

50th Synod of the Diocese of Sydney

3rd Ordinary Session

Minutes of Proceedings of the Synod for Monday 10 October 2016

1. Assembly

The Synod assembled in the Wesley Theatre at 3.15 pm.

2. Prayers

Prayers were read by the Registrar, Mr Doug Marr.

3. Procedural motions

3.1 Commencement of business and Presidential Address

Mr Robert Wicks moved –

“Synod –

- (a) notes that the Presidential Address will be delivered from 4.30 pm, and
- (b) agrees to commence consideration of its business with items 4 and 6-14 inclusive on this business paper, and
- (c) suspends any part of the business rules which would prevent these arrangements.”

Seconded and carried

3.2 Amendment to the business paper for Monday 10 October 2016

Having been granted leave, Mr Robert Wicks moved –

‘Synod permits the alteration of today’s business paper in the manner set out on the paper circulated to Synod members headed “Amendments to the business paper for Monday 10 October 2016”.’

Seconded and carried

4. List of members of the Synod

The President tabled a copy of the list of members of the Synod.

5. Document appointing a Commissary

The President tabled a copy of a document appointing a Commissary.

6. Elections

6.1 Uncontested Elections

The list of the uncontested elections was tabled and the President declared the persons named to be elected.

7. Tabling of the minute book of the Standing Committee

The minute book of the Standing Committee was tabled.

8. Petitions

There were no petitions.

9. Questions

Questions were asked by the following members –

- (1) The Rev David Clarke
- (2) Mr Peter M G Young
- (3) Dr David Oakenfull
- (4) Dr Barry Newman
- (5) Mr Thomas Mayne
- (6) The Rev Dr Andrew Ford
- (7) The Rev Bruce Stanley
- (8) The Rev Andrew Katay
- (9) The Rev James Warren
- (10) The Rev Jason Ramsay
- (11) Archdeacon Deryck Howell
- (12) The Rev Anthony Douglas
- (13) The Rev Anthony Douglas
- (14) Mr Jonathan Stavert
- (15) The Rev Antony Barraclough
- (16) Mrs Alison Woof
- (17) Mr Mark Boyd

10. Procedural motions

10.1 Arrangements for the scheduling of business

Mr Robert Wicks moved –

“Synod –

- (a) agrees in principle to deal with its business in accordance with the Indicative Timetable for Synod Business including –
 - (i) a 20 minute joint presentation on Tuesday 11 October 2016 from the Mission Property Committee and New Churches for New Communities,
 - (ii) a 10 minute presentation on Wednesday 12 October 2016 from the working group formed last year at the request of the Synod to motivate, educate and equip churches to connect with our Muslim neighbours,
 - (iii) a presentation for up to 15 minutes immediately before the dinner break on Tuesday 18 October 2016 on progress of the merger of Anglicare and Anglicare Retirement Villages, and
- (b) requests that the Committee for the Order of Business bring to the Synod at the beginning of each day any recommendations about amending the Indicative Timetable for Synod Business in light of the progress of business, and
- (c) suspends so many of the business rules as would prevent these arrangements, or as would prevent the Synod from considering any recommendations from the Committee for the Order of Business.”

Seconded and carried

10.2 Arrangements concerning Daily Papers and amendments

Mr Robert Wicks moved –

“Synod –

- (a) notes that it is proposed to prepare and print Daily Papers (usually including the Business Paper and Amendment Sheet) in a consolidated form and distribute them to members in the foyer of the Wesley Theatre from 2.15 pm on each day,
- (b) notes that the Daily Papers will be posted on the SDS website, www.sds.asn.au as soon as they are finalised,
- (c) in order to facilitate this process, agrees that amendments for inclusion in an Amendment Sheet for any day of the session must be received by the Synod Secretary (either on paper or by email sent to synodbusiness@sydney.anglican.asn.au) in a substantially complete form by 11.00 am to be included on the Amendment Sheet for that day, and
- (d) notes that amendments received by the Synod Secretary after that time may, where feasible, be projected on the overhead screen in the Wesley Theatre (if required to be considered on that day) but will otherwise be included on the Amendment Sheet for the following day.”

Seconded and carried

10.3 Arrangements for considering the motion concerning Funding for Urban Renewal

Mr Robert Wicks moved –

“Synod agrees to the following arrangements for the purposes of considering the motion concerning Funding for Urban Renewal –

- (a) instead of making separate speeches, the mover and the seconder may combine in a presentation (including visuals) for up to 15 minutes,
- (b) immediately following the presentation of the mover and seconder, members may ask questions about the subject matter of the motion which may be answered by the mover or seconder, or a person nominated by either of them, and
- (c) after the time for questions, the Rev Gavin Poole and Bishop Michael Stead may combine in a presentation (including visuals) for up to 15 minutes opposing the motion,

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

Seconded and carried

10.4 Arrangements to recommence consideration of the Anglican Schools Ministry Ordinance

Mr Robert Wicks moved –

“Synod –

- (a) agrees to discontinue consideration of the bill for the *Anglican Schools Ministry Ordinance 2015* introduced at the last ordinary session of the Synod, and
- (b) suspends so many of the business rules as would prevent this.”

Seconded and carried

10.5 Arrangements for a motion concerning recognition of Soul Revival Church

Dr Alan Watson moved –

“Synod –

- (a) agrees to consider the motion concerning celebrating the recognition of Soul Revival at a time scheduled by the Committee for the Order of Business, and instead of making separate speeches the mover and seconder ask that the Rector of Soul

Revival Church make a presentation for up to 10 minutes (including any overhead images), and

- (b) suspends so many of the business rules as would prevent these arrangements.”

Seconded and carried

10.6 Arrangements for considering for motion concerning Community Chaplains (Evangelists)

The Rev Philip Wheeler moved –

‘Synod agrees to the following arrangements for the purposes of considering the motion on today’s business paper at item 18.5 concerning Community Chaplains (Evangelists) –

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

“18.5 Community Chaplains (Evangelists)

Synod, noting that 90% of the population within the Diocese do not regularly visit our churches, and that a reported 50% do not know a Christian person –

- (a) acknowledges there is a desperate need to reach the spiritually lost in new ways, and reach into the many sub-cultures and networks of the Diocese;
- (b) commends the work of Anglicare, Anglican Deaconess Ministries (ADM), Moore College and Evangelism and New Churches (ENC) in developing the work of Community Chaplains;
- (c) gives thanks to God for the current 70+ Community Chaplains showing the love of Christ and speaking the life-giving good news of salvation and hope through Jesus Christ, for example, in pubs, sporting clubs, nursing homes, dementia wards and ESL classes;

and asks Synod members and our churches to –

- (d) pray for these Community Chaplains, and that 1000 more might be deployed as pioneering urban evangelists across the Diocese;
 - (e) identify those within our own communities who are unreached by the gospel and marginalised, and raise up evangelists for these groups;
 - (f) partner with ENC, Anglicare, Anglican Aid, ADM and Moore College in training and deploying Community Chaplains; and
 - (g) consider attending the Forum and Information Day on Community Chaplains and Missional Communities on 12 November 2016 at Auburn Anglican Church.”, and
- (b) the mover and seconder of the revised form of motion be permitted to combine in a presentation for up to 10 minutes (including a 3 minute video) instead of separate speeches,

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

Seconded and carried

10.7 Arrangements for the motions concerning the reclassifications as parishes

Mr Robert Wicks moved –

“Synod –

- (a) agrees that, for the purpose of considering the motions concerning the reclassifications of Glenhaven and Westmead as parishes at items 16.3 and 16.4 on today’s business paper, the mover and the seconder may combine in a presentation (including visuals) for up to 15 minutes instead of making separate speeches, and

- (b) suspends so many of the business rules as would prevent these arrangements.”

Seconded and carried

10.8 Making the *What God Has Joined Together* booklet publicly available

Bishop Michael Stead moved –

‘Synod agrees to the booklet prepared by the Archbishop’s Plebiscite Task Force *What God Has Joined Together* being made publicly available ahead of the debate on the motion concerning same-sex marriage at item 16.2 on today’s business paper by posting it on Anglican Media’s www.sydneyanglicans.net and on the Synod page www.sds.asn.au on the morning of Wednesday 12 October 2016.’

Seconded and carried

10.9 Arrangements to consider the motion concerning same-sex marriage

Bishop Michael Stead gave notice of his intention to move the following procedural motion on Wednesday 12 October 2016 –

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

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

“16.2 ~~Proposed plebiscite on~~ Debate concerning same-sex marriage

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

- (a) continues to affirm that marriage, as a gift from God who made us male and female, is the union of a man and a woman to the exclusion of all others, voluntarily entered into for life,
- (b) notes that the inclusion of same-sex relationships within the legal definition of marriage would lead to a deeply regrettable divergence between the inherent meaning of marriage and its legal definition,
- (c) expresses deep concern, based on experience both overseas and more recently in Australia, about the impact that a change in the legal definition of marriage will have on the freedom of individuals and organisations to uphold the view that marriage is inherently a union between a man and a woman,
- ~~(e)~~(d) asks commends for consideration the booklet prepared by the Archbishop’s Plebiscite Task Force to continue to help Sydney Anglicans to *What God Has Joined Together* as a resource to assist Sydney Anglicans and others prepare for and engage in public debate on this issue,
- ~~(d)~~(e) calls on Senior Ministers in the Diocese to incorporate teaching on marriage and human sexuality in the teaching programme of their parish ~~prior to the plebiscite,~~
- ~~(e)~~(f) encourages all Christians to participate fully in the democratic processes open to us in this country to seek to persuade our nation of the goodness and wisdom of

ensuring the legal definition of marriage in the Marriage Act 1961 remains aligned with its inherent meaning, and

- (g) urges all Christians to engage lovingly and respectfully in the debate about marriage, and condemns any vilification, bigotry or other expressions of ~~hate~~ hatred or fear directed against our neighbours who identify as gay, lesbian, bisexual, trans or intersex (LGBTI),
- (h) believes it is irresponsible and fundamentally inconsistent with the right of free speech we all enjoy to suggest that respectful advocacy for the legal definition of marriage to remain unchanged amounts to hate speech or bigotry,
- (i) calls on our political leaders to model respectful debate which is courteous and persuasive and does not assume a lack of goodwill from those with whom they disagree, and
- (~~f~~)(j) recognises marriage as a bedrock institution of society and therefore considers that, despite its cost, a plebiscite is both a justifiable and the preferred means of establishing whether a majority of the Australian community genuinely wish to change the legal definition of such an institution."

- (b) consideration of the revised form of motion be rescheduled to commence at 8.00 pm Monday 17 October 2016 (immediately following the Missionary Hour), and
 - (c) the mover and seconder of the revised form of the motion be permitted to combine in a presentation for up to 20 minutes (including overheads) instead of separate speeches introducing the motion,
- and suspends so many of the business rules as would prevent these arrangements.'

11. Notices of Motions

Notices of motions were given by the following members –

- (1) The Rev Nigel Fortescue
- (2) Mr James Flavin
- (3) Canon Sandy Grant

12. Calling of motions on the business paper

The President called the motions in order in which they appeared on the business paper, except those motions about a proposed ordinance or those motions to be considered at a time fixed by the Synod.

12.1 Annual reports submitted under the Accounts, Audits and Annual Reports Ordinance 1995

Mr Robert Wicks moved –

"Synod notes that the following annual reports submitted under the *Accounts, Audits and Annual Reports Ordinance 1995* have been tabled and receives them –

- (1) Abbotsleigh, The Council of
- (1A) Anglican Church Property Trust Diocese of Sydney as trustee for the Community Building Partnership Grant Fund *
- (2) Anglican Church Property Trust Diocese of Sydney as trustee for the Endowment of the See Capital Fund
- (3) Anglican Church Property Trust Diocese of Sydney as trustee for the Long Term Pooling Fund
- (4) Anglican Church Property Trust Diocese of Sydney as trustee for the Mission Property Fund
- (5) Anglican Education Commission
- (6) Anglican Media Council
- (7) Anglican Retirement Villages Diocese of Sydney *

- (8) Anglican Schools Corporation *
- (9) Anglican Youth and Education Diocese of Sydney (Youthworks) *
- (10) Archbishop of Sydney's Anglican Aid (The) *
- (11) Archbishop of Sydney's Anglican Aid (The) as trustee of the Archbishop of Sydney's Overseas Ministry Fund *
- (12) Archbishop of Sydney's Anglican Aid (The) as trustee of the Archbishop of Sydney's Overseas Relief and Aid Fund *, and
- (13) Archbishop of Sydney's Discretionary Trust
- (14) Arden Anglican School Council
- (15) Arundel House Council
- (16) Barker College, The Council of
- (17) Campbelltown Anglican Schools Council *
- (18) Department of Evangelism and New Churches, The Board of
- (19) Endowment of the See Committee – Expenditure Fund
- (20) Georges River Regional Council
- (21) Glebe Administration Board as trustee of the Diocesan Endowment
- (22) Illawarra Grammar School Council, The *
- (23) Macarthur Anglican Church School Council, The
- (24) Ministry Training and Development Council
- (25) Moore Theological College Council *
- (26) Northern Regional Council
- (27) St Andrew's Cathedral Chapter
- (28) St Andrew's Cathedral School, The Council of
- (29) St Andrew's House Corporation as trustee of the St Andrew's House Trust
- (30) St Catherine's School Waverley, Council of
- (31) South Sydney Regional Council
- (32) Sydney Anglican Home Mission Society Council *
- (33) Sydney Anglican Indigenous Peoples' Ministry Committee
- (34) Sydney Church of England Finance and Loans Board
- (35) Sydney Church of England Grammar School Council (Shore)
- (36) Sydney Diocesan Secretariat
- (37) Tara Anglican School for Girls, Council of
- (38) Trinity Grammar School Council
- (39) Western Sydney Regional Council
- (40) William Branwhite Clarke College Council *
- (41) Wollongong Regional Council"

Seconded and carried

12.2 Annual reports due but not yet submitted

Mr Robert Wicks moved –

“Synod notes that the Council of the King’s School has not submitted an annual report and a copy of their audited accounts for the most recently concluded financial year, and requests that the Council lodge those documents as soon as possible.”

Seconded and carried

12.3 Standing Committee and other special reports

Mr Robert Wicks moved –

“Synod receives the following reports and resolves that they be printed at the discretion of the Standing Committee –

- (1) 2016 Report of the Standing Committee
- (2) Synod Funds Amalgamated Annual Financial Report for 2015
- (3) Parish Funds Amalgamated Annual Financial Report for 2015
- (4) Regional Councils' Annual Reports for 2015
- (5) Alternative forms of Anglican Church (8/15)
- (6) Connection with our Muslim neighbours (27/15)
- (7) Domestic violence and educating clergy (33/13)

- (8) Establishment of Anglican Community Services / Approval of the merger of Anglicare and Anglican Retirement Villages (2/16)
- (9) Funding church planting in urban areas / Study into effective church planting (13/15)
- (10) Funding for Urban Renewal / Ministry progress and brownfields' grants (42/15)
- (11) Glenhaven Proposal to change the status of the provisional parish to a parish
- (12) Licensing of incumbents (9/15)
- (13) Ministry in Socially Disadvantaged Areas (28/15)
- (14) Ordinances passed by the Standing Committee
- (15) Progress in responding to the Royal Commission into Institutional Responses to Child Sexual Abuse
- (16) Proposed plebiscite on same-sex marriage
- (17) Safe Ministry Board and Professional Standards Unit Annual Report
- (18) Sale of Bishopscourt
- (19) Stipends, Allowances and Benefits for 2017 (2/05)
- (20) Syrian Iraqi Refugee Response / Syrian refugee crisis (47/15)
- (21) Tertiary Education Ministry Oversight Committee (2/15)
- (22) Westmead Proposal to change the status of the provisional parish to a parish
- (23) Explanatory statements and reports on Bills

Seconded and carried

12.4 Non-parochial forms of Anglican ministry

The Rev Bruce Stanley moved –

'Synod, noting the report, "Alternative forms of Anglican Church" –

- (a) commends the Department of Evangelism and New Churches Board ("ENC") for their past and current efforts in supporting non-parochial forms of Anglican ministry in Sydney,
- (b) recognises the contribution of non-parochial forms of Anglican ministry to the mission of the Diocese,
- (c) encourages parishes and individuals to partner with ENC in the support of non-parochial forms of Anglican ministry,
- (d) requests the Standing Committee to modify the ordinance of ENC to make more explicit ENC's responsibility for identifying and supporting new and existing non-parochial forms of Anglican ministry,
- (e) requests that the Strategic Research Group, in light of this report and the contribution of non-parochial forms of Anglican ministry to the mission of the Diocese, provide a recommendation to the Diocesan Resources Committee as to the value and importance of potentially increasing funding for ENC in the next triennium to provide for the employment of staff to –
 - (i) develop existing and new non-parochial forms of Anglican ministry, and
 - (ii) identify, develop and support their leadership, and
- (f) requests ENC to report progress to Synod within two years with suitable recommendations to support and promote non-parochial forms of Anglican ministry.'

Seconded and carried

12.5 Funding church planting in urban areas

Bishop Peter Lin moved –

'Synod, noting the report "Funding church planting in urban areas" –

- (a) recommends that the Regional Bishops and the Department of Evangelism and New Churches ("ENC") encourage and facilitate inter-parochial partnerships, where needed, to allow larger churches to resource the planting of churches in urban areas,
- (b) requests the Large Property Receipts Policy Committee, when presenting the proposed Property Receipts Levy, to include in its modelling an option that provides significant additional funding for ministry initiatives, and

- (c) agrees that if additional funding were provided through a Property Receipts Levy, additional funding for ENC is worthy of strong consideration in order to support church planting initiatives in urban areas.’

Seconded and carried

12.6 Gambling reform

Dean Kanishka Raffel moved –

“Gambling addiction is easily acquired but difficult to escape. It brings destruction to the person, the family, friends and the employer. Synod notes with deep concern the continued inaction by governments on gambling reform, in order to reduce the normalisation of gambling and community harm, in particular –

- (a) the continued rise of poker machine use in NSW, especially in areas of socio-economic disadvantage;
- (b) the uptake of on-line sports betting in Australia as reported by the Australian Gambling Research Centre;
- (c) the demonstrated potential for sports betting to corrupt genuine sporting contests;
- (d) that advertising for sports betting now legitimises and normalises this activity as an essential component to the enjoyment of many sports;
- (e) the continued unacceptable exposure of young Australians to advertising for betting in all forms of media, especially family TV viewing time;

and calls on the Prime Minister, and the Minister for Communications, to work with state ministers to implement additional controls on poker machines and advertising for sports betting on TV, radio, the internet, and mobile apps, with specific action on –

- (i) a national agreement on setting \$1 bet limits on poker machines;
- (ii) the elimination of advertising for sports betting on television in G, PG, news current affairs and live sports broadcasts; and
- (iii) tighter regulation of on-line betting, especially ‘push’ advertising and cookie-enabled advertising.”

Seconded and carried

12.7 Protestant Reformation

The Rev Dr Mark Thompson moved –

“Synod –

- (a) gives thanks to God for the Protestant Reformation of the sixteenth century in the year of the 500th anniversary of the posting of the 95 theses by Dr Martin Luther. We particularly give thanks for the recovery and clear proclamation of the great reformation doctrines of –
 - **Grace alone** — The only source of our salvation and life is nothing but the unmerited favour and merciful love of God;
 - **Christ alone** — Jesus the incarnate Son and Messiah is our only Saviour, who in his loving act of bearing our sin and undergoing the judgment we deserve makes the love of the Father known to us;
 - **Faith alone** — Our salvation is received not as a reward for our character or our work but through God imputing righteousness to us by the instrument of faith, which is empty-handed trust in the promises of God and in the faithfulness of the one who has made those promises;
 - **Scripture alone** — The teaching of the Bible, the revealed, written word of God, is the final authority in all matters of doctrine and Christian living, by which standard every other word and all practice is to be judged;
 - **To the glory of God alone** — The goal of Christian living, both individual and corporate, and of the whole course of universal history, is the glory of the one true God by whom all things are made and by whom we have been redeemed;

- (b) acknowledges our Reformation heritage, particularly through the 39 Articles of Religion and the Homilies, the Book of Common Prayer and the Ordinal, and through the ministries of faithful men and women over the past five hundred years and joyfully reaffirms these confessional standards; and
- (c) respectfully requests the Standing Committee, the Chapter of St Andrew's Cathedral, Moore Theological College, Youthworks College, Mary Andrews College, and Anglican Deaconess Ministries to consider ways in which they might contribute to a diocesan wide celebration of our Reformation heritage during 2017."

Seconded and carried

12.8 Restoring Hope, Respect and Trust in our Society

Bishop Ivan Lee moved –

"Synod acknowledges that sins committed within a Society destroy Hope, Respect and Trust and that restoring Hope, Respect and Trust in that Society is essential for the improvement of the welfare of the people.

Synod is aware that public exposures of misconduct within various Anglican Churches reflect on public perceptions of churches even within our own Diocese. Unless Trust is restored many people will continue to regard the Church as but a 'clanging symbol'.

Therefore, as Sydney Anglicans we grieve over the wickedness and sin that exists in our nation and churches, and pray that we all may repent and seek God's forgiveness.

Synod recognises the need to repent of our own sins if we are to be effective in the evangelisation of our Diocese.

When we do so individually and corporately, God may use us more effectively to change our communities and nation."

Seconded and carried

12.9 Dr Laurie Scandrett

Mr Tony Willis moved –

"Synod gives thanks to God for the work and ministry of Dr Laurie Scandrett as CEO of the Anglican Schools Corporation from September 1999 to August 2016, a period of 17 years. Synod especially gives thanks for Laurie's –

- (a) passion to see the ongoing development of quality Christian education where the gospel is proclaimed,
- (b) energy to grow the Corporation from 9 to 20 schools and 4,000 to 14,000 students,
- (c) development and management of the structures to resource the Corporation over these 17 years, and
- (d) engagement of the Corporation and the Diocese in and with the education sector and its stakeholders in NSW and nationally.

Synod also welcomes the appointment of Mr Ross Smith as the incoming CEO of the Anglican Schools Corporation and assures Ross of our prayerful support as he takes up this role."

Seconded and carried

Mr David Minty led the Synod in a prayer of thanks for Dr Scandrett and the ongoing work of the Anglican Schools Corporation.

12.10 Equipping rectors for their task of leadership

The Rev Ted Brush moved –

"Synod gives thanks to God for the well trained men who lead our parishes and recognising that –

- (a) rectors are charged with the leadership of our parishes, and
- (b) many could be even better prepared and even better resourced for this task.

Synod asks the Strategic Research Group to establish a committee (in consultation with MT&D, CMD and other appropriate instruments) to explore and report back to the Synod in 2017 on what action is required and how it may be implemented to better equip rectors for their task of leadership.”

Seconded and carried

13. Motions

13.1 Licensing of incumbents interim report

Bishop Peter Hayward moved –

‘Synod –

- (a) welcomes the interim report on “Licensing of incumbents”,
- (b) encourages the Committee to continue to meet and provide a final report with recommendations and proposed ordinances for consideration by the Synod in 2017,
- (c) notes that the survey mentioned in the report will be sent to Synod members shortly and invites members to complete the survey, and
- (d) invites Synod members to provide feedback on the interim report to the Diocesan Secretary by 31 December 2016 for consideration by the Committee.’

Seconded and carried

14. Presidential Address

The President delivered his address to the Synod.

Adjournment

At 5:00 pm, Mr Doug Marr moved –

“That the Synod adjourn and resume at 7.00 pm tonight.”

Seconded and carried

Resumption

The Synod resumed at 7.00 pm.

15. Motions

15.1 Anglican Schools Ministry Ordinance 2016

Bishop Chris Edwards moved –

“That Synod permit the introduction of the Anglican Schools Ministry Ordinance 2016.”

Seconded and carried

Bishop Edwards moved –

“That the Anglican Schools Ministry Ordinance 2016 be approved in principle.”

Seconded

The President asked –

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

There was a time for questions.

The President asked –

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

A member wished to speak against the motion.

There was debate on the motion.

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

The President asked –

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

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

Bishop Edwards moved –

“That Synod resolve itself into the Synod in Committee to consider the text of the Anglican Schools Ministry Ordinance 2016.”

Seconded and carried

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

Bishop Edwards moved –

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

Seconded and carried

Bishop Edwards moved –

“That Synod agree to consider on 11 October a motion that the Anglican Schools Ministry Ordinance 2016 pass as an ordinance of the Synod.”

Seconded and carried

15.2 **Asylum seekers**

Dr Karin Sowada moved –

“In the certain knowledge that all persons are created in the image of God (Gen 1:27), Synod acknowledges the efforts of the Federal Government in reducing the number of children who are asylum seekers in immigration detention facilities within Australia, and requests the Government to enact further changes in order that the human dignity of those seeking asylum in our nation is upheld. In particular –

- (a) expediting the process of settling the 12,000 Syrian and Iraqi refugees, noting that to date fewer than 4,000 refugees have been settled;

- (b) expediting the time taken to process the claims of people in immigration detention centres within Australia, noting that, of the 1580 people in detention as at 31 July 2016, 44% had been in detention for one year or longer;
 - (c) ensuring that the over 1,240 asylum seekers held at the processing centres at Manus Province PNG and the Republic of Nauru are afforded dignity and respect and their applications for refugee status to be processed as quickly and efficiently as possible; and
 - (d) urges the Government to develop a regional framework for the protection, processing and settlement of refugees,
- and commends the continuing work of Anglicare, parishes and other agencies in assisting with re-settlement efforts.”

Seconded

Mr Clive Ellis moved as an amendment to Dr Sowada's motion –

‘Insert a new paragraph (b) with consequent relettering –

“removing the secrecy surrounding the operation of immigration detention centres, and allowing scrutiny of their operation;”

Seconded

Mr Ellis moved as a further amendment to Dr Sowada's motion –

‘In the existing paragraph (d), omit the matter “urges the Government to develop” and insert “developing”.’

Seconded

Mrs Carolyn Blanden moved as an amendment to Dr Sowada's motion –

‘In paragraph (a) omit the matter “noting that to date fewer than 4,000 refugees have been settled”.’

Seconded

Miss Tiffany Davy moved as an amendment to Dr Sowada's motion –

‘Replace paragraph (d) with the following –

“(d) developing a policy of immigration consistent with our recognised international borders and our obligations as a signatory to the Convention Relating to the Status of Refugees; the International Covenant on Civil and Political Rights; the International Covenant on Economic, Social and Cultural Rights; the Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment and the Convention on the Rights of the Child.”

Seconded

Archdeacon Deryck Howell moved as an amendment to Dr Sowada's motion –

‘Replace paragraph (d) with the following –

“(d) developing a solution that accords with Australia's documented agreement with international conventions,”.’

Seconded

Dr Sowada accepted the amendments of Mr Ellis, Mrs Blanden and Archdeacon Howell.

Mrs Blanden's amendment was carried.

The amendments of Mr Ellis were carried.

Miss Davy's amendment was not carried.

Archdeacon Howell's amendment was carried.

Dr Sowada's motion, as amended, was carried in the following form –

"In the certain knowledge that all persons are created in the image of God (Gen 1:27), Synod acknowledges the efforts of the Federal Government in reducing the number of children who are asylum seekers in immigration detention facilities within Australia, and requests the Government to enact further changes in order that the human dignity of those seeking asylum in our nation is upheld. In particular –

- (a) expediting the process of settling the 12,000 Syrian and Iraqi refugees;
- (b) removing the secrecy surrounding the operation of immigration detention centres, and allowing scrutiny of their operation;
- (c) expediting the time taken to process the claims of people in immigration detention centres within Australia, noting that, of the 1580 people in detention as at 31 July 2016, 44% had been in detention for one year or longer;
- (d) ensuring that the over 1,240 asylum seekers held at the processing centres at Manus Province PNG and the Republic of Nauru are afforded dignity and respect and their applications for refugee status to be processed as quickly and efficiently as possible; and
- (e) developing a solution that accords with Australia's documented agreement with international conventions,

and commends the continuing work of Anglicare, parishes and other agencies in assisting with re-settlement efforts."

15.3 Community Chaplains (Evangelists)

The Rev Philip Wheeler moved –

"Synod, noting that 90% of the population within the Diocese do not regularly visit our churches, and that a reported 50% do not know a Christian person –

- (a) acknowledges there is a desperate need to reach the spiritually lost in new ways, and reach into the many sub-cultures and networks of the Diocese,
- (b) commends the work of Anglicare, Anglican Deaconess Ministries (ADM), Moore College, and Evangelism and New Churches (ENC) in developing the work of Community Chaplains,
- (c) gives thanks to God for the current 70+ Community Chaplains showing the love of Christ and speaking the life-giving good news of salvation and hope through Jesus Christ, for example, in pubs, sporting clubs, nursing homes, dementia wards, and ESL classes,

and asks Synod members and our churches to –

- (d) pray for these Community Chaplains, and that 1000 more might be deployed as pioneering urban evangelists across the Diocese,
- (e) identify those within our own communities who are unreached by the gospel and marginalised and raise up evangelists for these groups,
- (f) partner with ENC, Anglicare, Anglican Aid, ADM and Moore College in training and deploying Community Chaplains, and
- (g) consider attending the Forum and Information Day on Community Chaplains and Missional Communities on 12 November 2016 at St Phillip's Anglican Church Auburn."

Mr Wheeler and the Rev Dominic Steele combined in a presentation instead of separate speeches.

Mr Wheeler's motion was carried.

The Rev Dominic Steele led the Synod in prayer for the work of Community Chaplains.

15.4 Remunerating the chairs of Part 6 diocesan organisations

Mr David Minty moved –

“Synod requests that the Standing Committee –

- (a) investigate the potential for the chairs of diocesan organisations whose CEOs are called under Part 6 of the Synod Membership Ordinance to be remunerated, having regard to the workload of the chair *in addition to* that expected of other members of that board who volunteer their time in their roles, and
- (b) provide a report to the next session of the Synod.”

Seconded

Mr Minty's motion was put but was not carried.

Adjournment

At 9:22 pm, Mr Doug Marr moved –

“That the Synod adjourn and resume at 3.15 pm tomorrow.”

We certify that, to the best of our recollection, these minutes are a correct record of the Synod's proceedings.

Two Members of the)
Minute Reading Committee)

Signed by the President

11 October 2016

50th Synod of the Diocese of Sydney

3rd Ordinary Session

Minutes of Proceedings of the Synod for Tuesday 11 October 2016

1. Assembly

The Synod assembled in the Wesley Theatre at 3.15 pm.

2. Bible study

The Rev Gary Koo led the Bible study.

3. Minutes

The President signed the minutes for Monday 10 October 2016.

4. Answers to Questions

4.1 **Distribution of funds raised by Anglicare in the Syrian and Iraqi Refugee appeal**

The Rev David Clarke asked the following question –

How much of the \$746,000 raised by Anglicare in the Syrian and Iraqi Refugee appeal has so far been distributed to parishes currently engaged in ministering to Syrian and Iraqi people?

To which the President replied –

In September 2015, I called upon the Sydney Diocese to come together to mount a prayerful, practical, sustained and effective response to assist refugees coming to Australia fleeing the Syrian conflict.

As the lead organisation for this response, Anglicare launched the Archbishop's Syrian Refugee Appeal and designed a program that addressed current gaps in service delivery, and which would involve wherever possible the involvement of parishes and individual Sydney Anglicans.

Between September 2015 and May 2016, the appeal raised \$746,000, enough to fully fund the program until July 2018. Parishes do not receive direct funding through this program, however resources are directed toward parish-based programs.

The program involves –

- Parish-based English as a Second Language (ESL) classes;
- Community and parish-based Early Learning Through Play courses to prepare pre-school aged refugee children for kindergarten;
- Family support and trauma counselling through Anglicare's Hope Counselling program;
- Training for parish volunteers in assisting refugees; and
- Assistance with material needs and transitional accommodation.

To date –

- ESL groups are expanding with an additional four parishes in the Georges River Region establishing this ministry in addition to the 16 already in operation;

- The first of several parish-based Early Learning Through Play programs will be launched next week in the Bankstown Parish;
- Hope Counselling is currently serving 25 refugees from the additional cohort of 12,000;
- 236 people have completed the first module of parish refugee volunteer training, with the second module having commenced last weekend; and
- A number of transitional accommodation options for Syrian and Iraqi refugees are in development.

As members of Synod are no doubt aware, there was a significant delay from the Australian government in the processing and approval of Syrian and Iraqi refugees forming part of the additional cohort of 12,000.

These refugees have finally begun to arrive in Australia, and we remain committed to serving these people in Jesus' name for as long as it takes to ensure they receive the warm and generous welcome we committed to provide them

4.2 Numbers of nominators in previous elections of the Archbishop

Mr Peter M G Young asked the following question –

What were the numbers (only) of the nominators for each nominee of all elections of the Archbishop in this Diocese since 1966 referred to in paragraph 5(d) of the Standing Committee's Explanatory Report (dated 21 June 2016) for the proposed Archbishop of Sydney Election Ordinance 1928 Amendment Ordinance 2016?

To which the President replied –

I am informed that the answer is as follows –

1966

H. ARROWSMITH: 1 mover, 1 seconder.
 S. BABBAGE: 1 mover, 1 seconder.
 R. DAVIES: 1 mover, 1 seconder.
 F. HULME-MOIR: 1 mover, 1 seconder.
 M. LOANE: 18 movers, 18 seconders.
 L. MORRIS: 1 mover, 1 seconder.
 T. REED: 1 mover, 1 seconder.

1982

E. CAMERON: 1 mover, 1 seconder.
 D. HEWETSON: 1 mover, 1 seconder.
 J. REID: 4 movers, 4 seconders.
 D. ROBINSON: 9 movers, 9 seconders.
 K. SHORT: 1 mover, 1 seconder.

1993

P. BARNETT: 9 movers, 9 seconders.
 D. CLAYDON: 1 mover, 1 seconder.
 R. GOODHEW: 24 movers, 24 seconders.
 H. JAMIESON: 1 mover, 1 seconder.
 P. D. JENSEN: 68 movers, 68 seconders.
 B. KING: 1 mover, 1 seconder.
 W. LAWTON: 1 mover, 1 seconder.
 M. NAZIR: 1 mover, 1 seconder.
 J. REID: 28 movers, 28 seconders.

2001

T. EDWARDS: 24 nominators

R. FORSYTH: 45 nominators.

G. HUARD: 31 nominators.

P.F. JENSEN: 138 nominators.

R. PIPER: 31 nominators.

2014

G. DAVIES: 182

R. SMITH: 195

4.3 Revisiting the Diocesan Doctrine Commission report “A Theology of Christian Assembly”

Dr David Oakenfull asked the following question –

What steps have been taken to implement Resolution 16 passed at the 2015 Session of Synod requesting the Diocesan Doctrine Commission to revisit its report “A theology of Christian assembly” (4 September 2008), noting that this report makes no reference to prayer or worship?

To which the President replied –

I am informed that the answer is as follows –

The Diocesan Doctrine Commission has three other prior tasks that it is working on at present and as a result has not yet been able to revisit its report on “A theology of Christian assembly”.

4.4 Apologetics in the curricula of Moore Theological College and Youthworks College.

Dr Barry Newman asked the following question –

- (a) Do any sections of the curricula of Moore Theological College, Youthworks College and Ministry Training Strategy include material on the importance and nature of apologetics as an adjunct to the proclamation of the gospel in our modern western world?
- (b) If so, what topics are dealt with and in what context – that is, what are the specific units or parts of other units in which the material is presented?

To which the President replied –

I am informed that the answer is as follows –

- (a) Moore Theological College

Moore Theological College currently teaches apologetics at both the first year diploma level and in the fourth year of the degree program.

Youthworks College

The importance and nature of apologetics as an adjunct to the proclamation of the gospel is specifically addressed in the context of a specialised unit on evangelism in Youthworks’ vocational diploma program; and in a unit on Christian Apologetics in the Year 13 program.

- (b) Moore Theological College

CM151 Evangelistic Apologetics is a diploma subject which looks at a basic Christian apologetic stance and addresses key apologetic issues.

CT451 Contemporary Apologetics is BD4 subject which investigates the theology of apologetics as well as how a richly theological approach to apologetics might address particular contemporary apologetic concerns.

Youthworks College

Both Youthworks' programs address contemporary apologetic issues in relation to creation, the authority of Scripture, the exclusive claims of Jesus Christ, the providence of God, and the meaning of the atonement.

In Youthworks' vocational specialist units several areas are addressed in order to equip the students to engage with a variety of contemporary issues that arises as the gospel is proclaimed in our modern western world, including identity, sexual morality, mental health, enrichment and other social issues.

In the vocational informal program, Youthworks also run regular after dinner seminars where topics include understanding our culture with a view to engaging evangelically and apologetically, including through movies, TV shows, books, commercials and other fragments of popular culture so as to learn to 'read' our culture better for the proclamation and application of the gospel.

The answer does not provide information regarding the Ministry Training Strategy as it is not a diocesan organisation. It not an organisation about which questions can be asked under business rule 6.3(3).

4.5 **Membership of Standing Committee**

Mr Thomas Mayne asked the following question –

- (a) How many persons are currently members of Standing Committee?
- (b) Of that number –
 - (i) How many are blue-collar workers or equivalent?
 - (ii) How many are women?

To which the President replied –

I am informed that the answer is as follows –

- (a) 55
- (b) (i) We don't keep information regarding the occupational background of members of the Standing Committee. So far as we know, no member would easily fit the description 'blue collar worker or equivalent'.
- (ii) 9

4.6 **Authority to Officiate for the Rev Dr Keith Mascord**

The Rev Dr Andrew Ford asked the following question –

In light of recent media reports, could the Archbishop explain why he declined to grant an Authority to Officiate to the Rev Dr Keith Mascord?

To which the President replied –

A licence to preach and teach, under the auspices of the Anglican Church, carries with it a responsibility to teach the doctrines of the Church and not against those doctrines.

The Reverend Dr Mascord has not been engaged as a priest in the Diocese since 2008. In 2008 he was given a three year authority to officiate in a voluntary capacity. In July 2010 Dr Mascord applied for and was granted a further three year licence, which expired in August 2013. Dr Mascord is not currently licensed in the Sydney Diocese since his licence expired three years ago.

I met with Dr Mascord on 15 June this year and we discussed a number of issues including the views he expressed in his latest book. Dr Mascord made it clear to me that his thinking had moved away from the established doctrines of the Anglican Church. I said that I would read his book so that I knew exactly where his views had diverged.

At his ordination, Dr Mascord vowed that he was “ready to drive away all false and strange doctrines that are contrary to God’s word”. Dr Mascord has since come to believe that the Bible contains “erroneous ... theological ideas”. He now describes himself as a “dissenting Christian”, holding that the Bible “is an ancient text, pregnant with ancient assumptions and beliefs, many of which we no longer reasonably hold” and on this basis calls on Christians to re-think, among other things “the assumptions and beliefs which underlie Biblical discomfort with same sex activity”.

Because of his rejection of the authority of the Bible and the doctrine of Christ (as received by the Anglican Church), I formed the view that it was not appropriate for any clergyman who held such views to hold a general licence in our Diocese.

Dr Mascord was offered a licence to exercise a ministry in his parish as long as he was willing to conform to his ordination vows to teach only what is in accord with Anglican doctrine.

The accusation in the media that the Archbishop of Sydney has sought to restrict Dr Mascord’s freedom of speech is a misrepresentation of the facts. My letter to Dr Mascord differentiates between the Anglican ministry for which he would hold my licence in his local parish, and his public teaching in other contexts. With respect to the former, I required that Dr Mascord “desist from teaching in that parish any doctrine which is contrary to that which has been received by the Anglican Church of Australia”. With respect to the latter I made no stipulations, and merely expressed my personal preference, informing Dr Mascord: “I would, of course, prefer you not to teach contrary to our received doctrine whenever and wherever you teach in non-Anglican settings, as you will still be perceived as an Anglican clergyman.”

I understand Dr Mascord has declined to take up the licence for ministry in his parish as offered by me. However, the offer still stands.

4.7 **Workload on regional bishops since the discontinuation of regional archdeacons**

The Rev Bruce Stanley asked the following question –

Can the Archbishop advise Synod as to any work increases upon our regional bishops since the discontinuation of regional archdeacon positions in the Diocese, with particular reference to parish building works?

To which the President replied –

I have asked the Regional Bishops for their responses to this question and their answers are as follows –

Bishop Ivan Lee

When I was first consecrated, Archdeacon Ken Allen was the Archdeacon for the Western Region. In the years thereafter when I had no Archdeacon or Executive Assistant, there was significant increase in workload, both pastoral and property. Since the appointment of the Rev Neil Atwood as Executive Assistant, this workload has reduced as he now handles the majority of property issues, although I still am involved as Neil is part time. But I would say that compared to when I had a full time Archdeacon, my present workload, even with a part time Executive Assistant, is still an increase.

Bishop Peter Hayward

I have no prior experience of life with an Archdeacon so I cannot give an answer. All I can say is that I am involved in some property matters but the majority of the issues are dealt with by my Executive Assistant, the wonderful Tony Willis.

Bishop Chris Edwards

There are presently 12 parish building projects underway in the Northern Region that I am involved with. My Executive Assistant, the Rev Chris Burgess, also assists with these projects.

Bishop Peter Lin

I've not been around when there were Archdeacons. For me I have spent a fair bit of time on building/property issues. Lack of expertise in the area and given the huge amounts of money means I double check everything so may spend more time than other Bishops who have more experience. It would be difficult to express in hours. I would be pleased to do less of it.

Having said all that, I'm hoping to share a lot of this work with my new Executive Assistant, the Rev James Davidson.

Bishop Michael Stead

The South Sydney Region has 10 significant property matters on the go at the moment. The Rev Hugh Cox and I are looking after half each. A fulltime Archdeacon could have looked after all 10 matters.

4.8 Parish Loans

The Rev Andrew Katay asked the following question –

- (a) How many parishes currently have loans with the Finance and Loans Board?
- (b) How many parishes currently have loans with another lending agency?
- (c) What is the total original loan value of all parish loans currently outstanding?

To which the President replied –

I am informed that the answer is as follows –

It is assumed by referring to 'lending agencies' the question is seeking information regarding loans that are secured against real property, and not other loans such as loans from parishioners or loans for the purchase of office equipment, motor vehicles or the like. It is difficult to compile such data due to inconsistencies in the way loans are recorded in the balance sheets of parishes.

The Property Trust has examined its records for the 5 years to 1 July 2016 in regards to the parish loans for which it has acted as the contracting party. These reveal that 20 parishes obtained loans from external lenders during that period.

Approximately \$47 million (based on the 59 FLB loans and the 20 parishes referred to in the answer to part (b)).

It should be noted that statements and associated loan correspondence are sent directly to parishes by external lenders. A full answer to the question would require each of these parishes to be contacted. This is not feasible in the time available.

4.9 Greenfield Land Acquisitions Levy

The Rev James Warren asked the following question –

In answer to a question (4.7) asked last year about whether the greenfields Land Acquisition Levy is set high enough at 2% per annum, producing an annual income of approximately \$2 million, part of the President's informed answer was:

- The MPC estimates that \$17.5 million in greenfield land acquisitions is required over the next 5 years.
- This answer excludes the needs for new churches in brownfield areas of the Diocese.
- The MPC acknowledges that the need for new churches is greater than funds available.

- (a) Is there now an even greater case for the 2% greenfields Land Acquisition Levy to be raised?
- (b) Due to limited funding, what greenfields have we so far missed out on that we would have otherwise purchased?

- (c) When do such delays, make it a brownfield purchase, and to what extent do the costs to acquire church property then increase?
- (d) Why has brownfields funding (with 70% of new houses in Sydney) been considered separately and subsequently to the greenfields funding?
- (e) What amount (percentage-wise) would MPC find useful if they could request an amount for their brief?
- (f) What are the main reasons holding us back in increasing this figure?
- (g) Who is best placed to reconsider whether the Land Acquisition Levy is set high enough, and if not, to put the wheels in motion to have the levy increased?

To which the President replied –

I am informed that the answer is as follows –

The case for the land acquisition levy remains strong. The MPC has identified the need to acquire land in at least 6 areas sites at \$3 million each, totalling \$18 million, including: Box Hill, Bringelly North/Badgerys Creek, Ingleside, Llandilo / St Marys ADI, West Dapto and Wilton Junction.

All other things being equal, any delays in the acquisition of land are generally likely to result in an increase in acquisition costs well above the general property market as land is rezoned and infrastructure such as roads and sewer services are provided. Examples of historical price increases include the MPC land acquisition at Austral for \$1.75 million in 2009. The value of this land at Austral, which is still located within a greenfield area that is yet to see housing development, has now tripled to over \$6 million. Similarly, land acquired in 2011 for \$3.3 million at Stanhope Gardens, now a brownfields area strategically next to greenfield development areas, has tripled in value to \$10 million.

In 2016 the Greenfield price for an area in the South West growth corridor may be approximately \$200 per square metre. Based on the above examples, over the next 5 years costs may triple to \$600 per square metre.

Brownfields and Greenfields funding sources were considered in conjunction with one another and in 2007 \$10 million was allocated towards both Brownfield and Greenfield projects (total \$20 million). In approving the land acquisition levy in 2012, the Synod took the view that in the context of limited funding availability, the higher priority was to acquire land in greenfield areas where there were no diocesan land holdings and no church plants. This was an act of fellowship by all parishes to acquire land for to plant the seed for a future parish whilst it is available and relatively affordable.

The MPC is a grateful recipient for all funding allocations. With approximately \$2 million pa raised by the land acquisition levy, 1 new site is able to be acquired every 1½ years. If funding for such an acquisition program were increased the provision of sites would be realised sooner to facilitate the commencement of a greater number of ministries.

The Archbishop's NCNC is raising funds to complete new church building projects on greenfield lands acquired by MPC. In comparison, new church building projects on existing parish sites in brownfield areas are self-funded by those parishes.

The Diocesan Resources Committee is responsible for providing recommendations to Standing Committee and Synod regarding the future funding of MPC projects which are required to be balanced with other competing funding priorities.

4.10 Capacity increase resulting from church building projects

The Rev Jason Ramsay asked the following question –

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

To which the President replied –

An answer to this question will be given tomorrow as there has not been sufficient time to compile an answer in time for today.

4.11 **The impact of rectory standards on the right of nomination to parishes**

The Ven Deryck Howell asked the following question –

- (a) In the last ten years, how many parishes have been declined the right of nomination because their rectory did not conform to Diocesan standards?
- (b) What are those standards?
- (c) Where a parish is able to provide appropriate office space for the rector at the church or other site rather than the rectory is that taken into account as being an adequate replacement where a study or office is not able to be provided in the rectory? If not, on what grounds?

To which the President replied –

I am informed that the answer is as follows –

The right of nomination of a parish is determined by the Nomination Ordinance 2006. Clause 5 of the ordinance sets out multiple preconditions to obtain benefits under this ordinance. Clause 5(1)(b)(iii) requires that the previous Rector was “provided with the free use of a residence or otherwise housed in accommodation approved as suitable by the Archbishop”.

- (a) None. In the last ten years, 13 parishes had their right of nomination considered by the Archbishop-in-Council. Eleven of those parishes lost their right of nomination due to failure of local revenues. The other two parishes were granted right of nomination.
- (b) Not applicable. There are no fixed standards required for rectories but the Regional Bishop, acting as the Regional Archdeacon, liaises with parishes to encourage parishes to make appropriate arrangements to house their Rector.
- (c) Yes, this is an example of the type of factors which are considered when determining whether a rectory is suitable.

4.12 **Survey of rectors in the Funding for Urban Renewal report**

The Rev Anthony Douglas asked the following question –

Regarding the survey of rectors referred to in paragraph 20 of the Funding for Urban Renewal Report –

- (a) What criteria were used to select the rectors to be included in the survey?
- (b) What was the spread of regional representation of those surveyed?
- (c) What was the spread of parish sizes of those surveyed, using the brackets of 0-100, 101-150, 151-200, 201-250 and greater than 250?
- (d) What information was provided to them?
- (e) What questions were they asked, and how much time were they given to consider their answers?
- (f) Why did the committee include the tabulated results in this paragraph while giving no indication of the response from the Strategic Research Group (paragraph 23)?

To which the President replied –

I am informed that the answer is as follows –

- (a) The FUR committee members conducted a “straw poll” of the proposal by speaking to a range of parish Rectors based on those they knew and ensuring there was a spread of regions and church sizes.

(b) and (c)

The spread of regional representation and parish sizes are shown in tabular form and will be posted on the notice board in the foyer. In summary, the numbers by region were: Northern, 14; Western, 11; South, 6; Georges River, 6 and Wollongong, 14. There was a relatively even spread among the attendance brackets specified in the question.

Region	Parish Attendance						Total
	0 - 100	101 - 150	151 - 200	201 - 250	251 - 400	> 400	
Northern	2	2	3	4	3		14
Western	1	2		2	1	5	11
South	1	3		1		1	6
Georges River	2	1		2		1	6
Wollongong	2	4	3		2	3	14
	8	12	6	9	6	10	51

- (d) Discussions with Rectors included either verbal or email contact, and the following information was discussed:
- A reminder of the “Brownfields report” presented to Synod in 2015
 - A summary of the work undertaken by the FUR committee to date
 - The range of options that have been considered for raising capital for the proposed fund
 - Detail of the current proposal, including the levy on parishes and the \$3.5m drawdown from the DE
 - A discussion of the criteria that would be used for assessing applications.
- (e) Rectors were asked for their initial reaction as to whether they would be in favour of such a proposal, should it be brought to Synod. Generally, there was a phone discussion including answering questions Rectors had on the proposal and Rectors provided their response in the context of that conversation. Others were contacted by email. If they desired time to consider a response, this was provided.
- (f) The proposal was discussed at the meeting of the Strategic Research Group held on 27 July 2016. No formal response to the proposal was provided by the Strategic Research Group.

4.13 Threshold for significant building projects in the Funding for Urban Renewal report

The Rev Anthony Douglas asked the following question –

- (a) On what basis did the Funding for Urban Renewal Committee determine that a threshold of \$1.5m was a suitable minimum value for “significant parish building projects” (Funding for Urban Renewal Report, paragraph 8)?
- (b) What would the table in Appendix A look like if the threshold was revised downwards to a minimum of \$500,000?

To which the President replied –

I am informed that the answer is as follows –

- (a) Representatives of the Funding for Urban Renewal committee met with representatives of the Finance and Loans Board. It was agreed that, while there are variations, a typical significant expansionary church development could be expected to cost in the order of \$3 million. Appendix A was extracted from the “Brownfields Report” presented to Synod in 2015, using 50% of this number.

- (b) The “Brownfields report” contained an Appendix that extended this analysis to all building projects above \$1 million. The detailed work required to extend this using a threshold of \$500,000 has not been done.

4.14 Funding renewal through charitable and government grants

Mr Jonathan Stavert asked the following question –

What consideration was given to the use of charitable and government grants to fund renewal of parishes?

To which the President replied –

I am informed that the answer is as follows –

It is assumed that the form of “renewal” intended in the question is property renewal.

The Funding for Urban Renewal committee is aware of smaller grant programs that are available, primarily the Community Building Partnership Grants. However, these are insufficient in size to fund larger developments.

Some foundations exist that do provide larger grants from time to time. However, such sources are more exceptional in nature and cannot be relied on to provide ongoing revitalisation of the scale and ongoing nature envisaged in the Funding for Urban Renewal proposal. Furthermore, this would detract from other Diocesan funding initiatives, such as New Churches for New Communities.

4.15 Clergy Assistance Program

The Rev Antony Barraclough asked the following question –

Noting that the Clergy Assistance Program commenced on 11 April 2016, could the Archbishop advise –

- (a) How well or otherwise the program has been received?
- (b) How many clergy have made use of the program to date?
- (c) Who provides the counselling for clergy?
- (d) Whether the program is restricted to ordained clergy or unordained parish staff members?
- (e) If the program is restricted to ordained clergy whether there are any plans to expand the service to all ministry staff?
- (f) What the projected cost per clergy/staff member is expected to be in 2016?

To which the President replied –

I am informed that the answer is as follows –

Our agreement with Anglicare in relation to the Clergy Assistance Program (“CAP”) calls for de-identified calendar quarterly reporting. The first of those reports was received in July relating to the period 11 April to 30 June this year. The 2nd quarter’s reports (for 1 July to 30 September) due later this month will be the first opportunity to assess feedback from clergy who have completed 6 sessions of counselling. Accordingly, at this stage the amount of information available in relation to the operation of the CAP is limited.

In response the specific matters raised in the question –

- (a) Anecdotally, a number of clergy have indicated they considered the CAP to be a valuable initiative, but at this stage we don’t have any meaningful data on how well or otherwise the Program has been received.
- (b) In the period to 11 April to 30 June 2016, 24 clergy accessed the CAP (4 of those attending with their spouse, taking the total number of persons to 28).

- (c) Wherever practical the counselling is provided by one of the approved Anglicare counsellors. However –
- (i) where the distance or availability meant that was impractical, the member of clergy was referred to an external counsellor chosen from a list approved by Anglicare and the Diocese,
 - (ii) where specifically requested, the member of clergy may be funded through the CAP to see another professional with whom they have an existing relationship or who they request by reputation, or
 - (iii) where either the member of clergy or Anglicare consider the situation warrants it, the person may be referred to an external mental health professional chosen from a list approved by Anglicare and the Diocese.
- (d) At this stage access to the CAP is restricted to clergy licensed to parishes in the Diocese, although the spouse of the member of clergy can be included where it is felt that would be helpful. The question of whether the scope of the program should be broadened to include parish lay ministry staff will be considered as part of a broader review of the operation of the whole program to be undertaken later this year.
- (e) As noted above, the question of the categories of person to whom assistance is provided will be considered as part of that broader review of the CAP.
- (f) In December 2015, Standing Committee approve an additional amount of \$133 per minister being added to the Stipend Continuance Insurance component of the ministry costs recovered from all parishes in 2016 pursuant to the *Parochial Cost Recoveries and Church Land Acquisitions Levy Ordinance 2015* as a contribution to the expected cost of a Clergy Assistance Program.

It is expected that in November this year Standing Committee will approve the continuation of the CAP, and set the amount to be recovered in 2017, based on the results of a review of the program after the first 6 months of its operation. A key part of that review will involve an assessment of the data from the 2nd set of quarterly reports due later this month.

4.16 Standing Committee policy on minimum stipend

Mrs Alison Woof asked the following question –

- (a) What consultation process did the Standing Committee go through before changing its policy on having a Minimum Stipend?
- (b) What protections have been put in place to protect Youth and Children Ministers, some of whom currently receive a 65% stipend, from being paid an even lower stipend in the future?
- (c) What recourse does a member of the clergy have if their stipend is reduced to an unsustainable level?

To which the President replied –

I am informed that the answer is as follows –

- (a) The concept of a minimum stipend for a minister recommended by the Standing Committee or, in some cases, the Synod has been enshrined in the *Parishes Ordinance 1979*, the *Nomination Ordinance 2006* and in that ordinance's predecessor, the *Presentation and Exchange Ordinance 1988*, for many decades. There has been no change in policy. The minimum stipend for a minister continues to be recommended by the Standing Committee for the purposes of these ordinances.
- (b) A Youth or Children's Minister who is an employee has the same protections as any other employee.
- (c) My expectation is that rectors will, whenever possible, be paid a stipend which is no less than the minimum recommended by the Standing Committee, and that other parish clergy will be paid in accordance with the scales in the Remuneration Guidelines published by the Standing Committee. Where this is not possible and clergy find that their level of stipend is unsustainable, I would encourage them to speak with their wardens at first instance and, as necessary, their regional bishop.

4.17 **Non-ordained chaplains in extra-parochial schools**

Mr Mark Boyd asked the following question –

- (a) Are there currently any non-ordained chaplains in extra-parochial schools?
- (b) If so, how many?
- (c) What ordinance were they appointed under?

To which the President replied –

I am informed that the answer is as follows –

The Diocese does not have centralised records of staff employed in schools, and from time to time chaplains or other ministry staff are appointed to work in a school but no authority is sought from the Archbishop.

Also, there is no way of determining whether a person who has a licence issued for other ministry is also involved in school chaplaincy.

The best information which could be obtained in the time available is that there are 2 lay people who have an authority from the Archbishop and are serving as a lay ministry worker in extra-parochial schools. We understand that at least four other lay people are employed as chaplains in extra-parochial schools but they do not have any authority from the Archbishop for this role.

The two people who have authorities received their authority under the *Deaconesses, Readers and Other Lay Persons Ordinance 1981*.

5. Questions

Questions were asked by the following members –

- (1) Mr Peter M G Young
- (2) Mrs Jennifer Pelster
- (3) Miss Florence Price
- (4) The Rev Peter Tong
- (5) The Rev Simon Flinders
- (6) The Rev Craig Schafer
- (7) Miss Jenny Flower
- (8) Mrs Pamela Shaw
- (9) The Rev Dr Roger Chilton
- (10) The Rev Bruce Stanley
- (11) The Rev Jason Ramsay

6. Procedural motions from members

6.1 **Arrangements for a motion concerning the retirement of Mr Paul Willis**

Mr James Flavin moved –

“Synod agrees to the following arrangements for considering the motion concerning the retirement of Mr Paul Willis –

- (a) the motion be considered immediately following the calling of motions on the business paper on Wednesday 12 October 2016, and
- (b) the mover will speak to the motion for up to 2 minutes, and
- (c) the seconder will not speak to the motion but will lead the Synod in prayer for Mr Willis after the motion is put,

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

Seconded and carried

6.2 Mover of the motion concerning Domestic Violence

Canon Sandy Grant moved –

“Synod agrees to Canon Sandy Grant moving the motion at item 8.12 on today’s business paper (incorporating in marked form amendments agreed by the mover) in place of the Rev Nigel Fortescue.”

Seconded and carried

7. Notices of Motions

Notices of motions were given by the following members –

- (1) The Rev Brian Heath
- (2) The Rev Craig Roberts
- (3) Dr Karin Sowada
- (4) The Rev Dr Michael Jensen
- (5) The Rev David Mears
- (6) The Rev Philip Wheeler
- (7) The Rev Stephen Semenchuk

8. Motions

8.1 Submission of annual report by the Council of the King’s School

Having been granted leave, Mr Robert Wicks moved –

“Synod notes that the Council of the King’s School has now submitted its annual report and a copy of its audited accounts for 2015 as requested.”

Seconded and Carried

9. Calling of motions on the business paper

The President called the motions in order in which they appeared on the business paper, except those motions about a proposed ordinance or those motions to be considered at a time fixed by the Synod.

9.1 Truth and Unity in the Anglican Church regarding Marriage

Canon Sandy Grant moved –

‘Synod trusts the teaching of Scripture about marriage, above all the words of our Lord Jesus Christ, who said of marriage that –

“From the beginning of creation God made them male and female. ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.’ So they are no longer two but one. What therefore God has joined together, let no one separate.” [Mark 10:6-9]

Synod also recalls with gratitude the teaching of our Prayer Books that one of marriage’s key purposes is that in it –

“... a new family is established in accordance with God’s purpose, so that children may be born and nurtured in secure and loving care, for their

wellbeing and instruction, and for the good order of society, to the glory of God.” [An Australian Prayer Book, p561, Common Prayer, p117]

Synod also notes Resolution I.10 of the 1998 Lambeth Conference which, among other things, in view of the teaching of Scripture –

- upheld faithfulness in marriage between a man and a woman in lifelong union, and believed that abstinence is right for those who are not called to marriage;
- while rejecting homosexual practice as incompatible with Scripture, called on all our people to minister pastorally and sensitively to all irrespective of sexual orientation and to condemn irrational fear of homosexuals, violence within marriage and any trivialisation and commercialisation of sex; and
- could not advise the legitimising or blessing of same sex unions nor ordaining those involved in same gender unions.

And Synod notes the consistent pattern of resolutions of our General Synod of the Anglican Church of Australia in regards to marriage, for example, in 2004, where General Synod welcomed the initiative of the Federal Parliament in clarifying that marriage, at law in this country, is the union of a man and a woman to the exclusion of all others, voluntarily entered into for life (64/04; reaffirmed in 56/10 of 2010), and where General Synod also did not condone the liturgical blessing of same sex relationships (62/04), nor the ordination of people in open committed same sex relationships (63/04).

Synod therefore gives thanks to God for bishops in our diocese and other Australian dioceses who faithfully uphold the teachings of Scripture regarding marriage, even when to do so is unpopular. By contrast, Synod is grieved by the suggestions from some bishops in other dioceses which undermine both the teaching of Scripture about marriage and also the unity of our Church by promoting a departure from our agreed Scriptural and Anglican position in regards to the definition of marriage at law in our country.

Synod calls on all bishops and other leaders in our church to make every effort to keep the unity of the Spirit through the bond of peace, not least by only speaking the truth in love.’

Seconded and carried

10. Motions

10.1 Restricting the length of sermons

Dr David Oakenfull moved –

“Synod notes that –

- (a) research suggests that while listening to sermons most adults can focus for only 15-20 minutes before starting to lose attention, and
- (b) while we may remember about 70% of what was presented in the *first* ten minutes of a twenty-minute sermon, we are unlikely to retain more than about 20% of what was presented in the *last* ten minutes.

Therefore to promote more effective teaching of God’s word, Synod urges ministers and other preachers to restrict the length of their sermons to twenty minutes or less.”

Seconded

The Rev Craig Roberts moved as an amendment to Dr Oakenfull’s motion –

‘In the final paragraph, omit the matter following “Synod urges” and insert instead –

“_

- (i) the Archbishop to confer with the Principal of Moore Theological College and the Director of Ministry Training and Development to ensure that the training of our diocesan ministers and preachers in oratory skills is in accord with best practice, and

- (ii) ministers and other preachers to think of themselves and their preaching abilities with sober judgment (Romans 12:3-8).”.

Seconded

Mr Roberts' amendment to Dr Oakenfull's motion was carried.

Dr Oakenfull's motion, as amended, was put but was not carried with 233 votes for and 241 votes against the motion.

10.2 Anglican Schools Ministry Ordinance 2016

Bishop Chris Edwards moved –

“That the Anglican Schools Ministry Ordinance 2016 pass as an ordinance of the Synod.”

Seconded and carried

10.3 Archbishop of Sydney Election Ordinance 1982 Amendment Ordinance 2016

Dr Laurie Scandrett moved –

“That Synod permit the introduction of the Archbishop of Sydney Election Ordinance 1982 Amendment Ordinance 2016.”

Seconded and carried

Dr Scandrett moved –

“That Synod agree to consider forthwith a motion that the Archbishop of Sydney Election Ordinance 1982 Amendment Ordinance 2016 be approved in principle.”

Seconded and carried

Dr Scandrett moved –

“That the Archbishop of Sydney Election Ordinance 1982 Amendment Ordinance 2016 be approved in principle.”

Seconded

The President asked –

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

There was a time for questions.

The President asked –

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

A member wished to speak against the motion.

There was debate on the motion.

The motion that the ordinance be approved in principle was put but was not carried.

11. Mission Property Committee and New Churches for New Communities presentation

Mr Geoff Kyngdon and the Rev Glenn Gardner AM gave a presentation regarding the work of the Archbishop's New Churches for New Communities and the Mission Property Committee.

Mr Kyngdon led the Synod in prayer for the work of the Mission Property Committee and New Churches for New Communities.

Adjournment

At 5:40 pm, Mr Doug Marr moved –

“That the Synod adjourn and resume at 7.00 pm tonight.”

Seconded and carried

Resumption

The Synod resumed at 7.00 pm.

12. Motions

12.1 Funding for Urban Renewal

The Rev Raj Gupta moved –

‘Synod, noting the report “Funding for Urban Renewal” –

- (a) notes –
 - (i) that 70% of the growth in new housing in Sydney is anticipated to be in Brownfields areas, and
 - (ii) the urgent desire to introduce more people to Jesus,
- (b) requests that Standing Committee –
 - (i) re-badge the existing “Land Levy” to be the “Diocesan Development Levy”, and that this Levy increase from the current 2% to 3% in 2018, then to 3.5% in 2019, and then to 4% in 2020 and subsequent years, with the excess over 2% being used to establish and replenish a new “Expanding Churches for Expanding Communities” (“ECEC”) Fund,
 - (ii) appropriate from the Diocesan Endowment \$2.5m in 2018, and a further \$1m in 2019, to be used for the ECEC Fund,
 - (iii) establish the “Expanding Churches for Expanding Communities” Committee, to be comprised of 7 persons (1 Archbishop’s appointment, 3 clergy elected by Synod, and 3 lay people elected by Synod), having a term of 3 years, with one clergy and one lay member retiring each year, but being eligible for re-appointment for up to three consecutive terms,
 - (iv) inform all parishes annually of the availability of the ECEC grant scheme and process by which applications can be received,
 - (v) adopt the process, criteria and weightings outlined in the schedule to this report for the selection of successful grant applicants,
 - (vi) establish and resource (including the ability to engage appropriate consultants) a separate group that supports parishes in managing their property in order to rejuvenate the Diocese,
 - (vii) amend the Parochial Cost Recoveries and Church Land Acquisitions Levy Ordinance for all relevant years so as to reflect the resolutions of the Synod,
- (c) requests the Large Receipts Policy Committee to –

- (i) consider a model for the proposed Large Receipts Levy (due for consideration by 2020) which provides additional funds for ECEC, and
- (ii) bring a proposal to Synod by 2018.'

Seconded

The mover and seconder combined in a joint presentation in support of the motion.

There was a time for questions about the motion.

The Rev Gavin Poole and Bishop Michael Stead combined in a presentation opposing the motion.

Canon Phillip Colgan moved as an amendment to Mr Gupta's motion –

“Delete paragraphs (b) and (c) and replace with –

- (b) also notes –
 - (i) that the Synod has already approved triennium funding ordinances for 2016-2018;
 - (ii) is due to consider its “Statement of Funding Principles” for the 2019-2021 triennium at the 2017 Synod; and
 - (iii) approved its “Mission 2020” priorities at the 2014 Synod,
- (c) requests that Standing Committee consider the recommendations of the “Funding for Urban Renewal” report against other funding needs and opportunities in the preparation of the “Statement of Funding Principles” report for the 2017 Synod for potential inclusion in the triennium funding ordinances for 2019-2021.”

Seconded

Mr Geoff Kyngdon moved as an amendment to Mr Gupta's motion –

‘Amend the motion as follows –

- (a) in paragraph (b)(i) omit “establish and replenish” and insert instead “fund”,
- (b) in paragraphs (b)(i) and (ii) omit “Fund” and insert instead “grant scheme”,
- (c) omit paragraph (b)(iii) and insert instead –
 - “(iii) arrange for the funding referred to in (i) and (ii) to be paid as an addition to the Mission Property Fund and applied by the Mission Property Committee towards projects approved under the ECEC grant scheme,”
- (d) In paragraph (c)(i) omit “ECEC” and insert “the ECEC grant scheme”.’

Seconded

The Rev Geoff Bates moved as an amendment to Mr Gupta's motion –

‘Insert the following as a new paragraph (b)(iv) (with consequential renumbering) –

- “(iv) request the Standing Committee to reconstitute the Mission Property Committee to include three members of the clergy.”’

Seconded

Bishop Ivan Lee moved as an amendment to Mr Gupta's motion –

‘Insert the following as a new paragraph (b)(iv) (with consequential renumbering) –

- “(iv) request the Standing Committee to review the membership structure of the Mission Property Committee.”.

Seconded

The Rev Richard Blight moved as an amendment to Mr Gupta’s motion –

‘Amend the motion as follows –

- (a) delete paragraph (b)(i) and insert instead –

‘(i) establish a new “Expanding Churches for Expanding Communities (“ECEC”) Fund and take steps to raise support for this fund through voluntary giving by churches, individuals and organisations.’

- (b) delete paragraph (vii).’

Seconded

The Rev James Warren moved as an amendment to Mr Gupta’s motion –

‘In paragraph (b)(i), omit the matter “then to 3.5% in 2019, and then to 4% in 2020” and insert instead “then to 4% in 2019, and then to 5% in 2020”.’

Seconded

The Rev Stuart Milne moved as an amendment to Mr Gupta’s motion –

‘In paragraph (b)(i), omit the matter “3% in 2018, then to 3.5% in 2019, and then to 4% in 2020” and insert instead “4% in 2018”.’

Seconded

The Rev Zac Veron moved as an amendment to Mr Gupta’s motion –

‘In paragraphs (b)(i) and b(ii) –

- (a) replace “2018” with “2017”,
 (b) replace “2019” with “2018”, and
 (c) replace “2020” with “2019”.’

Seconded

The Rev John Chappell moved as an amendment to Mr Gupta’s motion –

‘Delete paragraph (b)(ii) and insert instead –

“appropriate from the Diocesan Endowment \$5m in 2018, and a further \$2m in 2019, to be used for the ECEC Fund.”.

Seconded

The Rev Craig Roberts moved as an amendment to Mr Gupta’s motion –

‘Delete paragraph (b)(ii) and insert instead –

“(ii) permanently appropriate from the Diocesan Endowment \$2.5m in 2018, and a further \$1m in 2019, to be used for the ECEC Fund, with \$0.5m of that permanent appropriation to be quarantined to provide for a top-up to Synod distributions –

- (A) in the event that the permanent appropriation of \$3.5m from the Diocesan Endowment causes a reduction in distributions to the Synod, and

- (B) to the extent to which distributions to Synod are reduced, up to a limit of \$0.5m.”.

Seconded

The Rev Archie Poulos moved as an amendment to Mr Gupta’s motion –

‘Delete everything after “(b) requests that Standing Committee –” and insert instead –

- “(i) assess factors other than building grants that may induce growth in established areas, and
- (iii) establish a priority list for the disbursement of funds for the purpose of growing evangelistic ministry in urban areas.”

Seconded

Mr Robert Wicks moved as a procedural motion –

“Synod agrees to limit further speeches in this debate to three minutes, except the mover in exercising his right of reply.”

Seconded

Having been granted leave, Mr Wicks withdrew his motion.

Canon Colgan’s amendment was carried.

The amendments of Mr Kyngdon, Mr Bates, Bishop Lee, Mr Blight, Mr Warren, Mr Milne, Mr Veron, Mr Chappell and Mr Roberts lapsed.

Mr Poulos’ amendment was put and carried in the following form –

‘Insert as a new paragraph (d) –

- “(d) requests that Standing Committee –
 - (i) assess factors other than building grants that may induce growth in established areas, and
 - (ii) establish a priority list for the disbursement of funds for the purpose of growing evangelistic ministry in urban areas.”

Mr Gupta’s motion, as amended, was carried in the following form –

‘Synod, noting the report “Funding for Urban Renewal” –

- (a) notes –
 - (i) that 70% of the growth in new housing in Sydney is anticipated to be in Brownfields areas, and
 - (ii) the urgent desire to introduce more people to Jesus,
- (b) also notes –
 - (i) that the Synod has already approved triennium funding ordinances for 2016-2018;
 - (ii) is due to consider its “Statement of Funding Principles” for the 2019-2021 triennium at the 2017 Synod; and
 - (iii) approved its “Mission 2020” priorities at the 2014 Synod,
- (c) requests that Standing Committee consider the recommendations of the “Funding for Urban Renewal” report against other funding needs and opportunities in the preparation of the “Statement of Funding Principles” report for the 2017 Synod for potential inclusion in the triennium funding ordinances for 2019-2021,
- (d) requests that Standing Committee –
 - (i) assess factors other than building grants that may induce growth in established areas, and

- (ii) establish a priority list for the disbursement of funds for the purpose of growing evangelistic ministry in urban areas.'

Having been granted leave, Canon Colgan moved –

“Synod expresses its thanks to God for the work of the Rev Raj Gupta and the FUR Committee in bringing this important issue to the attention of the Synod and commits to pray for wisdom in determining means to fund Urban Renewal in our Diocese.”

Seconded and carried

Having been granted leave, the Rev Joe Wiltshire moved –

“That the substance of Bishop Lee’s amendment be moved by the Rev Joseph Wiltshire and considered as a separate motion on tomorrow’s business paper and that so many of the business rules be suspended as would prevent this from happening.”

Seconded and carried

Adjournment

At 9:45 pm, Mr Doug Marr moved –

“That the Synod adjourn and resume at 3.15 pm tomorrow.”

We certify that, to the best of our recollection, these minutes are a correct record of the Synod’s proceedings.

Two Members of the)
Minute Reading Committee)

Signed by the President

12 October 2016

50th Synod of the Diocese of Sydney

3rd Ordinary Session

Minutes of Proceedings of the Synod for Wednesday 12 October 2016

1. Assembly

The Synod assembled in the Wesley Theatre at 3.15 pm.

2. Bible study

The Rev Gary Koo led the Bible study.

3. Minutes

The President signed the minutes for Tuesday 11 October 2016.

4. Answers to Questions

4.1 Capacity increase resulting from church building projects

The Rev Jason Ramsay asked the following question –

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

To which the President replied –

I am informed that the answer is as follows -

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

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

Mr Peter M G Young asked the following question –

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

To which the President replied –

I am informed that the answer is as follows –

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

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

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

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

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

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

4.3 **Oversight of School Council and Head of School**

Mrs Jennifer Pelster asked the following question –

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

To which the President replied –

I am informed that the answer is as follows –

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

4.4 **Financial matters related to Moore Theological College**

Mrs Anne Price asked the following question –

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

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

To which the President replied –

I am informed that the answer is as follows –

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

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

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

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

4.5 Attendance at Anglican churches in our Diocese

The Rev Peter Tong asked the following question –

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

To which the President replied –

I am informed that the answer is as follows –

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

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

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

4.6 Matters for which the Archbishop most commonly prays

The Rev Simon Flinders asked the following question –

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

To which the President replied –

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

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

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

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

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

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

4.7 Online Safe Ministry Training

The Rev Craig Schafer asked the following question –

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

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

To which the President replied –

I am informed that the answer is as follows –

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

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

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

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

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

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

4.8 Financial impact of recent changes to base stipends

Miss Jenny Flower asked the following question –

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

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

To which the President replied –

I am informed that the answer is as follows –

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

4.9 **Providing pastoral care to same-sex attracted people**

Mrs Pamela Shaw asked the following question –

In 2014 I moved the following motion –

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

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

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

Why is this taking three years?

To which the President replied –

I am informed that the answer is as follows –

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

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

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

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

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

4.10 **Appointment, circumstances and role of Mission Area Leaders**

The Rev Dr Roger Chilton asked the following question –

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

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

To which the President replied –

I am informed that the answer is as follows –

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

4.11 Workload of Regional Bishops related to building matters

The Rev Bruce Stanley asked the following question –

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

To which the President replied –

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

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

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

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

4.12 Consultation regarding Loquat Valley Anglican School

The Rev Jason Ramsay asked the following question –

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

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

To which the President replied –

I am informed that the answer is as follows –

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

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

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

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

5. Questions

Questions were asked by the following members –

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

6. Procedural motions from members

6.1 Arrangements to consider the motion concerning same-sex marriage

Bishop Michael Stead moved –

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

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

"9.6 Debate concerning same-sex marriage

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

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

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

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

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

Seconded and carried

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

Bishop Ivan Lee moved –

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

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

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

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

Seconded and carried

7. Notices of Motions

Notices of motions were given by the following members –

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

8. Calling of motions on the business paper

The President called the motions in order in which they appeared on the business paper, except those motions about a proposed ordinance or those motions to be considered at a time fixed by the Synod.

8.1 Diversity and Inclusion Policies

The Rev Brian Heath moved –

‘Synod notes –

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

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

Seconded and carried

8.2 South Australian Voluntary Euthanasia Bill

Dr Karin Sowada moved –

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

Further Synod –

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

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

Seconded and carried

8.3 Muslim neighbours

The Rev Dr Michael Jensen moved –

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

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

Seconded and carried

8.4 Safe Ministry and Licensing

The Rev David Mears moved –

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

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

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

Seconded and carried

8.5 Partnering with Anglican Aid

The Rev Stephen Semenchuk moved –

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

We encourage Anglican Aid to continue –

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

Seconded and carried

8.6 Membership structure of Mission Property Committee

Bishop Ivan Lee moved –

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

Seconded and carried

9. Motions

9.1 Retirement of Paul Willis

Mr James Flavin moved –

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

Seconded and carried by acclamation

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

9.2 **Westmead: Reclassification as a Parish**

Bishop Ivan Lee moved –

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

Seconded and carried by acclamation

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

9.3 **Parental Leave Ordinance 2016**

Archdeacon Kara Hartley moved –

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

Seconded and carried

Archdeacon Hartley moved –

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

Seconded

The President asked –

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

There were no questions.

The President asked –

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

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

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

The President asked –

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

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

Archdeacon Hartley moved –

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

Seconded and carried

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

Archdeacon Hartley moved –

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

Seconded and carried

Archdeacon Hartley moved –

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

Seconded and carried

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

Dr Robert Tong AM moved –

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

Seconded and carried

Dr Tong moved –

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

Seconded and carried

Dr Tong spoke in support of the proposed ordinance.

The President asked –

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

There was a time for questions.

Dr Tong moved –

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

Seconded and carried

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

Dr Karin Sowada moved –

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

Seconded and carried

Dr Sowada moved –

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

Seconded

The President asked –

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

There was a time for questions.

The President asked –

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

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

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

The President asked –

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

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

Dr Sowada moved –

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

Seconded and carried

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

Dr Sowada moved –

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

Seconded and carried

Dr Sowada moved –

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

Seconded and carried

9.6 Domestic Violence

Canon Sandy Grant moved –

“Synod –

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

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

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

Seconded

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

'Insert as a new paragraph (g) –

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

Seconded

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

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

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

Seconded

The Rev David Ould moved as an amendment to Mr Purvis' initial amendment –

'Omit the word “recommend” and insert instead “consider”.'

Seconded

Canon Sandy Grant moved as an amendment to Mr Purvis' further amendment –

'Omit the word “contact” and insert instead “consider contacting”.'

Seconded

The amendments of Mr Ould and Canon Grant were accepted by Mr Purvis and were carried.

The amendments of Mr Purvis, as amended, were carried.

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

“Synod –

- (a) acknowledges that domestic abuse continues to be a significant social problem both inside and outside the church;
- (b) gives thanks for the work of the Domestic Violence Response Task Force and calls on them to continue their work - in particular that of developing policy and pastoral guidelines to recommend to Standing Committee and make recommendations about education - as expeditiously as possible;
- (c) calls on Standing Committee to consider providing funding for the Task Force sufficient to expedite its work and particularly the work of interviewing and caring for victims;
- (d) calls upon all clergy, church workers and parish councils to read the Task Force's 2016 progress report to Synod and to familiarise themselves with the headline definition and expansive description of domestic violence adopted by the Task Force;
- (e) notes that clergy and church workers who are domestic abusers are in breach of standards expressed in *Faithfulness in Service*;
- (f) encourages victims of domestic abuse by clergy or church workers to speak to the Professional Standards Unit;
- (g) asks the Task Force, and the Discipline Ordinance 2006 Review Committee, to consider changes to the necessary ordinances which would allow victims of domestic abuse, who have brought the abuse to the attention of church-workers who have their pastoral oversight and who feel that they have received negligent, callous or otherwise improper advice or treatment by those with pastoral oversight, to have complaints referred to the Professional Standards Unit;
- (h) looks forward to the inclusion of education in the area of domestic violence in 2017 via the PSU's compulsory *Faithfulness in Service* training sessions for clergy and paid church workers, and while the Task Force's pastoral guidelines are being developed encourages ministers, whenever they receive an allegation of domestic abuse, to consider contacting the PSU for advice on the best practices for pastoral care;
- (i) encourages clergy and church workers to preach and speak against domestic violence, again rejecting the twisting of Scripture to justify abuse of any kind, and to make pastoral enquiries when meeting with married people;
- (j) requests the Task Force to report again, no later than next Synod; and
- (k) expects that the diocesan response to domestic violence will go beyond the ambit and life of the Task Force,

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

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

Adjournment

At 6:00 pm, Mr Doug Marr moved –

“That the Synod adjourn and resume at 7.10 pm tonight.”

Seconded and carried

Resumption

The Synod resumed at 7.10 pm.

10. Motions

10.1 Debate concerning same-sex marriage

Bishop Michael Stead moved –

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

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

Seconded

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

There was a time for questions about the motion.

Bishop Stead’s motion was carried.

10.2 Support for Archbishop Davies in licensing for ordained ministry

Having been granted leave, Dr Robert Tong AM moved –

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

Seconded and carried

11. Connecting with our Muslim neighbours presentation

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

12. Motions

12.1 Recommittal of debate concerning same-sex marriage

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

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

Seconded and carried

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

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

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

and insert instead –

“anyone, not exclusively but especially –

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

Seconded

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

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

Seconded

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

‘Delete paragraph (ii).’

Seconded

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

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

Seconded

The amendments of Mr Katay and Mr Gifford were carried.

Mr Ould's amendment lapsed.

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

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

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

and insert instead –

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

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

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

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

12.2 Syrian Iraqi Refugee Response

The Rev Philip Wheeler moved –

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

Synod asks –

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

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

Seconded and carried

Adjournment

At 9:20 pm, Mr Doug Marr moved –

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

We certify that, to the best of our recollection, these minutes are a correct record of the Synod's proceedings.

Two Members of the)
Minute Reading Committee)

Signed by the President

17 October 2016

50th Synod of the Diocese of Sydney

3rd Ordinary Session

Minutes of Proceedings of the Synod for Monday 17 October 2016

1. Assembly

The Synod assembled in the Wesley Theatre at 3.15 pm.

2. Bible study

The Rev Gary Koo led the Bible study.

3. Minutes

The President signed the minutes for Wednesday 12 October 2016.

4. Answers to Questions

4.1 **Reviews undertaken by Standing Committee in considering the recommended minimum stipend of ministers**

The Rev Richard Blight asked the following question –

Concerning the decision of the Standing Committee to change the basis of determining the stipend of ministers from 80% of AWE to 75% of AWE:

- (a) Was a review conducted by the Stipends and Allowances Committee or any other body which recommended this decrease in the real value of clergy stipends compared to the communities they serve? If not, what was the reason for this decision?
- (b) Was there a review of the likely impact on clergy and their families of this reduction in the real value of the stipends of ministers and assistant ministers? If not, why was there no such review?
- (c) Was there a review of the impact on changing the real value of the stipend on clergy superannuation, especially given that many clergy will rely on superannuation savings to pay for housing in retirement? Was any consideration given to increasing the percentage of stipend to be paid as superannuation to compensate for the decrease in the real value of the stipend? If not, why was there no such review or consideration?
- (d) Was any consideration given to warning parishes that the previous decision by Standing Committee to deviate from the 80% of AWE basis for calculation of stipends was later overturned, causing stress to parishes through above average increases to return stipends to the baseline of 80% of AWE?

To which the President replied –

I am informed that the answer is as follows –

The question is out of order under business rule 6.3(4)(a). It contains a number of assertions. Nonetheless I make the following comments:

- (a) At its meeting in August 2016, Standing Committee received a report from the Stipends and Allowances Committee which noted –

- (i) that to apply the agreed methodology of 80% of AWE, reaffirmed by the Standing Committee as recently as 2014, would require an increase in recommended minimum stipends of 5.3%, and
- (ii) that in 2015 Standing Committee had agreed that the increase in stipends for 2016, 2017 and 2018 be limited to the lesser of 4% and the amount required to reach 80% of AWE.

The Stipends and Allowances Committee therefore recommended the stipend for 2017 be set at a 4% increase over 2016.

Standing Committee also received a report from Bishop Michael Stead which noted that the other reports received recently by Standing Committee do not provide a justification as to why 80% of AWE is the appropriate percentage and one of those reports in fact provided good reason to set a lower figure.

Bishop Stead's report therefore suggested that, in view of Standing Committee's long held principle that the rate of stipends, allowances and benefits should enable the minister and their family to live at a standard which might be described as 'neither poverty nor riches', there was a compelling case for the Standing Committee to reconsider its long term policy of setting the minimum recommended stipend based on 80% of AWE.

The report suggested that –

- (i) given the impact of rising Sydney housing prices on total remuneration, and
- (ii) the value of non-taxable allowances and the tax-effect of salary sacrifice via MEA, and the lower stipends paid by other Christian denominations and by other Anglican Dioceses,

it is clear that ministers in Sydney are receiving a total remuneration package which is significantly higher than the 'average' person in society – and are therefore skewed more towards 'riches' than 'poverty'.

Standing Committee does not record the reasons for its decisions. However, after receiving both reports and debating their recommendations, Standing Committee agreed that the 2017 stipend be set at 77% of AWE, the 2018 stipend at 76% of AWE, and thereafter the stipend be set at 75% of AWE.

- (b) There was no specific review undertaken of the likely impact of the decision on recommended minimum stipends for 2017 on clergy and their families, although the reports received by Standing Committee demonstrated that over the last 20 years the growth in AWE has consistently and significantly outpaced the movement in the Consumer Price Index.
- (c) No.
- (d) No.

4.2 Impact of the change to recommended minimum stipend of ministers

Miss Jenny Flower asked the following question –

- (a) Since what year has the minimum stipend for ministers been notionally set at 80% of Average Weekly Earnings (AWE) for males in New South Wales?
- (b) Will Regional Bishops be explaining to their clergy the reasons why the minimum stipend will be notionally set at 75% of AWE for males in New South Wales within 3 years?
- (c) Did the Standing Committee consider the material impact on a clergyman's superannuation balance at retirement due to the decision to change the stipends formula?
- (d) If the answer to the above is "no", would the Archbishop please consider asking the Standing Committee to consider the material impact on a clergyman's superannuation balance at retirement due to the decision to change the stipends formula and put in place a measure to address this material impact?

To which the President replied –

I am informed that the answer is as follows –

- (a) Earlier records may reveal a longer history, but since 1985 the recommended minimum stipend has been related to 80% of AWE. However there have been variations –
 - (i) It moved briefly to 82.5% and then 85% from 1988 to 1992,
 - (ii) Reverted to 80% in 1993 to coincide with a 5% increase in the superannuation contribution,
 - (iii) Dipped to 78% in 2003 and 76% in 2004 when there was an abnormally large increase in AWE,
 - (iv) Returned to 80% from 2005 to 2009,
 - (v) Reduced to 75% in 2010, 76% in 2011 and 78% 2012 when there was no increase and then a phased catch-up,
 - (vi) Returned to 80% from 2013 to 2015,
 - (vii) Reduced to 77% in 2016 when there was an abnormally large increase in AWE.
- (b) No.
- (c) As advised in the answer to a question asked last Monday, a reduction in the recommended minimum stipend from 80% to 75% of AWE will have only a 5.82% effect on the final superannuation account balance of a member of clergy who commences ordained ministry in 2017 (subject to certain assumptions). This is not considered material.
- (d) As the effect is only 5.82% it is considered it does not warrant the action proposed.

It should also be noted that in 2015, the limit on the maximum percentage of stipend that a member of clergy could sacrifice into an MEA was increased from 30% to 40%. This allows more tax beneficial stipend sacrificing arrangements for clergy.

4.3 Entitlements for a female minister while on maternity leave

The Rev Andrew Judd asked the following question –

Regarding the proposed *Parental Leave Ordinance 2016* (and without seeking legal advice) is the committee satisfied that the drafting of the policy makes it sufficiently clear that, if a rector terminates a female minister's position while she is on maternity leave, then she should receive the same financial entitlements and support in transitioning to a new job as a male minister would in other circumstances?

To which the President replied –

I am informed that the answer is as follows –

Yes.

The Committee is thankful for the questioner, the Rev Andrew Judd moving an amendment to the Bill during the committee stage last Wednesday to clarify and improve the Ordinance in respect to the provision of financial entitlements on termination.

4.4 History and meaning of the Coat of Arms used in the Diocese

The Rev Jodie McNeill asked the following question –

What are the origins of our logo? When was it first used in our Diocese? What do the visual elements represent? When was it last reviewed or refreshed?

To which the President replied –

I am informed that the answer is as follows –

What the questioner refers to as the 'logo' is assumed to be a reference to the Coat of Arms of the Archbishop of Sydney. From Bishop Broughton to Archbishop Goodhew each bishop of the diocese obtained a personal coat of arms from the College of Arms in England. The current fee to obtain a personal grant of arms and crest is 5,750 pound sterling.

Archbishop Jensen did not apply for a personal coat of arms and I have not done so.

A coat of arms was issued for the See of Australia by Royal Warrant on 10 February 1836 for the use by the Diocesan Bishop being Bishop Broughton and his successors.

The coat of arms is the shield with the four stars. The four azure stars of eight points sit in a cross argent and resemble the 'Crux Australis' or the principle constellation of the southern hemisphere. A mitre placed above the shield indicates the coat of arms relates to a bishop.

In 1847 the coat of arms remained with the See of Sydney when other diocese were formed out of the See of Australia. This was confirmed by Letters Patent on 10 November 1967.

The coat of arms can be used on its own or impaled with the coat of arms of the bishop's family. This practice was used by each diocesan bishop up to Archbishop Loane. Archbishop Goodhew also followed this practice. Archbishop Robinson while Archbishop just used the diocesan coat of arms. However, when Archbishop Goodhew's coat of arms was issued one was issued for Bishop Robinson. Over the years various representations of the coat of arms have been used but it still has to be recognisable.

In 1986 the Deputy Registrar sought advice from the College of Arms, Chester Herald concerning the Coat of Arms, the response is as follows –

"It therefore appears that the arms may now be used by the Archbishop of Sydney either alone, or impaled with the arms of his own family (if any) on his seal or otherwise, and also for official purposes by the Diocese of Sydney. The "blazon" or verbal description specifies "four stars of eight points in cross" and this is what appears on your letterhead albeit in a modern rendering with a foreshortened shield. This is nothing against modern representations of the arms, provided the basic emblems are not reduced or augmented or rendered in such a way as to become different emblems (eg, the stars must retain their eight points and be shown in the form of a cross and the shield should not be so distorted as to become unrecognisable). The mitre in the version on your letterhead has been simplified, but it is still recognisable as a mitre and therefore acceptable."

The coat of arms referred to above is the same coat of arms represented on our letterhead today.

Various diocesan bodies have taken the Diocesan Coat of Arms for determining the base of their logo but this has generally been on an informal basis.

The form of arms, once they are granted are not governed by the visual presentation on the letters patent but by the concise verbal description of them in the text. The same arms may be rendered perfectly correctly in numerous artistic styles.

4.5 **Review of the Discipline Ordinance 2006**

The Rev Jason Ramsay asked the following question –

Has the review of the Discipline Ordinance 2006 requested by Synod in 2014 (Resolution 36/14) been completed? If so, where can Synod members access the report? If not, what is the current state of progress of the review and when might it be completed?

To which the President replied –

I am informed that the answer is as follows –

The Supplementary Report of the Standing Committee on Page 133 of Synod Book 2 states as follows regarding the review –

By resolution 36/14, the Synod requested that we appoint a committee to undertake a further review of the Discipline Ordinance 2006 and related ordinances. The committee we appointed is making progress in the review however has not yet finalised legislation suitable for consideration by the Synod.

It is anticipated that legislation will be brought to the first session of the 2017 Synod.

4.6 License of women to preach and lead Synod Bible Studies

Mrs Helen Colman asked the following question –

In light of the reference in the 2016 Presidential Address to women preaching in the Sydney Diocese, what is the likelihood of a woman so licensed to preach, giving Bible studies at a future Synod?

To which the President replied –

In Archbishop Donald Robinson's Presidential Address to the Synod on 1988 he said:

The question of women deacons being licensed to preach has also been considered. On the one hand there is the apostolic restriction which cannot be ignored. On the other hand the term "preach" has become imprecise. It is my intention to license women deacons to preach but to indicate that this does not include license to exercise the authority which the apostle forbids in 1 Timothy 2:12. 'Presidential Address', 1989 Year Book of the Diocese of Sydney, pp. 237-38.

Successive reports of the Doctrine Commission have taken the same view, so that whenever a woman preaches it does not transgress Paul's injunction in 1 Timothy 2. This is inherent in the Diocesan policy regarding women preaching.

While the Synod's view on women preaching is clear, it is also the case that there are differing views among rectors as to the appropriateness of women preaching in certain situations. In the context of our Synod Bible Studies, I therefore consider it appropriate that we continue with the present custom, since a Synod session is very different from a church service. So in answer to the question, I consider it unlikely that a woman will be invited to lead the Bible studies at Synod.

5. Procedural motions from members

5.1 Arrangements to consider the motion concerning Mr Rob Freeman

Bishop Chris Edwards moved –

'Synod agrees to the following arrangements for considering the motion concerning Mr Rob Freeman at item 6.12 on today's business paper –

- (a) the motion be considered immediately before the "Progress in the merger of Anglicare and ARV presentation" at 5.25 pm on Monday 17 October 2016, and
- (b) the mover will speak to the motion for up to 5 minutes, and
- (c) the seconder will not speak to the motion but will lead the Synod in prayer for Mr Freeman after the motion is put and voted on,

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

Seconded and carried

5.2 Arrangements to consider a motion concerning the Rev Dr William Dumbrell

The Rev Dr Mark Thompson moved –

‘Synod agrees to consider the following motion, to be moved by the Rev Dr Mark Thompson, immediately before item 6.1 on today’s business paper –

“Synod gives thanks for the life of the Rev Dr William J Dumbrell, teacher, scholar, author and disciple of the Lord Jesus Christ. We thank God for his faithful service at Moore College, Regent College, Vancouver and Trinity College, Singapore as well as in the parishes of the diocese. Bill’s contribution to scholarship is known all over the world, but his personal interest in his students and his care for them long after they had left his classes is only really known by them. We rejoice that Bill is now in the presence of the Lord he served throughout his life and commit to pray for his wife Norma, and their children David, Ian, Grace and Naomi.”

on the basis that Dr Thompson speaks to the motion for up to 3 minutes and the seconder leads the Synod in prayer after the motion is put and voted on.’

Seconded and carried

5.3 Arrangements to consider a motion concerning the Rev Dr Hugh Cox

Bishop Michael Stead moved –

‘Synod agrees to consider the following motion, to be moved by Bishop Michael Stead, following consideration of the motion proposed at item 4.2 on today’s business paper –

“Synod gives thanks to God for the faithful and fruitful ministry of the Rev Dr Hugh Cox, who will retire as the Executive Assistant to the Bishop of South Sydney at the end of this year. After theological training at Moore College, Hugh commenced parish ministry in the Diocese of Canberra/Goulburn in 1969 and served there until 1981. Hugh’s ministry in Sydney Diocese began in 1982, and has served as rector of Lane Cove, Castle Hill and St John’s Darlinghurst. Hugh also ministered for 6 years in Brussels. Hugh has enhanced his ministry through further theological studies at Oxford and Trinity Evangelical Divinity School. Since 2010, Hugh has served with distinction as the Executive Assistant to the Bishop of South Sydney, demonstrating great wisdom in leadership and warmth in his pastoral support of clergy in the region. We pray that God will bless Hugh and Barbara in the years ahead.”

on the basis that instead of speaking to the motion, Bishop Stead will lead the Synod in prayer after the motion is put and voted on.’

Seconded and carried

5.4 Reconsideration of Anglican Schools Ministry Ordinance 2016

Having been granted leave, the Rev Craig Roberts moved –

“Synod agrees to the Rev Craig Roberts withdrawing the motion at item 6.5 on today’s business paper.”

Seconded and carried

6. Calling of motions on the business paper

The President called the motions in order in which they appeared on the business paper, except those motions about a proposed ordinance or those motions to be considered at a time fixed by the Synod.

6.1 **Apologetics as an adjunct to the proclamation of the gospel**

Dr Barry Newman moved –

“This Synod –

- (a) commends Moore Theological College, Youthworks College and Ministry, Training & Development and individuals in our Diocese, both clergy and lay, for the many and various ways by which they attempt to educate others on the need and importance of apologetics as an adjunct to the proclamation of the gospel, and
- (b) recognising that many in our modern western world, whatever their background and culture, know little or anything of the gospel, are quite apathetic towards or have little interest in the gospel, and sceptical or agnostic towards the gospel or even opposed to the gospel, encourages our organisations, clergy and laity –
 - (i) to continue to give thought to how they themselves can argue for, commend and proclaim the gospel of our Lord Jesus Christ to those who do not believe, and
 - (ii) to continue to reflect on how they can better help others to do the same.”

Seconded and carried

6.2 **Moore Theological College teaching and learning centre**

Dr Robert Tong AM moved –

“Synod gives thanks to God for the provision of the new teaching and learning centre at Moore College to house the library, an assembly hall, multiple teaching spaces and research facilities. It also thanks the Governing Board of the College for its careful stewardship of synod grants and other gifts which has made this building possible.

Synod also thanks God for the generosity of his people that has made this possible and notes that an official opening is planned for 11 February 2017.”

Seconded and carried

6.3 **Culture of consumerism**

The Rev Christopher Braga moved –

“The Synod requests the Social Issues Committee to report on the culture of consumerism and its impact on our society and churches with recommendations on how we can respond better to the challenges it presents.”

Seconded and carried

6.4 **Diocesan Day of Prayer**

Mrs Kristen Young moved –

“Synod notes –

- (a) the apparent growing opposition to Christianity in Australian society, and
- (b) the many and potentially competing strategies and opportunities for ministry in our Diocese,

and therefore requests a Diocesan Day of Prayer be appointed, enabling our churches and organisations to join together in focused, humble petition over these issues.”

Seconded and carried

6.5 **100th anniversary of Sydney Missionary and Bible College**

The Rev Mark Tough moved –

“Synod notes that 2016 marks the 100th anniversary of the founding of Sydney Missionary and Bible College and gives thanks to God for the way in which this college has trained and equipped many Sydney Anglicans for the task of mission both within and outside of the Diocese.”

Seconded and carried

6.6 **Resourcing the management and development of parish property**

The Rev Simon Flinders moved –

‘Synod, noting the report “Funding for Urban Renewal” and noting in particular the recommendation contained in draft Synod motion 8.5(b)(vi), requests that Standing Committee establish an appropriate task-force or committee (made up of people with relevant expertise) to serve as a resource to parishes in managing and developing parish property for gospel benefit.’

Seconded and carried

6.7 **Opening, closure, merger or takeover of Schools Corporation schools**

The Rev Jason Ramsay moved –

“Synod thanks God for –

- (a) the growth of the Anglican Schools Corporation over the past two decades, especially the growth in student numbers and Christian ministry at Corporation Schools, and
- (b) the partnership of the Board of the Corporation, individual school councils and local parishes in Corporation schools.

Synod noting the recent merger of Loquat Valley Anglican Schools by St Luke’s Grammar School, respectfully requests –

- (i) the Standing Committee review the Anglican Schools Corporation Ordinance, especially regarding the interaction between the Corporation Board, individual school councils and broader stakeholders regarding the opening, closure, merger or takeover of Corporation schools, and
- (ii) the Schools Corporation Board review its internal processes and procedures regarding consultation and the sharing of information concerning the opening, closure, merger or takeover of Corporation Schools (or other similarly major decisions) with broader stakeholders, including school councils and local parishes.”

Seconded and carried

7. **Motions**

7.1 **The Rev Dr William Dumbrell**

The Rev Dr Mark Thompson moved –

“Synod gives thanks for the life of the Rev Dr William J Dumbrell, teacher, scholar, author and disciple of the Lord Jesus Christ. We thank God for his faithful service at Moore College, Regent College, Vancouver and Trinity College, Singapore as well as in the parishes of the diocese. Bill’s contribution to scholarship is known all over the world, but his personal interest in his students and his care for them long after they had left his classes is only really known by them. We rejoice that Bill is now in the presence of the Lord he

served throughout his life and commit to pray for his wife Norma, and their children David, Ian, Grace and Naomi.”

Seconded and carried

The Rev Gavin Parsons led the Synod in a prayer of thanks for the life of Dr Dumbrell, and for his family.

7.2 **The Rev Dr Hugh Cox**

Bishop Michael Stead moved –

“Synod gives thanks to God for the faithful and fruitful ministry of the Rev Dr Hugh Cox, who will retire as the Executive Assistant to the Bishop of South Sydney at the end of this year. After theological training at Moore College, Hugh commenced parish ministry in the Diocese of Canberra/Goulburn in 1969 and served there until 1981. Hugh’s ministry in Sydney Diocese began in 1982, and has served as rector of Lane Cove, Castle Hill and St John’s Darlinghurst. Hugh also ministered for 6 years in Brussels. Hugh has enhanced his ministry through further theological studies at Oxford and Trinity Evangelical Divinity School. Since 2010, Hugh has served with distinction as the Executive Assistant to the Bishop of South Sydney, demonstrating great wisdom in leadership and warmth in his pastoral support of clergy in the region. We pray that God will bless Hugh and Barbara in the years ahead.”

Seconded and carried

Bishop Stead led the Synod in a prayer of thanks for the faithful service of Dr Cox.

7.3 **Glenhaven: Reclassification as a Parish**

Bishop Ivan Lee moved –

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

Seconded

Bishop Lee and the Rev John Hooton made a joint presentation.

Following the presentation, Bishop Lee’s motion was put and carried by acclamation.

The Rev Michael Robinson led the Synod in prayer for the provisional parish of Glenhaven.

7.4 **Moore College restructure**

Mrs Lynette Ferguson moved –

“The Synod wishes to thank all those retrenched at Moore College in the recent restructure.”

Seconded

Mr Henry Kha moved as an amendment to Mrs Fergusson’s motion –

‘Insert the words “for their faithful service over many years” prior to the fullstop.’

Mrs Fergusson accepted Mr Kha’s amendment.

Mr Kha’s amendment was carried.

Mrs Fergusson's motion, as amended, was carried in the following form –

“The Synod wishes to thank all those retrenched at Moore College in the recent restructure for their faithful service over many years.”

7.5 Parental Leave Ordinance 2016

Archdeacon Kara Hartley moved –

“That the Parental Leave Ordinance 2016 pass as an ordinance of the Synod.”

Seconded and carried

7.6 Conduct of the Business of Synod Ordinance 2000 Amendment Ordinance 2016

Dr Karin Sowada moved –

“That the Conduct of the Business of Synod Ordinance 2000 Amendment Ordinance 2016 pass as an ordinance of the Synod.”

Seconded and carried

7.7 Safe learning environment for all students

The Rev Christopher Braga moved –

‘This Synod recognises that the gospel of Jesus Christ is good for all children, young people and adults. We support age appropriate ministry to children in the contexts of family, churches and schools and call on all appropriately gifted members of our churches to be involved in praying, being trained for and enabling the next generation to hear and respond to the good news of Christ crucified and risen.

We encourage efforts to develop school environments where there is tolerance of people's opinions, the acceptance of all people regardless of ethnicity, religion or professed sexual identity, the absence of bullying for any reason and the freedom to express a person's religious convictions, including the sharing of one's faith.

We oppose the implementation of the “Safe Schools Coalition” program on the basis that children are indirectly encouraged to construct their sexual identity at an inappropriate age. Therefore, Synod calls upon the NSW Department of Education to seek to provide a safe learning environment for all students, by putting the needs of children ahead of sexual ideology, and discontinuing the “Safe Schools” program where its use includes descriptions of age-inappropriate sexual material, by the beginning of the 2017 academic year.’

Seconded

The Rev Raj Gupta moved as an amendment to Mr Braga's motion –

“Omit the matter following “Therefore, Synod” in the final paragraph, and insert instead –

‘

- (a) encourages the Archbishop to call upon the NSW Department of Education to seek to provide a safe learning environment for all students, by putting the needs of children ahead of sexual ideology, and discontinuing the “Safe Schools” program with its use of age-inappropriate sexual material, by the beginning of the 2017 academic year, and
- (b) requests that this resolution be circulated to all parishes and Anglican Schools Councils in order that they be informed about the Synod's concern of the sexual ideology of the “Safe Schools Coalition”.’

Seconded

Ms Emma Thornett moved as an amendment to Mr Braga's motion –

"In the final paragraph, after 'discontinuing the "Safe Schools" program', omit the matter 'where its use includes' and insert instead 'given its'."

Seconded

Mr James Flavin moved as an amendment to Mr Braga's motion –

'After "NSW Department of Education" in paragraph 3 insert "and the Federal Department of Education and Training".'

Seconded

The Rev David Clarke moved as an amendment to Mr Gupta's amendment –

'Omit the matter in paragraph (a) "encourages" and insert instead "respectfully asks".'

Seconded

Having been granted leave, Mr Gupta moved –

"That the amendments of Mr Clarke and Mr Flavin be incorporated into Mr Gupta's amendment."

Seconded and carried

Mr John Fullager moved –

"That further consideration of this motion be deferred until the Chair of the Social Issues Committee (SIC), Dr Karin Sowada, has had an opportunity to prepare a further amendment concerning the work of the SIC in relation to this matter."

Seconded and carried

7.8 Business rules for moving amendments to motions

The Rev Anthony Douglas moved –

'Synod, recognising that –

- (a) some of the motions brought before it can be long and complex;
- (b) on occasion, Synod has chosen to vary its business rules so as to enable a "set piece" debate;
- (c) the *Conduct of the Business of Synod Ordinance 2000* allows that –
 - (i) "a member may move a motion to amend a principal motion at any time before the close of debate." (4.9.1);
 - (ii) "...for motions to amend a motion, a member may speak for up to 5 minutes" (4.6.1.c); and
 - (iii) the President is permitted to waive the application of rule 4.9 in order to enable the Synod to express its mind (4.9.8);
- (d) no such relief is given by the ordinance to the President in respect to rule 4.6; and
- (e) Synod's practice has been to allow the movers of amendment to speak to their amendments prior to those wishing to speak for or against the principal motion, although this is not required by the *Conduct of the Business of Synod Ordinance 2000*,

is concerned for the possibility that a large number of amendments can have the effect of consuming the bulk of the time allocated for the debate of a particular motion, to the detriment of the Synod's ability to debate the principal motion.

Accordingly, Synod requests Standing Committee to re-examine the *Conduct of the Business of Synod Ordinance 2000*, with respect to –

- (a) whether the President should be given permission to waive the application of rule 4.6 on similar grounds to the relief offered in 4.9.8;
- (b) whether the ordinance should require Synod's practice of allowing movers of amendments to speak prior to those wishing to speak for or against the principal motion, or otherwise;
- (c) whether the ordinance should provide a rule regarding "set piece" debates, in particular for looking at the right of reply by both sides;
- (d) whether to provide for a considerably shorter time limit for the mover of an amendment, while providing for the mover of the amendment to speak one more time in the debate; and
- (e) any other matters that might improve the effectiveness of Synod's business rules as they apply to the debate of a motion,

and to bring to Synod in 2017 a report and any such amending ordinance as is required to give effect to its findings.'

Seconded

The motion was put and was carried with 236 votes for and 213 votes against the motion.

7.9 Safe learning environment for all students

Debate on the motion moved by the Rev Chris Braga resumed.

Dr Sowada moved, as an amendment to Mr Braga's motion –

'Add a new paragraph at the end of the motion –

"Synod acknowledges the work of the Gender Identity Subcommittee of the Social Issues Committee, which is currently considering these matters, including the development of possible resources, and looks forward to receiving the Committee's report at the 2017 Synod, and undertakes to pray for the Committee's work."

Seconded

The Rev Peter Tong moved as an initial amendment to Mr Braga's motion –

'In paragraph 2 omit the matter "religion or professed sexual" and insert instead the matter "religion, professed sexual orientation or gender".'

Seconded

The Rev Peter Tong moved as a further amendment to Mr Braga's motion –

'In paragraph 3 omit the matter "construct their sexual identity" and insert instead the matter "question their gender identity and determine their sexual orientation".'

Seconded

Mr Braga accepted the amendments of Ms Thornett, Mr Gupta and Mr Tong.

Mr Gupta's amendment was carried in the following form –

"Omit the matter following "Therefore, Synod" in the final paragraph, and insert instead –

' –

- (a) respectfully asks the Archbishop to call upon the NSW Department of Education and the Federal Department of Education and Training to

- seek to provide a safe learning environment for all students, by putting the needs of children ahead of sexual ideology, and discontinuing the “Safe Schools” program with its use of age-inappropriate sexual material, by the beginning of the 2017 academic year, and
- (b) requests that this resolution be circulated to all parishes and Anglican Schools Councils in order that they be informed about the Synod’s concern of the sexual ideology of the “Safe Schools Coalition”.’”

Ms Thornett’s amendment lapsed.

The amendments of Mr Tong and Dr Sowada were carried.

Mr Braga’s motion, as amended, was carried in the following form –

‘This Synod recognises that the gospel of Jesus Christ is good for all children, young people and adults. We support age appropriate ministry to children in the contexts of family, churches and schools and call on all appropriately gifted members of our churches to be involved in praying, being trained for and enabling the next generation to hear and respond to the good news of Christ crucified and risen.

We encourage efforts to develop school environments where there is tolerance of people’s opinions, the acceptance of all people regardless of ethnicity, religion, professed sexual orientation or gender identity, the absence of bullying for any reason and the freedom to express a person’s religious convictions, including the sharing of one’s faith.

We oppose the implementation of the “Safe Schools Coalition” program on the basis that children are indirectly encouraged to question their gender identity and determine their sexual orientation at an inappropriate age. Therefore, Synod –

- (a) respectfully asks the Archbishop to call upon the NSW Department of Education and the Federal Department of Education and Training to seek to provide a safe learning environment for all students, by putting the needs of children ahead of sexual ideology, and discontinuing the “Safe Schools” program with its use of age-inappropriate sexual material, by the beginning of the 2017 academic year,
- (b) requests that this resolution be circulated to all parishes and Anglican Schools Councils in order that they be informed about the Synod’s concern of the sexual ideology of the “Safe Schools Coalition”, and
- (c) acknowledges the work of the Gender Identity Subcommittee of the Social Issues Committee, which is currently considering these matters, including the development of possible resources, and looks forward to receiving the Committee’s report at the 2017 Synod, and undertakes to pray for the Committee’s work.’

The Rev Chris Braga led the Synod in prayer in relation to this matter.

7.10 **Result of the General Synod Appellate Tribunal Election**

Having been granted leave, Dr Laurie Scandrett moved –

“This Synod notes that the General Synod House of Laity has elected the Bishop of Ballarat, the Rt Rev Gary Wetherill to a vacancy on the Appellate Tribunal by 47 votes to 45 over Archbishop Glenn Davies.

This Synod also notes that the General Synod will be meeting at the Novotel Twin Waters Resort on the Sunshine Coast in September next year.”

Seconded

Professor Bernard Stewart moved as a procedural motion –

“That the motion be not put.”

Seconded

The President asked –

“Does the Synod wish the debate on the principal motion to continue before the procedural motion is put to the Synod?”

Mr James Flavin moved as a procedural motion –

“That further consideration of this matter be deferred until after the dinner break.”

Seconded

Mr Flavin’s motion was put but not carried.

The President’s question was put and the Synod answered in the negative.

Professor Stewart’s motion was put and was carried.

Adjournment

At 5:50 pm, Mr Doug Marr moved –

“That the Synod adjourn and resume at 7.00 pm tonight.”

Seconded and carried

Resumption

The Synod resumed at 7.00 pm.

8. Missionary Hour

The Rev Alan Lukabyo coordinated a series of presentations regarding Global Mission, particularly in the Province of the Indian Ocean.

The Rev Dr Mark Thompson gave a presentation regarding the Alexandrian School of Theology.

The Rev Simon Gillham gave a presentation about the Moore Theological College’s Centre for Global Mission.

Mr Lukabyo gave a presentation regarding the opportunities for mission resulting from a group who visited Madagascar in August, including representatives from Anglican Aid, CMS and Moore Theological College. Canon Peter Rogers, the Rev Simon Gillham, and the Rev David Mansfield also contributed to the presentation.

Following the presentations, Mr Lukabyo led the Synod in prayer for the continuing work of the gospel in the world.

9. Motions

9.1 Soul Revival Church

Dr Alan Watson moved –

“Synod notes that the Soul Revival Church, Sutherland Shire, has been declared to be a recognised church by the Wollongong Regional Council from 1 June 2016 under clause 8 of the *Recognised Churches Ordinance 2000*. Soul Revival began as an initiative of Evangelism and New Churches by members of St Pauls and St Barnabas Anglican Church GyMEA in February 2012. Synod thanks God that from small beginnings it has grown vigorously and joins in praising God as it celebrates its fifth year of ministry.”

Seconded

The Rev Stuart Crawshaw gave a presentation.

Following the presentation, Dr Watson’s motion was put and was carried.

Mr Crawshaw led the Synod in prayer for the work of the gospel at Soul Revival Church.

9.2 Mr Rob Freeman

Bishop Chris Edwards moved –

“Synod gives thanks to God for the work and ministry of Mr Rob Freeman as CEO of Anglican Retirement Villages.

Synod especially gives thanks for Rob’s –

- (a) determination to see the ongoing development of Christian ministry throughout every aspect of ARV’s work to residents, clients, their families and the staff,
- (b) vision to see ARV provide care to the frail and vulnerable regardless of their circumstances, and
- (c) resolve to see a renewed relationship with the Diocese.

During his time as CEO, Rob led ARV’s shift in focus to people who are less well-off and living in economic hardship –

- The “At risk of homelessness” program for people who are either living on the street or without permanent accommodation
- Rooty Hill – an integrated village providing accommodation for independent living as well as hostel care plus Anglicare welfare services and other health and medical services co-located in the village precinct
- Also –
 - o The Ponds – a new village with one of our largest and newest churches adjacent
 - o Milperra – with high levels of rental accommodation
 - o Lober Square – restoration of the heritage buildings as well as a new Chapel and multi-purpose community room
- Commitment to the renewal of residential care facilities
- The introduction of the person-centred care model, “Rhythm of Life”
- Strengthened and expanded chaplaincies so that the holistic care of each resident and client could be met.”

Seconded and carried

Mr Ian Steward led the Synod in a prayer of thanks for the faithful service of Mr Rob Freeman.

10. Progress in the merger of Anglicare and ARV presentation

Mr Greg Hammond OAM and Mr Grant Millard gave a presentation regarding the progress in the merger of Anglicare and Anglican Retirement Villages.

Bishop Chris Edwards led the Synod in prayer for the continuing work of Anglicare.

11. Closure

11.1 Leadership of Bible studies

Having been granted leave, Mr Doug Marr moved –

“Synod records its appreciation of the preaching and leadership of the Rev Gary Koo for the Synod Service and the Bible studies during the remainder of this session.”

Seconded and carried

11.2 Officers of the Synod

Having been granted leave, Bishop Ivan Lee moved –

“Synod records its appreciation of –

- (a) the President for his chairmanship, and
- (b) the Chair and Deputy Chairs of Committees for their work in the Committee stages of ordinances, and
- (c) the members who helped during the session by giving advice and serving on committees, and
- (d) the services given by the Secretary, the staff of SDS, the Archbishop’s Office and Anglican Media, the music team and all those who have helped with the arrangements for sittings.”

Seconded and carried

11.3 Minutes of 17 October 2016

Having been granted leave, Mr Robert Wicks moved –

“Synod authorises the President to sign the minutes of 17 October 2016 upon the production to the Standing Committee of the certificate of any 2 members of the Minute Reading Committee.”

Seconded and carried

11.4 Hymn and Benediction

Members joined in the singing of the hymn “Your Hand, O God has Guided” after which the President gave the Benediction.

11.5 Adjournment

Mrs Catherine Rich moved –

“Synod adjourns without appointing another day of meeting.”

Seconded and carried

We certify that, to the best of our recollection, these minutes are a correct record of the Synod’s proceedings.

Two Members of the)
Minute Reading Committee)

Signed by the President

14 November 2016