

Third Ordinary Session of the 48th Synod of the Diocese of Sydney: October 2010

Summary of Proceedings

The 3rd ordinary session of the 48th Synod was held on Monday 11, Tuesday 12, Wednesday 13, Monday 18 and Tuesday 19 October 2010 at the Wesley Theatre, 220 Pitt Street Sydney with afternoon and evening sittings on each of these 5 days.

The Synod service was held at 8.00 pm. The service was led by the Rev Chris Moroney. The preacher was Bishop Ivan Lee. The Archbishop presided at Communion.

Presidential Address

This glittering city began as an experiment on human nature. The history of Sydney raises the questions, 'What is a human being?' 'Can we create better humans?'

In October 1786, a sailor stole a pair of silver mounted spectacles from a shop in London. He was arrested. 'With every mark of joy in his countenance, and twirling his hat over his head, (he) hollered out "Botany Bay ahoy!"' The sailor had heard a wonderful rumour: New South Wales was intended to be run by the convicts.

He was not entirely wrong. One of the architects of the whole scheme was the Home Secretary, Lord Sydney. For him, transportation was not a penalty in itself, and even convicted felons did not lose all the rights of an Englishman. He thought that after a relatively brief settling-in period under the rule of military authority, the new colony would be self-governing, run by morally improved convicts.

He was influenced by the argument that when convicts became land-owners they would become good citizens. As one contemporary said, '(even thieves)...cease to be enemies to society whenever they regain their full human rights and become proprietors and cultivators of land.' Professor Alan Atkinson remarks, 'Ideas about commonwealth were thus reinforced by an Enlightenment understanding of the perfectibility of humankind. For men and women of optimistic temperament, wickedness no longer seemed to have any powerful connection with original sin. It could be more usefully attributed to faults of environment and therefore...might easily be corrected.'

The dream of human perfectibility is a proper one, a Christian one. Furthermore, environment does shape human nature. As those who bear the image of God, when we work in the world in accordance with God's principles, fruitfulness follows. For example, we believe that an ethos of justice and compassion will foster goodness. We believe that even adversity will not defeat us if we trust God. We want our community to follow God's law and believe that it would be for the good of all. Could Jerusalem be built here at Sydney Cove? Can a better environment make better men?

In London, reality prevailed. The Governor, not redeemed convicts, was to be in charge. They found adversity in the form of disease and drought; skulduggery, hangings, banishments and floggings, they imported. The newcomers did not renounce sin and crime at the equator. But there remained something of the first vision: at least the convicts were not slaves. The spirit of William Wilberforce had a great deal to do with the shaping of our nation. These lowly convicts were men and women made in the image of God. They were not disposable human machines. The 'comical figures dragging ball and chain shackles, demonized criminals, degraded victims of brutal punishment,' writes Dr Grace Karskens in her brilliant book on early Sydney, are stereotypes which 'have so little to do with life in early Sydney.' At one level they were free men and women, living in their own houses and getting on with family life.

And in some ways it worked, because social and physical environment does shape human good and evil. Sydney offered better food and a better climate. In 1797 there were three hundred children in the new community. Karskens says, 'By eighteenth century standards, Sydney was a great place for children' Christian ministers did their best to teach these young people. This much is true about the great enterprise of sending convicts to Botany Bay: social betterment can improve people, just as social deprivation can demoralize and marginalize us.

But we all drag around the ball and chain of original sin. Dr Karskens reminds us that, 'The city of Sydney is predicated on the dispossession of Aboriginal people - their loss underpins the city's foundation and growth as it expanded over more and more of the country.' The first people were sinners too, of course, but they possessed the resources on which this town was built.

In the earliest years of Sydney the Aboriginal presence was welcomed and visible. English and Aboriginal place names sit side by side in Sydney as did the people: Parramatta, Wilberforce, Woolloomooloo, Camperdown. But there is no hiding the truth. As Sydney grew and gained pretensions, it became a white town and Aboriginal people were marginalized and despised. Men began to ask whether they were really human and there began a shameful story which has not yet been resolved.

What is a human being? Can we improve humanity? Our yearning for perfection is proper. Our commitment to education, to treating human beings properly, to the imprisoned, the dying and the young to mention three vulnerable groups, has been fruitful. But it can be lost. When we deny original sin; when we embrace the teaching of the basic innocence of mankind; when we commit to the perfectibility of human nature in this age; we begin to believe in ourselves. We think that as basically good people, our motives and decisions and actions are generally good rather than bad. We open ourselves to ideology of the secularist - the ideology which glorifies the self, which defines freedom as human autonomy, the right of individuals to determine the course of their own lives and deaths, according to their own needs and values.

In fact we create, not golden Jerusalem, but glittering Babel, the city of pretension and confusion and injustice. And under the impact of the false doctrine of human goodness, the imprisoned, the dying, and the young have most to lose.

How does our advanced society treat the imprisoned?

Poorly.

There are biblical principles of punishment. Punishment must be firmly based on justice. We should not punish the innocent. When the guilty are punished it must be in proportion to the seriousness of the crime - when the Bible says, an eye for an eye, it is demanding that punishment be limited and proportionate, not harsh, cruel and excessive. The humanity of the offender must be respected, all the more so when their guilt has been established and they are in our hands. There must be opportunity to rehabilitate and reform and spiritual counsel must be available. Surely we owe this to our neighbours in prison.

When punishment is clearly based on just principles, we can afford to allow for other purposes. There may well be circumstances when the appropriate punishment is less than some sort of equivalence. As well it is legitimate to have punishment in place in order to deter others and to keep the community safe. But if we do not serve justice first, we will find that punishment becomes an evil. Thus if correction is the chief aim, it may take longer to reform a thief than it would a murderer and hence require a longer gaol term.

In fact we have too many gaols, we have far too many people in gaols, we keep them there too long, we have people on lengthy remand who are then proved innocent, we have a high percentage of prisoners with psychiatric illnesses, there is a disproportionate number of indigenous people in goal. We have still to be reconciled in practice; the dispossession is still paid for in the tears of successive generations. Each prisoner costs about \$75,000 a year to keep off the streets. Because the huge budget is so tight, we are now keeping prisoners in their cells for something like 16-18 hours per day. The medical facilities are not what they should be. The prison staff ('unsung heroes' according to a friend of mine who works in a gaol) is over-stretched, the opportunity for rehabilitation is very limited.

It is wrong to blame government. It is we who go on about law and order, we who have created the political necessity for bad policies. We have a State election coming up. The parties are working on policy issues. It is very important that this does not become a law-and-order election; it is also very important that penal reform is not neglected. In some ways the original inspiration of the colony was more enlightened than we are. We should help our government to do better. We should seek a really serious discussion of the philosophy of punishment, as well as a hard look at what actually happens in gaols.

How do we treat the dying?

We do well. But this is becoming a society which values individual rights above all else and exalts in human wisdom. As a result, once again euthanasia is being demanded. This is a debate about who we are as humans. My fundamental problem with it is that we are sinners and we do not have the moral capacity to administer it. It is the myth of so-called voluntary euthanasia. At a moment in time of adversity and suffering we ask people to make up their minds about termination of a life. We cannot - we can never - know what is going through the mind of the sufferer or of those whose lives will be changed by the death of the patient. No doubt there will be grief; but there can also be relief that I am no longer responsible; there can be pleasure in the knowledge that I stand to inherit; there can be the stress of needing the hospital bed. When the patient is very vulnerable, they are being asked whether

they wish to die early and the ones to whom they look for advice may have reasons for saying yes which are undetectable even to themselves. No system of prior decision making can get around this; nor are we to think that euthanasia will be confined to the elderly or the cancer stricken. We will also have it demanded as a right for the young and the mentally ill. After abortion on demand, this is the next stage in the unjust harvesting of innocent human life, the next and dreadful stage in a culture of expedient death.

The philosophical point in favour could not have been expressed more clearly than by the ethicist Dr Leslie Cannold writing in the *Sun-Herald*. 'Opponents of dying with dignity will tell you that the core moral principle in a civilized society is respect for life. This is outdated tosh. The central moral value in a modern multicultural society is autonomy, the right of individuals to determine the course of their own lives and deaths according to their own needs and values.' This chilling statement has so much tendentious about it that it is hard to know where to begin dissecting it. But note this. Its basic expression, that the central moral value in a modern multicultural society is autonomy, is a boldly sectarian and secularist assertion. It is based on the denial of original sin and it leads to a denial of the full humanity of others, since it asks us to be self-centred.

It really says that no matter how many cultures there are in modern Australia, the only culture which can be trusted to provide moral guidance is the culture of unbelief. And this is the horrifying culture of individualism, the culture, the cult rather, which is bleeding our society dry of compassion and friendship. No wonder that Psychiatrist Dr Tanveer Ahmed reported that 'increasingly I have been called to patients, rich and poor, with vague physical complaints only to realize that they merely wanted someone to talk to.' He speaks of western notions of individualism before concluding, 'In reality, we are more alone than ever.'

How do we treat the young?

The issue this year has been about the provision of Special Religious Education in our schools. One senior political leader said to me that he had begun by thinking that this was simply a discussion about the management of children. I do not doubt that a number of those pressing for this believe that sincerely. But as this person listened to the debate, he came to see that the bulk of support came from those who wanted to see SRE abolished all together that is from secularists. We must not be naïve. This is indeed another round in the cultural struggle between the gospel and secularist thought and it involves very different views of human nature and of human freedom.

From the very beginning of the colony, Christians have been in the forefront in the provision of education especially education in God's word the Bible. Those 300 hundred healthy new Australians required holistic instruction. It was very clear when the Protestant churches gave over their schools to the state that there would be access to teach their religious doctrines during the normal course of the school week and that parents and children would never be put into the unfortunate situation of having to choose between SRE and some other subject. That is the point at issue: the existing guidelines say that parents and children should not have to make this choice. Secular schools are not secularized schools. Anyone familiar with how schools work knows what a sensible arrangement this is. You cannot pit language and sport against each other for example, or say the student must choose either or maths or English.

The attempt by the NSW government to vary long-standing wisdom has been both unwarranted and inept. There are two issues. First, *should* this be done? There has been virtually no debate about this fundamental question. The only reason given for the innovation is the number of children not attending SRE and what can be done for them. This is a school management question - the classes are characteristically only 30 minutes in length and any well regulated school can find a useful individual activity for children in this time. In any case, the provision of ethics classes will not solve the alleged problem. The classes will be voluntary and so there will continue to be children needing supervision. Furthermore it is difficult to conceive that ethics will be taught throughout the school program from kindergarten to upper primary.

The second issue is whether this *can* be done.

The actual handling of the experiment was poor, apart from the brilliant publicity campaign that surrounded it. We do not as yet know what Dr Knight the evaluator thought of it, but she has been set an impossible task. Deep and lasting offence was caused by the invitation to all children to take part and not just children in the non SRE strand. More than that, there was a degree of secrecy about the actual subjects to be studied and the methods to be used. It may well be that many parents imagine that their children are being taught right and wrong without religion getting in the way. But the course is more a discussion in philosophy, useful no doubt, but not perhaps what people thought suitable for children.

As Anglicans in this Diocese we have always had a strong commitment to State education. This has

been sustained to no small extent by the SRE provision in our state schools. I have to say, therefore, that I was surprised that the NSW Government allowed itself to be drawn into so controversial an area. It has united Jewish, Muslim, Roman Catholic, Buddhist and Protestant educators in opposition. Once more it will be an area where many people will be studying the policies of the political parties as the State election draws near, and I hope that Anglicans throughout NSW will let their views be known to their local members.

On the other hand what of our own schools? Last year I urged us forward to the task of thinking through the educational philosophy. I also said that we need an institution of some sort to encapsulate and enunciate our philosophy of education. To that end I commissioned two groups. One under the chairmanship of Tony Willis is looking into how we can best create an Anglican Institute of Education. As well, I asked a group of educators and theologians under the leadership of Professor Trevor Cairney to write a book in answer to the question, 'What is Anglican Education?' They have been thinking, writing and meeting since early this year and it has so far been a fascinating and rewarding exploration. I am expecting a fine book from it. But one of the first results from this exploration became clear almost at once. If we are to talk seriously about education, we are going to need to be very clear about our anthropology - to be able to answer the question what is it to be human?

Christian education requires us to teach Christianity; that is clear. As a generalization with many exceptions, I do not think we do this well enough. A Christian school requires a pastoral and prayerful ethos; that is clear. I think that we could give more attention to achieving this intentionally. A Christian education requires us to think through the curriculum with the gospel in mind. I think that attempts to do this are often either omitted altogether or are facile. Avoiding the attempt is to surrender to the unbelieving culture. Referring from time to time to Biblical texts is artificial. Becoming fixated on evolution as the touchstone of everything is shallow. That is why anthropology is so important. It is the Christian doctrine of man which will enable us to compare and contrast with the anthropologies which undergird all the disciplines - literary studies, economics, science, art, history.

We often neglect the key importance of doctrine in Christian thought and activity. Mere recitation of biblical stories or texts is not enough. We need to think through and be shaped by the teaching of the Bible as a whole. We must ask our pastors and theologians to teach us what the Bible says about God, about redemption, about the Holy Spirit, about the church, about all its themes. And here in particular about human beings.

The contest between the gospel and the secularist and other religions is a doctrinal one. Failure to apply the gospel to the modes of thought represented in the academic disciplines as they are taught in schools and universities is a significant lapse. It hardly matters that we teach Christian studies if the teaching of other subjects proceeds with unchallenged assumptions about what it is to be human. It is this vacuum of thought which has led to the present spate of well-known scientists engaging in dubious theology, untutored philosophy and strange metaphysics. Not surprisingly, some of their colleagues have become worried about the reputation of science as a result.

Please do not misunderstand this. I am not saying that we can construct or should want to construct a Christian version of economics or biology or history. I am not suggesting that they are all branches of theology. Indeed, I would argue that the Bible frees these disciplines to be themselves. But I am saying that a two-way conversation needs to occur between a thoughtful biblical Christianity and the various disciplines and crafts by which we exercise our dominion in the world, and that a key point of contact is our concept of the human. Our Mission in contemporary Australia has many facets. It was said of the Christians in the ancient world that they won their world for Christ because they *out-lived* and *out-loved* the unbelievers. But it was also said that they *out-thought* them, and it is in the intellectual sphere that we have the most work to do.

We have been called by God to the daunting and yet exciting task of out-living, out loving and out-thinking our contemporaries so that we can point them to the Lord Jesus Christ. You can see that much of this thinking needs to be done in the area of our doctrine of man, and that we see that human life in this world is far from perfect. The perfection for which we yearn belongs to the age to come. Certainly that is our own experience at all sorts of levels, personal and corporate. I have mentioned that we need to approach pain and adversity as Christians. As you know we ourselves have not been exempt from such adversity in the area of our financial resources.

I need to tell you where we are with all this and what progress we have made this year. We need to think of this again at this Synod, as we will at the next and we will need to make some tough decisions. But I trust at every stage we will remember to hope in God and glorify him, be personally generous and continue our fervent commitment to living out the Christian life in this glittering but needy city.

Let me explain where we now are.

At the Synod last year we were landed with the immediate task of confronting the Global Financial Crisis as it impacted the Diocese. We heard an explanation of what had happened. We received an apology. We were presented with the thinking of our Mission Board Strategy Committee. I was proud of the way in which the Synod proceeded with frank debate, calm decision making and vision for the future. To be able to reduce our expenditure by 50% and to use the crisis as an opportunity to think once again of what we stand for and what we must do was exactly the right way to proceed. We did not merely slash and burn; we actually began some new work and made sure that our vital work was funded. We did not do the obvious and raise taxes; on the contrary we made it an aim not to levy parish assessments, and we succeeded.

Furthermore, we undertook to review and renew our operating methods, especially those associated with the Glebe Administration Board. We did well.

But that was only the beginning. This was only half the job. In a crisis, the first response is to rescue and repair. That is immensely hard work. But it is only the prelude to the similarly hard work of renewal. The work needed for renewal only becomes clear after an elapse of time. The danger is that if you repair hastily without analysing the problems, you will expose your structures to further damage in years to come. We are now seeing all the more clearly and painfully where things have gone wrong and where we need to renew as well as repair.

Let us be careful not to exaggerate here. The inheritance of our Diocese through the two great Endowments, the Diocesan Endowment and the Endowment of the See is still very strong in terms of assets. Between them they amount to almost \$200 million on current market values. There is much for which to be thankful, much to preserve and much to renew. Our immediate problem is that much of these assets are now significantly underperforming and not producing the cash-flow that we want. We have 'lazy assets.' We need them to get out of bed and start performing for us. Our major task in the next decade is to preserve the assets while growing the cash-flow. And, humanly speaking, that is going to require prayerfulness, skill, wisdom, patience and self-control. It can be done, but it is what we do here in this Synod and in the next two years which is going to set the foundations for the future. We are going to need prayerfulness, skill, wisdom, patience and self-control.

Now let me explain what I see on the landscape after the Global Financial Crisis, and let me explain what we have done and what I think we need to do.

What are the problems?

First, our cash-flow. When we met last year, my understanding was that we would need to cut the expenditure from both the Diocesan Endowment and the Endowment of the See by 50%. Basically, and wonderfully we achieved something of that order. There was considerable pain, but also there were savings which we should have made but which were forced to make. From about March this year, however, matters became worse.

The Glebe Administration Board, especially conscious of their obligation to protect the value of the Endowment, began to offer their advanced warning that in their view we would need in future to distribute significantly less even than the \$5.2 million per annum made available in this trimester. These were in the nature of advanced warnings: the actual work on which such findings could be based was not made available to the Standing Committee until August. I might add for the historical record that even in the period before the Global Financial Crisis, the Standing Committee had reduced the proportion being distributed in line with advice from the Board. But the Board is now saying that even this reduced proportion is too generous.

At the same time, the Endowment of the See Committee was informed that the cash-flow from the rental at St Andrews House would most likely be reduced to nothing for the next several years, reducing the money available to that Endowment from approximately \$2 million to a quarter of that amount. The reason for this in brief, was the need to refurbish several floors of St Andrews House in order that they may be attractive to the existing tenants or attract new tenants; and the timing of the refurbishment, just prior to the downturn. In the event the existing tenant has decided to leave. Given that something like \$20 million was still owing on the earlier re-fit of the lower floors of the building, this additional borrowing would mean that nothing would now be available for distribution.

In round terms, it seems possible that the amount of money available from these sources to support of Diocesan works in the next few years is going to be reduced from the \$7.5m of 2010 to something like \$4 million. Our major rethink of last year was only the beginning. We are, as I have said, asset rich but cash poor.

The second major problem relates to governance. Our losses have uncovered problems with the way in which we conduct our affairs and do our business. In part this is ethos. In part it is to do with structure.

In terms of ethos, we are profoundly conscious of our need to preserve the gospel and to do so in part at least through the wise governance of our Boards, Councils and Institutions. So we should be. Long experience both here and elsewhere has shown the real, fatal and ever-present danger of allowing our ministries to be taken over and re-directed by those who do not share this gospel outlook. This is fundamental and should be a constant. But we are also a voluntary association, with relatively few paid workers.

It is too easy for us when we put good people in place simply to leave them there for too long a period of time. In some cases, a lengthy period is excellent; it provides wisdom and continuity. But when a Board is old in service together, dangers emerge. Our volunteer status also means that we are sometimes too trusting of one another and not sufficiently acute in seeking accountability. Taken together, we have to make better use of our human resources (which are abundant) and to train ourselves to ask the questions which need to be asked.

In terms of structure, we also have inherent strengths and weaknesses. As to strengths, we are democratically based and transparent to the world. Our neighbours know our business. We are very much into checks and balances, rightly fearful of a system which puts all power into one set of hands. We rightly safeguard the independence of our parishes, schools and organizations. We are certainly not like a great company; we are not a single organism. We do not have a Chief Executive Officer. The Archbishop is certainly not such a person: we usually and rightly elect a person whose ministry is the preaching of the gospel and the care of the churches, not high finance and administration of assets, and we therefore distribute the powers and responsibilities inherent in what you may call the temporal side of our work between groups of people, voluntary and paid. The Chief Executive Officer of the Glebe Board and the SDS is of course, not the CEO of the Diocese as a whole.

What the present problems have revealed is that at some key points we have allowed unconsidered and unhelpful relationships and habits to endure. Especially with regard to the Boards which have been charged with the administration of our Endowments and the service of our central bodies, structures and lines of responsibility and accountability have not been properly worked out. We have taken some easy options which work well mostly and seemed to make perfect sense in good times, but which have proved costly in time of crisis. In the absence of one presiding brain - an element of our way of doing things - we have not observed the dangers in time. Change is required.

I have spoken of the repair and renewal that is needed after a testing event. In order to achieve satisfactory repair and renewal, proper analysis of what went wrong is called for. Indeed this is one of the blessings of adversity; it is indispensable to a genuine renewal. It must be intellectually acute and morally clear. Adversity and even defeat are friends if we use them well. I believe that this is indispensable for us.

But I counsel against recrimination. Last year we were given and we received an apology. The game of imagining, finding and pursuing responsible parties is not going to work here. At best it results in delay and diversion of energy. At worst it will see us tear one another up in an unseemly and ungodly way.

Like you, looking back I can now see many of the things I should have done, things I should not have done and even clear moments when I should have spoken up or insisted on different behaviour. As I look now, I can see structures and committees where I have been in the chair and where reform would have made a lot of sense and may have saved some of our money. At one level, I guess, you could say that the Synod itself is responsible. By all means blame me; but if you are going to spread the blame beyond me, ask yourself whether you would have done better; ask yourself whether you are prepared to yield up the good elements of what we do, such as our ethos, or synodical government, in favour of more power in fewer hands and fewer of those frustrating checks and balances which long wisdom has shown to be important in a sinful world.

Brothers and sisters, it is worth reminding ourselves that we are not the first generation to be challenged so fundamentally. One of the reasons for the current weakness of the Endowment of the See is that during the building of St Andrews House in the 1970s, the builder's bankruptcy put the whole project in danger in an unfinished state. Archbishop Loane was persuaded, very unwillingly, to allow EOS money to be used to bail the building out; the money was meant to be a loan, but it was never repaid; it has meant that the EOS has always had this somewhat lazy asset and it has been disadvantaged all these years and still is. But we survived the crisis. Time does not permit me to refer to other very serious losses and restructurings which have occurred over the decades. I see this as the inevitable results of having an Endowment at all, and we have to take the good times with the bad. If we know our history we will not be disposed to panic or despair.

So, how are we going to manage change? How are we going to renew our structures so that they will better serve our Mission and our Gospel? We have immediate, middle term and long term issues to see

to.

Let me tell you what is happening.

First, in the immediate, the Glebe Administration Board has engaged in a wholesale and rigorous self examination. Half its membership is new; half continues. As reported last year, it had already invited professional review by the firm of Cameron Ralph. Throughout this year it has put the recommendations of the review into effect. Of course this has been made all the more difficult by the tragic sickness and resignation of its CEO Mr Steve McKerihan. We are immensely grateful that Mr Mark Payne was at hand to take over as acting CEO and he has been fully engaged in managing the affairs of the SDS and GAB, and asking the fundamental questions which need to be asked about the nature and purpose of these bodies. From this has come the warning that the distribution level may be unsustainable. This is bad news; but it is a measure of what we need and what we may expect. We need to know the worst in sufficient time for us to act. Already the Board has changed beyond recognition in order to meet the new challenges. The Standing Committee monitors these advances. Further change continues.

Second, when I became aware of the magnitude of the problems facing us, and the reasons for them, I decided that we needed something more than our present structures could provide to re-think our situation and help both with the immediate crisis and also with the long term renewal. We needed nothing short of an Archbishop's Commission to transcend our present structures, re-think and advise. I was able to draw together a group of experts under the chairmanship of Mr Peter Kell and I asked them to do two things for us. I asked that in the space of three months they would report on how we may resolve our current cash flow problems, especially in the Endowment of the See. Then I gave them twelve months to advise on our structures, to help us see what changes we need to make in the way we do business. At the same time, I asked a parallel group of mature Christians to pray for the work of the Commission and at every point their work has been bathed in the intercessory prayer of these saints.

The Archbishop's Commission made its initial report in August both to me and to the Standing Committee. They suggested immediate and mid-term things which need to be done to help with the cash problems we are experiencing. Some of their recommendations have already been put into effect and we have seen the benefit. But they made us acutely aware of the unbalanced portfolio of assets which is hindering the EOS, assets which to use their term, are lazy and relatively unproductive. In due course, this situation needs to be addressed and where appropriate redressed. But that will require deep thought from the Synod. The Commission is continuing to meet and they will make more far-reaching recommendations about both governance and finances in their final report. Let me say that I have already found the work of the Commission encouraging and bracing. It is definitely integral to the task of analysis and renewal which we have set before us.

Third, the Standing Committee has once again and rightly asked the Mission Board Strategy Committee to start planning at once on the issue of what work we can fund in the next three to five year period and what changes we will need to make in order to fund it. To take an immediate example, the office of the Archbishop and the regional Bishops has been curtailed by the spending cuts of 2009. Now is the further opportunity to ask fundamental questions about the exercise of the episcopate in our Diocese and how it should be supported. For example, how many regions do we need and should the regional bishop be financed by the parishes through the Synod, rather than by the Endowment of the See? Clearly, if the Diocesan Endowment is able to distribute less in the period 2013-15, we will need to start thinking at once about how this will impact the works which are at present supported by these funds. Planning for this must begin at once.

One more thing. You will be aware that of the intention to debate the future of Bishops court at this gathering of Synod. I think it was in 2007 that I discussed with Steve McKerihan the necessity to set up a working party to consider the future of Bishops court. Over the years we have had advice from various commissions and committees to sell the property and to house the Archbishop elsewhere. For various reasons we have not done this.

On the last occasion, it was decided by the Standing Committee in May 2001 to sell the house before the appointment of the new Archbishop in June. Attempts were then made to find new accommodation, but this proved very difficult and in November Christine and I moved into Bishops court with the clear understanding that we would move to other accommodation should it become available. Nothing more was done, and in fact Christine and I have found the existing Bishops court to suit our style of ministry very well indeed, I have never regretted living there. The same was true of Archbishop and Mrs Goodhew. The capacity to entertain, the opportunity for hospitality, especially visitors from overseas, the constant flow of meetings in the Board room, its proximity to the city - all these and other things have made our tenure very fulfilling. It is both a home and a place of ministry and business.

I asked for the Report three years ago, well before the Global Financial Crisis, because I knew that our

continued use of the house will always be an issue. If we are to sell it, we need to do so in good time before the next person is appointed so that we can find an alternative and offer that to my successor. Leaving this decision to the last moment will not work. Furthermore the purchase of a new Bishops court, would best be facilitated by the release of funds from the existing Bishops court. From that point of view, it is indeed a 'lazy asset'. However, not only will the sale of Bishops court, should that be what we agree to, facilitate the purchase of the next home, it is also made very opportune by the present need of the Endowment of the See for a healthier cash-flow.

The Report has come out in favour of a sale. You know also that Christine and I are prepared to help find a suitable new home and to move before my time as Archbishop is ended. We will do so if that is what the Synod decides is in the best interest of the Diocese. If money is released by this sale to help the Endowment now rather than in three years time, it will come at a very happy moment. If the money does not come in this way, the Synod will have to consider how our ongoing work will be funded. No doubt there are ways, but they may not be as convenient as this. You know you have my very good will in whatever decision you take.

Matthew Henry, wrote about King David that, 'When he was at his wits' end, he was not at his faith's end' The financial issues are grave, but I am not despondent and I hope that you share my confidence in God and the word of God and the Spirit of God. The things we planned last year in order to keep fulfilling our Mission, prosper. We are here in the great arena of the Diocese of Sydney to make Christ known and to help make men and women human. The tragedy which is optimistic secularism, continues to deprive men and women of their proper humanity. God has not left us without resources to make him known, although our resources now will come to us in different ways. Our adversities have given us an opportunity to re-think what we are doing and to be generous. God is our strength, and his people are the conduit of his mercies. The good news is that there is evidence that the Lord is at work through us bringing many of his children to glory. Let me tell you about it.

Through Connect 09 the Lord has blessed our renewed commitment to the community, as a way of sharing the good news of Jesus Christ with all. Counting church-going Sydney Anglicans is very difficult. But on the figures we have, and using considerable caution, we grew numerically in 2009, perhaps by even as much as 5%. To grow at all is significant; to grow by anything like that percentage is sensational. The figures may be approximate. But grow we did in the very year when we all together prayed, shared the word of God and went out into the community. We give God our praise. Let us take fresh heart, and keep sharing the word of God.

But the important numerical growth may never show up in the counts we make on Sundays. Matthew Pickering the Rector of Nowra received a phone call to attend the bed-side of a dying man. He found a man who had been handed a copy of *The Essential Jesus* by a visitor from the parish of Huskisson where he lived; he found a man who had read the Gospel of Luke in this version; he found a man who wanted to know how to become a Christian; he left a man who found the Saviour and whose whole hopes had been transformed as a result, to the astonishment of his wife. I believe that there must be many such stories all over our Diocese.

How are we continuing the spirit which motivated Connect? Here are four ways out of many:

First we have decentralized our Mission through the development of Mission Areas. I am pleased that so many Rectors have taken the lead in this new initiative. The key aim is to carry on the principles of Connect into the future. You will remember that these principles are all intended to make us turn outward, looking into our community with a heart for our parish and our region. We are to pray outwardly; we are to research outwardly; we are to plan outwardly; we are to work outwardly; we are to partner each other; we are to prepare for outsiders to come. I believe that we are seeing the dawn of a new era of partnership in gospel ministry. We are becoming aware of the rich resources of the whole diocese. But the key is for every church to keep connecting with its parish.

We are only at the beginning. Some of our steps are tentative and may even prove unsustainable. But if you are gripped by the vision of so many of our fellow citizens who do not know Christ because they do not have access to the word of God, surely you will be positive about this initiative. It has gospel origins and I think it works on gospel principles. Surely even a wrong-headed program can be used as a stimulus for evangelistic prayer throughout your region of this great city and its environs. In my Area, our Mission Leader told us that there are 4,600 Anglicans in church on Sundays in a population of 250,000. What is this, but a great challenge and a great opportunity, not to huddle in fear or complacency but to use our resources for God, or rather to ask him for his resources for the sake of his name being made known.

Second, we have set Al Stewart loose on the growth of new churches. He has been recruiting church planters, assessing potential local missionaries, talking to students, encouraging new work, inspiring

effort. We can see something of the shape of his ministry in the new ordinance which comes before us at Synod this year. It gives us a chance to encourage and support this work that God is doing. Two of the newly graduated and ordained Moore College men are going straight into the work of starting new churches, a rather radical development, but one which needs to happen.

At the same time and in fellowship with Al, Bruce Hall has given himself energetically to the inspiration and direction of cross-cultural ministry. He tells me of a new church for Islanders led by Seti Latu, a new church for second generation Vietnamese with Cam Phong as pastor, and the appointment of returned missionaries Paul and Lyndal Tait to minister amongst Muslims. There is much else to report, but if I can summarize, it would be to say that Bruce senses a new mood in our midst of interest in cross-cultural ministry, less fear of people who are different, a greater willingness to take responsibility for the real parish which surrounds our local churches. He agrees that many of us feel as though we do not know what to do, but he is willing to help with that. We also have our failures and our struggling ministries. As long as we can take off the dark glasses of the old imperialistic and racist attitudes we will begin to see our Sydney Diocese as it now is and love the strangers whom God has brought to us.

I am hoping that Mission Areas are making life intolerable for Bruce and Al with requests for manpower and new churches and help with cross cultural mission. In their turn they are going to give you lots of opportunities to be generous with people and with money. Bruce has told me that the greatest challenge he faces is how to fund all the work which could be done. Let us not fail because we have been too mean spirited.

Third, we have virtually completed one of the largest changes to our way of doing ministry in the history of the Diocese. It is the fourth of our Mission Policies - the one about reform of structures - in action. We have created permanent deacons and by so doing allowed for far greater flexibility of training and deployment than ever before.

At the same time, we have given special attention to the ministry of the presbyter/rector. The creation of a permanent diaconate allows us to acknowledge the many people with skills in ministry who are not going to be Rectors but who can specialize and be part of teams or engage in front line chaplaincy work. It has given us scope to seek out those who, following biblical principles, can assume the responsibility of being the Rector and give them the further and specialized training for that role as well as testing before they assume it. The old days of an automatic move from deacon to priest and therefore to Rector are over. A church in mission in contemporary Australia cannot afford such a mindless approach. In particular we want our presbyter/rectors to be leaders with vision for both church and parish, able ministers of the new covenant, teachers of God's word in life as well as in speech.

This is an immensely important development for the future. Naturally as with all radical change it has had its gainsayers and critics. But it is now a fact and stands ready to bear good fruit. We passed through a small drought in numbers, but now we have a sufficient cadre of men trained and willing to take on this role. If we are going to make best use of those who offer for ministry and continuously improve the choice of Rectors, as needs to be done, this is the way to do it and there should be few or no exceptions to the policies we have adopted. As with all worthwhile change there are risks involved. I have two cautions.

First, it is absolutely necessary that Moore College continues to provide and monitor the highest standards of preparation for ordained ministry.

Second, we need a constant supply of those who see in the local church one of God's greatest works in all the world and want it to flourish as an agent of God for the knowledge of God in its local area, its parish.

Fourth, with much foresight Synod last year provided for the Year 13 program to be expanded. Our younger people need the training and fellowship which will help equip them for a life time of living for Christ. This year there are 41 enrolled: surely our aim should be for all of our school leavers to do it. One of the glories of our Diocese is the number of mature and well-trained lay men and women who are true partners in the gospel. Their servant hearts, their fervent prayers, their acts of mercy, their ministry amongst children, teenagers, the elderly, in the community, their witness for Christ in the workplace, their support of ministry with clarity and theological acumen, their generosity of time and money, their willingness to help in the work of the Diocese, their leadership of their own families, their independence of spirit, their work as lay readers and preachers - all this and so much more make it so often a joy to minister in our churches and constitutes one of God's richest blessings to us. The Year 13 program is going to continue and even improve that rich tradition. From it will also come those whose life-work for fifty years ahead will be in the ministry of God's word.

Imagine. Most of them will live and minister here in this glittering part of God's world, this laboratory experiment on human nature, this outgrowth of Botany Bay, now including Berowra and Ulladulla and

Lithgow. Here they too will be forced to answer the questions with which we began: 'what is a human being? Can we create better ones?' Alas for the glitter which deceives. They will hear on every side the answers of those who do not believe in original sin but believe in human goodness and therefore their own goodness, their own perfectibility.

They will also hear that it is our evolutionary origins which offer the true explanation for morality.

Thus behaviours which were regarded as uncivilized have now been incorporated into our understanding of human nature and justified as simply the way we are. It is the case that we are permissive by nature, and so it ought to be the case. Sin becomes virtuous; evil is applauded. The framework of sin and judgement is lost and we have no way of judging right from wrong. The ego is enthroned, the autonomous I is Lord of all.

Under this influence some of them may waver. They may seek for the prizes which this city may offer: wealth, position, celebrity, pleasure. But those who listen to God will know that we have not created Jerusalem, but Babel once again. They will hear the cacophony of the secular masters of communication who have no single simple story to tell and to share. They will see that we are the geniuses who have created the internet and the moral pygmies who have turned it into a playground for depravity. As they study society they will know with increasing clarity that the true answer to the question of human identity and purpose is in Jesus Christ.

For there is a better and truer way than this age has ever found. It is this: to recognise that we are indeed the lords of the world, created in and as the image of God to care for the world and sustain, not pillage and destroy it. It is to recognize the dignity and worth of the human person, no matter how young, how old, how corrupt, how decayed. It is to recognize that we are the beloved creatures of the living God. But it is also to recognize that we are inherently sinful; that we are not as bad as we could be, but we consistently fall short of the law of God in word, in deed and in the thoughts of our hearts. That beneath every glittering work of our hands there is envy and greed and prejudice and other works of ugliness. Our prisons, our hospitals, even our schools, cannot bring the changes which will perfect human beings. Only the gospel can bring the transforming power of the Holy Spirit and the true glory which ennoble humanity, which brings us to our true identity and purpose.

We know these things because one perfect human life has been lived among us which demonstrates it all. The burning love of God for men and women has been demonstrated for all time by the willingness of his Son to take our nature upon himself permanently, to become the head of our race in place of fallen Adam, and even to die for us in a sacrifice which has made the heavens ring with glorious praise ever since. Even the most savage and depraved of men is one for whom the Saviour has come and has died. But then, too, we know that our greatest hopes for a Jerusalem are never going to be met in this life and in this world. Our city is a snare and delusion if we think of it as heaven. We are born and born again to hope, the hope of the new Jerusalem, the real Jerusalem, the Jerusalem that is yet to come. It is there that we will see him who was slain and it is there at long last that we will attain that glory which is promised to us, the glory which is not glitter but which is the glory of freedom from sin; and life and joy in the presence of and in the likeness of the true man, Jesus Christ our Lord.

Peter F Jensen

Archbishop

Proceedings

Officers and committees appointed

1. Clerical Secretary and Lay Secretary of the Synod: The Rev Chris Moroney and Mr Robert Wicks
2. Chairman of Committees: Mr Peter Kell
3. Deputy Chairmen of Committees: Dr Karin Sowada, Mr Robert Tong and Mr Justice Peter Young AO
4. Elections and Qualifications Committee: 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 Ian Cox, Mr Clive Ellis, Dr Bryan Cowling and Dr 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 - Audited Accounts and Annual Reports

1. Abbotsleigh, The Council of
2. Anglican Church Property Trust Diocese of Sydney
3. Anglican Education Commission
4. Anglican Media Council
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
13. Georges River Regional Council
14. Glebe Administration Board
15. Illawarra Grammar School, Council of The
16. Kings School, The Council of the
17. Macarthur Anglican Church School Council (The)
18. Moore Theological College Council
19. Northern Regional Council
20. St Andrew's Cathedral Chapter
21. St Andrew's Cathedral School Council
22. St Andrew's House Corporation
23. St Catherine's School Waverley, Council of
24. St John's Provisional Cathedral Chapter, Parramatta
25. St Michael's Provisional Cathedral Chapter Wollongong
26. South Sydney Regional Council
27. Sydney Anglican Home Mission Society Council
28. Sydney Anglican Indigenous Peoples' Ministry Committee
29. Sydney Anglican Schools Corporation
30. Sydney Church of England Finance and Loans Board
31. Sydney Church of England Grammar School Council
32. Sydney Diocesan Educational and Book Committee
33. Sydney Diocesan Secretariat
34. Tara Anglican School for Girls, Council of
35. Trinity Grammar School Grammar Council
36. Western Sydney Regional Council
37. William Branwhite Clarke College Council
38. Wollongong Regional Council

Standing Committee Reports and Synod Fund Accounts etc

39. 2010 Annual Report
40. Synod Fund Audited Accounts for 2009
41. Amendments to the Anglican Church of Australia Trust Property Act 1917 (22/09)

42. Archbishop's Strategic Commission on Structure, Funding and Governance
43. Bishopscourt
44. Connect09
45. Diocesan Corporate Governance
46. Environmental initiatives of the Diocese (2/09)
47. Glebe Administration Board Governance and Investment Management (17/09)
48. Grievance Policy and Procedure (36/09)
49. Mission Areas
50. Ordinances passed by the Standing Committee
51. Parish Asbestos Inspection Program
52. Parochial Cost Recoveries for 2011
53. Penal substitutionary atonement (36/07)
54. People affected by disability (34/09)
55. Safe Ministry Board Annual Report
56. Stipends, Allowances and Benefits for 2011 (2/05)
57. Synod Appropriations and Allocations for 2011
58. Tertiary Education Ministry Oversight Committee (35/09)
59. Trial of ethics lessons
60. Georges River Regional Council – Annual Report for 2009
61. Northern Regional Council – Annual Report for 2009
62. South Sydney Regional Council – Annual Report for 2009
63. Western Sydney Regional Council – Annual Report for 2009
64. Wollongong Regional Council – Annual Report for 2009
65. South Creek, Proposal to reclassify as a parish
66. Explanatory Statements and reports on Bills

Other reports etc

66. Archbishop of Sydney's Overseas and Relief Fund (The) (ORAF)
67. Archbishop of Sydney's Overseas Ministry Fund (The) (OMF)
68. Archbishop of Sydney's Community Care and Development Program (The)

Actions taken under the Parishes Ordinance 1979

The Synod assented to the reclassification of South Creek as a parish.

Questions under business rule 6.3

1. Property Trust's comments on recommended sale of Bishopscourt

The Rev Zac Veron to ask –

- (a) Is it true that the Standing Committee's report on Bishopscourt, dated 16 September 2010 was sent to Synod members before the Anglican Church Property Trust completed its report on 24 September 2010?
- (b) Is it also true that this Anglican Church Property Trust's report is critical of the lack of detail provided to substantiate a recommendation to sell Bishopscourt?

To which the President replied –

I am informed that the answer is as follows –

- (a) Yes.
- (b) The Property Trust's comments concerning the recommended sale of Bishopscourt are a helpful contribution to some of the matters that should be taken into account before

proceeding with any sale of Bishops court. I note that the Synod will shortly be asked whether it wishes to be provided with the Property Trust's comments concerning the recommended sale of Bishops court. If this occurs, members will be able to form their own views on the nature of those comments.

2. Intervention in governance of schools

The Rev Dane Courtney to ask –

In relation to any Anglican Schools which are among the approximately 60 diocesan organisations constituted or otherwise regulated by Synod and referred to on page 65 of the Standing Committee Report and Synod Papers –

- (a) In the period since diocesan intervention in the SCEGGS Council in 1974, how many times has the Archbishop, the Standing Committee or the Synod intervened in the governance of any school to a degree greater than merely requesting information or explanation?
- (b) If any such intervention has occurred, and without identifying the schools concerned, in what years did the intervention occur and what, in general terms, was the nature of the issues leading to such intervention?

To which the President replied –

I am informed that the answer is as follows –

- (a) Zero.
- (b) Not applicable.

3. Archbishop's right to chair meetings

The Rev Dane Courtney to ask –

Has the present Archbishop or any of his predecessors as Archbishop requested the removal of the automatic right of the Archbishop of Sydney to chair any meeting of a School or other Council where that right currently exists? Will the Archbishop give the Synod the benefit of his views on this matter?

To which the President replied –

I have never made such a request, and as far as I know nor have any of my immediate predecessors.

I note that Synod is due to discuss the draft diocesan corporate governance policy, and part of that discussion will involve the role of the Archbishop in relation to diocesan organisations. Although I am hesitant to forego this right I will listen to the debate with keen interest and let the Synod know my views next year when the policy reaches the stage of formulation.

4. Elected and ex-officio members of the Standing Committee

The Rev Dane Courtney to ask –

Noting that the Draft Diocesan Corporate Governance Policy will not, as it stands, apply to the Standing Committee –

- (a) How many members of the Standing Committee are elected members and how many are ex-officio members?
- (b) At the commencement of the 49th Synod in 2011, when a new Standing Committee is due to be elected, and assuming no changes in membership prior to that –
 - (i) How many elected members will have completed 12 or more years of continuous service on the Standing Committee?
 - (ii) How many ex-officio members will have completed 12 or more years of continuous service on the Standing Committee?

To which the President replied –

I am informed that the answer is as follows –

- (a) 42 elected members
14 ex-officio members, although one of these positions is currently vacant.
- (b) (i) 7
(ii) 13

In providing these figures, it is important to note that the continuous 12 year service of a number of current members is made up of both elected and ex-officio service.

5. Endowment of the See and St Andrew’s House

Dr Robert Mackay to ask –

Further to the interim report of the Archbishop’s Strategic Commission on Structure, Funding and Governance –

- (a) What are the most recent valuations and current cash yields of individual assets within the Endowment of the See?
- (b) What are the short and long debt positions of the Endowment of the See?
- (c) With regard to the Greenoaks Unit Development, what were the development costs, any sale proceeds to date, the current cash yield and, as available, estimated sale proceeds for the remaining apartments?
- (d) What strategies are in place to re-let the vacant office space in St Andrew’s House, what progress can be reported to date, and what outcome is expected in 2011?

To which the President replied –

I am informed that the answers are as follows –

- (a) The valuations and cash yields of the assets of the Endowment of the See at 31 August 2010 are –

Asset	Valuation	Cash Yield
Cash	\$2.0 million	3.7%
Greenoaks, Units 7 & 9	\$4.3 million	2.9%
ACPT Long Term Pooled Investment Fund	\$4.0 million	6.26%
Senior Clergy Residences:		
Bishopscourt	\$23.9 million	0
Fullers Rd, Chatswood	\$1.0 million	0
Volmer St, Oaklands	\$0.9 million	0
Unit 5, Greenoaks	\$2.2 million	0
Murray St, Pyrmont	\$0.9 million	0
St Andrew’s House	\$28.3 million	0
Other Assets – Fixed Assets & Receivables	\$0.5 million	0
Total	\$68.0 million	

- (b) The Endowment of the See fund has no current or long term debt.
- (c) The answer to this question is still being prepared and it will be provided as soon as possible.
- (d) St Andrew’s House Corporation has appointed a commercial leasing agent to advise on and undertake the re-leasing of levels 3, 4 and 5 when the current tenant vacates those floors upon the expiration of its lease in October 2011.

The first stage of marketing is expected to commence within the next month.

Upon the vacation of the floors it will be necessary for St Andrew's House Corporation to refurbish the floors, and undertake essential base building works.

By reason of these works it is not expected that a new tenant will be in occupation by the end of 2011.

6. Membership of the Endowment of the See Committee

Dr Robert Mackay to ask –

What is the membership of the Endowment of the See Committee, by number, skill set and tenure?

To which the President replied –

I am informed that the answer is as follows –

The Endowment of the See Committee has a membership of six. Three appointed by the Standing Committee and three appointed by the Archbishop. There is a vacancy in one of the Standing Committee appointments, it having arisen upon the resignation of Mr Warwick Olson in December 2009. Mr Mark Payne was appointed following the resignation of Mr Steve McKerihan who held office during his time as CEO of SDS.

The members appointed by the Standing Committee are:

Robert Bradfield:	Accountant. First appointed March 2006.
Bishop Glenn Davies:	Bishop. First appointed November 2002.

The members appointed by the Archbishop are –

Dr Philip Selden:	Administrator. First appointed April 2002.
Mr Mark Payne:	Acting CEO of SDS. Appointed March 2010.
Mr Doug Marr:	Accountant. First appointed April 2004.

7. Clergy who chair diocesan school councils

Dr Robert Mackay to ask –

Having regard to the Draft Diocesan Corporate Governance Policy, and the clause 6(m) –

How many Diocesan schools are currently chaired by clergy, and of the number how many are a minister of a parochial unit?

To which the President replied –

I am informed that the answer is as follows –

There are three Diocesan Schools currently chaired by Clergy. Of that number two are ministers of parochial units.

8. Services of public worship

Professor Bernard Stewart to ask –

Reference in a "Compass" program this time last year to "non-traditional services" in Sydney Anglican parish churches prompts distinction between (a) services of public worship based on the Book of Common Prayer or an Australian Prayer Book (as provided for under, *inter alia*, the Church Administration Ordinance 1990) and (b) such other services as are lawful (also as provided for under that Ordinance). Accordingly, in respect of the latter, and apart from services

reasonably described as non-substantial variations of the above-specified prayer book services (as provided for under the Schedule in the General Synod – Canon Concerning Services 1992 Adopting Ordinance 1998, hereafter referred to as the Services Canon), I ask in respect of publicly-notified activity in parish churches only –

- (a) Is the lawful basis for such services restricted to clause 5(2) of the Services Canon which states (in part) 'A minister of the diocese may on the occasions for which no (prayer book) provision is made use forms of service considered suitable by the minister for those occasions' and if not, what other clauses of which Ordinances apply?
- (b) Would the specified Services Canon clause be operational if such services were not 'on occasions', but occurred as the principal or only form of service, and if so, on what legal basis?
- (c) Is there any specification of the structure, content or minimal requirements for expressions of worship under 5(2) of the Services Canon and/or non-prayer book-based services apart from clauses 5(3) and 5(4) of the Services Canon and if so, under what Ordinance(s)?
- (d) By comparison with provisions made under the 'General Synod – Lay Assistants at Holy Communion Canon 1973 Adopting Ordinance 1973', is there any provision for Diocesan scrutiny or recognition of the qualifications of lay persons taking leadership roles in services provided for under 5(2) of the Services Canon or similar, and if so, what matters are addressed and under which Ordinance?

To which the President replied –

I am informed that the answer is as follows –

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

9. Discipleship training

Mr Ian Mottram to ask –

To what extent has the motion passed by Synod in 2008 recommending use of Discipleship training courses for all church members in all churches at all levels of maturity been implemented by Sydney Diocese Churches and has this implementation exceeded the 4% shown by a survey by email prior to 2008?

To which the President replied –

I am informed that the answer is as follows –

The motion to which Mr Mottram refers is resolution 31/08 concerning discipleship training. Following the passing of the resolution, the Diocesan Secretary drew particular attention to the resolution in the circular sent to parishes about Synod proceedings. The Diocesan Secretary also wrote to Christian Education Publications, a publishing arm of Anglican Youthworks, conveying the request that they consider the development of new discipleship training materials. A statement from Anglican Youthworks about the resources and activities initiated by them in this area since 2008 will be posted with the answer to this question [*see below*].

A survey further to the one referred to in Mr Mottram's question has not been undertaken and therefore it is not possible to answer whether implementation of discipleship training exceeds the 4% shown by that survey.

Anglican Youthworks: Statement

Consistent with their Mission Statement, Youthworks seeks across the whole organisation to 'raise missional disciples for the glory of God.' Youthworks is engaged in a number of ministries to children, youth and families.

Since 2008 they have initiated the following resources and activities:

Media Division.

Youthworks developed and released 'Bible Bites: 365 devotions for Aussie families' in line with the belief that teaching our children about Jesus is the single most important responsibility a parent, carer or grandparent has in their family. So great is the demand for this resource that Koorong advance-ordered more copies than for any other book Youthworks has written. A follow-up resource has been scheduled.

In addition to the physical book, Youthworks has developed new website called 'Growing Faith - families raising missional disciples'. This site offers a free monthly newsletter on subscription and to date we have over 650 subscribers from as far away as the UK.

For discipleship in the youth market, Youthworks continues to expand their line of Bible Studies – Daniel and Esther are new, Psalms and Mark have been revised. These resources are used in church and school small groups to help raise missional disciples. Youthworks has also commissioned 4 new 'Survival Guides' aimed at late high school to Uni students. These offer practical advice on everything from pornography, gossip, materialism and, of course, the things that really matter – God, family and a relationship with Jesus. In addition to these resources, our secondary high school products continue to sell into the church market. Since October 2008 they have released 'Life in the past lane' which studies church history from Acts until the present day and 'Finding your Way' which is a biblical overview.

We released in 2009 'Leadership on the Front Foot' which was runner up in the 2009 Australian Christian Book of the Year. It is the first of a new series of resources designed to strengthen, encourage, disciple and provide wisdom for those involved in Christian Ministry. This book offers very practical instruction for those seeking to grow their church, and their leadership team, under God.

Training Division.

SRE Accreditation is a new initiative whereby Youthworks directly trains SRE teachers and 'trains the trainer' with the goal that all Anglican teachers in the Diocese are accredited. Through SRE Accreditation Youthworks are training many thousands of lay teachers to be better users of the Bible and better deliverers of the curriculum raising the overall standard and biblical knowledge of everyone who uses CEP curriculum. It is worth pointing out that through SRE Accreditation Youthworks has a reach far and wide. They train many non-Anglicans, and many beyond the boundaries of the Diocese.

The ongoing work of Youthworks College has seen it continue to grow since 2008. Youthworks Diploma and Advanced Diploma of Theology/Ministry, their Ministry Intensives (all Australian College of Theology awarded), their new Online Distance Program (the Timothy Partnership in collaboration with Presbyterian Youth) and their Year 13 Gap Year have all increased in enrolments. All of these programs and initiatives seek to grow missional disciples for the glory of God. So flexible are Youthworks' programs that many can be undertaken by distance – furthering Youthworks' reach in line with its Vision Statement to be a global leader to children, youth and families.

Youthworks College also runs the Theology of Youth Ministry Conference, and on alternate years, the Theology of Children's Ministry Conference. In short, they have trained and continue to train thousands of young people to be missional disciples and they are increasingly doing this both nationally and internationally.

10. Connect09 and the Royal Easter Show

Mr Brian Flower to ask –

Given the overwhelming support at last year's Synod for the Connect09 stand at the Sydney Royal Easter Show, what cogent reasons were there for the display not being held thus missing the opportunity of contact with approximately 900,000 people who passed through the gate?

To which the President replied –

I am informed that the answer is as follows –

Connect09 staff, in partnership with Bible Society NSW, prepared for a stand at the 2010 Easter Show. 220 volunteers were recruited to man the stand across the 14 days, T-shirts were printed and show bags including the Mark Magazine gospel and The Good News Parcel Company DVD arranged.

The Bible Society, the show stand applicant, had been in regular communication with Easter Show staff throughout. Unfortunately, less than two weeks out from the show, the Royal Agricultural Society withdrew their offer, advising that there was no space available. The President of the Society subsequently advised that the show has an “unwritten policy” of not allowing exhibits of a religious or political nature. He was very apologetic that we had been led to believe that we would have a stand.

11. Administration of the Lord’s Supper by persons other than a presbyter

The Rev Keith Dalby to ask –

- (a) Does the Archbishop intend to take any action to prevent consecration of the bread and wine by persons other than a priest or presbyter when the service known as the Lord’s Supper takes place on Church Trust property in the Diocese in the light of –
 - (i) the Appellate Tribunal’s Report to the Primate (and reasons therefore) of August 2010 in the matter of A Reference concerning the administration of Holy Communion and the Lord’s Supper by persons other than a Priest or Presbyter?
 - (ii) clause 3 of the Jerusalem Declaration dated the Feast of St Peter and St Paul 2008 and Canon 18 of the Ecumenical Council of Nicea of 325 AD? and/or
 - (iii) Motion 28.21 of the Fifteenth General Synod, passed unanimously on the final day of the Synod, 23 September 2010?
- (b) If the answer to any of questions (a)(i), (ii) or (iii) is yes, what action does the Archbishop intend to take and when?
- (c) If the answer to any of questions (a)(i), (ii) or (iii) is no, why does the Archbishop not intend to take any such action?
- (d) Does the Archbishop believe that failure to take any such action is consistent with a commitment to the Jerusalem Declaration and, if so, why?

To which the President replied –

I have sought advice on the appropriate response to –

- the Appellate Tribunal’s advisory opinion of August 2010
- clause 3 of the Jerusalem Declaration
- motion 28.21 of General Synod
- the resolution of our own Synod.

It is premature for me to make any other comment at this stage.

12. Distributions from St Andrew’s House to the Endowment of the See

Mr Stuart Grigg to ask –

My question relates to the Endowment of the See and St Andrew’s House Corporation –

- (a) In an answer to question 1 at the 2009 Synod, we were advised that “over recent years the EOS has achieved a cash income of \$4 million to \$5 million per annum.” But that “... the total income in 2008 was only \$2.5 million, and projections for the next few years remain around that level.” What was the actual income in 2009 and what now are the projections for the next few years?
- (b) In the “Progress Report on the work of the Archbishop’s Strategic Commission” (page 5 of the Supplementary Report at paragraph 8) it states that the EOS cannot expect to receive its usual 50% of the cash flow from St Andrew’s House over the next three years. How much had EOS been expecting from that annual cash flow and what impact will that have on the EOS income in 2011 and 2012?

- (c) What does the word “over-distributed” mean in respect of the handling of the cash flow by the St Andrew’s House Corporation (also paragraph 8 of the Commission’s report)?

To which the President replied –

I am informed that the answer is as follows –

- (a) The actual cash income of the Endowment of the See in 2009 was \$2.3 million. The current projections for the four years 2010-2013 are –

2010 \$1.3 million
2011 \$1.1 million
2012 \$1.1 million
2013 \$1.0 million

- (b) The distributions which St Andrew’s House Corporation had been projecting to make to the Endowment of the See were as follows –

2010 \$1.40 million
2011 \$1.35 million
2012 \$1.35 million
2013 \$1.35 million

These projections are not included in the cash income projections referred to in paragraph (a).

- (c) It is understood that the point being made in paragraph 8 of the report referred to is that insufficient cash has been retained by St Andrew’s House Corporation to fund the costs of refurbishment and re-letting of office floors in St Andrew’s House and, to the extent that such cash has been distributed, there has been an “over-distribution” of cash in the past necessitating a significant reduction in cash distributions in the future.

13. Fair trade

The Rev Michael Robinson to ask –

- (a) Is there a policy to encourage Diocesan organisations and parishes to use consumables such as tea and coffee branded with Fair Trade, Forest alliance or other such organisations, to encourage a fairer return to producers in developing countries?
(b) If not, has this ever been considered?
(c) If so, what were the results of such consideration?

To which the President replied –

I am informed that the answer is as follows –

- (a) No
(b) No
(c) Not applicable

14. Long Term Pooling Fund

Mr John Paul to ask –

My question relates to the Anglican Church Property Trust’s Long Term Pooling Fund –

- (a) How much do parishes have invested in this Fund?

- (b) A circular dated June 2010 regarding these funds stated that the Fund's capital value has declined substantially over 5 years and that the investment returns for the last 5 years have been 0.1% per annum in the light of declining capital value and poor investment returns how has the Fund been able to maintain the level of distributions indicated in the circular?

To which the President replied –

I am informed that the answer is as follows –

- (a) The market value of the Long Term Pooling Fund through which amounts are invested for parishes and diocesan organisations was \$52.4 million as at 30 September 2010.
- (b) The Property Trust has recognised that in a post Global Financial Crisis environment, the current distribution formula that was adopted in 2007 and modified in 2008 will not enable the real value of the fund to be maintained. Accordingly, as foreshadowed in the circular of June 2010, the Property Trust has now completed a review of the distribution policy with the assistance of the investment consulting firm, Mercer Pty Limited. The result is that distributions will need to be reduced from the most recent 1.8 cents per unit for the June 2010 quarter, to about 1.5 cents per unit for the foreseeable future. Details will be contained in the next circular to parishes and diocesan organisations which will be issue later this month.

15. Access to reports of diocesan organisations

Ms Lyn Bannerman to ask –

My question relates to the tabling and reception of accounts and reports of diocesan organisations as occurs at every Synod I note that the paper on Diocesan Corporate Governance at page 64 paragraph 14, in the annual report of the Standing Committee etc states that "Synod is properly regarded as the owner of each diocesan organisation on behalf of the Anglican Community in the Diocese of Sydney". Given this responsibility –

- (a) What arrangements can be made to improve Synod members' access to these reports in a reasonable time frame before, during and after Synod, given the total size of reports tabled in and received by Synod?
- (b) Are all reports and accounts on diocesan organisations formally received by Synod thereby reports on the public record, and therefore available by members of the public?
- (c) If so, what arrangements can be put in place to facilitate public access to reports and accounts formally received by Synod both during and after Synod?
- (d) If any reports and accounts formally received by Synod are not publicly available, is Synod always informed of the confidential nature of such a report, or part of a report, and if not, why not?
- (e) Are any of the reports and accounts of diocesan organisations that will be tabled for Synod's reception at this session, confidential in part or in full?
- (f) Were any of the diocesan reports and accounts received by Synod in 2009 confidential to Synod members only? If so which ones?
- (g) Why are all reports and accounts received by Synod not placed on the Secretariat's website (noting that some are), either directly or with a link to them at another website, and why is there not a password protected area of SDS's website if any reports or accounts are classified as confidential?

To which the President replied –

I am informed that the answer is as follows –

- (a) At present the arrangements for accessing the reports of diocesan organisations are prescribed by the Synod under clause 14 of the Accounts, Audits and Annual Reports Ordinance 1995. This requires that within 6 months after the end of a financial year, each organisation must submit to the Standing Committee for tabling at the next ordinary session of the Synod a report on that financial year containing the matters set out in clause 14. The current arrangements enable members of the Synod to view the tabled reports during the

Synod session. The Synod may make whatever other arrangements it wishes for members to access these reports at other times. However until the Synod makes such other arrangements it would be improper for those responsible for administering access to the reports to arrange for access outside the current parameters.

I mention that the level of access to reports of diocesan organisations is a matter that could properly be raised as we consider the draft Diocesan Corporate Governance Policy later in this session.

- (b) No, although some diocesan organisations choose to make their reports public.
- (c) Not applicable.
- (d) No. It is considered that the tabling of reports at a meeting of those who act as the “owners” of an organisation adequately conveys the necessary degree of confidentiality with which members should treat such reports.
- (e)-(f) Members are expected to exercise their judgment as to the extent to which any report or part of a report should be treated as confidential. The degree of confidentiality will depend on a number of factors including whether an organisation has itself chosen to make its report public and whether the subject matter of the report is commercially sensitive. Members are, of course, expected always to act in the best interests of the relevant organisations in exercising this judgment.
- (g) The Secretariat’s website is public and therefore in view of the matters noted above, it is not appropriate to place the reports and accounts of a diocesan organisation on that website unless the organisation itself has decided to make its reports and accounts public. A password protected area on SDS’s website is a possible way to address this issue. However, as indicated above, before proceeding with this as a way forward it would be important to ensure that the benefits of establishing a password protected area on the SDS website for the approximately 800 members of the Synod is justified by the cost of establishing and administering a password protected area.

16. Mailing labels

Mr Bruce York to ask –

I refer to the facility that exists whereby Synod members may obtain from the Secretariat, name and address labels for sending out circulars relating to Synod business to either the whole of Synod members or members by Region and have the following questions –

- (a) What are the current charges for the whole of Synod and by Regions for supplying these labels and approval of the circular?
- (b) How are these costs determined and do they represent a fair recovery of costs for the effort involved in the Secretariat providing these labels and reviewing the contents of the proposed circular to ensure it complies with Synod procedures?

To which the President replied –

I am informed that the answer is as follows –

- (a) \$55 (including GST) for the supply of labels for the whole of Synod. \$22 (including GST) for mailing labels in respect of a single region.
- (b) The cost reflects the approximate time taken to ensure that the materials proposed to be circulated relate to the business of Synod and for arranging for the mailing labels to be forwarded to the relevant member of the Synod. The Secretariat is satisfied that these costs represent a fair recovery for the effort involved in its time in undertaking these activities.

17. Greenoaks Apartments

Mr Bruce York to ask –

I refer to the property development known as The Greenoaks Apartments which is perceived by some to have been a poor financial decision.

Could the Synod please be apprised of the initial financial justification of this project compared to the current actuals and expectations with some explanation of the reasons for any variances please?

To which the President replied –

I am informed that the answer to this question is still being prepared and will be provided as soon as possible.

18. Diocesan Yearbook

Mr Donald McPhail to ask –

With reference to the proceedings of Synod –

- (a) Does the Diocese intend to publish a 2010 Yearbook recording, in hard copy, the proceedings of the October session of the 2009 Synod?
- (b) Does it intend to publish a 2011 Yearbook recording the proceedings of this session of Synod?
- (c) For how long will the electronic records of the proceedings of Synod remain accessible for archival purposes and historical study?
- (d) Will the Diocese take steps to prevent the rapid changes in information technology from making these electronic records inaccessible?

To which the President replied –

I am informed that the answer is as follows –

- (a) The Registry is in the process of publishing the 2010 yearbook. It is not intended that the proceedings of the 2009 Synod will be published in that copy. The decision to publish the yearbook in its current format was made on financial and environmental grounds. It should be noted that no yearbook from any other diocese received by the registry contains Synod information.
- (b) No.
- (c) It is intended that the electronic records of proceedings of Synod will remain accessible for archival purposes and historical study in perpetuity. A hard copy of the proceedings will also be provided to the Diocesan Archives.
- (d) Yes. The electronic records of the proceedings of Synod are retained in a standard format which enables appropriate action to be taken from time to time to ensure accessibility despite changes in information technology.

19. Database of disciplinary decisions

Mrs Nola Oddie to ask –

I refer to page 32, paragraph 7.8 of the Standing Committee's report concerning the request from the General Secretary for the diocese to contribute to a "Proposed database of decisions of disciplinary tribunals to enable consistency in recommendations made by tribunals". Standing Committee's report acknowledges the rationale for the database but states that Standing Committee declined to contribute "for a number of reasons, including the difficulty of committing resources ...".

- (a) What is the level of resources needed for our Diocese to contribute information to the database?

- (b) What are the other reasons Standing Committee has for not contributing to such a data base?

To which the President replied –

I am informed that the answer is as follows –

- (a) A funded project would be necessary. It would require review of tribunal decisions over past years and careful de-identification of those decisions. This is thought to be an intensive and time-consuming project and not one that could be absorbed within current staffing resources.
- (b) While acknowledging the rationale for the database, the Standing Committee considered there are a number of matters which precluded the Diocese from contributing to such database. These include –
- In order to make meaningful use of recommendations recorded in the database, it would also be necessary to include in the database the facts of relevant matters in some detail.
 - Effective de-identification of factual information and recommendations would involve more than simply removing reference to names but would involve removing reference to all facts that could reasonably be used to identify those involved in the proceedings.
 - In view of the considerable number of competing claims that exist on diocesan resources (including the time of diocesan staff in providing information to the National Register), it is difficult to justify committing further resources to establishing a database with uncertain and marginal benefit.
 - Rather than establishing a further repository of central disciplinary information, it was felt that the General Synod should focus its resources on ensuring the National Register is fully and effectively functional.

20. Management and financial training of clergy

Mrs Nola Oddie to ask –

What steps have been taken during the last 12 months to improve the management and financial training of clergy, particularly those holding positions on boards or councils of Diocesan corporations and organisations? And what courses have been introduced at Moore College for the same purpose?

To which the President replied –

I am informed that the answer is as follows –

Training in financial management is included in the Ministry Development Program undertaken by clergy in their first three years of full-time paid ministry. The Program has been in place since 2005.

In the first two years of the Program instruction is given which relates to the ministers' role in honest and accurate financial management or the place of finance in mission.

In the third year of the Program the training is more specifically targeted at prospective Presbyters and covers Congregation Financial Management. Mr John Pascoe, an accountant and member of Synod, leads these sessions. The sessions teach both theory and practice. The sessions include case studies where participants are asked to identify potential issues and possible solutions, and shows the participants how to make careful yet mission minded decisions that take account of risks. This session also covers forecast and budgeting, staffing, Diocesan requirements, reporting, fundraising, and risk assessment.

The financial management modules of the Ministry Development Program have also been offered to the Mission Areas although as yet no training sessions have been run.

Training in financial management is not considered to be an area for which Moore Theological College should be responsible.

21. Review of diocesan accounts

The Rev Philip Bradford to ask –

I refer to section 4.1 (page 11) of the Report of the Standing Committee, the last paragraph of that section. It states that any major problems found by the Finance Committee, when reviewing the diocesan accounts of the 40 organisations whose reports are tabled in Synod, will be reported.

- (a) What does the Finance Committee define as a major problem?
- (b) Would significant financial losses experienced by any of these organisations, whether or not the organisation remained solvent, be considered a “major problem”? If not, why not?
- (c) Were there significant losses in 2008 and 2009 made by any of these organisations whose reports were tabled at 2009 Synod, whether or not the organisation remained solvent?
- (d) Are there any significant financial losses, or any other major issues, in the accounts and reports being tabled this year (ie those to be tabled under item 14.1 on today’s business paper)?
- (e) Of the two reports at 14.2 that have just been received, what will be the process of advising Synod should there be problems with these?

To which the President replied –

I am informed that the answer is as follows –

- (a) and (b)

The Finance Committee has a process of monitoring the financial performance of Diocesan organisations aimed at identifying financial problems. An analysis of earnings, cash flow from operations and a comparison of Current Assets to Current Liabilities is made.

Any rapid deterioration, or sustained decline, in these measures triggers a request for further information to the diocesan organisation. This matter may be further escalated if the response from the organisation does not address the concerns of the Committee.

Standing Committee is informed of the actions of the Committee.

- (c) In 2008 (reported in 2009) there were significant losses by 4 organisations (ARV, Anglicare, GAB and SAHC) as a consequence of severe value write-downs of investment portfolios and major property assets in the aftermath of the global financial crisis. One school was the subject of detailed review by the Finance Committee

In 2009 (reported in 2010) there was only one significant loss (SAHC). There were no financial problems with Diocesan Schools in 2009 results.

- (d) The accounts of these organisations (ARV and Anglicare) have been reviewed and circulated to members of the Finance Committee with the observation that there are no matters for concern in those reports.
- (e) It is proposed that a recommendation be brought to the November meeting of the Finance Committee to the effect that there are no matters of concern. If a concern was apparent then enquiries would be made and Standing Committee advised as indicated in (a) above.

22. Long Service Leave for clergy

The Rev Mark Rundle to ask –

What is the current status of provision for long service leave for clergy who move from parish employment to employment as chaplains licensed by the Diocese?

To which the President replied –

I am informed that the answer is as follows –

The question contains an error in that parish clergy are, generally speaking, officer holders and not employees. Some chaplains may also not be employees although it is generally accepted that those working for organisations such as Anglicare or a School would be employees notwithstanding that they hold a licence from the Archbishop.

The General Synod Long Service Leave Canon provides for organisations engaging clergy to become participating organisations for the purposes of the long service leave fund. In such case the long service leave entitlement accruing to a member of parish clergy would be available to them upon their transition to chaplaincy. However it is a matter for each organisation to determine if it wishes to become a participating organisation.

Chaplains and organisations may also be able to negotiate other arrangements which recognise the member of clergy's long service leave.

23. Parish Cost Recoveries Fund

The Rev Ian Millican to ask –

On page 2 of the Standing Committee's Supplementary Report for this year, under Item 4.13A, it is noted in respect of the Parish Cost Recoveries Fund, that this is "\$1 million in excess of the working capital requirements for that fund", and that the proposal is to transfer this to the Diocesan Endowment in partial repayment of \$1.3 million seed capital provided to the Fund in 2005. Can you please advise how the excess arose, and the details of the seed capital provided in 2005?

To which the President replied –

I am informed that the answer is as follows –

In 2005 the parish cost recoveries fund was created to improve the administration of the cost recoveries system. The parish cost recoveries fund is the fund through which payments are made on account of clergy superannuation, stipend continuance insurance, long service leave and sickness & accident, and on account of parish insurances. It is also the fund through which payments are recovered from parishes through the parish cost recoveries system.

The timing of payments out of the cost recoveries fund differs from the timing of the receipts from parishes. Significant payments need to be made earlier in the year before amounts in respect of those payments are received from parishes.

To assist in managing liquidity, in 2005 the Standing Committee passed the Parochial Cost Recoveries Appropriation Ordinance 2005 by which \$1.3 million was appropriated from the Diocesan Endowment to provide working capital for the parish cost recoveries fund.

Since 2005, income has been earned on the amount of the working capital appropriated from the Diocesan Endowment. The parish cost recoveries fund has also generated new working capital where payments made from the fund have been less than projected. These factors, together with a recent change in practice by which the liquidity in other related funds will now also be used to meet short term cash flow issues in the parish cost recoveries fund will enable liquidity to be managed without the need for \$1 million of the amount originally appropriated from the Diocesan Endowment.

24. Tertiary Education Ministry Oversight Committee

The Rev Ian Millican to ask –

Can you please advise how much of the funding for 2010 provided to the Tertiary Education Ministry Oversight Committee was spent, or will be spent, on TAFE ministry?

To which the President replied –

I am informed that the answer is as follows –

The answer to the question has been expressed in tabular form and will be made available to the questioner [and also be placed on the notice board in the foyer].

GRRC	Nil
NRC	
TAFE ministry	17,000
Macquarie Uni / Robert Menzies College	20,000
SSRC	
University of Sydney	39,000
University of NSW	45,000
University of Technology Sydney	45,000
WSRC	
Anglican TAFE Ministries	15,000
University of Western Sydney – Penrith	35,000
University of Western Sydney – Parramatta	45,000
University of Western Sydney / TAFE – Hawkesbury	9,000
University of Western Sydney / TAFE – Nirimba	5,000
WRC	
University of Wollongong	25,000
TOTAL	<u>\$300,000</u>

25. Losses from St Andrew's House Corporation

The Rev Ian Millican to ask –

On page 371 of the Green Book, the accounts of the Glebe Administration Board show as an expense a share of loss from St Andrew's House Corporation of \$4.6 million in 2009 and \$5.7 million in 2008. Can you please advise how these losses arose, and what action is being taken, or being considered, to prevent, as far as possible, future losses from St Andrew's House Corporation?

To which the President replied –

I am informed that the answer to this question is still being prepared and it will be provided as soon as possible.

26. Property owned by Anglican Retirement Villages

The Rev Nigel Fortescue to ask –

With regard to the vacant unimproved property on Menangle Road, Menangle owned by Anglican Retirement Villages (ARV) –

- (a) When was it acquired?
- (b) What is ongoing cost of its retention per annum?
- (c) What is it currently being used for?
- (d) What plans does ARV have for the site?
- (e) If planned when will building commence?
- (f) What conditions, caveats or restrictions are currently in place over the site and if any, when do they expire?

To which the President replied –

I am informed that the answer to this question is still being prepared and it will be provided as soon as possible.

27. Synod funding of regional councils

The Rev Nigel Fortescue to ask –

With regard to the allocation of \$700,000 of Synod funds to Regional Councils at point 4.11 of the Report of Standing Committee –

- (a) Why did Wollongong Regional Council receive \$0?
- (b) On what basis were the amounts allocated?

To which the President replied –

I am informed that the answer is as follows –

- (a) The Wollongong Regional Council received no funding as part of an agreement between all the regional councils and regional bishops, negotiated over a number of months and achieved through a spirit of fellowship, openness and generosity for the sake of the Diocesan Mission.
- (b) The agreed allocations were largely based on the financial situation of each region, in particular each region's cash, income and physical assets, ranging from one region with a total of \$130,000 cash to another region with a total of several million dollars made up of cash, income and a number of properties.

28. Professional Standards Unit

Mr Malcolm Purvis to ask –

- (a) How many complaints were made to the Professional Standards Unit in the period covered by their Annual Report?
- (b) How many of these complains were for alleged incidents occurring in the last 10 years?
- (c) How many times did the Professional Standards Committee meet in the period covered by the Annual Report and how many matters did it consider?
- (d) How many times did the Archbishop meet with victims in the same period?
- (e) How many times has the Anglican Church's National Register been accessed since June 2010?
- (f) Is there a charge to access the National Register?
- (g) Are the financial statements of the PSU reported to the Synod? If not, to whom does the PSU report its accounts?

To which the President replied –

I am informed that the answer is as follows –

- (a) Diocesan – 22, Anglicare Care Leavers - 21
- (b) 15 Diocesan
- (c) The PSC met once and considered 3 cases as well as a current activities update.
- (d) Several
- (e) 26
- (f) We understand part of our General Synod allocation was used to fund the National Register.
- (g) Yes and also to Standing Committee and the Safe Ministry Board. In this year's Synod Fund Report please see sections 6 on page 53 and following.

29. Glebe Administration Board and St Andrew's House

Mrs Susan Hooke to ask –

St Andrew's House Ordinance contains the following –

“By virtue of various ordinances of the Synod of the Diocese of Sydney and of the Standing Committee thereof, the management and use of the said land is vested in Glebe Administration Board which, by virtue of the Glebe Administration Ordinance 1930 Further Amendment Ordinance 1972, is obliged to exercise and perform all of the powers, authorities, duties and functions conferred or imposed upon it in relation to the said land only to the extent to which the same are authorised by the Standing Committee and subject to the direction of the Standing Committee given from time to time by resolution thereof.”

What directions did Standing Committee give to the Glebe Administration Board in respect of St Andrew's House between 1 January 2005 and 30 September 2010?

To which the President replied –

I am informed that the answer is as follows –

Strictly, this question is out of order since it contains an assertion which is incorrect, namely that the Glebe Administration Ordinance 1930 contains a provision which requires that the Glebe Administration Board (“GAB”) obtain the authority of the Standing Committee in relation to the exercise of its powers, authorities, duties and functions in connection with St Andrew's House, and act in accordance with the Standing Committee's direction.

The Glebe Administration Ordinance 1930 Further Amendment Ordinance 1972 amended the 1930 Ordinance to insert a provision requiring such authority from the Standing Committee and required the GAB to act in accordance with a direction from the Standing Committee. But that provision was amended by the Glebe Administration Ordinance 1930 Amending Ordinance 1982, and was repealed by the Glebe Administration Ordinance 1930 Amending Ordinance 1984.

Notwithstanding the statement in paragraph B of the preamble to the St Andrew's House Ordinance 1975 (which was a correct statement when the 1975 Ordinance was made) there is now no requirement that any powers, authorities, duties and functions of the GAB in relation to St Andrew's House be exercised subject to the authority of the Standing Committee and in accordance with its directions.

It is to be noted that under clause 1 of the St Andrew's House Ordinance 1975 the responsibility for the management of St Andrew's House now rests with St Andrew's House Corporation.

30. Sale of EOS properties

Mrs Susan Hooke to ask –

Between 2003 and 2009 Standing Committee passed ordinances approving the sale of a number of properties belonging to the Endowment of the See including properties at –

Strathfield (2003), Pymble (2004), Keiraville (2006), Bellevue Hill (2008) and North Rocks, Greenacre and Concord West (2009).

Please identify which of these properties have been sold, the amount each realised and what was done with the proceeds of any sales?

To which the President replied –

I am informed that the answer is as follows –

The sale prices of the residences of the Endowment of the See sold under authority of ordinance passed since 2003 were as follows –

Strathfield (2004)	\$908,000
Pymble (2004)	\$1,200,000
Keiraville (2006)	\$555,000
Bellevue Hill (2009)	\$3,200,000
North Rocks (2009)	\$761,000
Concord West (2009)	\$1,270,000
Greenacre (2009)	\$843,000

After deduction of selling costs, the proceeds of sale were added to the capital of the Endowment of the See and used for the purposes of the Fund. These included the repayment of debt of the Endowment of the See.

31. Safe Ministry seminars

Mrs Patricia Mayne to ask –

- (a) Why has Youthworks which is responsible for delivering *Safe Ministry – Sexual Abuse* seminars to parishes, elected to exclude any victim impact statements – contemporary or otherwise from its video presentation, similar to those included in the original joint Anglicare/TAMAR video “Behind Closed Doors” which was resoundingly endorsed by the whole Synod in 1998 for use as an educative tool by parishes?
- (b) In regard to the same seminars, why has Youthworks included in its presentation the video, *Annie’s Story*, the content of which in relation to sexual abuse is subliminal at best, and which takes up time that might otherwise be devoted specifically to sexual abuse and misconduct issues?
- (c) Given that the Safe Ministry Board Ordinance deals exclusively with sexual abuse issues, why has Youthworks included in its presentation and handouts, material dealing with Occupational Health and Safety and other issues which, together with *Annie’s Story*, in a typical 6-hour seminar (including breaks), leaves less than 30 minutes to address specific sexual abuse and misconduct issues?
- (d) Noting that Melbourne Diocese devotes a whole day to its seminars dealing specifically with sexual abuse and misconduct issues, as did TAMAR and its original seminars, will the Archbishop, given his unquestioned commitment to Safe Ministry and Zero Tolerance, take up the above concerns with Youthworks?

To which the President replied –

I am informed that the answer is as follows –

This question is out of order under rule 6.3(4)(a),(b), (c) and (d) as it contains several assertions, opinions, offers an argument and makes inferences.

Nonetheless I provide the following comments –

- (a) Youthworks provides child protection and safe ministry training at the request of the Safe Ministry Board who, with the Director, has oversight of the content and progression of the current training module. The use of different communication tools and subject material is part of the thrust to ensure the whole topic maintains the best attention of those attending and communicates the necessary current messages.
- (b) The content of the material is varied and different emphasis is used to help ensure the best possible communication without simply producing the same material. *Annie’s story* deals with a common form of abuse, namely neglect, that is encountered by our parish children’s workers. The work done by Youthworks has been accredited for a national safe churches program that delivers effective and honest training for church workers in Australia.
- (c) The training material aims to equip those working with our children to be much better and safer leaders. Presently the focus is on broad issues such as basic biblical leadership

principles and also elements of Occupational Health and Safety. A training gap in these areas had been identified. At the next course review, consideration will be given to those training areas that require further development.

- (d) The Safe Ministry Board and the Director currently have specific carriage of the preparation of training for church workers who work with children. Notwithstanding this I will seek to take the matter further.

32. Leasing of St Andrew's House

Mr Alan Baker to ask –

- (a) What proportion of St Andrew's House is leased on a commercial basis?
(b) What proportion of the building is held under the largest commercial lease?
(c) Was it Standing Committee, the board of the GAB, or the board of the EOS or the board of St Andrew's House which made determinations in each year since 2005 as to what amount from the income of SAH would be paid out to the DE and the EOS and what amount would be retained for maintenance and improvements of the building?

To which the President replied –

I am informed that the answer to this question is still being prepared and will be provided as soon as possible.

33. Enrolments for Moore College and Youthworks College

The Rev Raj Gupta to ask –

What is the current projected 2011, compared with the actual for 2010, first year enrolment for –

- (a) Moore College (ordinands and non-ordinands),
(b) Diploma courses at Youthworks College, and
(c) Year 13 at Youthworks College?

To which the President replied –

I am informed that the answer is as follows –

- (a) There is no solid data on which to predict first year enrolments at Moore College in 2011 at this time. A considerable number of applications are normally received between October and the beginning of the following academic year. However, in 2010 the enrolments were as follows:

Full-time ordinands	18
Full-time non-ordinands	84
Part-time non-ordinands	90
Total	192

The College is hoping for a slight increase in these numbers in 2011.

- (b) The answer to part b of the question is still being prepared and will be provided as soon as possible.

34. Undistributed copies of "The Essential Jesus"

The Rev Greg Burke to ask –

Can the Archbishop advise Synod of the –

- (a) Number of undistributed copies of the booklet titled "The Essential Jesus" as at the date of the Connect09 survey this year (both those stored by parishes and those stored by the diocese and diocesan organisations) – both as an absolute number and a percentage of the total number printed?

- (b) Total printing and distribution cost for the booklet?

To which the President replied –

I am informed that the answer is as follows –

- (a) 23 copies of The Essential Jesus are on hand at the Connect for Life office. None are stored by the diocese: orders from parishes were filled and delivered direct. It is not known how many copies remain in parishes.
- (b) Total costs for The Essential Jesus were:
- Printing – \$396,762.12 (or 38c per copy)
Distribution – \$19,459.24

35. Clergy who take locums

Mr John Hibberd to ask –

Could Synod be informed as to at retirement of clergy the number of clergy that take locums and the average term of these locums?

To which the President replied –

I am informed that 33 appointments as locum tenens or acting rector were undertaken in the past 12 months, and that currently 12 such positions are filled. It is difficult to specify an average term, but the appointments would usually range from 1 month to 12 months.

36. Financial position of clergy on retirement

Mr John Hibberd to ask –

Could the Synod be informed as to the average financial position of clergy at the current retirement under the current position?

To which the President replied –

I am informed that the answer is as follows –

This question is out of order under rule 6.3(3) as it does not relate to a matter connected to the business of the Synod or any committee, board or commission of the Synod, or established by or under and ordinance or resolution of the Synod or the Standing Committee.

In any case, the answer to the question is not known.

37. Proceeds of sale of Bishopscourt

Mr Andrew Cooper to ask –

Noting that paragraphs 21-23 of Standing Committee's report on Bishopscourt identifies increased cash flow through reinvestment of capital as a factor in favour of the sale of the property, does the structure of the Endowment of the See require that the net proceeds of any sale of Bishopscourt be reinvested in this manner? Specifically, is it possible, under current legislation, for the proceeds of a sale of Bishopscourt to be redirected to other purposes, thereby negating the benefit of increased income for the Endowment?

To which the President replied –

I am informed that the answer is as follows –

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

38. Greenoaks apartments

Dr Robert Mackay to ask –

Further to the interim report of the Archbishop's Strategic Commission on Structure, Funding and Governance, with regard to the Greenoaks Unit Development, what were the development costs, any sale proceeds to date, the current cash yield and, as available, estimated sale proceeds for the remaining apartments?

Mr Bruce York to ask –

I refer to the property development known as The Greenoaks Apartments which is perceived by some to have been a poor financial decision.

Could the Synod please be apprised of the initial financial justification of this project compared to the current actuals and expectations with some explanation of the reasons for any variances please?

To which the President replied –

I am informed that the answer is as follows –

The Greenoaks Development consisted of the construction of 10 apartments on a vacant lot in the Greenoaks Avenue, Darling Point adjacent to Bishops court.

Development approval for the project was obtained in 1999 and the costs were funded from the property of the Endowment of the See. Those costs were not included in the initial project feasibility undertaken in June 2005.

Initial works commenced in 2004, and the main works commenced in 2005. They were completed in September 2007. The costs of the initial works and main works were funded by loan to be repaid from the proceeds of the sale of the units.

The table shown on the screen sets out information about the initial project feasibility and the actual project financial results as at 30 September 2010. Three of the units are currently unsold (one is the residence for the Bishop of South Sydney, and the remaining 2 units have been leased but it is intended they be sold as soon as is practicable). For the purposes of calculating the actual estimated net profit the sale of those units at their current valuations has been assumed.

The main reasons for the differences between the initial project feasibility and the projected actual outcome are as follows –

- (a) Delays in completing construction, principally caused by weather issues, adding to construction and interest costs.
- (b) Poor market conditions when the units became available for sale resulting in substantially lower expected gross sales amounts compared to the assumptions in the initial feasibility.
- (c) Poor market conditions also resulted in delays in effecting sales, increasing the interest costs associated with the loan taken out to finance the construction and holding costs.
- (d) Some costs associated with selling the units, such as GST costs, were underestimated.

Schedule to questions.

	Initial Project Feasibility (June 2005) \$'000s	Project Actual (As at 30 Sept 2010) \$'000s
Gross sales	25,200 (10 units)	15,240 (7 units)
Less Selling costs (including GST)	625 (10 units)	1,590 (7 units)
Net sales proceeds	24,575 (10 units)	13,650 (7 units)
Less Development costs	13,832	14,497
Consultants / Legal	1,963	2,098
Interest costs	1,238	3,497
Total Costs	17,033	20,092
Net Return	7,542	(6,442)
Value of remaining units	-	6,950 (3 units)
Less estimated selling costs (including GST)	-	600 (3 units)
Estimated net proceeds from remaining units		6,350
Estimated net profit from project	7,542	(92)

39. Losses from St Andrew's House Corporation

The Rev Ian Millican to ask –

On page 371 of the Green Book, the accounts of the Glebe Administration Board show as an expense a share of loss from St Andrew's House Corporation of \$4.6 million in 2009 and \$5.7 million in 2008. Can you please advise how these losses arose, and what action is being taken, or being considered, to prevent, as far as possible, future losses from St Andrew's House Corporation?

To which the President replied –

I am informed that the answer is as follows –

The losses of \$4.6 million in 2009 and \$5.7 million in 2008 arose because the reduction in the market value of St Andrew's House exceeded the income earned from operating the building in each year.

St Andrew's House is revalued annually by a professional independent valuer. The building was valued at \$101.8 million as at 31 December 2007; \$89.5 million as at 31 December 2008; and \$77.8 million as at 31 December 2009. These reductions were partly the result of general reductions in commercial property values by reason of the Global Financial Crisis, and also the impact of the uncertainty surrounding the ongoing leasing of levels 3, 4 and 5 of the office tower.

Glebe Administration Board's share of St Andrew's House is 50% – therefore 50% of the net loss of St Andrew's House (after the valuation adjustment) is attributable to Glebe Administration Board. This amounted to \$4.6 million in 2009 and \$5.7 million in 2008.

The steps being taken to maintain (and enhance) the value of St Andrew's House include the following –

- (a) Enhancement of the income of the building. For example in this regard, it is to be noted that a large vacant space on the Ground Floor has recently been leased.
- (b) Review of the expenses of St Andrew's House. With the assistance of an external property consultant, a comprehensive review of the building's expenses is being undertaken.
- (c) Improving the yield of the building. For example, capital works are being undertaken with a view to improving the condition and environmental rating of the building to enhance the quality of the building, and hence its yield.

40. Property owned by Anglican Retirement Villages

The Rev Nigel Fortescue to ask –

With regard to the vacant unimproved property on Menangle Road, Menangle owned by Anglican Retirement Villages (ARV) –

- (a) When was it acquired?
- (b) What is ongoing cost of its retention per annum?
- (c) What is it currently being used for?
- (d) What plans does ARV have for the site?
- (e) If planned when will building commence?
- (f) What conditions, caveats or restrictions are currently in place over the site and if any, when do they expire?

To which the President replied –

I am informed that the answer is as follows –

- (a) The property was acquired by way of a bequest to ARV (then known as the Sydney Church of England Homes for Aged Persons) in 1963.
- (b) Council rates for the property total \$8,300 per annum. There are other incidental expenses on the property from time to time (eg. upkeep of signage, fencing et cetera).
- (c) The agistment of cattle.
- (d) Development of the site does not feature in ARV's current strategic plan.
- (e) Not applicable.
- (f) There are no caveats or restrictions on the property apart from easements for various utilities running through the property. The property is Zoned Rural and current approved uses do not include aged care and seniors living.

41. Leasing of St Andrew's House

Mr Alan Baker to ask –

- (a) What proportion of St Andrew's House is leased on a commercial basis?
- (b) What proportion of the building is held under the largest commercial lease?
- (c) Was it Standing Committee, the board of the GAB, or the board of the EOS or the board of St Andrew's House which made determinations in each year since 2005 as to what amount from the income of SAH would be paid out to the DE and the EOS and what amount would be retained for maintenance and improvements of the building?

To which the President replied –

I am informed that the answer is as follows –

The building known as St Andrew's House comprises the office tower, the retail arcade and the car park. It is assumed the questions related to the office tower only.

On that basis, I am informed the answers are as follows –

- (a) • The lettable areas on the Ground Floor are leased to St Andrew's Cathedral School, and to the Red Cross Blood Bank.
- Levels 1 and 2 are leased to Diocesan organisations – Sydney Diocesan Secretariat, the Property Trust as trustee of the Endowment of the See, and Anglican Youthworks. Part of level 1 has now been sub-leased by the Sydney Diocesan Secretariat to the Anglican Deaconess Institution Sydney Ltd.

- Levels 3, 4 and 5 are leased to the Australian Bureau of Statistics until the end of October 2011.
 - Levels 6, 7 and 8 are leased to St Andrew's Cathedral School under a long term lease. These floors are considered to be the property of the School.
- (b) The lease affecting the largest area of the tower is the lease to the Australian Bureau of Statistics over levels 3, 4 and 5. The lettable area of those floors is about 36% of the total lettable area of the tower, including the St Andrew's Cathedral School floors.
- (c) The *St Andrew's House Income Ordinance 1999* provides for the application of the income arising from St Andrew's House, including distributions. Until this year distributions in accordance with the ordinance were approved by the Glebe Administration Board, as agent of St Andrew's House Corporation. Distributions are now approved by St Andrew's House Corporation.

42. Enrolments for Youthworks College

The Rev Raj Gupta to ask –

What is the current projected 2011, compared with the actual for 2010, first year enrolment for –

- (a) Diploma courses at Youthworks College, and
- (b) Year 13 at Youthworks College?

To which the President replied –

I am informed that the answer is as follows –

Part (a) of the question was answered yesterday.

- (b) 2010 32.5 (full-time equivalent) or 75 people.
2011 34 (full-time equivalent) or 65 people.
- (c) 2010 16.5 (full-time equivalent) or 41 people.
2011 25 (full-time equivalent) or 50 people.

However please note that the answers for 2011 are estimates based on the enrolment information available at this time.

43. Policy concerning divorced persons and ordination

The Rev Bob Cameron to ask –

- (a) Is there a diocesan policy with regard to the ordination of divorced or remarried persons?
- (b) If so, has that policy been documented?
- (c) If so, is that document available to clergy, Synod members, or to anyone else?
- (d) When was the policy last reviewed?

To which the President replied –

- (a) Yes
- (b) No, but the policy is that divorced persons and those married to a divorced person are not ordained in the Diocese of Sydney.
- (c) Not applicable.
- (d) 2001. The policy is reviewed, and to date has been endorsed, by each Archbishop upon taking office as Archbishop of Sydney.

44. Third Lausanne Conference on World Evangelism

The Rev Mark Williamson to ask –

- (a) Is the Synod able to be informed of who from the Diocese of Sydney will be attending the Third Lausanne Conference on World Evangelism, being held in Cape Town this month (16-23 October)?
- (b) Has any consideration been given as to how any wisdom or insights gained from the conference might be shared within the Diocese?

To which the President replied –

I am informed that the answer is as follows –

Strictly speaking the question is out of order under business rule 6.3(3) as it does not relate to a matter connected with the business of the Synod or any committee, board or commission of the Synod or Standing Committee.

Nonetheless I can inform the Synod that Bishop Glenn Davies and a number of others from the Diocese will be attending the Conference. No doubt Bishop Davies will report on any wisdom and insights he gains from the Conference.

45. Leadership positions in Diocesan organisations

Mr David Wallace to ask –

What opportunities are there for Christian men and women to take leadership positions in Diocesan organisations?

To which the President replied –

As I indicated in my Presidential Address, we are blessed with a large number of mature and well trained lay men and women who are able to exercise leadership. I have been holding consultations and taking steps to identify and target suitable people for all aspects of leadership.

One such important position which is worthy of mention is that Mr Peter Kell is due to retire next year as CEO of Anglicare. This is a very significant and important position, and one which he has filled with distinction. The council of Anglicare, which I chair, is embarking on the search for a new CEO to replace Mr Kell. I value your prayers on this important matter.

46. Resolution 32/09 concerning the qualifications and experience of candidates and members

Mr Andrew McLachlan to ask –

What was the outcome of the consideration of Standing Committee to Synod motion 32/09 concerning the qualifications and experience of candidates and members?

To which the President replied –

I am informed that the answer is as follows –

By resolution 32/09 the Synod requested that Standing Committee consider practical means by which Synod members might be more fully informed of information pertaining to qualifications, significant experience, occupation, Board membership, potential conflicts of interest and any other details that might be considered necessary and/helpful to Synod members in voting knowledgeably in Synod elections and in making personal assessment of an individuals background on a subject when they rise to speak.

In considering resolution 32/09, the Standing Committee formed the view that the part of the resolution which requested the provision of further information about Synod members generally in order to make an assessment of the member's background on a subject when they rise to

speak at Synod is inappropriate and impractical. Accordingly the Standing Committee decided that this suggestion should not be pursued.

However, as indicated in its report to the Synod (at item 8.15), the Standing Committee also referred resolution 32/09 to the committee responsible for preparing the draft diocesan corporate governance policy for its consideration in that context. The matters raised by resolution 32/09 are reflected in paragraphs 7 and 8 of the draft policy.

47. Management of Anglicare staff

Ms Naomi Spencer to ask –

At Anglicare –

- (a) How are management practices evaluated?
- (b) How are complaints against staff investigated and acted on?
- (c) How many staff have left or been dismissed in the past 5 years?
- (d) How many staff have appealed against dismissal in this time?

To which the President replied –

I am informed that the answer is as follows –

- (a) ANGLICARE has a comprehensive range of policies and procedures that determine management practices. The three most significant of these policies relating to management of staff are Dealing with Grievances, Dealing with Workplace Discrimination and Managing Unsatisfactory Performance and Misconduct.

There is a documented policy and timetable for the review of policies throughout the organisation. Policies are reviewed and evaluated by a cross organisational policy review group which meets monthly and policies are signed off by the proposing Director responsible or as a result of decision by the Executive Team and/or Council as appropriate. These three specific policies referred to above have been reviewed and updated within the last 12 months. All policies are posted on ANGLICARE's internal intranet for staff access.

- (b) Complaints against staff are investigated and acted on in accordance to the three policies mentioned above and co-ordinated through the People Learning & Culture Team maintaining organisational confidentiality.
- (c) ANGLICARE has accurate figures for the last 3 years when a new payroll system was purchased. Information for prior years would need to be manually extracted which would take some time.

Over the last three years:

ANGLICARE had approximately 1,500 staff at any one time.

2,811 have worked for ANGLICARE over the three years.

963 people have left ANGLICARE

58 people have been dismissed from ANGLICARE (which is 6% of all who have left ANGLICARE and 2% of all staff).

- (d) In the last three years, two people have lodged an unfair dismissal claim with Fair Work Australia (or its predecessor).

48. Doctrinal standards for leaders of new churches

The Rev Joseph Wiltshire to ask –

Concerning the proposed Department of Evangelism (New Churches) Reconstitution Ordinance 2010 –

- (a) What, if any, doctrinal standard will be required by the Archbishop, to “authorise” a “person not a member of the clergy” to lead fellowships?

- (b) What does adequately trained or otherwise equipped mean?
- (c) What is deemed a sufficient knowledge of Scripture?
- (d) Will there be a fixed standard for these criteria or approached on a case by case basis?

To which the President replied –

I am informed that the answer is as follows –

- (a) Essentially, the doctrinal standards required will be the same as those for ordinands, for example assent to the 39 Articles and satisfying the Archbishop as to their doctrinal orthodoxy.
- (b) Under the Deaconesses, Readers and other Lay Persons Ordinance 1981, there is a requirement that to be authorised a person should have assented to the Doctrine of the 39 Articles and have obtained a standard of biblical and theological knowledge through the successful completion of the PTC or the Moore College evening course at pass level or equivalent course of study. For the purposes of new churches it would be preferable for the person to have at least the 1 year diploma from Moore Theological College. It is my expectation that such persons will also continue to further their theological education. While there will be a degree of flexibility, those requirements will provide a good guideline, although they may be varied at the discretion of the Archbishop.
- (c) This is addressed in (a) and (b).
- (d) Ideally such a person should be aiming to acquire a degree in theology from Moore Theological College, particularly if long term leadership of a congregation or ordination is in view. Nevertheless there will be a degree of flexibility at the discretion of the Archbishop.

49. Attendance figures

Mr Brian Flower to ask –

I ask the following questions with respect to the publication of attendance figures –

- (a) How many parishioners are there in each parish in the Diocese?
- (b) Is it possible for these figures to be published in the Diocesan Year Book or otherwise made publicly available each year?
- (c) If not, why not?

To which the President replied –

I am informed that the answer is as follows –

- (a) The number of parishioners in each parish in the diocese would be known by each parish but is not supplied to the diocese.
- (b) If the question is asking about the average attendance at parishes in the diocese, the total figures are published in the diocesan yearbook each year.
- (c) Previously when those figures were printed in the yearbook, a substantial number of parishes refused to submit data. Now that the individual parish figures are not published more parishes submit the information with only two parishes failing to do so last year.

50. Anglicare's Southern Highlands office

Mr Brian Flower to ask –

What was the cost of relocating Anglicare's office in the Southern Highlands to its new premises in Moss Vale?

To which the President replied –

I am informed that the answer is as follows –

\$47,000. The amount was less than that required to be undertaken if the previous premises were to be retained. Rent was comparable between the two properties.

51. Cost of Synod mailings

The Rev Andrew Kukulka to ask –

- (a) What was the cost of printing and mailing to Synod members the emerald book, supplementary report, additional materials and principal ordinances?
- (b) What was the cost of printing and mailing to Synod members the annual reports of Anglican Retirement Villages, Sydney Anglican Schools Corporation and Moore College?
- (c) What is there in Standing Orders or other provisions that would prevent the distribution of these materials by email to those Synod members who indicated their willingness to receive these materials in this way?

To which the President replied –

I am informed that the answer is as follows –

- (a) The direct cost (excluding staff time) was \$16,962 (comprising \$7,084 for printing the Emerald Book, \$3,771 for paper, photocopying and envelopes, and \$6,107 for postage).
- (b)

Anglican Retirement Villages	\$2,171
Sydney Anglican Schools Corporation	\$3,296
Moore College	\$3,483
- (c) I am informed that the answer to part (c) of this question is still being prepared and will be provided as soon as possible.

52. Anglican ordination candidates

The Rev Greg Burke to ask –

Can the Archbishop please inform the Synod of the total number of Anglican ordination candidates currently studying at Moore Theological College and the number of these candidates who are serving in paid positions as student ministers in parishes?

To which the President replied –

I am informed that the answer is as follows –

There are 74 ordination candidates currently studying at Moore College. Not all candidates provide the College with details of their student minister position. Seven are known to be serving in unpaid positions. Based on those who do provide details of their arrangements at least two-thirds of ordination candidates are serving in paid positions.

53. Payments to non-Anglican churches

Mrs Susan Hooke to ask –

- (a) Please identify any non-Anglican churches, or persons associated with any such church, within the Sydney Diocese that have received any payments since 1 January 2005 from any fund under the control of the Archbishop, Standing Committee or Synod and the amount of each payment.
- (b) Please identify any Anglican and non-Anglican churches, or persons associated with any such church, outside the Sydney Diocese that have received any payments since 1 January 2005 from any fund under the control of the Archbishop, Standing Committee or Synod. State the amount of each payment.

To which the President replied –

I am informed that the answer is as follows –

A list of the payments made will be provided to the questioner and also posted on the notice board in the foyer.

List of payments to Anglican and non-Anglican bodies outside the Diocese

Question (a)

Liberty Christian Ministries \$20,000

Question (b)

Diocese of Armidale	\$65,000
Diocese of North West Australia	\$345,000
Diocese of Tasmania	\$140,000
Diocese of Northern Territory	\$227,086
National Home Mission Fund	\$285,000
Diocese of Kaduna (Nigeria)	\$54,596
Visiting Bishops & Clergy	\$103,351
Alexandria School of Theology	\$29,941
Clergy doing Higher Degrees – Moore College	\$111,189
George Whitefield College	\$11,865
Diocese of Christchurch	\$20,000
Diocese of Chile	\$63,000
Diocese of Mauritius	\$8,064
ACROSS – Sudan	\$50,000
Translation of NT for Vanuatu	\$2,000
Anglican Mainstream	\$30,000
Diocese of Uganda	\$6,000
Life Change through Christ – translation to Spanish	\$40,000
Anglican Consultative Council	\$30,000
Christian Conference East Asia	\$4,000
Defence Force Board	\$65,000
National Aboriginal & Torres Strait Islander Council	\$36,000
NSW Council of Churches	\$54,000
NSW Ecumenical Council	\$39,000
GAFCON – Legal costs of incorporation and website	\$80,795

54. References to the Indigenous Church

Mr Tom Mayne to ask –

Notwithstanding the extensive and very-welcome coverage of Indigenous Australians in the Archbishop's Presidential Address last night, why, in the Mission Report that followed, was there a complete absence of any reference to the Indigenous Church, Indigenous ministry, or the Sydney Anglican Indigenous Peoples' Ministry Committee?

To which the President replied –

I am informed that the answer is as follows –

Regrettably, there was not the time to include so many things, and the four stories shared by the Connect09 volunteers did not specifically include one re indigenous ministry, although they could have. For example, many Good News Parcel Company DVDs ended up in the hands of indigenous primary age kids and many indigenous high school students attended Curious Scripture seminars.

It should be noted that at one the Connect for Life prayer days, we were privileged to have Michael Duckett share with us about progress and challenges in indigenous gospel work. At another, detailed prayer notes on indigenous work were prayed through.

55. Revenue from largest St Andrew's House tenant

Mr Alan Baker to ask –

What proportion of the St Andrew's House revenue is received from its largest commercial tenant (excluding St Andrew's Cathedral School)?

To which the President replied –

I am informed that the answer is as follows –

In preparing this answer, revenue from St Andrew's Cathedral School in respect of levels 6,7 and 8 has not been included, but revenue from leases relating to areas occupied by the School in the arcade and on the ground floor has been included on the basis that such leases are commercial arrangements.

The revenue of St Andrew's House is derived from three sources being the commercial office tower, the retail arcade and the car park. The total budgeted gross revenue for St Andrew's House for 2010 is \$11.7 million.

The Australian Bureau of Statistics is the largest commercial tenant and contributes approximately 26% of total gross revenue for St Andrew's House and 58% of the gross revenue of the commercial office tower.

56. Instalments of GAB loan

Ms Lyn Bannerman to ask –

- (a) How many instalments of the GAB loan of \$24 million for 14 years for refurbishment to St Andrew's House Council are to be paid per year?
- (b) Do the required instalments of between \$250,000 and \$625,000 relate to capital or for interest only?
- (c) What was the purpose of the loan and does it include refurbishment costs when the current major commercial tenant vacates?

To which the President replied –

I am informed that the answer is as follows –

- (a) The terms of the loan to St Andrew's House Corporation require principal repayments by quarterly instalments commencing from 2010.
- (b) The instalments relate to principal repayments only. Interest payments are also made quarterly.
- (c) The purposes of the current loan are –
 - (i) to refinance a facility of \$20 million which was taken out principally to undertake refurbishment works to the St Andrew's House building during 2005-2007,
 - (ii) to enable payment of distributions to the Glebe Administration Board and Endowment of the See, and
 - (iii) for general working capital needs of St Andrew's House Corporation.

The loan was not taken out for the purposes of meeting future refurbishment costs.

57. Clergy who chair diocesan school councils

The President corrected an answer given to Dr Robert Mackay's question from last Monday.

Dr Mackay asked –

Having regard to the Draft Diocesan Corporate Governance Policy, and the clause 6(m): How many Diocesan schools are currently chaired by clergy, and of the number how many are a minister of a parochial unit?

To which the President replied –

I am informed that the answer is in fact that there are 10 Diocesan schools currently chaired by clergy and of that number, 5 are ministers of parochial units.

58. Cost of Synod mailings

The Rev Andrew Kukulka to ask –

What is there in Standing Orders or other provisions that would prevent the distribution of these materials [the emerald book, supplementary report, additional materials, principal ordinances, annual reports of diocesan organisations] by email to those Synod members who indicated their willingness to receive these materials in this way?

To which the President replied –

I am informed that the answer is as follows –

Strictly this question is out of order under business rule 6.3(4)(f) as it seeks a legal opinion on whether the business rules or any other provision prevent the distribution of certain materials to members of the Synod by email. Could I nonetheless encourage Mr Kukulka to get in contact with the Diocesan Secretary to discuss the matter further.

59. Cost of renting artwork for Bishopscourt

The Rev Craig Roberts to ask –

Has the Endowment of the See Committee, as distinct from the Archbishop's Strategic Commission, this year sought to spend over \$17,000 on renting artworks to display in the non-residential areas of Bishopscourt?

To which the President replied –

I am informed that the answer is as follows.

No. The amount paid on the rental of existing artworks this year was \$3,795.

60. Diocesan Endowment and St Andrew's House Corporation

Ms Lyn Bannerman to ask –

- (a) Are the losses by the Diocesan Endowment on share investments this year so far (\$3.375 million to end August 2010) in line with market movements in the same period?
- (b) What is the estimated shortfall in Synod's appropriations for 2011 of \$249,000 caused by?
- (c) What is an estimate of the shortfall in the appropriations in 2012, and what are the major contributing factors to that?
- (d) Did the Glebe Administration Board, as trustee of the St Andrew's House Corporation, receive quarterly and/or annual financial reports from the Corporation? Was it the Archbishop's Strategic Commission who first alerted the Glebe Administration Board to the "over distribution" of St Andrew's House Corporation Funds and if not when did the Glebe Administration Board first recognise the problem?

To which the President replied –

I am informed that the answer is as follows –

- (a) The performance of the Australian shares asset class in the Diocesan Endowment's investment portfolio has underperformed the relevant benchmark on a year to date basis. There was a change in the investment manager for the Australian shares asset class in June 2010. The asset class has continued to underperform since that date and this is the subject of ongoing discussions with the new investment manager.
- (b) & (c) The Synod Appropriations and Allocations Ordinance 2009 passed last year indicated Synod's intention in relation to both 2011 and 2012. In both years the estimate of the income available to be appropriated totalled \$6,367,000 and Synod indicated its intention to make allocations totalling \$6,615,000. In other words there was a gap each year of \$248,000 between the estimated income and the intended allocations.
- (d) In 2009, Glebe Administration Board, as agent for St Andrew's House Corporation, commenced planning for the future of levels 3, 4 and 5 of St Andrew's House having regard to the expiration of the current lease of those floors at the end of October 2011. In the context of that planning, and advice about the current office leasing conditions and the nature of building works required to be undertaken, the extent of the future financial issues for St Andrew's House became apparent. This was communicated to St Andrew's House Corporation and the Endowment of the See Committee in early 2010.

The financial issues were recognised before the appointment of the Archbishop's Strategic Commission. Those issues, and their impact on the Endowment of the See, were a significant factor giving rise to the appointment of the Commission.

61. Clergy of non-Anglo background

The Rev Peter Lin to ask –

At present, how many ordained clergy are there in ministry positions in the Diocese and of these, how many are of non-Anglo background?

To which the President replied –

I am informed that the answer is as follows –

There are 588 clergy in ministry positions. We do not keep records of those who are of non-Anglo background, and a great deal depends on the definitions involved, but understanding the spirit of the question we believe there are approximately 75 people in that category.

62. Property owned by Anglican Retirement Villages

The Rev Nigel Fortescue to ask –

With regard to the vacant unimproved property on Menangle Road, Menangle, owned by Anglican Retirement Villages –

- (a) How much is the site worth?
- (b) Is the ARV able to sell it?
- (c) Is the ARV able to give it away?
- (d) Could the site be sold and any proceeds given to the Endowment of the See? and, if not, why not?
- (e) If the ARV is unable to sell or give the property away, what can be done with this "lazy asset"?

To which the President replied –

I am informed that the answer is as follows –

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

63. Average age of men made presbyters

Miss Joanna Warren to ask –

What was the average age of men at the time they were made presbyters in 2000, 2005 and 2010?

To which the President replied –

I am informed that the answer is as follows –

The year 2000 average age - 35

The year 2005 average age - 33

The year 2010 average age - 41

64. Regional Councils budgeted amounts and grants

The Rev Richard Blight to ask –

- (a) Would you please provide a tabulated summary of grants by the Wollongong and North Sydney Regions for 2009 – or provide information about where those amounts differed from the budget allocations reported in their last report – in order to ensure consistency of reporting with the other regions?
- (b) Would it be possible in future for those regions which report budgeted amounts rather than actual amounts to also report any differences between the budgeted amounts and the grants actually made or to report that there was no difference?
- (c) Would it be possible in future for all regions to report budgeted amounts for the year in which their report is received by Synod to ensure reasonably up-to-date information?

To which the President replied –

I am informed that the answer is as follows –

- (a) A tabulated summary of grants for the Wollongong and Northern Regions will be provided to the questioner and posted on the notice board in the foyer (see below).

Wollongong Region Grants for 2009

Category	Parish	Applied for	Allocated
Assistant Minister	Minto	\$30,000.00	\$25,000.00
Assistant Minister	Ulladulla	\$12,000.00	\$10,000.00
Assistant Minister	Wollondilly	\$10,000.00	\$10,000.00
Church Planting	Corrimal	\$60,000.00	\$15,000.00
Church Planting	Shellharbour City	\$50,000.00	\$50,000.00
Church Planting	Shellharbour City	\$25,000.00	\$20,000.00
Church Planting	Berkeley	\$90,000.00	\$50,000.00
Cross Cultural	Minto	\$30,000.00	\$17,500.00
Cross Cultural	CCM EFL	\$20,000.00	\$20,000.00
Indigenous	Nowra Indigenous	\$40,000.00	\$40,000.00
Indigenous	Minto Indigenous	\$25,000.00	\$20,000.00
Training	Huskisson	\$10,000.00	\$5,000.00
Training	Ingleburn	\$80,000.00	\$15,000.00
University	University of Wollongong	\$25,000.00	\$25,000.00

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Category	Parish	Applied for	Allocated
Youth and Children	Bulli/Woonona	\$40,000.00	\$25,000.00
Youth and Children	Eagle Vale	\$20,000.00	\$20,000.00
Youth and Children	Narellan	\$30,000.00	\$20,000.00
Youth and Children	South Creek	\$23,000.00	\$20,000.00
Youth and Children	Sylvania	\$30,000.00	\$10,000.00
Youth and Children	Youthworks	\$60,000.00	\$25,000.00
	Totals	\$710,000.00	\$442,500.00

Northern Region Grants 2009

1	Asquith (housing)	10,000
2	Bobbin Head (Seniors)	8,000
3	Eastwood (LSW)	17,500
4	Ermington (student minister)	6,000
5	Freshwater (AM)	40,000
6	Hope Ang Ch (AM)	28,000
7	Hornsby (Mandarin)	60,000
8	Kirribilli (church plant)	10,000
9	Macquarie 1 (PT SLW)	10,000
10	Macquarie Uni Chaplain/RMC	20,000
11	Naremburn/Cammeray	40,000
12	Narrabeen (housing)	30,000
13	North Epping (Y & CM)	18,000
14	North Ryde 1 (MTS 1)	5,000
15	North Ryde 2 (MTS 2)	7,500
16	Putney 1 (student minister)	6,000
17	Putney 2 (2 nd SM)	8,000
18	Roseville (church plant)	25,000
19	Seaforth (AM)	11,000
20	Turrumurra South (church plant)	20,000
21	Waitara (chd/yth & cc trainee)	6,000
22	West Ryde (children's worker)	15,000
23	Willoughby East (SLW youth)	5,000
24	MCM Consultant	30,000
25	TAFE	17,000
	TOTAL	\$453,000

(b) Yes

(c) Yes

65. Availability of questions on SDS website

The Rev Richard Blight to ask –

- (a) Is there a reason that questions and answers from the 2009 session of Synod are not available on the SDS website as they are for previous years?
- (b) Would it be possible to place the 2009 questions and their answers on the website and to ensure that questions and answers from this year and all subsequent years are placed on the website to honour the hard work of the Archbishop and his staff in answering the questions of the Synod?

To which the President replied –

I am informed that the answer is as follows –

This question is out of order under business rule 6.3(4)(a) and (b) as it contains several assertions and opinions.

However I mention that the answers to the questions from the 2009 session of the Synod are in fact on the SDS website and can be accessed via the link for the "proceedings" of the Synod in that year.

66. Ordering of Synod business

Deaconess Margaret Rodgers to ask –

Noting that once again we have spent half an hour in the asking and answering of questions, while noting also the importance of openness and transparency to all members of Synod, what actions can be taken in the ordering of business to ensure less time is taken over the asking and answering of questions?

To which the President replied –

I am informed that the answer is as follows –

This question is out of order under business rule 6.3(4)(a) as it contains several assertions. Nonetheless consideration will be given to the matters raised in the question.

Petitions

A petition, presented by Mrs Susan Hooke concerning the review of Diocesan strategies, governance and finances, was received.

Elections

Uncontested elections

In accordance with clause 4.1 of the Schedule to the Synod Elections Ordinance 2000, I hereby certify that the following nominations of persons do not exceed the number of persons required to be elected for the offices shown.

1. **STANDING COMMITTEE**

(Standing Committee Ordinance 1897)

1 qualified minister, who is not an ex-officio member of Standing Committee, to be elected for 1 year

The Rt Rev Alan J Stewart

2. **ST ANDREW'S CATHEDRAL CHAPTER**

(Cathedral Ordinance 1969)

1 clerical canon to be elected for 4 years by the clerical members of the Synod

Canon Richard J Smith

1 lay canon to be elected for 4 years by the lay members of the Synod

Mr Neil M Cameron

3. **THE COUNCIL OF ABBOTSLEIGH**

(Abbotsleigh Ordinance 1924)

1 clergyman to be elected for 4 years

The Rev Ian A Millican

2 laymen to be elected for 4 years

Professor Philip Dolan

Mr Denis C Pontin

1 laywoman to be elected for 4 years

Mrs Elizabeth Robinson

1 laywoman to be elected for 2 years

Ms Melinda Brentnall

4. ANGLICAN CHURCH PROPERTY TRUST DIOCESE OF SYDNEY
(Anglican Church Property Trust Diocese of Sydney Ordinance 1965)

1 member of the clergy to be elected for 1 year

The Rev Christopher A Allan

5. ANGLICAN EDUCATION COMMISSION
(Anglican Education Commission Ordinance 2006)

2 persons to be elected for 3 years

Dr Trevor H Cairney

Mr Ian J Wing

6. SYDNEY ANGLICAN HOME MISSION SOCIETY COUNCIL (ANGLICARE)
(Sydney Anglican Home Mission Society Ordinance 1981)

1 member of the clergy to be elected for 3 years

The Rev Ramon Robinson

2 persons to be elected for 3 years

Mrs Carolyn a Bower

Ms Robyn Hobbs

7. ANGLICAN RETIREMENT VILLAGES DIOCESE OF SYDNEY
(Anglican Retirement Villages Diocese of Sydney Constitution Ordinance 1961)

2 persons to be elected for 3 years

Mr Allan Fife

Dr David Lind

8. COUNCIL OF ANGLICAN YOUTH AND EDUCATION DIOCESE OF SYDNEY (YOUTHWORKS)
(Anglican Youth and Education Diocese of Sydney Ordinance 1919)

1 member of the clergy to be elected for 3 years

The Rev Timothy D Bowden

1 layperson to be elected for 3 years

Mr Ronald A Webb

9. ARDEN ANGLICAN SCHOOL COUNCIL
(Arden Anglican School Council Ordinance 1962)

2 clergymen to be elected for 3 years

The Rev Geoffrey N Collison

The Rev Roger W Green

2 persons to be elected for 3 years

Mr Alan Harper

Mr Richard C Neale

1 person to be elected for 2 years

Mrs Rachel Greenwood

10. THE COUNCIL OF BARKER COLLEGE

(The Barker College Ordinance 1978)

2 members of the clergy to be elected for 3 years

The Rev Dr Roger H Chilton
The Rev Michael J Crichton

1 lay person to be elected for 3 years

Mr Ian C Miller

11. COUNCIL FOR CONTINUING EDUCATION FOR MINISTERS

(Continuing Education for Ministers Ordinance 1989)

1 clergyman being an incumbent of an ecclesiastical unit to be elected for 3 years

The Rev Craig Schafer

1 layperson to be elected for 3 years

Mr Neville G Hatton

1 layperson to be elected for 2 years

Miss Marietta J Tooher

12. THE COUNCIL OF THE ILLAWARRA GRAMMAR SCHOOL

(The Illawarra Grammar School Ordinance 1958)

1 clergyman to be elected for 4 years

The Rev Stephen J Stanis

2 laypersons to be elected for 4 years

Mrs Vanessa Goodhew
Mr Karl Taylor

13. MACARTHUR ANGLICAN SCHOOL COUNCIL

(Macarthur Anglican School Ordinance 1982)

2 persons to be elected for 3 years

Dr Allan K Beavis
Mr Geoff R S Kyngdon

14. MOORE THEOLOGICAL COLLEGE COUNCIL

(Moore Theological College Ordinance 2009)

1 member of the clergy to be elected for 3 years

The Rt Rev Dr Glenn N Davies

1 layperson to be elected for 3 years

Mr Tony E Clemens

1 layperson to be elected for 1 year

Dr William J Hurditch

15. NOMINATION BOARD

(Nomination Ordinance 2006)

Alternate Member

1 member of the clergy to be elected for 1 year

The Rev Philip Wheeler

16. COUNCIL OF ST CATHERINE'S SCHOOL, WAVERLEY

(St Catherine's School Waverley Ordinance 1922)

1 member of the clergy to be elected for 3 years

The Rev Danielle E Treweek

2 laypersons to be elected for 3 years

Mrs Margaret Forsyth
Mr Graham Morrison

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

(Sydney Anglican Car and Insurance Fund Ordinance 1978)

1 member of the clergy to be elected for 3 years

The Rev Antony G E Barraclough

2 laypersons to be elected for 3 years

Mr Stephen Guthrie
Mr Bruce H Robinson

18. SYDNEY ANGLICAN SCHOOLS CORPORATION

(Sydney Anglican Schools Corportion Ordinance 1947)

8 persons to be elected for 3 years

Mr Gregory A Catto
Mr John W Hibberd
Mr Don W Harwin
Mr Adrian B Jackson
Mr David J Minty
Mr Stephen G Poucher
Dr Timothy Roberts
Mr Rick Stevens

1 person to be elected for 1 year

The Rev John Chappell

19. BOARD OF SYDNEY DIOCESAN SUPERANNUATION FUND

(Sydney Diocesan Superannuation Fund Ordinance 1981)

1 person to be elected as an Employee Representative for 4 years

Mr Paul Bradley

20. COUNCIL OF TARA ANGLICAN SCHOOL FOR GIRLS

(Tara Anglican Girls' School Ordinance 1956)

1 member of the clergy to be elected for 3 years

The Rev Adrian S Russell

1 layperson to be elected for 3 years

Mr Greg Ellem

1 member of the clergy to be elected for 2 years

The Rev Ruth Mahaffey

21. TERTIARY EDUCATION MINISTRY OVERSIGHT COMMITTEE

(Synod Resolution 35/09)

9 persons to be elected for 3 years

Professor Christopher R Bellenger
The Rev Patrick Benn
The Rev Richard Blight
The Rev Robert Copland
Dr Sara Denize
The Rev Stephen T Gooch
Miss Tracey Gowing
The Rev Peter D Hughes
Canon Mark H Williamson

22. COUNCIL OF TRINITY GRAMMAR SCHOOL

(Trinity Grammar School Constitution Ordinance 1928)

2 clergymen to be elected for 3 years

The Rev Andrew P Katay
The Rev John W Wise

2 laypersons to be elected for 3 years

Mr Paul M Meldrum
Mr Martin J Cook

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

PETER F JENSEN
Archbishop of Sydney
8 September 2010

Contested elections

In accordance with rule 5.4(6)(b) of the Schedule to the Synod Elections Ordinance 2000, I hereby report as follows –

- (i) The number of formal and informal ballot papers in each election is as shown below.
- (ii) The following is a complete list of names of the nominees for the office, together with the number of votes recorded for each nominee, and indicates the name of the person to be declared elected.

	<u>Ballot Papers</u>	<u>Votes Recorded</u>
1. DIOCESAN REPRESENTATIVES ON GENERAL SYNOD		
<i>(General Synod Representation Ordinance 1986)</i>		
Formal	370	
Informal	9	
Total	379	
 <i>8 members of the clergy elected for 1 year</i>		
The Rev John F Chappell		315
The Rev Kara L Gilbert		320
The Rt Rev Peter L Hayward		337
The Rev Peter R Lin		333
The Rev David Ould		306
The Rev Gavin E Parsons		333
The Rev Dr Michael R Stead		339
The Rev James C B Warren		323
 <i>Not elected</i>		
The Rev Philip J Bradford		139
 2. DIOCESAN REPRESENTATIVES ON GENERAL SYNOD		
<i>(General Synod Representation Ordinance 1986)</i>		
Formal	366	
Informal	13	
Total	379	

5 laypersons elected for 1 year

Miss Caitlin Hurley	290
Mr Glenn R Murray	304
Mr Luke Scandrett	300
Mrs Fiona E Smark	292
Dr Claire Smith	312

Not elected

Mrs Lynette M Bannerman	118
Ms Susan E Hooke	107

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

PETER F JENSEN
Archbishop of Sydney

13 October 2010

Resolutions passed

1/10 Gambling in Australia

Synod notes the Productivity Commission's report into gambling which notes that –

- (i) there are between 80,000 – 160,000 problem gamblers in Australia, along with another 230,000 – 350,000 vulnerable to problem gambling;
- (ii) poker machine users are disproportionately represented among the ranks of Australia's problem gamblers;
- (iii) 41% of the \$11.9 billion that Australians lose on poker machines comes from problem gamblers; and
- (iv) the public benefits and jobs creation, which the registered clubs claim to offer through their gambling profits, are highly questionable.

Therefore Synod endorses efforts being proposed in Australia's Federal Parliament to reduce the impact and incidence of problem gambling, for example, by the introduction of a compulsory pre-commitment system for poker machine use.

More broadly, Synod calls on the NSW Government to reduce its reliance on taxation on gambling and asks all political parties to refuse donations from organisations which gain revenue from gambling.

(Canon Sandy Grant 11/10/2010)

2/10 Towards 2050

Synod, noting that by the year 2050 projected population studies anticipate that Australia's population will exceed 40 million people and that the proportion of the population from non-Anglo-Celt background will be even more significant than is now the case –

- (a) requests the Standing Committee to explore, and report back to Synod next year, as to how our Church might meet this significant change (both in population numbers and population mix) in terms of its impact on our mission to the people of our Diocese and on the face and fabric of our Church, and
- (b) without limiting the matters to be considered, requests that the examination include the name or names that our Church may use as we present our mission objectives across the Diocese and the 'logos' of our Church.

(The Rev Steve Abbott 11/10/2010)

3/10 Glebe Board charter

Synod requests the Standing Committee to produce a detailed report for the 2011 session of Synod regarding the operational application of the charter supplied to the GAB for its management of the Diocesan Endowment – as directed in the *Glebe Administration Ordinance 1930* (section 2) and subsequent amending ordinances.

The report to include (but not be limited to) the following areas –

1. The formula(s) actually applied and actions taken to 'preserve the real value of the DE' in each year from 1975 to 2009.
2. The formula(s) and decisions applied in determining what constitutes 'a reasonable income from the DE' and how this was calculated in each year (or applicable budget triennium) from 1975 to 2009.
3. The weighting and/or priority order applied to each of the two principles in each year from 1975 to 2009 and reasons as to why such a weighting and/or priority order was applied in each case.
4. An examination of the ongoing appropriateness of both guiding principles for the future management of the DE including recommendations as to –
 - (a) future application of 'preserving the real value',
 - (b) future application of 'providing a reasonable income',
 - (c) future interaction (weighting and/or priority order) of the two principles in determining each future budget of Synod, and
 - (d) any additional principle statements that might be added to the two present guiding principles for GAB management of the DE.

(The Rev Michael Williamson 11/10/2010)

4/10 King James Version of the Bible

Synod –

- (a) gives thanks to God for the impact of the King James Version of the Bible on English speaking peoples over the past four centuries;
- (b) recognises that in 2011 the 400th anniversary of the King James Version of the Bible provides an opportunity to celebrate the profound contribution which that translation has made to shaping the life, language and culture of Australia and other nations;
- (c) commends the King James Version and other faithful translations of the Bible for personal and public instruction, affirming the importance of continuing biblical translation, scholarship and teaching;
- (d) notes with enthusiasm the events throughout 2011 organised by the Bible Society in Australia and the 2011 Trust in the United Kingdom;
- (e) requests that parishes and all Anglicans support the celebrations of the King James Version of the Bible and undertake local initiatives, where possible, to promote and teach the Bible both within the Church and throughout the Australian community.

(Bishop Glenn Davies 11/10/2010)

5/10 South Creek: Reclassification as a Parish

Synod assents to the reclassification of South Creek as a parish with effect from 1 January 2011.

(The Rev Jonathan Squire 11/10/2010)

6/10 Resignation of Mr Steve McKerihan

Synod notes with great sadness and regret the resignation of Mr Steve McKerihan as the Chief Executive Officer of the Glebe Administration Board and the Sydney Diocesan Secretariat and gives thanks to God for his overtly Christian leadership of those organisations from 2007 to 2010. It is appreciated that Steve led these organisations during a time of extreme difficulty arising out of the Global Financial Crisis and through all this he sought to honour God and the Gospel of our Lord Jesus Christ in all he did. His humble determination and strength of character will be greatly missed.

Synod thanks God for Steve's fellowship in the Gospel and prays for a complete recovery for him from his illness. We particularly wish him and his wife Margaret God's richest blessings.

(Dr Laurie Scandrett 12/10/2010)

7/10 Work of Archbishop's Strategic Commission on Structure, Funding and Governance

Synod expresses its thanks to the Archbishop for establishing the Archbishop's Strategic Commission on Structure, Funding and Governance (the Commission) and –

- (a) noting the ongoing work of the Commission in bringing recommendations to the Archbishop and the Standing Committee about ensuring the sustainability of the Endowment of the See and changes that need to be made to the operation and inter-dependence of diocesan bodies to ensure that the essential work and services of the Diocese are maintained while living within our means, and
- (b) noting that the Standing Committee has endorsed the general direction proposed by the Commission in an interim report provided to the Archbishop and Standing Committee and requested that the Commission progress its work with relevant diocesan agencies,

requests that –

- (i) Synod members be afforded the opportunity to provide comments to the Commission by 31 December 2010, and
- (ii) the Standing Committee provide a report to the Synod in 2011 about the steps that have or still need to be taken to ensure that diocesan finances are placed on a sustainable footing and the implications such steps will have on the funding of diocesan infrastructure and activities in 2012 and beyond.

(Mr Peter Kell 12/10/2010)

8/10 Connect09

Synod, noting the report on the lessons learned from the Connect09 campaign prepared by the Connect09 Management Committee, endorses the recommendations for action in the report arising from the experience of the campaign.

(The Rev Andrew Nixon 12/10/2010)

9/10 Special Religious Education (SRE)

Synod –

- (a) affirms its long-standing and firm support of free, secular and compulsory public education and regards as a matter of justice that every child in New South Wales should have access to education of an excellent standard,
- (b) in recognition that an understanding of religion, as a significant human activity, should be part of the education of the whole person, gives thanks for the existence of Special Religious Education (SRE) in New South Wales public schools which brings thousands of volunteers into such schools each week in a way that enriches education and represents a key interface between schools and their communities,
- (c) welcomes the recent statements from both the Minister for Education, the Hon Verity Firth, and the Shadow Minister for Education, Mr Adrian Piccoli MP, affirming the fundamental place of SRE in New South Wales public schools and committing the Government and Opposition respectively to the continuation of SRE in the curriculum offering of such schools,
- (d) affirms existing Departmental Policy concerning SRE which –
 - (i) allows parents to exercise the right on behalf of their children to opt-out of SRE,
 - (ii) requires schools to support SRE by ensuring that no formal lessons or scheduled school activities occur during time set aside for SRE to avoid creating conflict of choice for some parents and some students attending SRE, and
 - (iii) requires students who do opt-out of SRE to receive appropriate care and supervision which may involve students in other activities such as homework, reading and private study,

- (e) expresses concern that many schools do not adhere to SRE Departmental Policy and calls on the Minister to ensure that Departmental Policy in this area is adhered to by all schools,
- (f) notes the recently concluded trial of 'ethics lessons' comprising 10 half-hour lessons conducted over 10 weeks in 10 Government primary schools to students in grades 5 and 6 by the St James Ethics Centre on behalf of the Federation of Parents and Citizens Association of NSW,
- (g) commends the Minister's selection of an academic from Adelaide, Dr Sue Knight, to conduct an external evaluation of the quality of learning in ethical decision-making by students who participated in the trial and expresses its gratitude for the opportunity afforded to this Diocese and other SRE providers to make submissions to Dr Knight on the operation of the trial and the evaluation of it,
- (h) reiterates the view expressed in the submission from this Diocese that, for the reasons set out in the submission, the trial cannot provide a sound basis for concluding that –
 - (i) the status quo concerning SRE should be changed, and
 - (ii) the 'ethics lessons' as proposed should be made generally available in Government primary schools across the State on an on-going basis, and
- (i) calls on the Minister to decide against extending the teaching of 'ethics lessons' in Government primary schools.

(Dr Bryan Cowling 12/10/2010)

10/10 Conferral of Lambeth Doctorate on the Rev Dr John Harris

Synod, noting that the Archbishop of Canterbury, by the powers invested in him by the Reformation Parliament's 1533 Ecclesiastical Licences Act, has conferred on the Rev Dr John Harris, the Lambeth degree of Doctor of Divinity, in recognition of his 'outstanding contribution as a Bible scholar and translator', his 'advocacy on behalf of Aboriginal Australians,' and his 'unstinting endeavours to raise awareness of indigenous issues within the church and the wider Australian community',

- (a) congratulates Dr Harris on this exceptional honour conferred on him, and only four others who have worked in the Australian Church;
- (b) gives thanks for the labours and devotion which justify this honour, especially his monumental histories of the encounter between the Christian faith and Aboriginal people and his participation in the translation of the Scriptures into Aboriginal languages;
- (c) acknowledges the faithful ministry which he and his wife, Judy, and his parents Len and Margarita Harris, have made through many decades to our Indigenous people through CMS, Zadok, the Bible Society and other organisations, and
- (d) joins its prayers with his for the temporal and eternal wellbeing and happiness of our Aboriginal brothers and sisters.

(Dr Stuart Piggin 13/10/2010)

11/10 General Synod Financial Statements

Synod notes that the annual financial statements of the General Synod and its related bodies are not usually provided to each Australian diocese.

Synod asks the Diocesan Secretary to write to the General Synod Standing Committee to request that copies of the audited financial statements of the following bodies be sent to each Australian diocese each year, or alternatively made available on the General Synod web site, within 28 days of the signing of the audit report –

- (a) General Synod of the Anglican Church of Australia (incorporating the Trust Fund, the Statutory Fund, the Special Fund, the Indigenous Endowment Fund, the Reserve Fund and any other fund established by the General Synod Standing Committee);
- (b) The Anglican Church of Australia Long Service Leave Fund;
- (c) Anglican Long Service Leave Fund Limited;
- (d) Broughton Publishing Pty Limited;
- (e) The Broughton Publishing Trust;

- (f) Defence Force Board of the General Synod of the Anglican Church of Australia;
- (g) any other body under the ultimate control of the General Synod where the General Synod Standing Committee considers it appropriate to make the financial statements available.

(Mr Doug Marr 13/10/2010)

12/10 General Synod Assessments

Synod notes with concern the following financial decisions of the recent General Synod and the General Synod Standing Committee –

- (a) the 23% increase in the rate of Statutory Fund assessment between the 2010 and 2011 financial years;
- (b) the allocation of substantial funds in 2011, with expected similar allocations in future years, to cover the costs of the Episcopal Standards Commission investigations concerning the Bishop of Ballarat and the Bishop of The Murray without any requirement that the dioceses concerned pay any of the costs involved except as part of the normal General Synod assessment process;
- (c) implementation of changes in policy on the use of General Synod reserves without the issues being discussed by the General Synod;
- (d) the transfer of all royalties and profits from sales of liturgical texts to a separate company (Broughton Publishing Pty Limited) even though the costs associated with producing these texts are fully funded from the Statutory Fund;
- (e) the use of surpluses generated by the administration of the Long Service Leave Fund and surpluses from Telstra commissions to pay for the Primate's Assistant and to offset payments from the Special Fund rather than use these surpluses to reduce Statutory Fund assessments;
- (f) the changed arrangement whereby grants to various Australian and international bodies from the Special Fund are no longer fully covered by Special Fund assessments but instead other financial resources of the General Synod are used for these purposes.

Synod asks the Sydney Standing Committee to enter into urgent consultation with the General Synod Standing Committee to negotiate a more equitable financial outcome for the dioceses of the Australian Church.

Synod further asks the Sydney Standing Committee to consider whether it should report on these matters to the 2011 session of Synod before arranging for payments to the General Synod in 2011.

(Mr Doug Marr 13/10/2010)

13/10 Mental health

Synod, mindful that we are rooted and established in the love of Christ (Eph 3.17) carrying each other's burdens (Gal 6:2) and doing good to all people (Gal 6:10) expresses concern for the plight of those who experience mental illness, which affects 1 in 5 Australians. Therefore Synod –

- (a) recognises that mental health illness adversely impacts family and relationships and makes people vulnerable and socially excluded,
- (b) notes that, both within our churches and the wider community, the issues which accompany mental illness can present significant barriers to hearing the gospel and enjoying Christian fellowship,
- (c) encourages our churches to provide outreach with loving care and support to people experiencing mental illness,
- (d) urges our churches to further develop partnerships and links with Anglicare to provide support to people with complex mental health issues with services such as –
 - mental health chaplaincy training and clinical pastoral care training,
 - relationship and individual counselling programs
 - intensive case management services such as the PHAMS program
 - respite services such as the Haven Project
 - youth outreach,

- (e) requests that the diocesan leadership and relevant Anglican organisations more broadly develop an advocacy campaign for government and the wider community to break down the barriers to inclusion for people experiencing mental health issues.

(Mr Peter Kell 13/10/2010)

14/10 Scepticism with respect to the gospel

That this Synod –

- 1. recognises –
 - (a) that in our society a profound scepticism exists with respect to the gospel and the fundamentals upon which it rests, and
 - (b) that this scepticism entails, among other things, matters of an historical, scientific, philosophical and moral nature and commitment to other beliefs, and
- 2. requests Standing Committee –
 - (a) to appoint a committee to consider theological perspectives on the issue and to investigate resources and consider strategies likely to assist parishes, Anglican organisations and individuals in the Diocese in the proclamation of the gospel in this atmosphere of scepticism and
 - (b) to bring a report on the findings and reflections of this committee to the next session of Synod.

(Dr Barry Newman 13/10/2010)

15/10 Regulation of Holy Matrimony

This Synod requests the Standing Committee to bring to the first session of the next Synod either –

- (a) an ordinance which would repeal the Holy Matrimony Canon 1981 and an ordinance or regulations that would then govern the solemnization of holy matrimony in the Diocese of Sydney, or
- (b) any viable alternative to produce the same result.

(Bishop Glenn Davies 13/10/2010)

16/10 Appellate Tribunal opinion on administration of Holy Communion by persons other than a presbyter

That this Synod –

- (a) notes the advisory opinion of the Appellate Tribunal given in relation to questions posed by Dr Muriel Porter and 25 members of the General Synod, and
- (b) affirms resolution 27/08 of this Synod, specifically the two statements, where Synod –
 - (i) affirms again its conviction that lay and diaconal administration of the Lord's Supper is consistent with the teaching of Scripture, and
 - (ii) affirms that the Lord's Supper in this diocese may be administered by persons other than presbyters.

(Bishop Glenn Davies 13/10/2010)

17/10 The Lord's Supper in Human Hands Epilogue

Synod asks the Diocesan Secretary, upon the agreement of the Standing Committee, to forward to all members of the 2010 General Synod, a copy of its resolution concerning the Appellate Tribunal opinion on administration of Holy Communion by persons other than a presbyter and a copy of *The Lord's Supper in Human Hands Epilogue*.

(Mr Robert Tong 13/10/2010)

18/10 Affirming Biblical marriage

Synod welcomes and endorses the affirmation of the recent General Synod of the Anglican Church of Australia that marriage is the life long union of a man and a woman to the exclusion of all others, as taught by God in Scripture, and calls on all levels of government to maintain and protect this definition of marriage for the good of society.

(Dr Claire Smith 18/10/2010)

19/10 Anglican Communion Covenant

Synod notes that General Synod 2010 received the text of the Anglican Communion Covenant and resolved to request the synods of all dioceses to consider the question of the Anglican Church of Australia adopting the Covenant by resolution and report the results of their consideration to the General Synod Standing Committee by December 2012. Synod asks Standing Committee to take any necessary steps to enable synod to consider the question at the 2011 session of Sydney Synod.

(Mr Robert Tong 18/10/2010)

20/10 Mr Warwick Olson AM

Synod notes that this is Warwick Olson's last session of Synod and wishes to record its thanks for Warwick's 50 years of service to this Diocese.

Synod notes that Warwick has been a member of Synod since 1961; during the episcopate of Archbishop Loane was variously editor of Southern Cross, Director of the Archbishop's Appeals and media officer for the Archbishop, the Diocese as well as General Synod; and was heavily involved in the organisation of the 1968 and 1979 Billy Graham Crusades.

Warwick served as a member of Standing Committee for over 30 years to 2005, and as a member of the Glebe Board and Sydney Diocesan Secretariat for over 25 years to 2009.

Warwick was actively involved internationally, notably as a member of the Board of the Billy Graham Evangelistic Association for 34 years, including 15 years as Chairman, as full-time Director of Communications of the Lausanne Congress on Evangelization, as well two years as Vice President in charge of Communications for World Vision International based in the US.

Synod thanks God for such loyal, distinguished and selfless service to the work of His church in the Sydney Diocese and throughout the world and wishes Warwick and Maureen God's richest blessings as they serve in the parish of St Paul's Carlingford and particularly at a church plant at Baulkham Hills North.

(Dr Stephen Judd 18/10/2010)

21/10 The Rev Maureen Cripps

Synod gives thanks to God for the life and ministry of the Rev Maureen Cripps who died last month on 4 September 2010 at the age of 75 from the debilitating effects of Motor Neurone Disease. Throughout this illness Maureen's commitment to the Lord Jesus was clear to all. Her confidence in Christ was clear evidence of her belief in the resurrection of believers to eternal life.

This year Maureen celebrated the 45th anniversary of becoming a Deaconess and the 21st anniversary of being ordained as a Deacon. Her ministry responsibilities included 8 years as a Deaconess in the parishes of Penrith, Yagoona, Lithgow and Lurnea. From 1971-1973 she served as the Deaconess in Charge of the parish of Ashford, Delungra and Tingha in the Armidale Diocese. She then served on the staff of Deaconess House as the Assistant Principal 1974-5, before resuming parish ministry for another 13 years as a Deaconess at Penshurst, and then at Sadler where she was the Assistant Minister for 2 years.

Maureen was appointed by Archbishop Goodhew to a position in the Diocese that was the precursor to the position of the "Archdeacon for Women's Ministry". When she retired from stipendiary ministry, she was appointed as the Chaplain to the Mothers' Union a position she held for 6 years. In her retirement Maureen also ministered in the capacity of a locum minister in this diocese.

People had a profound respect for Maureen. She was a devoted servant of Christ and a dedicated leader of women in ministry. Her humour, hard work and good sense made her an effective minister of the Gospel. Maureen expressed her love for Christ by serving others in his Name. In the last stage of her life she displayed the same courage, faithfulness, determination, and good humour that were characteristic of her throughout her ministry.

(The Rev Trevor Young 18/10/2010)

22/10 Christchurch New Zealand Earthquake

Synod thanks God that there was no loss of human life during the powerful earthquake that hit the area of Christchurch New Zealand on 4 September 2010, and continues to pray that God will provide for the individuals and businesses that have suffered great loss. In particular, Synod prays for the staff and members of St John's Latimer Square as they meet in alternative locations over at least the next couple of years due to extensive damage to their church building and hall, asking God to grant them trust and patience in Christ and the resources they need to rebuild.

(Bishop Ivan Lee 18/10/2010)

23/10 The Jerusalem Declaration

Synod welcomes the 2010 General Synod's resolution –

“That General Synod notes the publication of the Jerusalem Declaration and acknowledges the particular context in which it has arisen. The General Synod encourages its study by dioceses and parishes in this Church to assist our understanding of some of the current issues facing the Anglican Communion.”

Synod therefore reaffirms its commitment to such study of the Jerusalem Declaration.

(The Rev Gavin Poole 18/10/2010)

24/10 Fair trade with producers in developing countries

This Synod –

- (a) acknowledges that Christian love includes paying a fair price for our neighbour's labour and produce,
- (b) notes that organisations such as Fair Trade and Rainforest Alliance seek to give a better return in profits and working conditions to primary producers in developing countries, and
- (c) asks Standing Committee to develop and implement a policy to encourage diocesan organisations and parishes to serve tea, coffee, chocolate and such consumables certified by Fair Trade or similar organisations, as the preferred option.

(The Rev Michael Robinson 18/10/2010)

25/10 Printing of Synod proceedings in Diocesan Yearbook

Synod requests the Standing Committee to have the Proceedings of Synod for each year printed in the Diocesan Yearbook, or as some alternative form of hard copy, and to set aside sufficient funds annually to make this possible.

Synod also requests the Standing Committee –

- (a) to print the Proceedings for the 2nd Session of the 48th Synod (2009) together with the Proceedings of the 3rd Session of the 48th Synod (2010), and
- (b) if thought fit, to examine other ways of funding such annual printing.

(Mr Donald McPhail 18/10/2010)

26/10 Environmental initiatives in the Diocese

Synod –

- (a) thanks the Standing Committee for its report on environmental initiatives being taken by parishes and diocesan organisations,
- (b) congratulates those parishes and organisations which have taken significant initiatives to reduce their carbon footprint (and notes that some parishes are aiming to go carbon neutral),
- (c) notes that a number of parishes have installed solar panels to generate electricity back to grid,
- (d) notes that there are good reasons for installing solar panels on the roofs of our non-heritage listed buildings, namely –
 - (i) it is a way of being good stewards of our environment,
 - (ii) it is a way we can easily lead (not follow) public opinion, and
 - (iii) at the moment there is a window of opportunity where it is likely to be a significant financial advantage,
- (e) noting the rapid rate in which government policy in this area is changing, asks the Property Trust as a matter of priority to provide an accessible guide for parishes on how they easily sign up to participate in government schemes to encourage renewable energy (indicating several options showing costs now and financial returns later), and
- (f) asks the Finance and Loans Board to work with the Property Trust and to develop some guidelines to facilitate parishes installing solar panels.

(The Rev Dominic Steele 18/10/2010)

27/10 Special Religious Education

Synod requests that the report “Trial of Ethics Lessons” dated 30 July 2010 be sent electronically to every rector, where possible, and that it be distributed to and discussed at parish councils and where practical distributed electronically to members of parishes.

(The Rev Nigel Fortescue 18/10/2010)

28/10 Policy concerning divorced persons and ordination

Synod respectfully requests the Archbishop to inform the Synod as to the biblical grounds for the policy in this Diocese, that divorced persons and those married to a divorced person are not ordained in the Diocese of Sydney, along with any other considerations relevant to this policy.

(The Rev Robert Cameron 18/10/2010)

29/10 The Rev Andrew Nixon and the Year 13 program

Synod gives thanks to God for the blessings that have flowed from the Connect09 ministries and initiatives, and for the leadership of Connect09’s Executive Director, the Rev Andrew Nixon, over the last three years.

Synod also congratulates the Rev Andrew Nixon on his appointment as Director of Youthworks’ Year 13 program, commencing in January 2011, following Synod’s provision for the Year 13 program to be expanded, and assures him of our prayers and support.

Synod also welcomes the aim expressed in the Archbishop’s Presidential Address on Monday 11 October 2010 and encourages all Anglican school leavers to consider doing Year 13, to build upon our Diocese’s rich tradition of large numbers of mature and well-trained lay men and women who are true partners in the gospel.

(The Rev Zac Veron 18/10/2010)

30/10 General Synod's resolution concerning alcohol abuse

This Synod welcomes the General Synod's recent resolution on alcohol abuse which –

- (a) notes the right of adult persons to enjoy alcohol in moderation,
- (b) expresses regret for the damaging consequences of our nation's drinking culture,
- (c) encourages all Christian leaders and teachers to proclaim scriptural truths concerning the use of alcohol and to set a godly example in regard to any personal use of alcohol,
- (d) requests the NSW Government to consider research highlighting the relationship between crime and extended liquor trading hours, and the experience of police, paramedics and hospital staff who daily face the consequences of this problem,
- (e) calls on the NSW State Government to implement drinking laws to address the problem of alcohol abuse, and to redouble its efforts to engage debate and support for a New Moderation in how families and the community consume and abuse alcohol, and
- (f) requests the Archbishop to write to the Premier and Leader of the Opposition outlining this Synod's request for firmer action to facilitate a legal and community change in our drinking culture.

(The Rev Zac Veron 18/10/2010)

31/10 Survey about alternate ministry review mechanism

Synod notes the pending publication of a web-based survey of parish rectors, seeking their advice about alternate ministry review mechanisms available to ministers and parishes. Synod encourages all rectors to participate in order to aid greater understanding of the resources available to encourage a culture of review within our Diocese.

(Canon Sandy Grant 18/10/2010)

32/10 Lausanne Conference on World Evangelism

Synod, particularly in light of the Diocesan Mission –

- (a) praises God for the desire to take the gospel to the ends of the earth and make disciples of all nations that has led to the organisation of the Third Lausanne Conference on World Evangelism being held in Capetown from 16 to 23 October 2010, and
- (b) prays that the conference would be an agent for encouraging and equipping the church around the world to clearly and faithfully proclaim the gospel of our Lord Jesus Christ.

(Canon Mark Williamson 18/10/2010)

33/10 Late-term abortions

Synod –

- (a) expresses its grief at recent media reports concerning the practice of late-term abortions,
- (b) opposes any changes to current legislation in New South Wales that might extend or promote or decriminalize the practice of abortion,
- (c) affirms that all human life is a precious blessing given by God, that bears his image and accordingly should enjoy the dignity and protection of a just society.

(The Rev Robin Kinstead 18/10/2010)

34/10 Mrs Judith Long

This Synod gives thanks to God for the recent appointment of Mrs Judith Long as the new Principal of Nungalinga College in Darwin and assures the College of its prayers and good wishes as it continues the important work of training indigenous people for Christian ministry.

(Dr Karin Sowada 18/10/2010)

35/10 Archbishop of Sydney's Anglican Aid

Synod, noting the launch of the Archbishop of Sydney's Anglican Aid –

1. Gives thanks for the work of the Archbishop of Sydney's Appeals Unit and the generosity of God's people over many years.
2. Commends the ministry of the Anglican Aid and its funds, the Archbishop's Overseas Relief and Aid Fund (ORAF), the Archbishop's Overseas Ministry Fund (OMF) and the Archbishop's Community Care Fund (CCF) to the people and parishes of the Diocese of Sydney and beyond.
3. Encourages the parishes and people of the Diocese to consider the strategic importance of the ministry of Anglican Aid and to pray for and give generously to our Christian partners through Anglican Aid.
4. Extends to the Archbishop, the Board and the staff of Anglican Aid an assurance of its prayerful support for an ever expanding ministry that brings glory to the God and Father of our Lord Jesus Christ and the blessing of the Gospel to many people throughout the world and in our own back yard.

(The Rev Peter Rodgers 18/10/2010)

36/10 Mr Charles Metcalfe

This Synod thanks Mr Charles Metcalfe, known affectionately to the mover and many others as Mr Med, for his nearly 60 years as a Synod representative, and wishes him the best as he tries to find another way to spend his evenings in future Octobers.

(The Rev Stephen Miller 19/10/2010)

37/10 Parish assessment towards the funding needs of the Endowment of the See

Synod –

- (a) asks the Endowment of the See and the Archbishop's Commission to look at ways of realizing part or all of the Endowment of the See's interest in SAHC as contemplated by the Property Trust's report or any other source of funds,
- (b) and in the event that the actions contemplated under (a) are not by 1/1/11 reasonably expected to inject adequate and long term cash into the EOS while maintaining the real value of the investment when completed, then –
 - (i) approves an assessment on parishes at a rate of 1.14% for the purposes of contributing to the EOS funding needs during 2011 only, and
 - (ii) requests that the EOS bring to Synod in 2011 a report on the future requirements and roles of the Archbishop's staff and a 5 year budget of projected costs, and
- (c) requires Standing Committee to report to the Synod in 2011 about the options that exist to place the EOS on a financially sustainable footing, together with a recommendation. This report should be prepared in consultation with the Endowment of the See, the Archbishop's Commission and the Anglican Church Property Trust.

(The Rev Craig Roberts 19/10/2010)

38/10 Euthanasia

This Synod, in response to the Greens' notice of motion to introduce into the NSW Parliament a Bill to legalise voluntary euthanasia and the Greens' Bill in Federal Parliament to overturn Commonwealth prohibitions against euthanasia legislation in the Territories –

1. notes that when adequate palliative care, symptom control and psychosocial support is available and accessible, only a tiny minority of those accessing such support express a preference for euthanasia,
2. observes that the outcome of legalised voluntary euthanasia will include the insertion of mistrust into patient-carer and patient-relative relationships, a creeping expansion of candidates for euthanasia, and reduced funding for terminal care;
3. notes that recent reports of community support for euthanasia fail adequately to distinguish the deliberate killing of people from the morally acceptable practice of not prolonging life with burdensome treatment, and

4. notes that most supporters for euthanasia are young and healthy, but that euthanasia legislation is not well supported among people with disability and by people who are old, infirm or vulnerable.

Accordingly, this Synod –

- (a) reaffirms that all human life is precious in God's sight, and that the Bible's clear prohibition of killing innocent humans has the positive effect of creating communities that love and care for others at their weakest and most vulnerable;
- (b) reiterates its opposition to voluntary euthanasia and physician-assisted suicide;
- (c) calls upon the Premier and the Prime Minister to oppose these initiatives;
- (d) calls on the NSW State and Federal parliamentarians to oppose these initiatives, and to inform themselves of the alternatives to euthanasia and of its negative consequences in jurisdictions that have adopted it; and
- (e) calls on these governments to increase funding to pain management and palliative care services.

(Dr Karin Sowada 19/10/2010)

39/10 Billboard advertising campaign for euthanasia

Synod –

- (a) requests the Diocesan Secretary to write to Billboards Australia and the Advertising Standards Bureau informing them of our concerns that claims made in the Exit International billboard advertising campaign are based on misleading polling, and that an informed debate about euthanasia is not helped by such marketing methods, and asking them to reconsider their decision to allow the advertisement, and
- (b) encourages Synod members to do the same.

(The Rev Nigel Fortescue 19/10/2010)

40/10 Implementation of the Grievance Policy and Procedure

Synod –

- (a) determines that the Grievance policy and procedure is to commence on 1 July 2011, and
- (b) requests the Standing Committee to approve up to 15 persons as the initial pool of regional conciliators for the purposes of the policy and procedure, being persons who have demonstrated competence in conflict resolution and conciliation or who have the capacity and willingness to acquire such competence, and
- (c) requests the Safe Ministry Board to oversee appropriate training and education in relation to the policy and procedure, and
- (d) authorises the Standing Committee to make amendments to the procedure which are consistent with the terms of the policy, and
- (e) requests the Standing Committee to undertake a review of the policy and procedure after a period of 3 years from its commencement on 1 July 2011, and
- (f) requests that the parish risk management program address issues of abusive behaviour in the parish context, with a particular focus on responsibilities for providing a safe work place for parish staff.

(Canon Sandy Grant 19/10/2010)

41/10 Amendments to the Anglican Church of Australia Trust Property Act 1917

Synod, noting the explanatory report about the proposed amendments to the Anglican Church of Australia Trust Property Act 1917 –

- (a) endorses the promotion to the New South Wales Parliament of the amendments proposed to be made by the insertion into the Act of new sections 6AA (in such amended form as will limit the exclusion to the term of office of the Archbishop who gives assent to the ordinance), 10A and 11A, and
- (b) requests that any proposal to seek further amendments to the Act to address the concerns which prompted the drafting of the new section 48 of the Act be brought to the Synod for approval before being promoted to the New South Wales Parliament, and

requests that the Diocesan Secretary circulate to the Bishops of the Anglican Dioceses in the State of New South Wales the proposed amendments referred to in paragraph (a) for their comment with the request that any comment be provided within a period of six (6) calendar months from the date of circulation and that the promotion of these amendments to the Attorney-General be deferred until the 6 month period has elapsed.

(Mr Robert Tong 19/10/2010)

42/10 Tertiary Education Ministry Oversight Committee

Synod –

- (a) notes the report of the Tertiary Education Ministry Oversight Committee (TEMOC) (at pages 184 to 191 of the Standing Committee report to Synod) and thanks the committee for its initial work,
- (b) endorses the vision to grow Bible-based ministries on each University and VET (Vocational Education and Training) campus in the diocese that are –
 - (i) evangelistic
 - (ii) preparing students for a lifetime of Christian service, and
 - (iii) particularly concerned to raise up future generations of vocational Christian ministers,
- (c) commits to ongoing financial support of TEMOC within the constraints of the Diocesan budget,
- (d) notes the financial challenges in establishing and supporting such ministries and that the initial policy of the committee to focus on growing new ministries is likely to have a negative financial impact on established University chaplaincies,
- (e) urges parishes and individuals to generously support Tertiary ministries, and
- (f) encourages parishes and Mission Area Teams to initiate and support such ministries on local VET campuses in consultation with TEMOC.

(The Rev Richard Blight 19/10/2010)

43/10 Diocesan Corporate Governance

Synod, noting the report on Diocesan Corporate Governance and the draft Diocesan Corporate Governance Policy attached to the report –

- (a) refers the draft policy to the Standing Committee to be revised in a manner which reflects the in-principle decisions made by the Synod in 2010 concerning the draft policy, and
- (b) requests that a copy of the revised form of draft policy together with any explanatory report be sent to each member of the Synod and to the board of each diocesan organisation for comments back to the Diocesan Secretary by 31 March 2011 (or such later time as the Diocesan Secretary permits), and
- (c) requests that a further revised form of the policy be brought back to the Synod in 2011 incorporating, as appropriate, comments made by Synod members and the boards of diocesan organisations, and the work of the Archbishop's Strategic Commission on Structure, Funding and Governance, and
- (d) requests that draft guidelines on the role and functioning of boards of diocesan organisations also be brought to the Synod in 2011.

(Dr Laurie Scandrett 19/10/2010)

Ordinances considered

Passed

Archbishop of Sydney (Election and Retirement) Amendment Ordinance 2010

Clergy Retirements Amendment Ordinance 2010

Department of Evangelism (New Churches) Reconstitution Ordinance 2010

General Synod – Long Service Leave Canon 2010 Assenting Ordinance 2010

Proceedings of the 2010 Ordinary Session of the 48th Synod

Not considered

General Synod – The Solemnization of Matrimony Amendment Canon 2010 Adopting Ordinance 2010

Referred to 2011 Session of Synod

Solemn Promises Ordinance 2010

Withdrawn

Parish Relationships Amendment Ordinance 2010