appropriations and Allocations Ordinance would be the imposition of a levy or assessment on parochial units. A levy is imposed by ordinance with the amount of the levy usually determined by reference to the net or assessable receipts of each parochial unit. The means by which an ordinance may be promoted to the Synod are set out in the business rules.

A further alternative would be to move a motion at the Synod encouraging parochial units to give more generously to items such as Anglicare chaplaincies.

**27. Parental and carer leave**

Ms Jill Faddy asked –

- (a) Is provision made for maternal and paternal leave for women and men employed in lay and ordained ministry in the diocese?
- (b) Is provision made for carer leave for any such male and female employees?
- (c) If provision is not yet made for such paternal and carer leave, will this be done?

To which the President replied –

Elements of this question seek a legal opinion and as such are strictly out of order under business rule 6.3(4). However I am advised as follows –

There is no diocesan policy or ordinance providing for parental or carer's leave. Those employed in lay ministry would be entitled to parental leave under applicable State legislation on the same basis as any other employee. Those engaged in ordained ministry are usually not employees and as such are not entitled to parental leave under State legislation.

Parental leave for clergy was considered some years ago by the Standing Committee. After debating the matter and considering draft legislation, the Standing Committee decided not to promote an ordinance to the Synod. At that time, the majority considered that entitlements to parental leave should not be prescribed by ordinance and that maternity leave for up to 12 months would not assist in promoting women's ministry in the Diocese.

As indicated in my answer to question 6 last Wednesday, I undertake to raise these parental leave matters with the Standing Committee.

**28. Proportion of income under the Appropriations and Allocations Ordinance**

The Rev Colin Watts asked –

In the most recent year for which figures are available,

- (a) How did the total income appropriated by the Synod Appropriations and Allocations Ordinance 2005 compare (proportionately) to the combined net income of all diocesan organisations from all other sources?
- (b) For each Diocesan organisation that received funding from the Synod Appropriations and Allocations Ordinance 2005, what percentage was such funding of the total net income available to that organisation?
- (c) In summary, what percentage of the combined net income of all such funded Diocesan Organisations was derived from the Synod Appropriations and Allocations Ordinance 2005?

To which the President replied –

I am advised that the answers are as follows –

- (a) The total income appropriated by the Synod Appropriations and Allocations Ordinance for 2004 was \$9.38 million. The combined net income in 2004 of all organisations required to report to Synod or receiving Synod grants was approximately \$738.8 million. Accordingly, the proportion of Synod grants to total net income across all those organisations is 1.3%.
- (b) The percentage of Synod funding compared to turnover for each of the organisations reporting to Synod varies from nil in some cases to almost 100% in other cases. The details by organisation will be shown in a spreadsheet that will be posted with this answer.
- (c) In aggregate, the Synod funding provided to organisations required to report to Synod or who received Synod grants represented 1.1% of the total income of those organisations.

**29. TAFE ministry**

Mr Philip Gerber asked –

In the blue full-time paid ministry information booklet at pages 5 and 10 no mention is made of TAFE College ministries when schools and universities are listed. Is there any reason for this omission?

To which the President replied –

The lists of ministers referred to on pages 5 and 10 of the Ministry Information booklet are expressed to be inclusive. The lists are not exhaustive.

There are other ministries that could have been included in the lists but which were not. The omission of TAFE in no way minimises the importance of TAFE ministry and the significant opportunities of sharing the gospel with the many students on TAFE campuses.

**30. Special Religious Education**

The Rev Laurie Davies asked –

In the instance of a church without property being established within the bounds of an existing parish, and at any time becoming involved in SRE in a school, or schools, located within the bounds of the existing parish -

- (a) Who authorises SRE teachers, as required under the present regimen for SRE?
- (b) Who will be held accountable and legally liable for the requiring, receiving and confidential holding of such legal documentation as the Working with Children signed declarations?
- (c) Who will select and authorise the SRE syllabus to be used with Anglican children?

To which the President replied –

This question is out of order under business rule 6.3(4) as it seeks a legal opinion.

Nonetheless I am advised that as a general proposition the incumbent of the parish in which a school is located is responsible for coordinating Anglican SRE in that school. Having said that, it is my experience that incumbents generally seek to work in fellowship with other Bible-based churches in the parish who wish to contribute to the teaching of SRE.

**31. New Capital Project**

The Rev Laurie Davies asked –

In the adoption and promotion of the modelling used in the New Capital Project to assess parishes –

- (a) what Biblical and/or theological foundations – e.g. Bible teaching, propositions, texts, doctrines, referral to Moore Theological College staff or Doctrine Commission members, acknowledged authors and references - were presented at appropriate stages (and to the Standing Committee) before the adoption of the models?
- (b) what reference was made to external business model consultancy for the integrity, currency and usefulness of the models adopted to determine their appropriateness and cost justification?
- (c) what of the results and assessments adopted from the modelling have been evaluated by external referees?
- (d) what has been the dollar cost of staff and other expenses in this component in the New Capital Project?

To which the President replied –

I am advised that the answers are as follows –

- (a) None – the whole project was embraced by the theological foundations of mission and stewardship.
- (b) The primary indicators were drawn up in principle in conjunction with the project's advisers, PricewaterhouseCoopers. They were amended and modified at a series of workshops conducted by the late Terry Ogg. The workshops were attended by approximately 25 members of the 2004 Synod.
- (c) None – evaluation occurred in the process of reviewing analytical results at these levels:
  - (i) by the NCP team for technical accuracy
  - (ii) By the Episcopal team as a whole in the context of the scope of results.
  - (iii) By each region's Bishop and/or Archdeacon during which the Common Sense Test was applied.
- (d) Year to date 2005 - \$279,059. A breakdown of these costs is set out in an attachment which will be handed to the questioner and posted on the notice board.

**Attachment - Dollar cost of Staff and other expenses in the New Capital Project**

Staff and related costs	\$152,034
Consultant fees	\$78,879
Travel and related costs	\$8,331
Occupancy costs	\$14,833
<u>Other overheads</u>	<u>\$24,982</u>
Total to date 2005	\$279,059

**32. SDS News**

The Rev Laurie Davies asked –

With reference to the publication SDS News –

- (a) what is the cost of printing each edition?
- (b) what is the cost of mailing each edition?
- (c) what is the source of funding for the publication?
- (d) what would be the cost of publishing each edition on the diocesan website?
- (e) what reasons are there that would preclude future editions being published on the diocesan website to be downloaded by interested persons and parishes?

To which the President replied –

I am advised that the answers are as follows –

- (a) On average \$1,990 for 600 copies.
- (b) \$130.
- (c) Communications expenses within the Corporate Services function of the Sydney Diocesan Secretariat.
- (d) Approximately \$800 per edition.



(e) None.

The publication is targeted at SDS employees. However as the publication is of possible interest to parish ministers, and the marginal cost of additional printing and mail are minimal, SDS distributes it to most parishes.

### 33. Sydney Diocesan Secretariat Audit

Mr Ian Cousins asked –

With regards to the Sydney Diocesan Secretariat Audit Accounts for 2004

- (a) Is the audit tendered for each year or each three-year period? If not, why not?
- (b) What was the principal reason for a rise of 82% in audit fees in 2004 from 2003 to \$496,000.
- (c) Why was this increase not forecasted by the Diocesan Audit committee?
- (d) What processes have the Sydney Diocesan Secretariat by its Audit Review Committee taken to reduce this cost in 2006 and 2007?
- (e) What were the other services provided to the Sydney Diocesan Secretariat regarding the increase in fees of 715% to \$183,000? Is this forecast rise the same amount or percentage in 2005 and 2006?
- (f) What are the total fees paid to PricewaterhouseCoopers for Accounting Actuarial, and Audit Services in 2003, 2004 and 2005 for all entities, agencies, schools, corporations, that the Diocesan Secretariat has responsibility for?
- (g) Is the Sydney Diocesan Secretariat considering fixed priced audits for 2006?
- (h) What provisions for incentive payments are there in the draft accounts for 2005 and forecast for 2006? Are they budgeted to rise again in 2005 by a similar percentage of 62% (in 2004 \$809,000 and in 2003 \$499,000)?

To which the President replied –

I am advised that the answers are as follows –

- (a) The SDS audit is not put to tender at particular intervals. The Board of the Secretariat is satisfied that the audit fees paid by SDS are significantly less than would be paid by a similarly complex commercial firm.
- (b) The primary reason for the rise in audit fees was a significant delay in production of audit ready accounts for the smaller entities for which SDS is responsible.
- (c) This is not a function of the Diocesan Audit Committee.
- (d) The Board of the SDS as a whole has instituted the following improved processes:
  - A new general ledger has been successfully installed and is now operating smoothly.
  - For the 2004 audit, a specialised contractor was appointed to speed up the accounts review process.
  - Business accounting processes have been streamlined to reflect modern practice for an accounting office servicing multiple clients.

In addition, the Board's approach to culture change has resulted in a significantly improved level of staff continuity which in turn will lead to a more settled audit process.

(e) Other expenses per SDS accounts 2004 –

New Capital Project	\$86,714
BAS/GST review (one off project)	58,410

Presbyterian Super (included in fees charged)	37,290
FBT	<u>1,100</u>
	\$183,514

Fees are not forecast to rise substantially but this is very dependent on the New Capital Project and costs associated with the restructure of GAB'S investment operations.

(f) Total fees paid to PricewaterhouseCoopers -

2003	\$506,120
2004	\$915,263
Year to Date 2005	\$899,735

These fees will fall substantially from 2007 as the impact of the restructure in GAB takes effect.

(g) No.

(h) The budget for 2005 is \$461,000. The expectation of the Board is that following restructuring of the Glebe Board's investment operations, incentive payments will fall sharply.

#### 34. Evangelistic programs in secular retirement villages

Mr William (Bill) Leadbetter asked –

Are there any plans and strategies being considered by the Diocese to encourage and assist parishes to run evangelistic programs in secular retirement villages that are within their parish boundaries?

To which the President replied –

I am advised that the answer is as follows –

There are no programmes specially put in place by the diocese for individual villages. However, any church in our diocese can initiate a ministry in such villages should they be inclined to do so.

The strategies for doing evangelism in villages may include conducting simple church services with appropriate liturgies, providing purpose designed activities at which trained personnel can speak of Jesus, resourcing churches with appropriate materials and helping churches to co-ordinate ministry in any village that requires such ministry. Organisations such as Evangelism Ministries and the chaplains from the Anglican Retirement Villages can assist local churches to provide such ministry.

#### 35. Anglicare chaplaincies

The Rev Jacinth Myles asked –

- (a) How much did Anglicare request from the Synod allocation ordinance for chaplaincy?
- (b) Will Anglicare be making any cuts to chaplaincy services, and if so in which locations and what will be the extent of the reductions?

To which the President replied –

I am advised that the answers are as follows –

- (a) \$800,000.
- (b) In accordance with the decisions of the Anglicare Council, in 2006 Anglicare will maintain its Chaplaincy ministry at a cost of \$2.3 million per annum, but there will be a reduction in

chaplaincy services resulting from the loss of 3 full-time equivalent positions from a current staffing level of 25.2 full time equivalent positions. Their current deployment of 31 chaplains will be reduced to 28.

Reductions will occur in the following locations -

Hornsby Hospital	1 Full-time position discontinued
Westmead Hospital	1 Full-time position discontinued
Royal Prince Alfred Hospital	1 Part-time position (3 days/week) discontinued
Children's Hospital Westmead	Reduced from total 6 days/week to 5 days/week
Mulawa/Berrima Correctional Centres	Reduced from 2 days/week (16 hours) to 10 hours/week
Prince of Wales Hospital	1 Part-time position reduced by 1 hour/week

### 36. Corporate prayer

Mr Craig Bennett asked –

- (a) Why has Synod not had any time of corporate prayer so far this year?
- (b) Is it planned to have such times during this Synod, and if not, why not?

To which the President replied –

- (a) In my opinion the Synod Service which opened our proceedings was a time of corporate prayer, and on each day's session, prayer has been offered by a number of persons. However if the question is asking about members of Synod praying in small groups as has happened on a couple of occasions in the past, then we have not had time for that opportunity this year. Furthermore, it would be my assumption that members of Synod would be regularly praying for our deliberations, as would many members of our churches.
- (b) It is certainly my intention that we should act prayerfully in all we do at Synod. With such a large number of members in our Synod there are practical difficulties in having more informal prayer than is currently the case.

### 37. Archbishop's Presidential Address

Mr Simon Roberts asked –

Will copies of the Archbishop's Presidential Address be available to members of Synod this year?

To which the President replied –

The Presidential Address has been available on the [sydneyanglicans.net](http://sydneyanglicans.net) website following the presentation last Monday evening. It is available for anyone to download and print a copy. The address may also be downloaded as an audio file.

These changes reflect the increasing use of technology, and incidentally provides a saving of some \$1,700, which would be the cost of producing it in booklet form for members.

Any member of Synod who does not have access to the website is welcome to speak to the Secretaries of Synod to obtain a printed copy.

The address will of course be printed in the 2006 Year Book. No decision has yet been made regarding the printing of next year's Presidential Address.

### 38. Parish contributions to Anglicare

The Rev Philip Griffin asked –

In 2004, how many parishes contributed to Anglicare via –

- (a) Offerings of Trinity Sunday, Advent Sunday and confirmation, and
- (b) Other contributions?

To which the President replied –

I am advised that the answers are as follows –

- (a) Trinity Sunday    23    (amounting to \$38,688)  
Advent Sunday    15    (amounting to \$20,579)  
Confirmation       3    (amounting to \$1,177)
- (b) It is not possible to determine how many parishes made other contributions. Anglicare received 348 other gifts in 2004 amounting to \$424,600.

**39. Tsunami Appeal**

Mrs Claire Smith asked –

- (a) How much money was raised through the Archbishop's ORAF Tsunami Appeal?
- (b) How was the money raised by the appeal used to relieve the suffering caused by the Boxing Day Tsunami?
- (c) Was the response of Sydney Anglicans to the tsunami limited to the Tsunami Appeal?
- (d) If not, what other responses were made?

To which the President replied –

I am advised that the answers are as follows –

- (a) \$820,549.
- (b) There are several projects underway to use the money raised in the appeal. The following is a sample of the work being done -
  - The Indian Gospel League has provided assistance to provide books for schools - 2100 children benefited from this distribution.
  - Boats and nets have been provided to ten villages so that fishing could recommence.
  - Bicycles have been provided to 59 men so that the fish can be transported to the market.
  - Sewing Machines have been provided for 21 women from 4 regions so that the women can work to provide for their families.
  - Financial support has been provided to several older members of the community who have been deserted by family. This money will assist them to restart their businesses.
- (c) No.
- (d) Other responses have included a special Cathedral service and encouragement to parishes to pray for those affected by the Tsunami. Due to the holiday period many other appeals began before that of ORAF and anecdotal evidence would suggest that many Sydney Anglicans gave to other appeals such as that by World Vision.

**40. Number of Anglicare chaplains and State funding**

Mrs Claire Smith to ask –

- (a) How many chaplains does Anglicare employ in –
  - (i) general hospitals,

- (ii) mental health facilities,
  - (iii) prisons?
- (b) How many positions does the State government provide funding to Anglicare for in relation to –
- (i) general hospitals,
  - (ii) mental health facilities,
  - (iii) prisons?

To which the President replied –

I am advised that the answers are as follows –

- (a) ANGLICARE currently employs chaplains in:

(i) General Hospitals	18	(13.3 equivalent full-time positions)
(ii) Mental Health	4	(4.0 equivalent full-time positions)
(iii) Prisons	8	(7.4 equivalent full-time positions)
(iv) Juvenile Justice	1	(0.5 equivalent full-time positions)
Total:	31	(25.2 equivalent full-time positions)

- (b) ANGLICARE receives the following subsidies from the State government (each to the value of approx \$54,000 per annum) –

(i) General Hospitals	9.4
(ii) Mental Health	4.0
(iii) Prisons	7.25
(iv) Juvenile Justice	0.5
Total:	21.15

**41. Survey in relation to baptism, confirmation and admission**

The Rev Gordon Boughton asked –

Has there been any survey of the practice of infant baptism, adult baptism, confirmation, admission to the Anglican community in the Sydney Diocese, whether parochial units or chaplaincies and others, with respect to –

- (a) preparation via classes and/or interviews,
- (b) materials used,
- (c) the times, places and occasions of these services?

If there has been no survey up until now will there be one in the near future?

To which the President replied –

As far as I know there has been no overall survey of these matters. I presume that clergy in a local area may well share their ideas and resources in this regard. There are no current plans for a diocesan-wide survey.

**42. sydneyanglicans.net website**

Mrs Pru Selden asked –

- (a) On average, how many visitors are there each day to the sydneyanglicans.net website?
- (b) Has this number increased in the last 12 months?

- (c) Is there any indication of where those people accessing the website live?

To which the President replied –

I am advised that the answers are as follows -

- (a) There is an average of 4,400 individual visits to sydneyanglicans.net each day – over 130,000 per month.
- (b) As sydneyanglicans.net is only 12 months old it is not possible to answer this question. However, as a basis for comparison, the website it replaced (anglicanmedia.com.au) was averaging 2,000 individual visits each day. In the last 6 months, daily visits to sydneyanglicans.net have risen from 3,500 to 4,400. Overall, there has been a 120% increase in traffic to its main news and information site in the last 12 months.
- (c) According to the site's monitoring software, visitors to sydneyanglicans.net come from the following countries –
- Australia – 71% (this figure cannot be broken down any further)
  - China – 11%
  - USA – 11%
  - The UK – 3%
  - All others – 4%

#### **43. Anglicare's plans for chaplains**

Bishop Robert Forsyth asked –

What are the present plans of Anglicare, Diocese of Sydney for chaplains?

To which the President replied –

With the goodwill of Bishop Forsyth, a statement in relation to the Anglicare's chaplains will be handed to the questioner and posted on the notice board tomorrow.

#### **Statement concerning Anglicare Chaplaincy**

The Anglicare Council has confirmed that Chaplaincy will continue to be an important part of its ministry. Anglicare will maintain at least one full-time chaplain (or equivalent) at each of the 10 major Sydney/Illawarra general hospitals, 4 mental health facilities and 6 correctional centres. In addition it will maintain part-time positions at 2 additional correctional centres and 1 juvenile justice centre.

In his address to Synod on 12 October 2005, the CEO Mr Peter Kell stated that Anglicare was committed to the financial support of the more than 22 full-time equivalent positions in 2006. He affirmed that the Council had endorsed the concept that Anglicare will vigorously continue chaplaincy ministry in the Diocese of Sydney in prisons, hospitals and mental health facilities.

However, the Council has indicated that at this time, insufficient funds can be provided to maintain the ministry at its current 2005 level, even allowing for the substantial subsidies provided by the State government, amounting in 2005 to \$1.2 million out of a total budget of \$2.7 million. This has resulted in a decision that from the beginning of 2006 there will be a reduction in the number of chaplaincy positions from a FTE level of 25.2 (representing 31 chaplains) to a FTE level of 22.2 (or 28 chaplains), Mr Kell noted that for Anglicare to continue its present level of funding of chaplaincy would mean eating into the other work that Anglicare does.

Chaplains will continue to provide an opportunity for the church to effectively penetrate structures in society that are otherwise largely outside the reach of the local church, bringing the church into contact with large numbers of people who may have no other opportunity to hear the gospel. Chaplains will seek and take the abundant opportunities to share the gospel, to teach and preach the Word of God, to pray, to encourage and to demonstrate the love of Christ through compassionate and practical care. Where possible they are encouraged to form and minister to

congregations meeting within the institutions that may comprise patients, residents, inmates and detainees and staff.

A Task Group of five chaplains has been formed to review and further develop training resources for chaplains and volunteers in conjunction with existing ministry training providers. A further Task Group has been formed to develop strategies by which chaplains are able to establish more effective partnerships with parish churches. This will include ways to facilitate referrals from parishes to chaplains and from chaplains to parishes, ways in which chaplains are able to participate and contribute to the mission work of the parishes and also ways in which parishes can support and contribute to the ministry of the chaplains, including prayer, the recruitment, training and support of volunteers, and also financial support.

#### **44. Indigenous prison chaplain**

Mr Tom Mayne asked –

Given the fact that the national prison population comprises 22% Indigenous persons and that the 11 prisons in Sydney Diocese contain over 600 Indigenous prisoners, when will we see the appointment of an Indigenous chaplain?

To which the President replied –

I am advised that the answers are as follows -

Strictly, this question is out of order under business rule 6.3(4) because it contains an assertion. Nonetheless I am advised as follows -

At present there are no plans for the appointment of an Indigenous prison chaplain by Anglicare. In NSW, the appointment of prison chaplains is undertaken by Christian churches and other faith groups in consultation with the Civil Chaplaincies Advisory Committee and the Department of Corrective Services, and in accordance with a Memorandum of Understanding. Department policy is not supportive of the appointment of ethnically or culturally-specific chaplains, and chaplains are generally appointed to a particular centre at which they have the opportunity to minister to all inmates. Indigenous inmates are regularly among those ministered to by the chaplains at each centre.

It needs to be stressed that, for security reasons, the Department will generally only appoint a Chaplain to one prison. However, there is no reason why a suitably-qualified indigenous person could not be appointed as a chaplain, to minister particularly to indigenous inmates, as well as non-indigenous.

#### **45. Glebe Asset Management**

Mr David Sheldon asked –

Can the President please advise Synod whether Glebe Asset Management has been sold, whether there is an intention to sell Glebe Asset Management, or whether there are any discussions underway about the sale of Glebe Asset Management? And if so, why?

To which the President replied –

I am advised that the answers are as follows -

Glebe Asset Management has not been sold.

PricewaterhouseCoopers Securities have been retained to manage the sale of GAM and discussions with selected potential purchasers are in the very preliminary stages.

The reasons for the sale of GAM were listed in response to a question asked on Tuesday 11 October 2005 and were:

External Influences are:

- Consolidation of the funds management industry.
- Movement in the value chain away from investment management.
- Growth in specialist investment managers at the expense of institutional managers.
- The capacity of external providers to offer improved analytical and reporting services.

Internal considerations included:

- Reputation and litigation risks.
- Unnecessary compliance.
- The potential for distraction from the Board's response to mission.

#### **46. Resignations from Sydney Diocesan Secretariat**

Mr David Sheldon asked –

- (a) How many staff have resigned since December 2002 from employment with the Sydney Diocesan Secretariat? What proportion is this of total staff? What are the main reasons for these resignations? And have these reasons been independently verified?
- (b) How many staff have been retrenched and have received notification of retrenchment since December 2002 from employment with SDS? What proportion is this of total staff? And what efforts have been made to find alternative employment within other Anglican organisations for those retrenched?

To which the President replied –

I am advised that the answers are as follows –

- (a) For the calendar year 2003, 14 staff resigned (16.5% turnover)  
For the calendar year 2004, 15 staff resigned (17.6% turnover)  
For year-to-date 2005, 6 staff members have resigned (7.1% turnover)

The main reasons spread across various subjects, including: retirement, change of career, dissatisfaction with career prospects, expectations of role not met, relocation of spouse, lifestyle change, missionary service, undisclosed personal reasons.

The reasons for the resignations have not been independently verified.

- (b) For the calendar year 2003, 4 staff members were retrenched (4.7% of workforce)  
For the calendar year 2004, 5 staff members were retrenched (5.9% of workforce)  
For year-to-date 2005, 13 staff have been retrenched, or are under notice (15.3% of workforce)

There is no specific program to find alternate employment for SDS personnel with other Anglican organisations. Informal dialogue at CEO levels does maintain a watching brief on opportunities.

#### **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**

*(Standing Committee Ordinance 1897)*

*4 qualified ministers elected for 3 years*

The Rev C J Moroney  
Canon J Ramsay  
The Rev A J Stewart  
The Rev Dr M D Thompson

*8 qualified laypersons elected for 3 years*

Mr N M Cameron  
Mr G R S Kyngdon  
Mr J Pascoe  
Deaconess M A Rodgers  
Dr L A Scandrett  
Mrs C Smith  
Mr R Tong  
Mr Justice P W Young AO

**2. STANDING COMMITTEE - Persons from the Georges River Region elected by Regional Electors of Georges River Region**

*(Standing Committee Ordinance 1897)*

*2 qualified ministers elected for 3 years*

The Rev P Hayward  
The Rev Z Veron

*4 qualified laypersons elected for 3 years*

Dr B S Cowling  
Mr C G Ellis  
Mr J Flavin  
Mr G A Nelson

**3. STANDING COMMITTEE - Persons from the Northern Region elected by Regional Electors of Northern Region**

*(Standing Committee Ordinance 1897)*

*2 qualified ministers elected for 3 years*

The Rev M N Calder  
The Rev P T Griffin

*4 qualified laypersons elected for 3 years*

Miss J Flower  
Mr I C Miller  
Mr I Minnett  
Dr B C Newman

**4. STANDING COMMITTEE – Persons from the South Sydney Region elected by Regional Electors of South Sydney Region**

*(Standing Committee Ordinance 1897)*

*2 qualified ministers elected for 3 years*

The Rev T D Foster  
The Rev J C McIntyre

5. **STANDING COMMITTEE - Persons from the Western Sydney Region elected by Regional Electors of Western Sydney Region**  
*(Standing Committee Ordinance 1897)*  
*2 qualified ministers elected for 3 years*  
The Rev N R Macken  
The Rev W K Presbury  
*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 - Persons from the Wollongong Region elected by Regional Electors of Wollongong Region**  
*(Standing Committee Ordinance 1897)*  
*2 qualified ministers elected for 3 years*  
Canon J W Cornford  
The Rev S C Semenchuk  
*4 qualified laypersons elected for 3 years*  
Mr P Evans  
Mr R N Warren  
Mr R A Webb  
Mr P White
7. **ST ANDREW'S CATHEDRAL CHAPTER**  
*(Cathedral Ordinance 1969)*  
*1 lay canon elected for 6 years*  
Mr J T Scott  
*1 lay canon elected for 1 year*  
Mr D Player
8. **THE COUNCIL OF ABBOTSLEIGH**  
*(Abbotsleigh Ordinance 1924)*  
*1 clergyman elected for 3 years*  
The Rev G O'Brien
9. **ANGLICAN CHURCH PROPERTY TRUST DIOCESE OF SYDNEY**  
*(Anglican Church Property Trust Diocese of Sydney Ordinance 1965)*  
*2 persons elected for 6 years*  
The Rev C W Roberts  
Dr L M Stoddart
10. **SYDNEY ANGLICAN HOME MISSION SOCIETY COUNCIL (ANGLICARE)**  
*(Sydney Anglican Home Mission Society Ordinance 1981)*  
*5 persons elected for 3 years*  
Mr J A Bird  
Ms R Hobbs  
The Rev W K Presbury  
Mr M Sheedy  
Miss A Watson

- 11. COUNCIL OF ANGLICAN YOUTH AND EDUCATION DIVISION DIOCESE OF SYDNEY (Youthworks)**  
*(Anglican Youth and Education Diocese of Sydney Ordinance 1919)*  
*1 member of the clergy elected for 3 years*  
The Rev A Katay  
*1 layperson elected for 3 years*  
Mr G Crichton
- 12. ARDEN ANGLICAN SCHOOL COUNCIL**  
*(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
- 13. ARUNDEL HOUSE COUNCIL**  
*(Arundel House Council Ordinance 1977)*  
*4 persons elected for up to 3 years*  
Ms C Evenden  
Ms J Lions  
Mr J Reilly  
Vacancy
- 14. THE COUNCIL OF BARKER COLLEGE**  
*(The Barker College Ordinance 1978)*  
*2 clergy elected for 3 years*  
The Rev V E Bennett  
The Rev S M Blackwell  
*2 laypersons elected for 3 years*  
Mr P A Binsted  
Mr J L Grainger
- 15. BOARD OF ENQUIRY**  
*(Tribunal 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
- 16. BOARD OF ENQUIRY - SUPPLEMENTAL LIST**  
*(Tribunal Ordinance 1962)*  
*2 clergymen elected for 3 years*  
The Rev R G Robinson  
The Rev Dr M D Thompson  
*4 laypersons elected for 3 years*  
Mr R H Y Lambert  
Mr W B Nicholson  
Mr B Robinson  
Dr K Sowada

**17. COUNCIL FOR CONTINUING EDUCATION FOR MINISTERS**

*(Continuing Education for Ministers Ordinance 1989)*

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

The Rev G O'Brien

*1 layperson elected for 3 years*

Mr S Brissenden

**18. DIOCESAN REPRESENTATIVES ON COUNCIL OF CHURCHES IN NSW**

*(Constitution of the Council)*

*17 persons elected for 3 years*

Mr D Andrews

Mrs P Angelopoulos

The Rev G C M Boughton

The Rev P Colgan

The Hon R W Gee

Mr P C G Gerber

Mr A Hicks

Mrs L Hicks

The Rev S A Horton

Mrs R Kurrle

The Rev R A Miller

The Rev C J Moroney

Miss D Porter

The Rev I Porter

Deaconess M A Rodgers

The Rev A G Tress

Mr E C Wallis

**19. DEPARTMENT OF EVANGELISM, BOARD OF MANAGEMENT**

*(Department of Evangelism Ordinance 1978)*

*15 persons elected for 3 years*

Mr J S Barnes

Ms L Bendall

The Rev Dr P G Bolt

Mrs M Dale

The Rev N Killick

The Rev S M King

Mr R Lamb

Bishop I Y Lee

Mr A Poulos

The Rev I R Powell

The Rev M Wilson

4 Vacancies

**20. DIOCESAN TRIBUNAL**

*(Tribunal Ordinance 1962)*

*2 clergymen elected for 3 years*

Canon I W Cox

The Rev S Manchester

*3 laypersons elected for 3 years*

Mr A Frank

Dr B C Newman

Mr R Tong

**21. DIOCESAN TRIBUNAL - SUPPLEMENTAL LIST**

*(Tribunal Ordinance 1962)*

*2 clergymen elected for 3 years*

The Rev J H L Johnstone  
The Rev Dr M D Thompson

*3 laypersons elected for 3 years*

Miss S M Cole  
Mrs G Davidson  
Mr L B Patrick

**22. DIOCESAN REPRESENTATIVES ON GENERAL SYNOD**

*(General Synod Representation Ordinance 1986)*

*26 laypersons to be elected for 3 years*

Mr G Blake SC  
Dr M H Cameron  
Mr N M Cameron  
Miss S M Cole  
Mrs W D Colquhoun  
Mr G Ellis  
Miss J S Flower  
Mr P C G Gerber  
Mr G R S Kyngdon  
Mr G J Marks  
Mr D S Marr  
Mr I C Miller  
Dr B C Newman  
Mr M Orpwood QC  
Miss M Philp  
Mr M J Purvis  
Mrs L Ramsay  
Deaconess M A Rodgers  
Dr L A Scandrett  
Dr P A Selden  
Dr K Sowada  
Dr A R Tong  
Mr R Tong  
Mr R J Wicks  
Ms M Willsmore  
Mr Justice P W Young AO

**23. GEORGES RIVER REGIONAL COUNCIL**

*(Regions Ordinance 1995)*

*2 ministers from the Region (at least 1 minister from each Area Deanery) elected for 3 years by the Regional Electors of Georges River Region*

*Canterbury Area Deanery*  
Vacancy

*Salt Pan Creek Area Deanery*  
The Rev P L Hayward

*9 laypersons from the Region (at least 1 layperson from each Area Deanery) elected for 3 years by the Regional Electors of Georges River Region*

*Bankstown Area Deanery*

Mr C G Ellis  
Mrs K Newmarch

*Canterbury Area Deanery*  
Mrs P Le

*Liverpool Area Deanery*

Mr P Williams  
Miss N Esler

*St George Area Deanery*

Mr W Howarth  
Mr G A Nelson

*Salt Pan Creek Area Deanery*

Mr R Graves  
Mr I Scarfe

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

*(The Illawarra Grammar School Ordinance 1958)*

*1 clergyman elected for 4 years*

Vacancy

*2 laypersons elected for 4 years*

Mrs J Starky  
Mr R Summerill

**25. THE COUNCIL OF THE KING'S SCHOOL**

*(The Kings School Council Constitution Ordinance 1922)*

*2 clergymen elected for 6 years*

Archdeacon K P Allen  
The Rev M B Robinson

*2 laypersons elected for 6 years*

Mrs B E R Gordon  
Mr A E D Mobbs

**26. MACARTHUR ANGLICAN SCHOOL COUNCIL**

*(Macarthur Anglican School Ordinance 1982)*

*2 persons elected for 3 years*

Mr B Lim  
Mr J M Waterhouse

**27. THE MISSION TO SEAFARERS, SYDNEY PORT COMMITTEE**

*(Synod Resolution 10/63)*

*5 persons elected for 3 years*

The Rev P J Bradford  
The Rev R C Cameron  
The Rev E Chau  
Commodore N Helyer  
Vacancy

**28. MOORE THEOLOGICAL COLLEGE COUNCIL**

*(Moore Theological College Ordinance 1984)*

*2 clergymen elected for 3 years*

Canon I W Cox  
The Rev B J Hall

*2 laypersons elected for 3 years*

Dr B C Newman  
Mr R Tong

**29. NORTHERN REGIONAL COUNCIL**

*(Regions Ordinance 1995)*

*8 Ministers from the Region (at least 1 Minister from each Area Deanery) elected for 3 years by the Regional Electors of the Northern Region*

*Gordon Area Deanery*

The Rev A Graham

*Hornsby Area Deanery*

The Rev N A Flower

*North Sydney Area Deanery*

The Rev E Chau

The Rev R Smith

The Rev L Sulzberger

*Ryde Area Deanery*

The Rev R Bray

*Warringah Area Deanery*

The Rev R F James

*Willoughby Area Deanery*

The Rev A Street

*10 Laypersons from the Region (at least 1 Layperson from each Area Deanery) elected for 3 years by the Regional Electors of Northern Region*

*Gordon Area Deanery*

Mr R Mackay

Mr J Peet

Dr A R Tong

*Hornsby Area Deanery*

Mr I J Steward

*North Sydney Area Deanery*

Ms S Biggs

*Ryde Area Deanery*

Miss S M Cole

Mr A Mitchell

*Warringah Area Deanery*

Mrs J M Hall

Mrs P Selden

*Willoughby Area Deanery*

Mr F Chilton

**30. PARISH RELATIONSHIPS ORDINANCE PANELS**

*(Parish Relationships Ordinance 2001)*

**Appeal Group**

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

The Rev N A Flower

The Rev C J Moroney

The Rev S G E Smith

The Rev W S Stuckey

The Rev P L Taylor

*5 laypersons, who have been churchwardens for at least 2 years, elected for 3 years*

Mr F Chilton

Mr C G Ellis

Mr P C G Gerber  
Mr P Hayward  
Miss A Watson

**Licensing Review Group**

*10 persons elected for 3 years (at least 4 clergy and at least 4 laypersons)*

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

**31. PARISH REVIEW MONITORING PANEL**

*(Parish Review (Monitoring Panel) Ordinance 2001)*

*4 persons elected for 3 years*

Mr T E Hudson  
Dr G Maple  
The Rev S C Semenchuk  
The Rev Dr M D Thompson

**32. PRESENTATION BOARD**

*(Presentation and Exchange Ordinance 1988)*

*2 laypersons elected for 3 years*

Mr J E Creelman  
Mr R Tong

*1 clergyman as an alternate elected for 3 years*

Canon J Ramsay

*1 layperson as an alternate elected for 3 years*

Dr B C Newman

**33. DIOCESAN REPRESENTATIVES ON PROVINCIAL SYNOD**

*(Provincial Synod Representation Ordinance 1986)*

*12 clergymen elected for 3 years*

The Rev C Chardon  
The Rev D H Courtney  
The Rev T J Halls  
Archdeacon D Howell  
Archdeacon G R Huard  
Bishop I Lee  
Canon J Ramsay  
Canon B G Roberts  
The Rev Dr M D Thompson  
The Rev J W Woo  
The Rev I Wood  
Vacancy

*12 laypersons elected for 3 years*

Mr P C G Gerber  
Dr R K James  
Mr P Kell  
Mr G R S Kyngdon  
Mr I C Miller  
Mr M A Payne



Deaconess M A Rodgers  
Dr L A Scandrett  
Dr P A Selden  
Mr R Tong  
Mr R J Wicks  
Mr Justice P W Young AO

**34. SOUTH SYDNEY REGIONAL COUNCIL**

*(Regions Ordinance 1995)*

*8 ministers from the Region (at least 1 minister from each Area Deanery) elected for 3 years by the Regional Electors of the South Sydney Region*

*Leichhardt Area Deanery*

The Rev A G Barraclough  
The Rev T D Foster

*Randwick Area Deanery*

The Rev J Tonks

*Strathfield Area Deanery*

The Rev A Katay

*Sydney City Area Deanery*

The Rev F Chalwell

*Sydney East Area Deanery*

The Rev T P Henderson-Brooks

*Sydney South Area Deanery*

The Rev K Mascord  
The Rev G Broughton

*2 laypersons from the Region (at least 1 layperson from each Area Deanery) elected for 3 years by the regional electors of the South Sydney Region*

*Randwick Area Deanery*

Mrs J Glass

*Sydney South Area Deanery*

Dr R C Claxton

**35. COUNCIL OF ST CATHERINE'S SCHOOL, WAVERLEY**

*(St Catherine's School Waverley Ordinance 1922)*

*1 clergyman elected for 4 years*

The Rev W de Jersey

*2 laymen elected for 4 years*

Mr I Walker  
Mr I T Willis

*1 laywoman elected for 4 years*

Mrs J Guy

**36. SYDNEY ANGLICAN CAR AND INSURANCE FUND BOARD / SYDNEY ANGLICAN CHURCH OF ENGLAND FINANCE AND LOANS BOARD**

*(Sydney Anglican Car and Insurance Fund Ordinance 1978)*

*1 member of the clergy elected for 3 years*

The Rev C P Chardon

*2 laypersons elected for 1 years*

Mr J F Dale  
Mr G Holden

**37. SYDNEY ANGLICAN SCHOOLS CORPORATION**

*(Sydney Anglican Schools Corporation Ordinance 1947)*

*8 persons elected for 3 years*

Canon D G Anderson  
Mrs R Corbett  
Dr P Gibbs  
Mr V R Gould  
Mr E Kerr  
The Rev I R Mears  
Mrs J Pearson  
The Rev I Rienits

**38. SYDNEY CHURCH OF ENGLAND GRAMMAR SCHOOL COUNCIL**

*(The Sydney Church of England Grammar School Consolidation and Amendment Ordinance 1923)*

*3 clergymen in priests orders elected for 6 years*

The Rev M N Calder  
Archdeacon P Smart  
The Rev S G E Smith

*3 laypersons elected for 6 years*

Mrs E Bagnall  
Mr R Corbett  
Dr I Hargraves

**39. SYDNEY DIOCESAN SUPERANNUATION FUND BOARD**

*(Sydney Diocesan Superannuation Fund Ordinance 1961)*

*3 persons who are representatives of employers elected for 6 years*

Mr K Dawson  
Mr J Hibberd  
Mr P Larby

*3 persons who are representatives of members elected for 6 years*

The Rev M L Hamaty  
Mr D S Marr  
Vacancy

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

*(Tara Anglican Girls' School Ordinance 1956)*

*3 members of the clergy elected for 3 years*

The Rev J M C Lowe  
The Rev A J M Lukabyo  
The Rev S Plummer

*3 laypersons elected for 3 years*

Miss J Furniss  
Mrs B Hubbard  
Mr G Starr

**41. COUNCIL OF TRINITY GRAMMAR SCHOOL**

*(Trinity Grammar School Constitution Ordinance 1928)*

*2 clergymen elected for 3 years*

The Rev D L Crain  
The Rev H R J Scott

*2 laypersons elected for 3 years*

Dr R C Claxton  
Mr J C Rudd

**42. WESTERN SYDNEY REGIONAL COUNCIL**

*(Regions Ordinance 1995)*

*3 ministers from the Region (at least 1 minister from each Area Deanery) elected for 3 years by the regional electors of Western Sydney Region*

*The Blue Mountains*

The Rev G Crew

*The Hawkesbury*

The Rev G R Bates

*Prospect*

The Rev R M P Vassallo

*10 laypersons from the Region (at least 1 layperson from each Area Deanery) elected for 3 years by the Regional Electors of Western Sydney Region*

*The Blue Mountains*

Mr A P Jones

*The Hawkesbury*

Mr F J Barnard

*The Hills*

Mr A P Frank

Mr M Richards

*Parramatta*

Mr M Purvis

Mrs G F Williams

*The Penrith Valley*

Dr R K James

*Prospect*

Mr M Ashwood

Mr N T Atwood

Mr G J Marks

**43. WILLIAM BRANWHITE CLARKE COLLEGE COUNCIL**

*(The William Branwhite Clarke College Ordinance 1987)*

*1 clergyman elected for 3 years*

The Rev F Semler

*1 layperson elected for 3 years*

Mr B Lyle

**44. WOLLONGONG REGIONAL COUNCIL**

*(Regions Ordinance 1995)*

*9 Ministers from the Region (at least 1 Minister from each Area Deanery) elected for 3 years by the Regional Electors of Wollongong Region*

*Camden*

The Rev M R Blake

*Campbelltown*

Canon P A Stavert

*Lake Illawarra*

The Rev I G Rienits

The Rev S C Semenchuk

*Shoalhaven*

The Rev N A Percival

*Southern Highlands*

The Rev D J Pratt

*Sutherland*

The Rev Dr R C Barrie

*Wollongong Area Deanery*

The Rev S G Barrett

The Rev Canon A R Grant

*11 Laypersons from the Region (at least 1 Layperson from each Area Deanery) elected for 3 years by the Regional Electors of Wollongong Region*

*Camden*

Mr S Quarmby

Mr P White

*Campbelltown*

Mr R Webb

*Lake Illawarra*

Mr G W Holmes

Mr G R S Kyngdon

Mr R Summerill

*Shoalhaven*

Mr A Guile

*Southern Highlands*

Mr P J Evans

*Sutherland*

Mrs A Garlato

*Wollongong*

Mr G Murray

Mr D Philpott

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

PETER F JENSEN

*Archbishop of Sydney*

10 October 2005

**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 is as shown below.
- (b) 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 a statement of the name(s) of the persons to be declared elected.

	<u>Ballot Papers</u>	<u>Votes Recorded</u>
<b>1. STANDING COMMITTEE – Persons from the South Sydney Region</b>		
<i>(Standing Committee Ordinance 1897)</i>		
Formal		99
Informal		2
Total		<u>101</u>

*4 qualified laypersons elected for 3 years*

Dr K N Sowada	89
Mrs E A Boyce	81
Dr G Clarke	74
Mr J E Creelman	71

*Not elected*

Mr R J Freeman	62
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**2. ANGLICAN RETIREMENT VILLAGES DIOCESE OF SYDNEY**

*(Anglican Retirement Villages Diocese of Sydney Constitution Ordinance 1961)*

Formal	495
Informal	16
Total	511

*2 persons elected for 3 years*

Mr G Kells	414
Mr R Freeman	379

*Not elected*

Mr D J Nelson	177
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**3. DIOCESAN REPRESENTATIVES ON GENERAL SYNOD**

*(General Synod Representation Ordinance 1986)*

Formal	498
Informal	13
Total	511

*26 members of the clergy elected for 3 years*

Bishop R C Forsyth	481
Bishop G N Davies	476
Bishop R J Piper	474
Archdeacon N Jarrett	473
Bishop P J Tasker	468
Bishop I Y Lee	466
Archdeacon T K Dein	463
The Rev S C Semenchuk	462
Archdeacon D K Howell	458
Canon J Ramsay	457
The Rev D H Courtney	455
The Rev S R Gibson	453
The Rev Canon A R Grant	452
The Rev Dr A J B Cameron	451
The Rev Dr M D Thompson	450
The Rev Z Veron	450
The Rev Dr P G Bolt	448
The Rev C J Moroney	447
The Rev N A Flower	445
The Rev C R Bale	443
Canon J W Woodhouse	439
The Rev P T Griffin	438
The Rev W A de Jersey	436

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The Rev F Semler	432
Canon B A Ballantine-Jones	422
Canon J W Cornford	420

*Not elected*

The Rev M N Calder	285
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**4. GEORGES RIVER REGIONAL COUNCIL**

*(Regions Ordinance 1995)*

Formal	73
Informal	<u>0</u>
Total	<u>73</u>

*5 ministers from the Region (at least 1 minister from each Area Deanery) elected for 3 years*

The Rev I W Cox ( <i>St George Area Deanery</i> )	67
The Rev P R Lin ( <i>Liverpool Area Deanery</i> )	67
The Rev S B Milne ( <i>St George Area Deanery</i> )	65
The Rev E Brush ( <i>Liverpool Area Deanery</i> )	60
The Rev B J Macalister ( <i>Bankstown Area Deanery</i> )	58

*Not elected*

The Rev R J Blight ( <i>Bankstown Area Deanery</i> )	29
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**5. PRESENTATION BOARD**

*(Presentation and Exchange Ordinance 1988)*

Formal	497
Informal	<u>14</u>
Total	<u>511</u>

*2 clergymen elected for 3 years*

The Rev C J Moroney	392
The Rev B J Hall	372

*Not elected*

The Rev M N Calder	210
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**6. SOUTH SYDNEY REGIONAL COUNCIL**

*(Regions Ordinance 1995)*

Formal	95
Informal	<u>6</u>
Total	<u>101</u>

*8 laypersons from the Region (at least 1 layperson from each Area Deanery) elected for 3 years*

Mr A R Pidgeon ( <i>Sydney City Area Deanery</i> )	91
Mrs E A Boyce ( <i>Strathfield Area Deanery</i> )	90
Ms P Gray ( <i>Sydney City Area Deanery</i> )	89
Mrs S Blakelock ( <i>Leichhardt Area Deanery</i> )	88
Miss A J Watson ( <i>Sydney East Area Deanery</i> )	86
Mr R Arkell ( <i>Leichhardt Area Deanery</i> )	84

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Mr R J Freeman ( <i>Sydney East Area Deanery</i> )	80
Mrs S England ( <i>Sydney East Area Deanery</i> )	79

*Not elected*

Mr A J Melrose ( <i>Strathfield Area Deanery</i> )	38
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**7. WESTERN SYDNEY REGIONAL COUNCIL**

*(Regions Ordinance 1995)*

Formal	113
Informal	3
Total	<u>116</u>

*5 ministers from the Region (at least 1 minister from each Area Deanery) elected for 3 years*

Canon J W South ( <i>The Penrith Valley Area Deanery</i> )	107
The Rev C A Mackellar ( <i>Parramatta Area Deanery</i> )	106
The Rev J A Davidson ( <i>The Hills Area Deanery</i> )	102
The Rev N R Macken ( <i>The Hills Area Deanery</i> )	99
The Rev G B Haddon ( <i>The Penrith Valley Area Deanery</i> )	97

*Not elected*

The Rev B D Stanley ( <i>Parramatta Area Deanery</i> )	42
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ANDREW SILLAR

*Returning Officer*

14 October 2005

I declare these persons elected

PETER F JENSEN

*Archbishop of Sydney*

17 October 2005

**Resolutions Passed**

**1/05 Archdeacon Peter Smart**

Synod gives thanks to God for the ministry of the Venerable Peter Smart, who retires from Synod at the end of this year, and in particular -

- (a) his faithful ministry at Christ Church Lavender Bay since 1997 which has borne much fruit in people coming to know Christ and enabled the parish to develop beyond its provisional parish classification,
- (b) his skilful administration as Registrar of the Diocese (1997-2001),
- (c) his outstanding service to Anglican education as Headmaster of Illawara Grammar School (1989-96) and Principal of Calrossy School & Christian Education Institute (1976-88),
- (d) his former ministry in the Diocese of Armidale since his graduation from Moore College, and
- (e) his commitment to the work of the gospel and the glory of God over 43 years of ordained ministry.

Synod expresses its gratitude to Peter and wishes him and his wife, Elizabeth, God's blessing upon their future life and ministry.

(Bishop Glenn Davies 10/10/2005)

**2/05 Appointment of the Stipends and Allowances Committee**

Synod requests that the Standing Committee –

- (a) reconstitute the Stipends and Allowances Committee as a subcommittee of the Standing Committee, with power to co-opt, and
- (b) appoint persons to be members of the subcommittee for a 3 year term at the first meeting of the Standing Committee after the first ordinary session of each Synod, and
- (c) report its findings about stipends and allowances to the Synod each year.

(Mr Philip Gerber 10/10/2005)

**3/05 Prohibited persons**

Synod requests that the Standing Committee amend the *Presentation and Exchange Ordinance 1988* to provide that –

- (a) a prohibited person under the *Child Protection (Prohibited Employment) Act 1998* may not be elected as a parish representative to the Presentation Board (Nominator), and
- (b) a person elected as a parish representative must, within the time required by the ordinance, make a declaration that he or she is not a prohibited person, and
- (c) a parish representative ceases to hold the position of parish representative if the person –
  - (i) fails, within the time required by the ordinance, to make a declaration that he or she is not a prohibited person, and
  - (ii) becomes a prohibited person while holding that position.

(The Rev David Clarke 11/10/2005)

**4/05 Creative use of popular media to commend the gospel**

Synod encourages churches to consider carefully and creatively how they might make the most of opportunities presented by popular culture, particularly film, to attract people to their meetings and to defend and commend the gospel. In particular, the Synod notes upcoming films with particular significance for the Christian message – *The Chronicles of Narnia: The Lion, the Witch and the Wardrobe* (opens 9 December 2005) and *The Da Vinci Code* (opens 19 May 2006).

(Dr Greg Clarke 11/10/2005)

**5/05 The Rev Michael Deasey OAM**

Synod expresses its thanks to the Rev Michael Deasey OAM on his 25 years of service to the Diocese as Organist and Master of Choristers at St Andrew's Cathedral.

(Mr Samuel Blanch 11/10/2005)

**6/05 Proposed Federal Government workplace changes**

Synod thanks the Archbishop for his public comments in the media about the possible impact of the Federal Government's proposed workplace changes upon family and church life in the Sydney Diocese and in Australia and respectfully requests the Archbishop and/or his delegates to continue to make representations to the Federal Government about "the need for preserving shared time for children, families, relationships for all Australians".

(The Rev Denise Nicholls 12/10/2005)

**7/05 Parish Annual Financial Returns and Audited Accounts**

Synod notes that for financial year ending 2004,

- (a) 5 parishes have not yet submitted their audited accounts, and
  - (b) a further 3 parishes have not yet submitted their Annual Financial Returns,
- and requests those parishes to lodge the outstanding documents as soon as possible.

(Mr Graeme Marks 12/10/2005)



**8/05 Growing legalism and management**

Synod, in the light of growing legalism and management which increasingly regulates activities in many areas in our society, encourages Christian thinkers to examine these issues critically from a Biblical perspective, especially as they are affecting the Christian Church and the Anglican Church in Sydney in particular.

(Miss Joanna Warren 12/10/2005)

**9/05 Mr John Taylor**

Synod notes the death of the late John Taylor in July 2005. John was a Synod representative for many years and a Diocesan Lay Reader for over 50 years. He died with a firm trust in Jesus as his personal Saviour. Synod Gives thanks to God for John's life, faith and service to the Diocese and Synod welcomes his widow Josie who was elected to replace John as a Synod representative for Neutral Bay.

(The Rev Craig Roberts 12/10/2005)

**10/05 Australian Racing Industry**

Synod –

- (a) gives thanks to God for a ministry of the Australian Racing Christian Chaplaincy (ARCC) in seeking to bring the gospel to people in the thoroughbred horse racing industry,
- (b) gives thanks to God for the many opportunities that its members have had to minister to people through baptisms, funerals and pastoral care,
- (c) gives thanks to God for the initiative of establishing a weekly Bible study group at Randwick Racecourse, and for moves to develop a monthly fellowship meeting,
- (d) prays that God would continue to bless the work of ARCC, particularly in the provision of funds for the employment of a chaplain and through the ministry of its members to those working in the horse racing industry,
- (e) gives thanks that all the administrative and legal obligations have been fulfilled to enable ARCC formally to launch its ministry.

(Dr Karin Sowada 12/10/2005)

**11/05 New Capital Project**

Synod requests that the Standing Committee, in prayerful dependence on God and in fellowship with parishes and diocesan organisations –

- (a) continues to pursue –
  - (i) utilisation of the Diocesan database for Mission purposes, and
  - (ii) opportunities to release capital for use in developing that infrastructure required for Mission, and
- (b) pursues strategies which will enable the raising of the bulk of the infrastructure required for the mission through public appeals to Sydney Anglicans and through other fundraising initiatives, and
- (c) reports progress to the Synod in 2006.

(Mr Rodney Dredge 12/10/2005)

**12/05 The Rev Stuart Robinson**

Synod welcomes the appointment by the Standing Committee of General Synod of the Anglican Church of Australia of the Rev Stuart Robinson as National Mission Facilitator (part-time) for an initial period of 12 months commencing August 2005.

Synod welcomes also the adoption of Mission and Evangelism as the key focus and strategic priority of this General Synod Standing Committee.

Synod assures Stuart of our prayerful support in this significant opportunity to challenge and address dioceses of the Anglican Church of Australia on matters of mission and evangelism as well as taking up his new responsibilities in the parish of St Paul's Chatswood.

(Bishop Robert Forsyth 17/10/2005)

### **13/05 Evangelical response to the Windsor Report**

Synod –

- (a) expresses its thanks to the publishers, editors and contributors of "*The Faith Once for All Delivered: An Australian Evangelical Response to the Windsor Report*" published in January 2005 by the Anglican Church Record in conjunction with the Anglican Church League, and
- (b) commends this publication to the churches and people of this Diocese as a helpful contribution for understanding the current debate, underlying issues and an appropriate evangelical response, and
- (c) commends this publication to the leaders of churches and Dioceses outside Sydney for their consideration.

(The Rev Richard Blight 17/10/2005)

### **14/05 Parishes who are struggling financially and with ministry strategies**

Synod requests that the Standing Committee –

- (a) call upon the Regional Councils to indicate what strategies and policies have been developed by the respective regional councils to assist parishes who are struggling financially or who are struggling to implement ministry strategies, and
- (b) provide a report identifying for Synod in 2006 the strategies and policies which have been developed by the respective regional councils to assist parishes who are struggling financially or who are struggling to implement ministry strategies, and
- (c) incorporate in the report recommendations as to how the personal and physical resources of the Diocese can be more efficiently utilised to implement the successful strategies and policies which have been developed by the respective Regional Councils to assist parishes who are struggling financially or who are struggling to implement ministry strategies.

(Mr Andrew Frank 17/10/2005)

### **15/05 Pastoral and practical support for clergy**

Synod requests that the Standing Committee or a committee appointed by the Standing Committee report to Synod in 2006 on the following –

- (a) Is there a need to provide formalised pastoral and practical support for clergy within the Diocese?
- (b) If question (a) is answered in the affirmative, please identify the needs which need to be met?
- (c) What formalised pastoral and practical support in addition to current resources can be developed and offered to clergy and parishes to support the clergy.

(Mr Andrew Frank 17/10/2005)

### **16/05 Review of discipline ordinances**

With a view to creating public trust in the Diocese of Sydney as an authoritative institution, Synod requests that the committee appointed by Synod to review the *Tribunal Ordinance 1962*, the *Church Discipline Ordinance 2002* and the *Relinquishment of Holy Orders Ordinance 1994* consider incorporating in the draft amending ordinance the appointment of an individual or the utilisation of a mechanism to overtly promote independence, fairness and integrity within the disciplinary process.

(Mr Andrew Frank 17/10/2005)

**17/05 TAFE colleges**

Synod notes that more people attend colleges of TAFE in Australia than those who attend universities and therefore encourages the Standing Committee, the regional councils and all parishes to give a high priority to supporting the development of ministries to TAFE students.

(Mr Philip Gerber 17/10/2005)

**18/05 The Rev Canon John Livingstone**

Synod thanks God for the outstanding ministry exercised by the Rev Canon John Livingstone over 41 years of ordained ministry in the Diocese and by his wife Jan in support of John and in the national MU and wishes them well in the work for their further ministry following John's retirement.

(Bishop Reg Piper 17/10/2005)

**19/05 Hoxton Park: Reclassification as a Parish**

Synod assents to the reclassification of Hoxton Park as a parish with effect from 1 January 2006.

(The Rev Bruce Dingwall 17/10/2005)

**20/05 Communion with the Church of England in England**

Synod, while supporting the adoption of the General Synod canon to substitute a new section 6 in the Constitution of The Anglican Church of Australia –

- (a) notes, with regret, that the recent developments within the Church of England in England relating to same sex relationships may make it desirable that the existing section 6 of the Constitution (if it remains unchanged) and the proposed section 6(1) (if it is substituted for the existing section 6) be modified to make continued communion with the Church of England in England subject to the operation of canon of the General Synod, and
- (b) requests that the Standing Committee address this matter.

(Mr Robert Tong 18/10/2005)

**21/05 Anglican Communion**

Synod notes the establishment of the Archbishop of Canterbury's Panel of Reference and encourages the Archbishop of Canterbury in making arrangements to protect and support parishes seeking alternative Episcopal oversight over matters of significance where there is repudiation of Biblical authority.

(The Rev Dr Mark Thompson 18/10/2005)

**22/05 The Rev Ken Coleman**

Synod notes the retirement of the Rev Ken Coleman in February 2006 and thanks God for his outstanding Ministry in the wider church and this Diocese over the past 45 years. His ministry has included service with the Borneo Evangelical Mission in Borneo. His other positions have been –

State Secretary OMF Brisbane  
Curate at Avalon  
Lecturer Bible College of South Australia  
Vicar St Andrews Kowloon  
Rector of Avalon  
Australian Director of OMF  
Rector of Balgowlah  
Area Dean of Warringah  
Director Cross Cultural Ministries HMS Sydney

and more recently as Curate-in-charge Auburn and part time Multicultural worker and advisor Western Region.

He has also been a member since inception of the Diocesan Indigenous Peoples Ministry Committee, the Multicultural Network Forum, the Diocesan Multicultural Advisory Group, a consultant to the Northern Region Cross Cultural Ministry Committee and an honourable member of the Chinese Ministers Fellowship.

Synod offers its prayer best wishes to Ken and Maureen for a long and happy retirement and God's blessing on their future ministry together.

(Bishop Ivan Lee 18/10/2005)

### **23/05 Anglican Roman Catholic International Commission**

Synod notes the release by the Anglican – Roman Catholic International Commission (ARCIC) of *Mary: Grace and Hope in Christ* (The Seattle Statement) on 16 May 2005 but regrets that many of the conclusions of the report are in conflict with the teaching of Scripture. We therefore distance ourselves from the report and further state that the Commission does not represent or speak on behalf of the Diocese of Sydney. Synod also requests that the Diocesan Doctrine Commission prepare a response to the report. This response to be made available to the Diocese for use with the statement as the basis of study and dialogue.

(The Rev Dr Mark Thompson 18/10/2005)

### **24/05 Diocesan Development (Provision of Capital) Ordinance 2005**

Synod –

- (a) encourages the Glebe Administration Board to establish a Diocesan Development Fund; and
- (b) requests the Standing Committee to take such actions and pass such ordinances as may be required –
  - (i) to transfer the assets of the Sydney Anglican Car and Insurance Fund (“Car Fund”) to the Sydney Church of England Finance and Loans Board (the “F & L Board”) to be held on trust for the purposes of the F & L Board; and
  - (ii) (if the Board of the Car Fund cease to operate) to ensure that the members of the F & L Board continue to hold office and be appointed on the same basis as the Board of the Car Fund under the Sydney Anglican Car and Insurance Fund Ordinance 1978.

(The Rev Dr Tim Foster 18/10/2005)

### **25/05 Bishop of Gippsland**

Synod congratulates the Rev John McIntyre, Rector of St Saviour's, South Sydney and Area Dean of Sydney South Area Deanery, on the announcement of his appointment as the eleventh Bishop of Gippsland and assures him of our prayers and best wishes in this important new ministry for Christ.

(Bishop Robert Forsyth 18/10/2005)

### **26/05 Reforming parochial structure and administration**

Synod, noting the Policy 4 report about reforming parochial structure and administration –

- (a) gives its in-principle support for the proposals outlined in the report apart from the proposal that the tenure of ministers of provisional parishes be subject to review, and
- (b) requests that the Standing Committee bring to the next session of the Synod an ordinance or ordinances which would give effect to these proposals.

(Bishop Robert Forsyth 18/10/2005)

### **27/05 Mr Roderick West**

Synod notes that this evening marks the retirement from the Synod of Mr Roderick West after serving for the last 31 years, give thanks to God for Mr West's contribution to this House and the Diocese in many other ways and wishes Mr West God's blessing for the future.

(Mr Peter Kell 18/10/2005)

**28/05 Safe Ministry Policy**

Synod –

- (a) again requests that each parish council and diocesan organisation specifically adopt the following Safe Ministry Policy –

“[name of parish or organisation] is committed to the physical, emotional and spiritual welfare and safety of all people, particularly within its own community. To ensure the safety of children and vulnerable people in our communities, [name of parish or organisation], in conjunction with the Anglican Church of Australia, will -

- Carefully recruit and train its clergy and church workers,
- Adopt and encourage safe ministry practices by its clergy and church workers,
- Respond promptly to each concern raised about the behaviour of its clergy and church workers,
- Offer pastoral support to any person who has suffered abuse, and
- Provide supervision of and pastoral accountability to any person known to have abused a child or another vulnerable person’

- (b) requests that each non-parish organisation appoint at least one safe ministry representative equivalent to the parish safe ministry representative or a committee, if required, to take responsibility under the CEO to implement safe ministry policies in their organisation.

(Mr Philip Gerber 18/10/2005)

**29/05 Boyer Lectures**

Synod congratulates the Archbishop on having been invited by the ABC to give the 2005 Boyer Lectures and encourages members to make the lectures widely known as the Archbishop points our community to the Lord Jesus Christ.

(Dr Philip Selden 18/10/2005)

**30/05 Administration of confirmation by presbyters**

Synod –

- (a) endorses the proposal that confirmation should not be required of those baptised as adults, before their being admitted to holy communion,
- (b) endorses the proposal that clergy, under licence from the Archbishop, be allowed to administer confirmation,
- (c) encourages the involvement of senior laypersons in the catechetical preparation of candidates for confirmation,
- (d) endorses the proposal that clergy, under licence from the Archbishop, be allowed to receive into the fellowship of the Anglican Church people who are communicant members of other Christian denominations, and
- (e) requests that the Standing Committee bring an ordinance to a forthcoming session of Synod or promote a General Synod Canon for the next General Synod that would make the above proposals possible.

(Bishop Glenn Davies 18/10/2005)

## **Ordinances Considered**

### *Passed*

Conduct of the Business of Synod Amendment Ordinance No 34, 2005

Parochial Cost Recoveries Ordinance No 35, 2005

Synod Appropriations and Allocations Ordinance No 36, 2005

Affiliated Churches Ordinance No 37, 2005

Associated Congregations (Amendment) Ordinance No 38, 2005

General Synod – Holy Orders, Relinquishment and Deposition Canon 2004 Adopting Ordinance No 39, 2005

General Synod – Constitution Amendment (Relations with Other Churches) Canon 2004 Assenting Ordinance No 40, 2005

Safe Ministry Ordinance No 41, 2005

### *Not passed*

Diocesan Development (Provision of Capital) Ordinance 2005

### *Deferred until the 2<sup>nd</sup> session of the 47<sup>th</sup> Synod*

Capital Projects Fund Ordinance 2005

Discipline Ordinance 2005