

DRAFT

1st Ordinary Session of the 48th Synod of the Diocese of Sydney: October 2008

Summary of Proceedings

The Synod assembled in the Wesley Theatre at 3:15 pm on Monday 13, Tuesday 14, Wednesday 15, Monday 20 and Tuesday 21 October 2008 under the Presidency of Dr Peter Jensen, Archbishop of Sydney.

The Synod had afternoon and evening sittings on 13, 14, 15, 20 and 21 October 2008.

Contents

	Page
Presidential Address	4
Proceedings	
Officers and committees appointed	
Documents tabled.....	
Accounts and reports etc tabled	
Actions taken under the Parishes Ordinance 1979.....	
Questions under business rule 6.3	
Petitions	
Elections	
Uncontested elections	
Contested elections	
Resolutions passed	
Ordinances considered	
2008 Report of the Standing Committee	
Synod Fund Audited Accounts for 2007	
Special reports from the Standing Committee	
Affiliated Churches	
Asbestos Inspection Charge for 2009.....	
Climate Change (17/07)	
Connect09 Costs for 2009	
Connect09 Progress Report	
Diocesan Mission – The Midpoint Report	
Diocesan Policy Statement on Education Amendments	
GAFCON Statement	
General Synod 2007 Legislation.....	
General Synod Session 2007	
Greenoaks Apartments.....	
Human rights, legal frameworks and Christian responses.....	
Lay and Diaconal Administration of Holy Communion	
Legal Impediments (26/03)	
Review of the Synod's consideration of the Law of the	
Church of England Clarification Canon 1992 and	
the Ordination of Women as Presbyters	
Ordinances passed by the Standing Committee.....	

Safe Ministry Board Annual Report	
Stipends, Allowances and Benefits for 2009 (2/05)	
Theology of Christian Assembly	
Toward a Diocesan Policy on Same-Sex Relationships	

Reports from Regional Councils

Georges River	
Annual Report for 2007	
Northern	
Annual Report for 2007	
South Sydney	
Annual Report for 2007	
Western Sydney	
Annual Report for 2007	
Wollongong	
Annual Report for 2007	

Ordinances passed

Cost Recoveries Framework Ordinance 2008	
Report	
Bill	
General Synod – National Register Canon 2007 Adopting Ordinance 2008	
Explanatory Statement.....	
Bill	
Parish Administration Ordinance 2008	
Report	
Bill	
Parish Administration (Transitional Provisions) Ordinance 2008	
Bill	
Parochial Cost Recoveries Ordinance 2008	
Explanatory Report	
Bill	
Synod Appropriations and Allocations Ordinance 2008	
Explanatory Report	
Bill	

Sydney Diocesan Secretariat, Glebe Administration Board and Sydney Anglican Church Investment Trust

Annual Report for 2007.....	
SDS Audited Accounts for 2007	
GAB as trustee for the Diocesan	
Endowment Audited Accounts for 2007	

Presidential Address

Two Hammonds

'This State has the best politicians the breweries can buy', was one of the signs on the great notice board of St Barnabas Broadway in 1930s. Who had the nerve to say that?

It was the redoubtable Archdeacon RBS Hammond, Rector of St Barnabas.

His biography has the title *He That Doeth*, a phrase from the Sermon on the Mount: "Not everyone that saith unto Me, 'Lord, Lord', shall enter the Kingdom of Heaven; but *he that doeth* the will of My Father which is in heaven."

There was another Archdeacon Hammond, the principal of Moore College and the author of a book, *In Understanding Be Men*.

Archdeacon TC Hammond's title was taken from 1 Corinthians 14:20: 'In malice be ye children, but in understanding be men.'

Both were fine preachers.

TC Hammond, played a pivotal role in saving Moore College and hence the Diocese, from liberalism.

He was a deep theologian with an enormous fund of knowledge and a sharp wit.

He enabled his students to accept the authority of the Bible in the light of scholarship ancient and modern. He taught them that the Lord rules the church through the scriptures. He taught them how to choose between God's word, and the surrounding culture; not by denying all truth in culture, but by giving priority to the word.

We cannot flourish if we abandon the word of God as our regulative principle, in favour of the word of this world, this culture. His challenge is sharper than ever: trust God's word.

RBS Hammond was a preacher and a man of action.

There was a wall plaque to him in the old St Barnabas which said this:

'The Need of the World was on His Heart. Equally prominent as a Social Reformer and Temperance Advocate.

He excelled as an Evangelist and Bible Teacher.

4,440 men are known to have decided for Christ in this Church during his Ministry."Be Ye Doers of the

Word”

‘The Need of the World was on His Heart’;

‘He excelled as an Evangelist and Bible Teacher’;

‘Be Ye Doers of the Word, and not Hearers Only.’

Strangely the name of R.B.S Hammond is today little known.

We have forgotten what great works God did through his servants. Suffice to say this: that during the Great Depression which scarred permanently all who passed through it, he modelled for us that typical evangelical alliance between preaching the word and care for the community, an alliance which so wonderfully reflects and adorns the gospel of the Lord Jesus Christ.

Knowing that Hammond was always giving away the clothes from his own back, a beggar once asked him for his trousers. Hammond refused, on the grounds of decency.

They were the only pair he still had, after giving away all the rest.

He fed the hungry, clothed the poor, fought against the drug trade (namely the abuse of alcohol), advised the famous, lifted up the hopeless, and began a whole new suburb of homes for the homeless, Hammondville.

There is also a very fine organisation which is named after him and which has established a world reputation for the care of dementia sufferers.

This while winning 4,440 men to Christ. His challenge is sharper than ever: have the need of the world on your heart.

‘In Understanding Be Men’;

‘He That Doeth’.

Two men to remember; two texts to remember. We will be spiritually impoverished if we forget the past; but, we will be missionally paralysed if we let ourselves dwell in it.

We still need to be mature Christians, obedient to the word of God; we also need to understand our own times. And we especially need to be such Christians right now.

Nations are constantly being put to the test.

In the last 15 years, we have been put to the test of abundance.

As a nation we have rarely been so well off. How have we coped with this?

We have fallen in love with individual choice. We have therefore invested in the three secular values of free choice, to satisfy myself, tolerance, to permit others to have their choice, and incredibly hard work, to ensure that I can make the choices I want.

We may soon be put to the test of want.

We are experiencing a significant economic downturn, with a possible increase in unemployment, poverty, homelessness - even of hunger.

What sort of people will we be now?

There will be far less choice.

Our investment in the secular individualistic values will prove to be as illusory as our investment in some parts of the market. Choice will disappear for many; tolerance will prove too cool for comfort; work may be harder to find.

Instead of the secular values, it would have been better to invest in the great biblical virtues, faith, hope and love.

In abundance or in want, these are better for human beings to aspire to.

I hope that we have not forgotten them, for we are going to need them.

Faith that God is in control; confidence in his future as being that which fulfils human existence; love from him, that makes us generous to others.

These are the qualities we are now going to need more than ever as a community, as a nation.

If Australia does better than others in the crisis, we will bear an even greater responsibility for the poor of the earth.

How can we acquire faith, hope and love? By listening to the word of God.

I believe that it is no accident that God has led us to make next year, the year of Connect09, the next stage in our Diocesan Mission.

It challenges us to be good neighbours in our local community.

Clarifying Connect09

Connect09 is a co-ordinated campaign by all Sydney Anglicans to pray for and personally contact every resident in our Diocese with the word of God, in such a way that that person may connect with us and with the Lord Jesus.

Please notice the following features.

It is a revolutionary *campaign*, not a program; a spiritual movement rather than a planned event.

It relies on local people wanting to serve Jesus. It is a *prayer campaign* first and foremost, prayer for the world we live in, prayer for our community.

It calls on us to pray street by street, suburb by suburb, people group by people group. It is a campaign to *make personal contact*. Friendship evangelism and multiplying churches remain integral to our mission. But Connect09 calls on us to drastically expand the circle of our friends and neighbours.

Connect09 is about the *word of God*.

We are expecting to make personal contact, to increase the number of our friends.

But in the end we hope to share the word of God in an appropriate way with everyone.

It is by the word blessed by his Spirit that God creates faith, hope and love.

We are trusting that the Lord will already be preparing the hearts of people for an encounter, not just with us but with his Son.

Please notice that we intend to connect with people.

Think about this locally. Every contact should lead to sharing the word of God, and every form of the word should open up a further connection.

Always include an invitation, so that the person can follow up if they wish to do so.

We will be providing a special web-site, where people can find out more about Jesus and have questions answered.

We are seeking to reconnect our churches with their community - to rekindle the sense that we have a spiritual responsibility for our neighbourhoods.

We know that people are looking for community, for belonging.

Connect09 presents a formidable but energising challenge to our churches:

how can we tap in to this longing for community?

How can we be community?

We are hoping that Connect09 will transform our churches permanently, because the world we live in, is on our hearts.

The Gospel and Connect09

Let me tell you about the two day overnight conferences held at Bishops Court for about seven Rectors at a time.

I have held 26 of them, with about 160 Rectors so far.

Each time I have learned something new about ministry and I have been encouraged by the faithfulness of our ministers and their determination to lead in evangelism.

I have seen what Paul refers to in the first chapter of Philippians: 'you are standing firm in one spirit, with one mind striving side by side for the faith of the gospel...' (Phil 1: 27). We can campaign together because we are fundamentally united as a Diocese; we have nothing in principle to divide us; we are in communion with each other.

What is this 'faith of the gospel'?

For Paul, the gospel is the proclamation of Jesus Christ as Lord. Come the end of all things, at the name of Jesus, every knee will bow, and 'every tongue confess that Jesus Christ is Lord, to the glory of God the Father' (2:10-11).

Of course this does not mean universal salvation.

There will be an obedience freely offered, and there will be an obedience offered under duress. The Apostle knows that there is a path to destruction;

there is an urgency to his evangelism because of the awful consequences for those who do not know God (3:19).

He is not complacent 'For to me,' he cries, 'to live is Christ...'

He is an urgent evangelist.

Being saved means the surrender of the self to Jesus Christ, what the Bible calls repentance. That is why we proud human beings find it so hard.

It is at the root of the secular West's spiritual malaise - the belief that all is well, all is under control, that we have figured out how the world works, and how it can be made to work for us.

At this moment, as we face the possibility of the worst economic crisis in 80 years, our faith in our self has been shaken.

We are all hoping that some help will be at hand, that our fears will not be justified.

I hope that this is true.

But all this is reminder of our real, our spiritual problem, that we are too proud.

We have no hope of beating death and judgement.

From these mighty adversaries, we certainly cannot save ourselves by economic power or personality power or even moral power.

Our only hope is Jesus. He purchased his people, in his life of perfect obedience, his death on the cross for our sake, and his resurrection from the dead.

He is the one and only Saviour of men and women..

We receive this salvation by abandoning our pretensions, and surrendering ourselves to his rule through repentance and faith.

He is our message.

Do we say, 'For me to live is Christ...?'

Are we urgent for evangelism?

Will we stand firm in one spirit and with one mind strive side by side in the cause of the gospel?

The Elements of Connect09

In Connect09 we campaign through prayer, research, training, contact, partnership and preparation.

This should all be going on in your church and it should be shaking it up!

First, *prayer*. This is a spiritual campaign.

Our weapons are the word of God and prayer.

The key point is prayer for our nation, our community.

We pray that there may be a spiritual awakening, a desire for God, so that when we make contact there may be many people prepared by God himself for the message which we bring.

I believe that God will go before us, and we will experience answers that will surprise us.

Second, *research*. Let's re-think the role of the church in its parish. The parish is our responsibility.

We ask the church to look out into the parish, to understand its demographic setting. Rectors know the obvious things about the parish area around the church.

They know about numbers, ethnicity, education, income, age range...all the things which we can count. Almost all of them agree however, that they have not shared this information with members.

Connect09 is a challenge to church members to get to know

their neighbourhood, to survey, to share, to become curious about the streets and shops and people and pastimes and problems and professionals who inhabit the vicinity of their church, their natural mission field. The parish is our mission field.

Let's encourage missional curiosity. Anglicans ought to be experts on the life of this city.

Third, *training*. There is frustration by church members over a lack of opportunities for leadership by lay Christians.

We now have many paid workers.

Here, then, is a wonderful opportunity to train and equip lay Christians for ministry. Connect09 is not a burden - it is an opportunity to see thousands of members of our churches take the chance to become active partners in the work of the gospel. Connect09 ought to see a leap forward in the number of Christians in our congregations who are trained for and experienced in ministry. Once they acquire a taste for this, it will be a joy to them.

Fourth, *contact*. To relate to persons, we have to find them at home or in their work place or at leisure. Connect09 is ambitious: to contact everyone around us.

I think that we will be following a God who is already at work.

There is no easy substitute for a plan which involves visiting people in their own homes.

Despite the growing prevalence of gated communities, most people are still accessible.

Many people will actually welcome a visit.

But there are other places where people gather or walk in numbers and where, with some ingenuity, contact may be made in a way appropriate for passing on the word of God.

Likewise, modern technology gives us some access which the door or the gate denies, not least to teenagers.

Fifth, *partnership*. Most of our churches have engaged in formal evangelism over the years. The difference this time is that we are all involved in doing it together. It is a co-ordinated campaign, with local variations, but the same aims. This provides us with an opportunity to partner with each other in this important work - to ask the parish next door for ideas or for help, for example. I have had a dream that churches may even offer each other teams of people to help to do some of the necessary work. The team itself will return rejoicing and so much better equipped for gospel work than when they left. We also have great resources in this Diocese in organisations like

Anglicare, ARV, Youthworks, Moore College, the Schools Corporation and the Secretariat. I have been excited by the way that the leadership of these organisations have been excited by Connect09. They are true partners.

Sixth, *preparation*. I mean by this preparing our churches for new people to join. Many churches would say that there are already between 100 and 200 such people per year, or three or four a week. For some there are fewer; for others many more, in some cases over a thousand. In most cases Rectors have plans about what to do with new people in order to integrate them. But this cannot be the Rector's job alone. We must all be aware of the phenomenon of the visitor and ask ourselves what we intend to do to make people welcome and feel that they can come back.

How seriously do we take this? Have we already begun a thorough shaking up of our welcome, our facilities, our signage, our seating, our cry-rooms, our morning tea, the temperature in the building, our music, our follow-up, our lighting, our accessibility to the disabled... the list is endless. Sometimes we need to look again at what we do in church, our reading, our prayers, our preaching. Sometimes ministers want to do these things but are discouraged by lay resistance; sometimes ministers are the problem. Can I urge you to work together on this?

Just assume that if you make contact and connection with 200 people next year who want to know more. What if they decided to come to your church? What would they find? Who would they find? Would they say that God is in the midst of you? Would they wish to form a relationship and keep coming against all the other things which they may be doing on a Sunday morning or evening?

Are you a missional church? Can you see prayer, research, training, contact, partnership, and preparation? Can you see a new sense of responsibility for your community? Connect09 has already begun.

Connect09 exposes deserts and unreached tribes

What has Connect09 shown me? If you 'helicopter' over the whole Diocese, what are the strengths and weaknesses? As we challenge parishes about Connect09, and as I listen to ministers, we see what I call deserts and lost tribes. I begin to agonise over the areas of our own city where our impact is tiny and where the need is great.

There are areas of Sydney where overt Bible-based Christian witness is so small that to expect the local church to contact all the residents within their parish is ridiculous. Our parishes differ widely in size - one is 1700 people, others over 50,000 people.

And then the number of Anglicans involved in church is a small percentage of the people who live in some locations. I was praying about one area of Sydney recently and recognised that we have two churches, with about 200 members in an area of 50,000 people. That set me looking at our statistics again. They reveal that 107 of our churches have less than 1% of the parish population as attenders. Remember, we are aiming at 10% as an initial goal. Here is a call for urgency.

Church numbers differ for all sorts of reasons. What concerns me is whole regions in which our presence is faithful and admirable, but small. This is what I call a desert; within it each church is an oasis; but how will they ever be strong enough to evangelise their region without outside help? Our campaign next year is going to be impossible for some, and even their neighbours cannot help. How can we all help them? More to the point - how can we do a work of church planting and evangelism in such areas?

Connect09 challenges all our churches to continue to change from maintenance to mission. But what of those churches for whom the challenge is far too huge? How can we all help? And then what about the 'tribes', the people groups who have come here and settled among us? Or the sub-cultures of our people who need to be reached by other means than door-to-door. We have churches amongst a number of these tribes, but there must be scores more who have as far as we know no active Christian presence. Does this not grieve you?

I have always thought that part of the answer will include a dedicated evangelistic fellowship, a local missionary society. I have looked to create something like that without success. As we have prayed for our city and its region this year, there has been what seems like a remarkable spiritual movement summoning young men into church planting. Is this an answer to our prayers? I think that this could be exactly what it is. Something is happening and it may be of great significance. Our local churches need to be on top evangelistically. Connect09 is part of that. But for whole areas of the city and whole tribes this is not going to be enough. I hope that when we meet again next year I will be able to describe the way in which a movement of the Spirit has begun.

But we do not have to wait or leave this to others. Who lives next door to you? Who lives in your street? Who works beside you? Who goes to the gym with you? Who sends their children to your school? Who cuts your hair? Who drives the taxi? It may be an ethnic group; it may be people who cluster around an occupation or a sport or a cultural interest.

Has the Lord given you a special people group to love and pray for and reach? He has done it to me - I chose a tiny and exotic

group to illustrate this point some years ago, little dreaming that I would find them in due course and discover where most of the several hundred of them live. I won't tell you who they are. Please find your own! Have the need of the world on your heart.

Us

Do we have the need of the world on our heart?

We commissioned some research about ourselves for Connect09. The man who did the research for us was able to say this about Sydney Anglicans. First, as a whole, we see the importance of evangelism and have it on the top of our to-do list. Second, many of us do not actually become engaged in evangelism. The researcher was really interested in this phenomenon. But he was not all that surprised. He told me that it was like going to the doctor.

We all know that at the end of a session with the doctor, what she is going to say: lose weight and do more exercise. Even if we go with a broken finger, she will somehow slip in this advice before we leave. Furthermore, we will agree 100% with her - but we will not really do anything about it. At least not in a sustained way. Just so, he said, you all believe in evangelism, but your churches do not help each other do it, you don't have plans or strategies in place to accomplish it, and you hang back thinking that someone else will get on with it.

Why don't we? The first problem is fear. We are afraid of rejection. We are also afraid of not knowing what to say, of not being able to lead a person to the Lord when the moment comes. The second problem is busyness. Our lives are so full that it is impossible to find the extra time needed to make new friends to campaign with the church to reach a neighbourhood.

These are significant problems. If it is any comfort to anyone, I share them. I was praying about my list of people who need to come to know the Lord the other day, and realised that for more than half the list I had made no contact at all in the last year. The excuse is being too busy running Connect09. It is all a bit embarrassing. And as for fear of rejection - yes, I guess that is one of the chief reasons why being busy is a good option. Of course I feel embarrassed talking about Jesus to someone who may be offended or critical and who may write me off. It is awkward; it is never the right moment. And I sometimes wonder what is the best approach and even what to say. And if I feel these things, and people expect me to be a bit abnormal and to talk about Jesus - how difficult it must be for anyone who is normal. So, yes, I am a coward.

But not a complete coward. I do manage it more often than you may think. And I am helped because of training I have received before I ever went to College.. This was the training I got when I

was a young Christian; it was the basic training which has helped most. It helps overcome the fear of rejection and also the fear of not knowing what to say. If as a result of Connect09 all our members received practical, helpful training in evangelism so that they can open up conversations fruitfully and comfortably - that in itself would be a great step forward. Please notice, for example, the new EM course, *Just Start Talking*. My guess is that this is already happening in your church. Why don't you encourage your minister to involve as many people as possible and make sure that you are on the list, even for a refresher course?

But, you know, the underlying problem is a spiritual one. Unless we deal with that, no amount of training is going to solve the problems. We must take the advice of TC Hammond, who told us to know the word, and RBS Hammond who told us to obey the word. As another of his signs said; 'The Bible does not need to be re-written, but re-read.' For faith is the answer to fear, and faith comes as we allow the word of God to be our teacher.

In the word of God we see again and again that he is in charge of the world and even of the human heart. As far as we are concerned, this must lead to obedience, to placing ourselves at God's disposal as he teaches us in his word. As far as others are concerned, it means that we can trust God to open up opportunities and to open up hearts, and even to use our stuttering unsure words to bring light and truth into human lives. People become Christians because friends introduce them to the word of God.

The world of Sydney in 09 is going to be very different from what we imagined this time last year. People are anxious about such things as the economy and about global warming. There are social problems: there are spiritual ones as well. The expectation that we as humans have conquered the world and that it will always yield what we want, has already been severely shaken. The experts are no longer looking so good. These may be times similar to the ones that RBS Hammond ministered in, where he found that help had to be both spiritual and material. The days ahead may well test our capacity to love each other in our community, to be real neighbours, true mates, and in this we Christians need to lead the way. Indeed, faith, hope and love are going to be indispensable.

In particular we have a message which says that God can be trusted. It is a message of hope. As Hammond used to say to people at the end of their tether, 'Failure is not final'; 'God is not a problem to be solved, but a Father to be trusted'. Through Jesus Christ, his death and resurrection, we have a peerless hope. We know the God who rules all things. In the end, it is this which must minister to our fears, especially as we live in fearful times and in an anxious community. It is exactly the

issue which also explains the GAFCON event this year - that the authentic Jesus Christ is the hope and the light of the world. Which brings me to the Anglican Communion, to the Global Anglican Future Conference held in Jerusalem, and to the Lambeth Conference as well.

GAFCON

As I look back over the tumultuous months of June and July - tumultuous for me at least - I am more certain than ever that the path we chose to take as bishops from this Diocese was the right one: it was right to attend the conference in Jerusalem, and it was right to stay away from Lambeth.

I was there when GAFCON was planned. In a hotel room in Nairobi were squeezed Archbishop Nzimbi from Kenya, Archbishop Orombi from Uganda, Archbishop Akinola from Nigeria, Archbishop Mtetemela from Tanzania, Archbishop Kolini from Rwanda. As well there were leaders from England, from the US, from Canada. It was December 2007, late, far too late to plan a major conference, let alone one in Jerusalem.

But we were late for a worthy reason - there had been hope against hope that a solution would be found to the problems in the Anglican Communion. They had placed their hopes in the Archbishop of Canterbury and the usual processes of the Communion. Now they believed that all those hopes had been dashed and there would be no solution offered, apart from more delay. The time had come to act.

Persistent attempts to portray GAFCON as a breakaway movement or an attempt to split the Anglican Communion are perverse, almost malign.

The 'tear in the fabric of the Communion' occurred in the events of 2003 with the appointment of a divorced and actively homosexual bishop in the United States, and the blessing of same-sex unions in the US and Canada. GAFCON represents a refusal on theological and pastoral grounds to act as though this major division had never taken place.

The Anglican Communion is, I believe, the third largest body of Christians in the world. It is vastly more important than we here often realise.

It represents one of the chief ways in which Christians all around the world receive fellowship, missional help, and attention when they are persecuted or in other trouble.

It is a highly significant entity, to be cherished and maintained, not torn apart.

The aim of GAFCON is to renew and invigorate the Communion and to help bring order and peace out of the mayhem created

by the American division.

What is actually at stake here? We all know that the flash point for the major disagreements has been over human sexuality. But it is facile to label this as merely a debate over sex. Sex matters. It matters very deeply indeed. Our personal identity is bound up with our sexual natures and behaviours. When Western culture took a decisive turn away from God in the middle of the twentieth century, it began on a path of experimentation with gender and sex which capitulated to corrupt human desires, our own and that of the world, with tragic consequences.

The 'right' to free choice of who we are and how we behave is one of the idols of this age, as you will soon discover if you ever challenge it.

But fundamentally we are dealing here with a twofold contest of authority.

First God's authority in the world, and his right to say where human happiness is truly to be found.

Second, in the Church, we are dealing with Christ and his Lordship, that is with the gospel itself.

When Christ draws us to himself by his Spirit, we are united in the fellowship or communion of his people.

As the New Testament shows us, that unity is the unity of a Body, in which there is a variety of giftedness but in which all are equally valuable, and the life-beat of the whole is love.

Christ is the Head of this body, the Saviour of it and the ruler of it through his word.

Disobedience to the Head divides the Body and creates a fissure which disfigures.

It is a failure of love.

Extremely powerful cultural forces have revolutionised the way we think about sex and gender issues.

Not all of this revolution was bad for our human life.

However, in some parts of the Christian world there has been a lack in spiritual understanding and hence capitulation to these forces which do not make for human flourishing.

It is a capitulation, despite the clear teaching of scripture. Indeed the way was prepared by earlier debates in which we were constantly assured that passages in scripture are capable of many interpretations, all equally valid. Division was inevitable.

This capitulation is not surprising at one level. We had become so used to living in a Christianised culture that we assumed that culture and church would speak with one voice and that we could occupy a comfortably assured place in a world which conformed to our views.

But we are no longer in such a place.

To be a Christian today requires a self-understanding that we will occupy a minority position, that we will be counter-cultural, that the majority will regard our views as bizarre at best.

However uncomfortable we may find this, we cannot compromise over what the Bible really says about matters such as sex and gender.

What we need to know is, that the events in North America were only the culmination of a long contest within that the Episcopal Church in America over the authority of God's word.

For example, when Archbishop Goodhew visited the US in 1999 as part of an official fact-finding mission, he and the team reported with alarm how far down the road of sexual licence the church had gone and called them to return to Scripture.

The fissure in the Anglican Communion is the direct result of a last symbolic action in 2003, but it had been coming for a long time. No doubt it had its origins in theological liberalism taught in the seminaries and an unwillingness to discipline flagrant breaches of faith and order.

When scripture is defied, the tragedy of division is inevitable. Our conscience can do no other.

That is why unscriptural practices such as the ordination of women to the priesthood have always aroused conscientious protest and division.

In our own Australian Church we now have the women bishops, and although we all intend to stay as united as possible, the pain of division is permanent. Full Christian Communion entails accepting each others' ministries.

That is fundamental. We have now introduced into our Australian fellowship, and into the fellowship within many Australian dioceses, a very painful disunity, which affects our capacity to stand side by side for the cause of the gospel.

In the US church this division was contained temporarily, but in recent days it has become clear that those in favour of egalitarianism are going to make it impossible for those opposed to stay in the church.

This is difficult, but the subsequent development in the area of sexual ethics was of such a clearly unbiblical nature, and of

such grave spiritual consequences, that even more people became determined to protest against it, indeed to live in protest against it.

That is a hard choice. We do not love conflict. But there comes a moment when we have no choice, or rather the choice is that which Joshua gives: 'And if it is evil in your eyes to serve the Lord, choose this day whom you will serve...but as for me and for my house, we will serve the Lord.' (Joshua 24:15).

The very scriptures which urge us to unity, to stand together in the cause of the gospel, also warn us that there are moments when we must break unity to preserve the gospel and the spiritual lives of those in our care.

For many in the US and Canada that was the moment, and they have followed conscience shaped by the word of God, painful though this is.

Can we stand back? There are two reasons why we may not. Paradoxically, the first is that of unity in fellowship.

Those who have determined to believe and obey the Bible on this matter have not changed.

They remain Anglicans. But they rightly can no longer have the same fellowship with those who have embraced unscriptural practices on matters which the scripture identifies as life and death.

For we are not dealing here with trivialities or matters of order.

Jim Packer pinned it: he calls it 'sanctifying sin.'

Those who bravely live out a protest, need our recognition and support.

They need our fellowship to make up for the fellowship they are losing.

As a result of all this I have been privileged to meet and pray and work with outstanding leaders from the Americas - for example, our own David Short from Canada;

Bob Duncan, deposed as Bishop of Pittsburgh as a direct consequence of his unwillingness to stay in fellowship with those who have left the scriptural standard; Archbishop Greg Venables of the Southern Cone who has broken all the boundaries of Anglican taste and good manners to provide recognition and support for Christians in Canada and the US; Bishop Don Harvey from Canada, a gentle man of faith who has come out of retirement to act as a bishop to the 20 or so congregations in Canada who have sought his care.

I have prayed with these men, late at night, on the phone,

across the world;

I have shared with them;

I have agonised with them.

They are not firebrands;

they are not revolutionaries;

they loved the church they were in;

they are genuine Anglicans representing differing churchmanship;

they are men of principle.

They are like Professor Jim Packer, who is in his eighties after a life lived in the distinguished service of Christ has found himself cut out of his own church by what he calls 'practical heresy'.

For him these matters are not a debating point.

The church has practised heresy, and he must depart from it; it is that important.

The second reason why we cannot stand back is the danger of the spread of this theological fallout.

In Jerusalem, the famous Christian sociologist Dr Os Guinness described what has happened in the US in terms of a nuclear explosion.

He saw the resulting fallout as having a global effect.

The struggles in the US are already the same as are occurring elsewhere in the English speaking world and in Europe.

It is madness to think that they will not also occur in Africa and Asia and South America. One of the reasons why great leaders like Archbishop Henry Orombi of Uganda has been so strong in his stand and his total unwillingness to attend Lambeth is his recognition that liberal theology is confronting his own Church and that he has an obligation to defend the Christians of his world against false teaching.

For him, going to Lambeth was not a matter of listening yet again to another point of view, as though what we are dealing with here is a mere matter of good manners:

it was the question of having fellowship and hence offering recognition to those who have endorsed a deadly form of false teaching.

I know that others whom we esteem highly chose to attend, and I honour their choice.

It is not generally known that there were those who attended Lambeth who refused to take Holy Communion with others who were present.

It is not generally known, because that was a private way of saying what I believe needed to be said publicly - the communion which was fractured in 2003 has not yet been repaired through the repentance which brings us back to the gospel and the scriptures.

Not going to Lambeth was virtually the only way of making that plain.

Once I knew that Henry Orombi was not going to Lambeth, it was clear to me that I had to stand with him in that position.

Not to be there spoke a thousand times more powerfully than attendance would have done. How could we share fellowship with those from whom David Short and Jim Packer had withdrawn?

What has happened as a result of the two conferences? Opinions about Lambeth have differed, though most participants seemed to have enjoyed the fellowship it provided and admired the contribution of Archbishop Williams. It was assumed from the beginning that there was no shift in the overall Communion's views on Christian sexual ethics: they were still conservative and biblical. This matter was not allowed to come up for decisive debate. Indeed the Conference itself was deliberately set up in order to avoid making decisions or issuing declarations and the like.

Insofar as the crisis in the Communion was addressed, the solutions offered were much the same as we have seen hitherto - an Anglican Covenant which may or may not be acceptable, which could take a very long time to be ratified and which many say will not deal with the present crisis; a renewed call for moratoria on three activities which have caused offence, but a call which is ambiguous and seems to have been defied already by various Bishops who are not willing to go back on what has been done; and the provision of a Pastoral Forum to care for those who are objecting to theological innovation.

Nothing further has been heard about this Forum as yet and in the meantime Bishop Duncan has been deposed and the Diocese of Pittsburgh has seceded from the American Church - the second diocese to do so and there may be others. Court cases proceed apace. You could be forgiven for thinking that the strategy of those with any power in the Anglican Communion is a strategy of delay. Intentionally or not, it suits the notion that in the end we will all learn to live with the change. There will be a focus on theological education, and especially on hermeneutics in the hope that as many people as

possible will be able to imbibe the wisdom of liberalism.

It is no accident that GAFCON's title is a Global Anglican *Future* Conference, that it was held in Jerusalem and that it was for clergy and people. It is no accident that it endeavoured to include younger leadership. It is an awakening, a spiritual movement for the gospel and the authority of the scriptures within the Communion. It has sought to do two things as a matter of urgency: To save for the Anglican Communion those who have been forced to leave their original church; at the same time to address the fundamental theological and spiritual issues which are at stake in this whole matter.

Thus, following GAFCON a Primates' Council has emerged, consisting of seven of the most significant leaders of the Anglican Communion. I am not a member of this, but I have been asked to act as the honorary secretary. They have waited patiently for over five years for help to arrive for Bob Duncan, David Short, Jim Packer and the rest. Nothing effective has been done and they have now concluded that nothing effective will be done. The Primates' Council is willing to recognise and authenticate as Anglican, the ecclesial life of those Anglicans who have been forced to leave their original homes because of 'practical heresy', provided that the cause is grave enough, and provided that the approach is properly organised. In this way they hope to contribute to bringing order to the Anglican Communion and to bring into the Communion those who over the years have been excluded.

As we turned to discuss what needed to be said and done at GAFCON in that Nairobi hotel room, I was struck by the wisdom of the African leaders. For them, one of the great themes of the Conference, indeed, its underlying theme had to be this - the Lordship of Christ and the transforming power of the gospel. What worries them most about western Christianity as they experience it, is not even our worship of sex and money. It is above all the absence of what Paul calls the power of the gospel, its capacity to alter human lives for good. It is not that African Christianity is perfect: far from it. They too have their troubles and deep failures. But they are sure of this - that there is no gospel without repentance.

They are missionaries, and mission was one of the great hallmarks of the experience that was GAFCON. They said 'let us go back to what makes us Anglicans - our origins in the Bible and the Reformation. Let us think about our world without Christ and without hope. Now let us do all we can both to defend ourselves against the perversion of the gospel and to join together positively to advance the cause of the gospel throughout the world.

Yes we have major social problems which must be attended to.

True, we are not the only faithful Anglicans. But the preaching of the authentic gospel of Jesus Christ must come first.'

And that was the GAFCON experience. It was not a bleat about the Americans; it was not a conference fixated on sex; it was a wonderful fellowship of Anglicans from so many places, who wanted to be Anglicans; who wanted to help their fellow Anglicans; and who wanted to see Christ glorified. How we sang! How some danced! How we talked with freedom and joy! How we wept! It was a conference which said 'future'.

You see, it is perfectly possible to talk Jesus up, but not to preach the gospel. One night I watched a prominent Anglican giving us the gospel message on television. He spoke so well of Jesus I was delighted. But the Jesus of whom he spoke turned out to be infinitely inclusive. The promises were there, but not the demand.

And yet the real message of the real Jesus and his Apostles was a message of repentance - of despair when confronted with God's law and our failure to keep it which turns to Jesus Christ; of that trust which surrenders all to him, which acknowledges him as Lord and Master of our lives; of that gratitude which willingly submits all our thoughts and our heart and our wealth and our family and our strength to him and him alone; of that humility which suffers the final indignity to the mind of modern man, the humility which sends all our sins to the cross of Christ for forgiveness.

If you have a gospel in which there is no repentance you do not have the gospel. If you have a life in which there is no on-going repentance, you do not have the Christian life; you have mere religion, powerless to save or to bless. If you have a church which is not willing to discipline and to call for repentance, you have a church which is built on some other foundation than that of Jesus Christ.

And so GAFCON was about the gospel and the gospel which calls for repentance, for transformation of life, for ongoing transformation of life, for walking in the light. Of course Lambeth was a fine conference; many fine relationships were forged; there was good prayer and Bible study and liturgy and Canterbury Cathedral and great processions and all that English hospitality can offer. But in my opinion to be committed to Lambeth only, was to say that this was going to be business as usual; that we accept the glacial speed of the Anglican authorities to bring order into a situation which in their hearts they seem to agree with. To support Lambeth alone is to say that these problems may solve themselves given time. GAFCON was held because time has run out - the orthodox Christians in North America need our help now, not at some far future time. And the fallout of liberalism is not going to wait for

the next five years before it arrives in our churches. It is here now.

And what of us here? God through our Diocesan Mission has brought us to the great challenge of Connect09. As Anglicans we are sharing the word of God in our culture. We are part of a world-wide movement. And we are measuring ourselves by the same gospel we find in the New Testament. For we are not somehow exempt from sin, or from cultural captivity, or from pride.

Last year we asked the Doctrine Commission for a report on the nature of congregational assemblies. I thank them for the report and look forward to discussing it. With its help we can certainly ask whether what we do in church sufficiently reflects the gospel. Take the confession of our sins and the declaration of forgiveness for example. In a church I was in recently, we had confession and forgiveness. The clergyman invented his own list of sins for us to confess; they sounded exactly what the uneasy conscience of a modern middle class person may dredge to the surface, if pressed hard to say where they had failed in the last little while. The declaration that we were all assuredly forgiven of these mainly imaginary sins was, if I remember correctly, perfunctory, but certain enough to make us all feel a lot better. Apparently God was pleased with us after all.

But this business of coming into the presence of the Lord is no light thing. And the business of assuring people that their sins are forgiven, is no light thing. These are the keys of heaven and hell, administered with great solemnity by the appointed preachers of God's word. Woe to the one who casually assures us in the name of God that we are forgiven when we are not! By what right is this done? I have been invited to confess my sins in such a way that my sins are never identified and my repentance is never required. I was not aware that forgiveness was so cheaply offered; we would take more pains to mollify a fellow motorist than we give to thinking about our relationship with the living God.

In this Diocese, we claim to be Cranmerians - that is, the protestant Reformation has come down to us via Archbishop Cranmer, his thirty nine articles and the Book of Common Prayer.

Let us study and incorporate what he taught us about our approach to God. In his great confession of sin, he identifies our sins not according to the standards of the middle-class conscience, but by the Law of God: 'We have followed too much the devices and desires of our own hearts, We have offended against thy holy laws...there is no health in us...' He does not pretend that a mere outward confession is what is required, but

'He pardoneth and absolveth all them that truly repent and unfeignedly believe his holy Gospel.' And he gets us to pray for the gift of 'true repentance and his Holy Spirit that those things may please him which we do at this present and that the rest of our life may be pure and holy...'

It is all very well for us to smugly criticise others, but if we fail to manifest the fruit of repentance and godly living we are hypocrites. How long is it since you have examined your own life, starting with the devices and desires of your heart? How many sins flourish there, secretly watered by you and never dealt with, never put to death, to use the violent and painful image of the New Testament? Greed, lust, covetousness, malice, jealousy, anger, hatred - these are some of the inward sins which need to be dealt with if we are to walk in the light. I think that they are present within us because I see them break out into ungodly displays often enough. But they start in the heart. Remember the great text that RBS Hammond stood for: "Not everyone that saith unto Me, 'Lord, Lord', shall enter the Kingdom of Heaven; but *he that doeth* the will of My Father which is in heaven."

'He that doeth' - RBS Hammond, evangelist, the need of the world was on his heart and today we may still see the fruits of his labours for Christ. He reached out to the Sydney of his day; he connected because he knew that to follow Christ as Lord was the path of repentant obedience.

'In Understanding Be Men' - TC Hammond, evangelist, teacher of God's word. He was absolutely fearless in teaching the word of God, however unpopular it may have been. That the world may think differently; that popularity may escape him, mattered not at all. He knew that to follow Christ was the path of repentant obedience.

Let me speak personally. GAFCON and Connect09 have dominated my life this year. They are connected as the two Hammonds are connected and they demand the same things of us. I am not involved in these things purely in my own right as Peter Jensen. I have become involved as your Bishop. I know that not all have agreed with my decisions and actions, especially in regard to GAFCON. Nonetheless, I have received great support and manifest prayer, for which I am very grateful. But even if you had turned your collective back on these endeavours, although I always greatly respect the opinion of the Diocese, I would still have gone forward. Our city, our nation, needs the word of God and we need to connect with our community. Our Anglican Communion needs the GAFCON movement to help defend and promote the pure gospel of Jesus Christ in all the world. I have never worked such long hours or with such intensity - but I can say this - nor have I ever seen so clearly the Lord's hand at work in blessing his people especially

in Jerusalem.

As far as I can see, with such wisdom as the Lord has given me, these two great enterprises are of God. True, they both put us in a position of walking, acting and thinking at odds with the cultures around us, who will exert all their efforts, even through other members of the church, to stop us from doing these things. But they both seek to promote and defend the apostolic gospel; they both stem from the written word of God; they both demand of us faith in God's promises and his over-ruling sovereignty. And they both demand of us repentant and obedient hearts, willing to serve the Lord for the sake of his gospel.

In the light of this, then, I can only say this to you: 'choose you this day whom you will serve...'

'As for me and my house, I will serve the Lord'.

Peter F Jensen
Archbishop

Proceedings

Officers and committees appointed

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

Documents tabled

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

Accounts and reports etc tabled*Diocesan Organisations - Audited Accounts and Annual Reports*

1. Abbotsleigh, The Council of
2. Anglican Church Property Trust Diocese of Sydney
3. Anglican Education Commission
4. Anglican Media Council
5. Anglican Retirement Villages: Diocese of Sydney
2006/2007
6. Anglican Retirement Villages: Diocese of Sydney
2007/2008
7. Anglican Youth and Education Division
8. Arden Anglican School Council
9. Arundel House Council
10. Barker College, The Council of
11. Campbelltown Anglican Schools Council
12. Continuing Education for Ministers, Council of
13. Department of Evangelism
14. Georges River Regional Council
15. Glebe Administration Board
16. Illawarra Grammar School, Council of The
17. Kings School, The Council of the
18. Macarthur Anglican Church School Council (The)
19. Moore Theological College Council
20. Northern Regional Council
21. St Andrew's Cathedral Chapter
22. St Andrew's Cathedral School Council
23. St Andrew's House Corporation
24. St Catherine's School Waverley, Council of
25. St John's Provisional Cathedral Chapter, Parramatta
26. St Michael's Provisional Cathedral Chapter Wollongong
27. South Sydney Regional Council
28. Sydney Anglican Home Mission Society Council
2006/2007
29. Sydney Anglican Home Mission Society Council
2007/2008
30. Sydney Anglican Indigenous Peoples' Ministry Committee
31. Sydney Anglican Schools Corporation
32. Sydney Church of England Finance and Loans Board
33. Sydney Church of England Grammar School Council
34. Sydney Diocesan Educational and Book Committee
35. Sydney Diocesan Secretariat
36. Tara Anglican School for Girls, Council of
37. Trinity Grammar School Grammar Council
38. Western Sydney Regional Council
39. William Branwhite Clarke College Council
40. Wollongong Regional Council

Standing Committee Reports and Synod Fund Accounts etc

41. 2008 Annual Report
42. Synod Fund Audited Accounts for 2007
43. Affiliated Churches
44. Asbestos Inspection Charge for 2009
45. Climate Change (17/07)
46. Connect09 Costs for 2009
47. Connect09 Progress Report
48. Diocesan Mission (The) – Midpoint Report: Achievements and Challenges in Becoming a Missional Diocese
49. Diocesan Policy Statement on Education Amendments (30/06)
50. GAFCON Statement
51. General Synod 2007 Legislation
52. General Synod Session 2007
53. Greenoaks Apartments
54. Human rights, legal frameworks, and Christian responses
55. Lay and diaconal administration of Holy Communion Legal Impediments (26/03)
56. Review of the Synod's consideration of the Law of the Church of England Clarification Canon 1992 and the Ordination of Women as Presbyters
57. Ordinances passed by the Standing Committee
58. Safe Ministry Board Annual Report
59. Stipends, Allowances and Benefits for 2009 (2/05)
60. Theology of Christian Assembly (35/07)
61. Towards a Diocesan Policy on Same-Sex Relationships
62. Georges River Regional Council – Annual Report for 2007
63. Northern Regional Council – Annual Report for 2007
64. South Sydney Regional Council – Annual Report for 2007
65. Western Sydney Regional Council – Annual Report for 2007
66. Wollongong Regional Council – Annual Report for 2007
67. Explanatory Statements and reports on Bills

Other reports etc

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

Actions taken under the Parishes Ordinance 1979

There was no action taken under the Parishes Ordinances 1979.

Questions under business rule 6.3

1. Ms Caroline Bowyer – Ordained women in the Diocese
2. Mr Tom Mayne – Cost of refurbishment of St Andrew's House
3. The Rev Nigel Fortescue – Bursaries paid to ordination candidates
4. The Rev Ian Millican – Ordination candidates and student ministers
5. The Rev Ian Millican – Funding for TAFE and university ministries
6. Mr Graeme Marks – Global financial crisis
7. Ms Lyn Bannerman – Archbishop's role in the Fellowship of Confessing Anglicans
8. Mr Malcolm Purvis – GAFCON funding
9. The Rev David Clarke – Asbestos remedial works
10. The Rev Barry Macalister – Declarations of faith by school council members
11. The Rev Stuart Milne – Ministry Training Strategy
12. The Rev Stephen Semenchuk – Clergy removal costs
13. Mr Matthew Jefferson – Staff and related costs for the Sydney Diocesan Secretariat
14. The Rev Gavin Poole – Plans to purchase land in North-West sub-region
15. The Rev Gavin Poole – Property insurance program
16. The Rev Gavin Poole – North American province for Common Cause Partnership
17. The Rev Raj Gupta – Senior ministers, presbyters and deacons
18. The Rev James Rogers – Parental leave for clergy and other church workers
19. The Rev James Rogers – Technology requirements for the Big Day In
20. Mr Graeme Marks – Diocesan standards for ministry residences and Architectural Panels
21. The Rev Rod Harding – Improving and replacing parish buildings
22. Ms Lyn Bannerman – Issues that divide us
23. Miss Joanna Warren – Assisting parishes with accounting procedures
24. Mr John Paul – Affiliated churches
25. Mr Jody Trouncer – Captions for motions
26. Mrs Lesley Ramsay – Cost of attending GAFCON and Lambeth
27. The Rev Raj Gupta – Connect09 Administration Costs
28. The Rev Paul Sampson – Questions and answers at Synod
29. Ms Caroline Bowyer – Removal of members of MOW from outside the Wesley Centre

30. Mr Colin Anderson – Contact and communication with people from non-English speaking backgrounds
31. Canon Sandy Grant – Freemasonry booklet
32. The Rev Shane Rogerson – Marriage breakdown and infidelity
33. The Rev Terry Bowers – Work Outside the Diocese Committee
34. The Rev Stuart Milne – Workers' compensation insurance, long service leave and superannuation
35. The Rev Richard Blight – Regional grants
36. The Rev Mark Layson – Jesus All About Life V8 Ute

Petitions

There were no petitions.

Elections

Uncontested elections

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

1. **STANDING COMMITTEE - Persons elected by Synod**
(Standing Committee Ordinance 1897)
4 qualified ministers, who are not ex-officio members of Standing Committee, elected for 3 years
 - The Rev C J Moroney
 - Canon J Ramsay
 - The Rev Dr M D Thompson
 - The Rev Z Veron**8 qualified lay person elected for 3 years**
 - Mr N M Cameron
 - Mrs N G Fortescue
 - Mr J Pascoe
 - Dr L A Scandrett
 - Mr P R Shirriff
 - Mrs C Smith
 - Mr R Tong
 - Mr Justice P W Young AO

2. STANDING COMMITTEE - Persons from the Georges River Region elected by regional electors of the Georges River Region
(Standing Committee Ordinance 1897)

2 qualified ministers, who are not ex-officio members of Standing Committee, elected for 3 years

The Rev E Brush
The Rev P Hayward

4 qualified lay persons elected for 3 years

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

3. STANDING COMMITTEE - Persons from the Northern Region elected by regional electors of the Northern Region

(Standing Committee Ordinance 1897)

4 qualified lay persons elected for 3 years

Miss J Flower
Mr I C Miller
Dr B C Newman
Mr R B York

4. STANDING COMMITTEE - Persons from the South Sydney Region elected by regional electors of the South Sydney Region

(Standing Committee Ordinance 1897)

2 qualified ministers, who are not ex-officio members of Standing Committee, elected for 3 years

The Rev Dr T D Foster
The Rev A Katay

4 qualified lay persons elected for 3 years

Mrs E A Boyce
Mr J E Creelman
Deaconess M A Rodgers
Dr K N Sowada

-
5. **STANDING COMMITTEE - Persons from the Western Sydney Region elected by regional electors of the Western Sydney Region**
(Standing Committee Ordinance 1897)
2 qualified ministers, who are not ex-officio members of Standing Committee, elected for 3 years
The Rev N R Macken
The Rev G Poole
4 qualified lay persons elected for 3 years
Mr A Frank
Mr P C Gerber
Mr G Marks
Mr M J Purvis
6. **STANDING COMMITTEE - Persons from the Wollongong Region elected by regional electors of the Wollongong Region**
(Standing Committee Ordinance 1897)
2 qualified ministers, who are not ex-officio members of Standing Committee, elected for 3 years
Canon A R Grant
The Rev S C Semenchuk
4 qualified lay persons elected for 3 years
Mr P J Evans
Mr G R S Kyngdon
Mr A J Willis
Mr P A White
7. **ST ANDREW'S CATHEDRAL CHAPTER**
(Cathedral Ordinance 1969)
1 clerical canon elected for 4 years by the clerical members of the Synod
Canon J W Woodhouse
1 lay canon elected for 4 year by the lay members of the Synod
Mr D Gold

- 8. THE COUNCIL OF ABBOTSLEIGH**
(Abbotsleigh Ordinance 1924)
- 1 member of the clergy elected for 4 years***
The Rev G O'Brien
- 2 laywomen elected for 4 year***
Mrs E Neal
Dr E Cope
- 9. ANGLICAN EDUCATION COMMISSION**
(Anglican Education Commission Ordinance 2006)
- 2 persons elected for 3 years***
Mr M J Anderson
The Rev V E L Bennett
- 10. SYDNEY ANGLICAN HOME MISSION SOCIETY COUNCIL (ANGLICARE)**
(Sydney Anglican Home Mission Society Ordinance 1981)
- 3 persons elected for 3 years***
Mr M Sheedy
Mr M J Beard
Mr W D Wallace
- 1 person elected for 1 year***
The Rev C J Sheehan
- 11. ANGLICAN RETIREMENT VILLAGES DIOCESE OF SYDNEY**
(Anglican Retirement Villages Diocese of Sydney Constitution Ordinance 1961)
- 2 persons elected for 3 years***
Mr I Steward
Mrs A Barnett
- 12. COUNCIL OF ANGLICAN YOUTH AND EDUCATION DIOCESE OF SYDNEY (Youthworks)**
(Anglican Youth and Education Diocese of Sydney Ordinance 1919)
- 1 member of the clergy elected for 3 years***
The Rev P J Colgan

1 lay person elected for 3 years

Mrs N Wilkins

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

4 persons elected for 3 years

Mr L May
Mr D Seitsma
2 Vacancies

1 person elected for 1 year

Mr I P Burrows

14. THE COUNCIL OF BARKER COLLEGE
(The Barker College Ordinance 1978)

1 member of the clergy elected for 3 years

The Rev V E L Bennett

2 lay persons elected for 3 years

Ms C M Crouch
Mr J L Grainger

15. BOARD OF ENQUIRY
(Discipline Ordinance 2006)

1 member of the clergy elected for 3 years

The Rev P J Colgan

2 lay persons elected for 3 years

Dr L A Scandrett
Mr I C Miller

**16. COUNCIL FOR CONTINUING EDUCATION FOR
MINISTERS**
(Continuing Education for Ministers Ordinance 1989)

**1 member of the clergy being an incumbent of an
ecclesiastical unit elected for 3 years**

The Rev G O'Brien

1 lay person elected for 3 years

Mr S L Brissenden

17. DIOCESAN REPRESENTATIVES ON COUNCIL OF CHURCHES IN NSW

(Constitution of the Council)

17 persons elected for 3 years

The Rev G C M Boughton
Mrs L K Hicks
The Rev S A Horton
Mrs R Kurrle
The Rev R A Miller
Mr H Norved
Miss D H Porter
The Rev I L Porter
Deaconess M A Rodgers
The Rev M G Turner
Mr E C Wallis
Ms L Watts
5 Vacancies

18. DEPARTMENT OF EVANGELISM, BOARD OF MANAGEMENT

(Department of Evangelism Ordinance 1978)

9 persons elected for 3 years

Mr J S Barnes
The Rev N T Killick
The Rev S M King
Bishop I Y Lee
The Rev A P Poulos
The Rev I R Powell
Mr P Tong
2 Vacancies

19. DIOCESAN TRIBUNAL/DISCIPLINARY TRIBUNAL

(Discipline Ordinance 2006)

3 members of the clergy, each of whom have been clergy for not less than 10 years elected for 3 years

Canon I W Cox
The Rev R A Lewers
The Rev S L Manchester

3 lay persons elected for 3 years

Miss S M Cole
Mr A Frank
Mr R Tong

20. DIOCESAN REPRESENTATIVES ON GENERAL SYNOD
(General Synod Representation Ordinance 1986)

28 members of the clergy elected for 3 years

The Rev C R Bale
Canon B A Ballantine-Jones
The Rev Dr P G Bolt
The Rev D H Courtney
Bishop G N Davies
The Rev G E Farrell
The Rev N A Flower
Bishop R C Forsyth
The Rev N E J Fortescue
The Rev S R Gibson
Canon A R Grant
The Rev P T Griffin
Archdeacon N Jarrett
The Rev W A de Jersey
The Rev S M King
Bishop I Y Lee
The Rev C J Moroney
Bishop R J Piper
The Rev G Poole
Canon J Ramsay
The Rev Dr W H Salier
The Rev S C Semenchuk
The Rev A E Street
Bishop A J Stewart
Bishop P J Tasker
The Rev Dr M D Thompson
The Rev Z Veron
Canon J W Woodhouse

21. GEORGES RIVER REGIONAL COUNCIL
(Regions Ordinance 1995)

7 ministers from the Region (at least 1 minister from each Area Deanery) elected for 3 years by the regional electors of the Georges River Region

Bankstown
The Rev S G Young

Canterbury
The Rev K G Coleman

Liverpool
The Rev E Brush
The Rev P R Lin

St George
The Rev P J Colgan

Salt Pan Creek
 The Rev P L Hayward
 The Rev J A Rogers

9 lay persons from the Region (at least 1 lay person from each Area Deanery) elected for 3 years by the regional electors of the Georges River Region

Bankstown
 Mr C G Ellis
 Mr A Koulyras

Canterbury
 Mr D G Power

Liverpool
 Miss N Esler

St George
 Mr G A Nelson
 Ms W H Heng

Salt Pan Creek
 Mr R F Graves
 Mr I Scarfe

Any Area Deanery
 Vacancy

22. THE COUNCIL OF THE ILLAWARRA GRAMMAR SCHOOL

(The Illawarra Grammar School Ordinance 1958)

2 lay persons elected for 4 years

Mr D W Burrows
 Mr A D Bartlett

23. THE COUNCIL OF THE KING'S SCHOOL

(The Kings School Council Constitution Ordinance 1922)

3 members of the clergy elected for 6 years

Canon Dr D Claydon
 The Rev Dr H T Cox
 Canon B H Morrison

3 lay persons elected for 6 years

Mr J D Lane
 Dr R MacKay
 Hon Justice L D S Waddy

24. MACARTHUR ANGLICAN SCHOOL COUNCIL
(Macarthur Anglican School Ordinance 1982)

2 persons elected for 3 years

Mr B P K Lim
Mrs A Mitchie

25. THE MISSION TO SEAFARERS, SYDNEY PORT COMMITTEE
(Synod Resolution 10/63)

5 persons elected for 3 years

The Rev P J Bradford
The Rev R C Cameron
The Rev E C S Chau
Commodore N F Helyer
The Rev A E C Nixon

26. MOORE THEOLOGICAL COLLEGE COUNCIL
(Moore Theological College Ordinance 1984)

2 members of the clergy elected for 3 years

The Rev B J Hall
The Rev J L Ramsay

2 lay personS elected for 3 years

Dr B C Newman
Mr R Tong

27. NORTHERN REGIONAL COUNCIL
(Regions Ordinance 1995)

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

Gordon
The Rev K W Dalby
The Rev A G Graham

Hornsby
The Rev I Millican

North Sydney
The Rev R J Smith

Ryde
The Rev R J Bray

Warringah

The Rev R F James

Willoughby

The Rev E C S Chau

The Rev M L Kellahan

10 lay persons from the Region (at least 1 lay person from each Area Deanery) elected for 3 years by the regional electors of the Northern Region*Gordon*

Dr R MacKay

Mr J C Peet

Mr S Tong

Hornsby

Dr A R Tong

Mr I J Steward

North Sydney

Ms J McNamara

Ryde

Miss S M Cole

Warringah

Mrs J M Hall

Mrs P Selden

Willoughby

Mr F Chilton

28. PARISH RELATIONSHIPS ORDINANCE PANELS

(Parish Relationships Ordinance 2001)

Appeal Group**5 members of the clergy, who are or have been incumbents, elected for 3 years**

The Rev N A Flower

The Rev C J Moroney

The Rev S G E Smith

The Rev W S Stuckey

The Rev P L Taylor

5 lay persons, who are or have been churchwardens for at least 2 years, elected for 3 years

Mr F J Chilton

Mr C G Ellis

Mr P C Hayward

Mr S W Hodgkinson

Miss A J Watson

Licensing Review Group

10 persons elected for 3 years (at least 4 persons in presbyter's orders and at least 4 lay persons)

Presbyters

Archdeacon D K Howell
The Rev S C Semenchuk
2 Vacancies

Lay Persons

Mr K C Breakspear
Miss S M Cole
Mr A Frank
Mr P M Larby
Mr I C Miller

Persons

Vacancy

29. PARISH REVIEW MONITORING PANEL

(Parish Review (Monitoring Panel) Ordinance 2001)

4 persons elected for 3 years

Mr K C Breakspear
Mr T E Hudson
Dr G S Maple
The Rev S C Semenchuk

30. NOMINATION BOARD

(Nomination Ordinance 2006)

2 members of the clergy elected for 3 years

The Rev B J Hall
Rev C J Moroney

2 lay persons elected for 3 years

Mr J E Creelman
Mr R Tong

1 member of the clergy, as an alternate, elected for 3 years

Canon J Ramsay

1 lay person, as an alternate, elected for 3 years

Dr B C Newman

31. DIOCESAN REPRESENTATIVES ON PROVINCIAL SYNOD

(Provincial Synod Representation Ordinance 1986)

12 members of the clergy elected for 3 years

The Rev M S Ballantine-Jones
 The Rev D H Courtney
 The Rev G E Farrell
 The Rev N E J Fortescue
 The Rev R Gupta
 Archdeacon D K Howell
 Bishop I Lee
 Canon J Ramsay
 Canon B G Roberts
 The Rev B P Stace
 The Rev M A B Whitfield
 The Rev L J Windsor

12 lay persons elected for 3 years

Mr P C Gerber
 Dr R K James
 Mr P G Kell
 Mr G R S Kyngdon
 Mr I C Miller
 Mr M A Payne
 Deaconess M A Rodgers
 Dr L A Scandrett
 Dr P A Selden
 Mr R Tong
 Mr R J Wicks
 Mr Justice P W Young

32. SOUTH SYDNEY REGIONAL COUNCIL

(Regions Ordinance 1995)

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

Randwick

The Rev A J Moore

Sydney City

The Rev F J Chalwell

Sydney East

The Rev D J Rogers

Sydney South

The Rev S C M Rogerson

1 lay person from the Region (at least 1 lay person from each Area Deanery) elected for 3 years by the regional electors of the South Sydney Region

Sydney City
Ms P S L Gray

33. COUNCIL OF ST. CATHERINE'S SCHOOL, WAVERLEY
(St Catherine's School Waverley Ordinance 1922)

1 member of the clergy elected for 3 years

The Rev R A Lane

2 lay persons elected for 3 years

Mrs J Guy
Dr I C Walker

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

(Sydney Anglican Car and Insurance Fund Ordinance 1978)

2 lay persons elected for 3 years

Mr J F Dale
Mr R B York

35. SYDNEY ANGLICAN SCHOOLS CORPORATION

(Sydney Anglican Schools Corporation Ordinance 1947)

8 persons elected for 3 years

Canon D G Anderson
Dr P Gibbs
Mr V R Gould
The Rev I R Mears
Mrs J Pearson
The Rev I G Rienits
Mr W J Shields
Mr A J Willis

36. SYDNEY CHURCH OF ENGLAND GRAMMAR SCHOOL COUNCIL

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

3 members of the clergy in presbyter's orders elected for 6 years

The Rev A J L Copeman
The Rev P D Dale
The Rev K D Noakes

3 laymen elected for 6 years

Mrs K K Bayliss
Mr J H Wiseman
Mr Justice P W Young

37. SYDNEY DIOCESAN SUPERANNUATION FUND BOARD
(Sydney Diocesan Superannuation Fund Ordinance 1961)***3 persons as directors representing employers elected for 6 years***

Mr D Cannings
Mr J Flavin
Mr J S Wenden

3 persons as directors representing employees elected for 6 years

Mr K Barber
Mr J H Cross
Mr S Poucher

38. COUNCIL OF TARA ANGLICAN SCHOOL FOR GIRLS
(Tara Anglican Girls' School Ordinance 1956)***2 members of the clergy elected for 3 years***

The Rev A J M Lukabyo
The Rev S A Plummer

2 lay persons elected for 3 years

Mrs B Hubbard
Mr G Starr

2 lay persons elected for 1 year

Mrs S Allan
Vacancy

39. COUNCIL OF TRINITY GRAMMAR SCHOOL
(Trinity Grammar School Constitution Ordinance 1928)

2 members of the clergy elected for 3 years

The Rev S C Braga
The Rev H R J Scott

2 lay persons elected for 3 years

Dr R C Claxton
Mr J C Rudd

40. WESTERN SYDNEY REGIONAL COUNCIL
(Regions Ordinance 1995)

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

The Blue Mountains
The Rev G A Crew

The Hawkesbury
The Rev R E Mahaffey

The Hills
The Rev J A Davidson
The Rev N R Macken

Parramatta
The Rev D H Zhang

The Penrith Valley
The Rev G B Haddon

Prospect
The Rev M G Robinson
The Rev R M P Vassallo

10 lay persons from the Region (at least 1 lay person from each Area Deanery) elected for 3 years by the regional electors of the Western Sydney Region

The Blue Mountains
Mr A P Jones

The Hawkesbury
Mr K Fairfax

The Hills
Mr A Frank
Mr M A Richards

Parramatta
Mr A J McLachlan
Mr M J Purvis

The Penrith Valley
Dr R K James

Prospect
Mr A R Dowthwaite
Mr G J Marks
Mr G B Tuckwell

41. WILLIAM BRANWHITE CLARKE COLLEGE COUNCIL
(The William Branwhite Clarke College Ordinance 1987)

1 member of the clergy elected for 3 years

Vacancy

1 lay person elected for 3 years

Mr B Lyle

1 lay person elected for 1 year

Mr M A Smith

42. WOLLONGONG REGIONAL COUNCIL
(Regions Ordinance 1995)

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

Camden
The Rev Dr M R Blake

Campbelltown
Canon P A Stavert

Lake Illawarra
The Rev I G Rienits
The Rev S C Semenchuk

Shoalhaven
The Rev N A Percival

Southern Highlands
The Rev R G Mills

Sutherland
The Rev R C Barrie
The Rev S M Bull

Wollongong
The Rev R J Copland

11 lay persons from the Region (at least 1 lay person from each Area Deanery) elected for 3 years by the regional electors of the Wollongong Region

Camden

Mr S Quarmby
Mr P A White

Campbelltown

Mr R Webb

Lake Illawarra

Mr G W Holmes
Mr G R S Kyngdon
Mrs M Farrell

Shoalhaven

Mr A C Guile

Southern Highlands

Mr P J Evans

Sutherland

Mrs A Garlato

Wollongong

Mr G R Murray
Mr D R Philpott

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

PETER F JENSEN
Archbishop of Sydney
13 October 2008

Contested election

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

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

	<u>Ballot Papers</u>	<u>Votes Recorded</u>
1. STANDING COMMITTEE – Persons from the Northern Region elected by regional electors of the Northern Region (Standing Committee Ordinance 1897)		
Formal	136	
Informal	6	
Total	142	
2 qualified ministers, who are not ex-officio members of Standing Committee, elected for 3 years		
The Rev R J Smith		114
The Rev P J H Wheeler		99
Not elected		
The Rev E C S Chau		54
2. THE COUNCIL OF ABBOTSLEIGH (Abbotsleigh Ordinance 1924)		
Formal	434	
Informal	36	
Total	470	
2 laymen elected for 4 years		
Mr D S Marr		283
Mr P T Nicholson		287
Not elected		
Mr M M Middlebrook		155
Mr J D Schreuder		130
3. ANGLICAN CHURCH PROPERTY TRUST DIOCESE OF SYDNEY (Anglican Church Property Trust Diocese of Sydney Ordinance 1965)		
Formal	448	
Informal	24	
Total	472	

4 persons elected for 6 years, at least one of whom must be in Holy Orders

Mr G J Bridge	310
Mr D J Nelson	321
Archdeacon P J R Smart	407
Mr R Tong	393

Not elected

Mr C E Bannerman	135
Mr R B York	132

4. DIOCESAN REPRESENTATIVES ON GENERAL SYNOD

(General Synod Representation Ordinance 1986)

Formal	451
Informal	21
Total	<u>472</u>

28 lay persons elected for 3 years

Professor C R Bellenger	393
Mr G O Blake	407
Dr M H Cameron	395
Mr N M Cameron	388
Miss S M Cole	399
Mrs W D Colquhoun	408
Ms D Earnshaw	397
Mr C G Ellis	392
Miss J S Flower	409
Mr P C Gerber	420
Mr G R S Kyngdon	411
Mr G J Marks	406
Mr D S Marr	403
Mr I C Miller	400
Dr B C Newman	404
Mr M A Payne	417
Miss M M Philp	392
Mr M J Purvis	392
Mrs L Ramsay	403
Deaconess M A Rodgers	422
Dr L A Scandrett	405
Dr P A Selden	409
Dr K N Sowada	404
Mr R Tong	401
Mr S Tong	393
Mr R J Wicks	415
Miss M Willsmore	385
Mr Justice P W Young	406

Not elected

Ms N M Spencer	214
----------------	-----

5. THE COUNCIL OF ILLAWARRA GRAMMAR SCHOOL
(The Illawarra Grammar School Ordinance 1958)

Formal	427
Informal	44
Total	<u>471</u>

1 member of the clergy elected for 4 years

The Rev S G Barrett	304
---------------------	-----

Not elected

The Rev B J Lee	123
-----------------	-----

6. SOUTH SYDNEY REGIONAL COUNCIL
(Regions Ordinance 1995)

Formal	89
Informal	4
Total	<u>93</u>

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

The Rev A G E Barraclough (Leichhardt)	68
The Rev D Steele (Leichhardt)	63
The Rev C S Braga (Strathfield)	71
The Rev A P Katay (Strathfield)	72

Not elected

The Rev Dr T D Foster (Leichhardt)	41
------------------------------------	----

7. SOUTH SYDNEY REGIONAL COUNCIL
(Regions Ordinance 1995)

Formal	88
Informal	5
Total	<u>93</u>

9 lay persons from the Region (at least 1 lay person from each Area Deanery) elected for 3 years by the regional electors of the South Sydney Region

Mr R Arkell (Leichhardt)	74
Mrs C Crump (Leichhardt)	71
Mr K C Breakspear (Randwick)	70
Dr K R Simpson (Randwick)	64
Mrs E A Boyce(Strathfield)	71
Dr R C Claxton (Strathfield)	68
Mrs S England (Sydney East)	77
Mr R J Freeman (Sydney South)	78
Mr M Wormell (Sydney South)	74

Not elected

Miss A J Watson (Sydney East)	47
-------------------------------	----

JOHN CHAPMAN
Returning Officer

15 October 2008

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

PETER F JENSEN
Archbishop of Sydney

15 October 2008

Resolutions Passed

1/08 Archdeacon Terry Dein

Synod gives thanks to God for the ministry of the Venerable Terrence Dein who retires from the Synod at the end of this year, and in particular –

- (a) his 35 years membership of this synod since his election as a lay member in 1964 and a member of Standing Committee since 1991,
- (b) his skilful administration and pastoral ministry as Archdeacon of North Sydney since 2004,
- (c) his faithful ministry of the word as rector of St Andrew's Wahroonga for over 18 years (1986-2004) and the parish of Yagoona for 7 years (1979-1986), having begun his ordained ministry at St Stephen's Willoughby (1969-1973),

- (d) his visionary leadership as Director of the Anglican Youth Department (1974-1979), and
- (e) his tireless energy in promoting the cause of Christ through his contributions to many Diocesan organisations, including the Cathedral Chapter, Anglicare and the Anglican Retirement Villages, as well as membership of the General Synod.

Synod expresses its gratitude to Terry and wishes him and his wife, Barbara, God's blessings upon their future life and ministry.

(Bishop Glenn Davies 13/10/08)

2/08 Anglican school councils

Synod –

- (a) affirms the strategic role of the Anglican schools in the Diocesan Mission through their Christian education programs and their outreach to students and families,
- (b) acknowledges the valuable contribution made by the 400 lay and clerical members of Anglican school councils,
- (c) commends the Archbishop and the Anglican Education Commission for holding a meeting in May this year to thank these members of school councils for their service and to encourage them for the future, and
- (d) respectfully requests the Archbishop to hold further meetings at times that he feels appropriate, to continue to encourage school councils and to help them to feel partners in the Diocese's mission.

(The Rev Ian Millican 13/10/08)

3/08 Educational practices and ministry in parishes

Synod, in the light of the Diocesan Education Policy adopted in 2007 –

- (a) expresses its appreciation to the Anglican Education Commission for its production of an explanatory booklet *Your Way Around the Education Policy*,
- (b) encourages every parish to use the explanatory booklet to review its educational practices and ministry during 2009 in the light of the Diocesan Education Policy, and
- (c) requests the Anglican Education Commission to provide suitable support to parishes which request it.

(The Rev Dr Bill Salier 13/10/08)

4/08 Competition with regular Sunday church meetings

Synod, recognising that we are not under law but grace, encourages all Sydney Anglicans not to forsake regular weekly meeting together in their own congregations and therefore requests all Anglican schools and other Anglican organisations to avoid scheduling activities (whether regular or occasional) on Sunday so as to avoid competition with our regular Sunday church meetings, and thus avoid tempting Christians to skip church.

(Canon Sandy Grant 13/10/08)

5/08 Towards a More Appropriate Response

Synod, recognising that TAMAR (Towards a More Appropriate Response) has accomplished its prophetic role in supporting victims of sexual abuse and noting its decision to discontinue in view of initiatives now being undertaken by the Diocese –

- (a) encourages the Diocese to maintain and enhance the protocols and processes now in place relating to sexual abuse in the Church,
- (b) notes with appreciation and gives thanks to God for the untiring work of members of TAMAR, who, for over a decade have offered support for victims of sexual abuse by clergy and Church workers, and
- (c) acknowledges the important part played by TAMAR in its educative, advisory and advocacy role involving parishes and diocesan organisations in relation to sexual abuse.

(Bishop Robert Forsyth 13/10/08)

6/08 School of Christian Studies

Synod, noting that the School of Christian Studies at Robert Menzies College has been providing theological training to equip laypersons for their life, work and ministry for the past 25 years, congratulates SOCS on its recent recognition by the General Synod Standing Committee as an Anglican Theological College and encourages clergy and parish councils to consider how SOCS courses can assist their parish's ministry and outreach.

(The Rev Greg Burke 14/10/08)

7/08 Ministry of women in the Diocese

Synod acknowledges and gives thanks to God for the creative and God-honouring ministry of women in the Diocese of Sydney

at this time and over many years, including lay women in parishes, licensed lay workers, pastoral workers, clergy wives, chaplains and ordained deacons.

Synod also gives thanks for the numbers of women training and preparing for ministry through Moore College with the support of the Anglican Deaconess Institution Sydney Limited (ADISL) as well as Mary Andrews College, Youthworks College and the Department of Ministry Training and Development.

Synod further requests parish leaders to encourage many other mature and gifted women members to undertake theological and ministry training to enhance their contribution to the ministry of the Gospel throughout the Diocese and beyond.

(Deaconess Margaret Rodgers 14/10/08)

8/08 Current economic crisis

Synod, in light of the current economic crisis (as it has been termed) calls on –

- (a) Christian people throughout Australia to pray that governments, the private sector and individuals would enact wise and prudent solutions to this situation, and
- (b) Christian people, where practicable, to care for any persons adversely affected by the crisis but particularly the poor, disadvantaged and homeless in our city, and
- (c) the Sydney Diocesan Superannuation Fund Board to consider what advice and assistance may be given to those persons who are members of the Diocesan fund and about to draw down their superannuation and who may find themselves adversely affected by this current crisis, and
- (d) Christian people everywhere to remind one another of, and proclaim to our world, the enduring value of knowing Christ and the promise he has made that we have an inheritance that can never perish, spoil or fade.

(The Rev Nigel Fortescue 15/10/08)

9/08 Archdeacon Geoffrey Huard

Synod gives thanks to God for the ministry of the Venerable Dr Geoffrey Huard who retires as Archdeacon of Georges River Region on 30 November 2008.

Geoff Huard did most of his theological training and early ministry in England. He came to Australia in 1976 with his Australian-

born wife, Cathy, as the Rector of Redfern and Waterloo. This parish became the parish of South Sydney in 1978 and Geoff continued as Rector until 1989.

In 1989 Archbishop Donald Robinson appointed Geoff as Archdeacon of Sydney and Cumberland.

In 1993 Archbishop Harry Goodhew appointed Geoff to the new position of Archdeacon of Liverpool. As well as this important position, he has also been Acting Curate-in-Charge of Cabramatta, 1997-99; Acting Rector of Chester Hill with Sefton 2001-2003; and Acting Rector of Bankstown until this day. Geoff will continue as part-time Acting Rector of Bankstown.

Geoff served on a number of Diocesan Committees including Anglicare, Thomas Hassall Anglican School, Liberty Christian Ministries, Civil Chaplaincies Advisory Committee, Sydney Anglican Indigenous Peoples' Ministry Committee, and Ordination Training Fund Committee.

Geoff's patience and perseverance in the many details required of an Archdeacon have been appreciated, as well as his thoughtful advice given to clergy and parish councils. His ministry of Bible teaching has always been encouraging and helpful.

We thank God for Geoff and Cathy and assure them of our prayers and good wishes as they enter this new phase of their ministry.

(Bishop Peter Tasker 15/10/08)

10/08 Workers for the Mission-field of Sydney

In view of the Archbishop's expression of concern in his Presidential address for 'deserts' and 'lost tribes' in our Diocese, and in view of Jesus' words that the harvest is plentiful, but the workers are few, this Synod urges all ministers and leaders in our Diocese to put before their people the challenge of the harvest-field that exists within the Diocese and to call on men and women to leave the comforts of the familiar to serve as tent-making missionaries in these 'deserts' and among these 'tribes'. This Synod further urges the identification or creation of appropriate organisations dedicated to raising-up, training, deploying and supporting such missionaries within our diocese.

(The Rev Richard Blight 15/10/08)

11/08 “Jesus All About Life” Campaign

Synod encourages parishes to register with the Bible Society's 'Jesus All About Life' Campaign so that our Connect09 outreach will be enhanced by the \$2.5 million prime-time television, radio and billboard advertising planned for September and October 2009.

(The Rev Greg Burke 15/10/08)

12/08 Student Ministers

Synod gives thanks to Almighty God for the ministry of Moore Theological College, particularly in helping prepare men and women for ordained ministry within the Anglican Church, and respectfully requests the Principal of Moore College, and the Ministry Training and Development department of the Diocese, to continue to encourage ordination candidates to seek a wide variety of church experiences during their years as Student Ministers, so as to better prepare them for future ordained ministry.

(The Rev Ian Millican 15/10/08)

13/08 Archbishop's role as Honorary Secretary of GAFCON Primate's Council

Synod requests the Standing Committee to include in its budget proposals to the 2009 session of Synod appropriate financial support to enable Archbishop Jensen to adequately discharge his responsibilities as Honorary Secretary to the GAFCON Primates' Council.

(Mr Robert Tong 15/10/08)

14/08 Theology of Christian Assembly

Synod welcomes the report of the Doctrine Commission, 'A Theology of Christian Assembly', endorses its recommendations and requests that –

- (a) ministers, ministry teams and other leaders in the churches of the Diocese give careful attention to the report and the principles of doctrine and worship laid down in the Book of Common Prayer and the Thirty-Nine Articles and take steps to implement its recommendations, as appropriate; and
- (b) the Liturgical group prepare a new range of 'templates for Christian assembly' suitable for the contemporary church,

taking account of the Doctrine Commission's report and the principles of doctrine and worship laid down in the Book of Common Prayer and the Thirty-Nine Articles and the experience of missional church plants around the Diocese.

(Canon John Woodhouse 15/10/08)

15/08 Strategic plan for the Mission

Synod –

- (a) endorses generally the matters raised in the report 'The Diocesan Mission – Midpoint Report: Achievements and Challenges in Becoming a Missional Diocese', and
- (b) invites members to make further comments to the Diocesan Secretary by 27 October 2008 about the matters raised in the report, and
- (c) notes that, in accordance with the Synod Estimates Ordinance 1998, a strategic plan will be prepared for Synod's consideration next year which takes into account the comments of members and which reflects the challenges and objectives referred to in the report.

(Mr Peter Kell 15/10/08)

16/08 Connect09

Synod gives thanks to God for –

- (a) the vision, drive and commitment of the Archbishop in leading the Connect09 campaign and in encouraging our ministers, leaders and people across the Diocese to pray and persevere in turning the vision for Connect09 into action;
- (b) the commitment of our Diocesan leaders, ministers and people who are working hard at turning the resources of the Diocese toward this great campaign and who are implementing strategies for Connect09 at the local level; and
- (c) the energy and commitment of the Connect09 team members, volunteers, Connect09 Ambassadors and Parish Co-ordinators who are helping to turn the vision of Connect09 into a reality;

and calls on all ministers, leaders, parishes, fellowships, congregations, Anglican schools and Diocesan organisations to remain committed –

- (d) to praying for the people of the region of the Diocese of Sydney;

- (e) to reaching out and genuinely connecting with their communities as they share their lives and the Word of God;
- (f) to developing innovative and generous partnerships with parishes and organisations as together we expect lives to be transformed by the Word of God; and
- (g) to driving the Connect09 campaign at the local level.

(Canon Jim Ramsay 15/10/08)

17/08 Climate change response in parishes

Synod congratulates the Anglican Church Property Trust Diocese of Sydney (ACPT) and the Sydney Diocesan Secretariat (SDS) on their initiatives and achievements, as outlined in the report from Standing Committee '17/07 Climate Change' in response to Resolution 17/07 of the 2007 Synod, and requests the SDS to coordinate the development of a tool kit that will assist parishes in responding to climate change at the local level, including information about –

- (a) an environmental policy statement template as a basis for discussion and adoption by parishes,
- (b) implementation of practical energy efficiency, renewable energy, water conservation, recycling, and other environmental sustainability initiatives for parish facilities, arising from the ACPT's Parish Pilot Group Environmental Assessments, and other appropriate sources, and
- (c) suitable worship and teaching resources that express the sovereignty of God over his creation and our role in stewardship and care.

(Mr Bruce Cooke 20/10/08)

18/08 Review of building or buying new residences for full time paid ministry workers

Synod requests the Standing Committee to conduct a review of the current policies and procedures for parishes undertaking building or buying residences for full-time paid ministry staff and make appropriate recommendations for any changes.

The review to include but not to be limited to –

- (a) the role of the architectural panels, and
- (b) the changes in ministry needs when the residence is located away from a church site, and
- (c) the needs of ministry staff who are not incumbents.

(Mr Graeme Marks 20/10/08)

19/08 Mr Riley Warren AM

Synod acknowledges the work of and gives praise to the Lord for the faithful service of Mr Riley Warren AM following his recent retirement from Standing Committee and Synod as well as his approaching retirement in December after 20 years as Headmaster of Macarthur Anglican School. In particular, Synod thanks God for Mr Warren's commitment to the Gospel of our Lord Jesus Christ through –

- (a) his service to the Sydney Diocese as a member of the Synod and Standing Committee since 1989,
- (b) his membership of General Synod and Provincial Synod at various times, and
- (c) his leadership and pastoral oversight of the staff and students as Headmaster of Macarthur Anglican School since 1989.

Synod wishes Riley and his wife Pam God's richest blessings as they embrace retirement and their future life together."

(Ms Alicia Watson 20/10/08)

20/08 Parish cost recoveries for churches without property

Synod requests Standing Committee to bring to the next session of the Synod a Parochial Cost Recoveries Ordinance which applies a Variable Charge component to Recognised Churches, Provisional Recognised Churches and Provisional Parishes that takes into consideration whether or not they have church trust property.

(The Rev Gavin Poole 20/10/08)

21/08 Administrative burden on parishes

Synod requests, in light of Policy 4 of the Diocesan Mission that the Diocesan Registry and SDS provide a report to the Standing Committee with concrete recommendations about how they, or other organisations, can alleviate some of the administrative burden from parishes. These reports should include, but not be limited to, the areas of accounting, staff employment or appointment, safe ministry requirements, property and insurance matters. Synod further requests that Standing Committee seriously considers these recommendations and the resources and/or funding necessary for their implementation in the allocation made for the next triennium under the Synod Appropriations and Allocations Ordinance 2009.

(The Rev Raj Gupta 20/10/08)

22/08 Electronic distribution of Synod materials

Synod requests the Standing Committee and Diocesan Secretariat to consider –

- (a) whether Synod materials may be distributed electronically to minimise cost and wastage and maximise efficiency in an increasingly electronic age, and assist those who are visually impaired in any way, and
- (b) whether executive summaries of longer documents may be produced to aid those who are preparing for the Synod.

(The Rev Nigel Fortescue 20/10/08)

23/08 Anglican Education Commission

Synod congratulates the Anglican Education Commission for initiatives taken during the last year, noting in particular –

- (a) disseminating and implementing the Diocesan Education policy;
- (b) the employment of a mentor to encourage teachers of Christian Studies in Anglican Schools;
- (b) the partnership with the University of Sydney to deliver post graduate programs for teachers;
- (c) stimulation for doctoral research in educational philosophy and practice and theology; and
- (d) the continued recruitment of students to take up teaching as a vocation.

Synod invites all teachers and those involved in education to avail themselves of the resources available through the Anglican Education Commission.

(Mr Robert Tong 20/10/08)

24/08 Review of General Synod legislation

Synod notes that the Standing Committee is undertaking a review of all General Synod legislation currently in force in the Diocese. The Synod requests a report on the review at its next session.

(Mr Neil Cameron 20/10/08)

25/08 Business managers for churches

To accelerate the quality and quantity of interchange regarding solving the complexity of administration in our parishes, Synod requests that the Ordinance Reform Group and the Secretariat –

- (a) investigate any business manager employment arrangements that presently exist within the Diocese with the aim of preparing guidelines of suitable qualifications and work practices for use by other parishes considering such employees, and
- (b) to consider a pilot program of appointing, training, monitoring and supporting a church (or churches) to pioneer the task of employment of a business manager with the aim of establishing guidelines of suitable qualifications and work practices for use by all parishes in the future and to allocate sufficient Synod funds to accomplish this purpose.

(The Rev Michael Williamson 20/10/08)

26/08 Affiliated Churches

Synod warmly welcomes, as an expression of our partnership in the gospel, the formal affiliation between this Diocese and the following churches –

Northern Lakes Evangelical Church
Albury Bible Fellowship
The Point Community Church
The Lakes Evangelical Church
Maitland Evangelical Church
Stanthorpe Evangelical Community Church

and requests the Standing Committee to consult with each of our affiliates about the ways in which our partnership in the gospel can be strengthened and to report back to Synod next year about any action taken for this purpose.”

(Bishop Al Stewart 20/10/08)

27/08 Lay and diaconal administration

Synod –

- (a) accepts the report concerning legal barriers to lay and diaconal administration of the Lord's Supper which was submitted to the 3rd session of the 47th Synod; and

- (b) affirms again its conviction that lay and diaconal administration of the Lord's Supper is consistent with the teaching of Scripture; and
- (c) affirms that the Lord's Supper in this diocese may be administered by persons other than presbyters

and requests the Diocesan Secretary to send a copy of *The Lord's Supper in Human Hands* to all bishops who attended the GAFCON.

(Bishop Glenn Davies 20/10/08)

28/08 Statement on the Global Anglican Future and Jerusalem Declaration

Synod endorses the Jerusalem Declaration as exemplifying the tenets of orthodoxy which underpin our Anglican identity and invites all Anglicans in Australia to endorse the Declaration.

(Bishop Glenn Davies 20/10/08)

29/08 GAFCON

Synod congratulates our Archbishop and Assistant Bishops on their attendance at GAFCON and their move to continue our development as a truly Bible-based Anglican Church.

(Mr Brian Flower 20/10/08)

30/08 Bishop Peter Tasker

Synod notes that this will be the last Synod of the Rt Rev Peter Tasker prior to his retirement in June 2009 and thanks God for his ministry in this Diocese and in many overseas dioceses as well. Synod especially thanks Bishop Tasker in arranging and presenting the Missionary hour and the presentation of the Financial Ordinances to Synod over the past years.

Bishop Tasker has also exercised a remarkable ministry in the Georges River Region with the planting of congregations and working to renew parishes that have seen significant ethnic and sociological changes. We pray that the Lord will continue to lead and strengthen him in this work as he continues to exercise ministry in the Region and diocese.

Synod expresses its gratitude to Peter and wishes him and his wife, Joan, God's blessing upon their future ministry after June 2009.

(The Rev Ian Cox 21/10/2008)

31/08 Discipleship training

Synod –

- (a) noting the necessity to “make disciples” (Matthew 28:19) and the particular urgency for discipleship for the ongoing fruitfulness of our churches in regard of our Mission goal, and
- (b) noting the growing need for mature Christian workers to be available and ready as “lay” part time or as candidates for full time training, and
- (c) noting that as a result of a survey, by email, of 50 churches in our Diocese, only 3 responded positively to the question of whether there was a discipleship training facility in their church,

requests Christian Education Publications, in consultation with other organisations as appropriate, to consider the development of new discipleship material where a need is established, and to promote such materials along with any existing materials to all church members and other interested persons at all levels of spiritual maturity and age and including persons who are “transfers” and new converts.

(The Rev Bob Cameron 21/10/2008)

32/08 Report on procedures and sanctions for all standards in *Faithfulness in Service*

Synod –

- (a) notes that the Code of Conduct for personal behaviour and the practice of pastoral ministry by clergy and church workers *Faithfulness in Service* (FIS) has been adopted by the Diocese and is applicable to all clergy and church workers,
- (b) notes that the Discipline Ordinance 2006 provides specific procedures and possible sanctions only for the FIS child abuse and sexual misconduct standards and for habitual drunkenness and failure to pay just debts,
- (c) notes that Standing Committee is considering a report on “Bullying in Parishes” (SC Report para 5.5) and is awaiting a report from the Safe Ministry Board on the adequacy of grievance procedures in the area of pastoral relationships and personal behaviour (SC Report 5.14),
- (d) requests Standing Committee to report to the 2009 Synod (with proposed draft ordinances if thought necessary) on the outcome of these two reports and the possibility of providing specific procedures and sanctions in relation to all the other standards enunciated in FIS, and

- (e) asks the Standing Committee to consider all possible procedures and sanctions including alternative non-legal mediatory and conflict solving processes.

(Mr Paul Bennett 21/10/2008)

33/08 Anglican chaplains

In view of the important contribution of tertiary chaplaincy to the Diocesan Mission, Synod appoints a committee to report to Standing Committee by March 2009 on the best way to promote and support the work of Anglican chaplains in universities and TAFEs, including the possibility of establishing a new diocesan body to oversee the appointment, funding and work of such chaplains. The report of the committee to recommend how (if appropriate) such a body would be structured and the implications for funding for the 2010-2012 funding triennium.

The committee to consist of –

The Rev Warwick de Jersey
The Rev Stephen Gooch
The Rev Richard Blight
Mr Andrew Frank
The Rev Stephen Semenchuk,

and two women appointed by the Standing Committee.

Synod encourages the Standing Committee to ensure their investigation includes consultation with representatives of each tertiary chaplaincy and also those regional councils who over the past five years have been involved in the financial support of those chaplaincies and the National Director of AFES.

(Mr Andrew Frank 21/10/2008)

34/08 Abortion

Noting recent renewed debate about abortion around Australia, this Synod –

- (a) affirms pregnancy and childbirth are part of God's good plan for humankind,
- (b) affirms pregnancy is the privilege and responsibility of both the mother and the father of the unborn person,
- (c) affirms the sanctity of life, even of the unborn child,
- (d) supports legislative and social changes which would reduce the number of abortions in Australia, and
- (e) encourages and applauds health professionals who, for reasons of conscience, do not promote, aid or assist in

ending the life of the unborn, except where the mother's life is gravely at risk,

- (f) recognises the need of those who have knowingly participated in ending the life of the unborn, especially women who have had abortions, to hear the wonderful news of forgiveness in the death and resurrection of Christ,
- (g) encourages all Christians equally to make known Jesus' love for all unborn human life and judgement of those who end it, and his offer of forgiveness for those who have done so.

Synod requests that the content of this motion be forwarded to the following persons – the Prime Minister, the Federal Opposition Leader, Senator Guy Barnett of Tasmania, the NSW Premier and Leader of the Opposition and the bishops of each of the Anglican dioceses of Australia.

(Canon Sandy Grant 21/10/2008)

35/08 Human rights framework for Australia

Synod –

- (a) welcomes the proposed Federal Government consultation process on the protection of human rights in Australia, and
- (b) thanks the Social Issues Executive for the work they have undertaken in the area of human rights to date and requests that they maintain a watching brief on developments in this area, and
- (c) requests the Diocesan Doctrine Commission, in consultation with the Social Issues Executive, to prepare for the Standing Committee as a matter of priority a paper clarifying our theological understanding of human rights, and

requests the Standing Committee to engage with the Federal Government consultation process and report progress to the next session of the Synod.

(Justice Peter Young 21/10/2008)

36/08 Alcohol abuse

Synod notes the right of adult persons to enjoy alcohol in moderation, and the legitimate enterprise of making and supplying alcohol to responsible adults.

Synod however regrets –

- (i) the increasing practice of binge drinking in society, particularly among young persons,
- (ii) the scourge on society of alcohol-fuelled violence and property damage,
- (iii) the high levels of injuries suffered by police officers while attempting to quell late night pub brawls,
- (iv) the knock-on effects of alcohol abuse which are felt by our hospitals,
- (v) the carnage on our roads often caused by drunk drivers,
- (vi) the alcohol-led physical assaults on many families in their own homes, and
- (vii) the practice of specifically targeting teenagers in some advertising of alcohol campaigns, which is directly contributing to the establishment of a binge drinking culture among young people.

Synod applauds the recently reported plans for the NSW Cabinet to consider a range of drinking laws designed to address the problems brought on by alcohol abuse, and encourages our law makers to consider research which highlights the relationship between crime and extended liquor trading hours, when determining their response to community calls for an immediate cutback in licensing hours in NSW. Synod particularly welcomes and supports the reported plans to ban licensed premises from operating 24 hours a day 7 days a week. Synod also encourages our politicians to examine other initiatives to limit the curse on society brought on by alcohol abuse.

Synod further requests the Archbishop to write to the Premier, Leader of the Opposition and Police Commissioner to encourage them to pursue this matter vigorously and to assure them of our support as they do so.

In light of this, Synod recalls the biblical teaching –

- (a) that “everything God created is good, and nothing is to be rejected if it is received with thanksgiving” (1 Timothy 4:4, cf John 2:1-11, Psalm 104:15);
- (b) that drunkenness is always to be avoided (1 Cor 6:10, Eph 5:18),
- (c) that civil rulers and church leaders must take special care in any consumption of alcohol (Prov 31:4-5, 1 Tim 3:3),
- (d) that Christians should avoid causing others to stumble by what they drink (Rom 14:21).

Synod also notes section 6 of our code of conduct *Faithfulness in Service* and particularly items 6.5, 6.6 and 6.16 which relate to the consumption of alcohol.

Synod therefore encourages Christian pastors and other leaders and teachers to proclaim scriptural truths concerning the use of alcohol and to set a godly example in regards to any personal use of alcohol and further encourages Christian pastors to take time to understand alcohol addiction which afflicts many in our congregations such that they can show compassion and pastoral care to Christians struggling to overcome this addiction.

(The Rev Zac Veron 21/10/2008)

37/08 Youthworks Advisor for TAFE

Synod requests that the Standing Committee consider including in the Synod Appropriations and Allocations for the triennium years 2010-12 an appropriation, from Policy 2 funds, of \$70,000 each year to fund the stipend of the Youthworks Advisor for TAFE.

(The Rev Ian Millican 21/10/2008)

Ordinances Considered

Passed

Synod Appropriations and Allocations Ordinance 2008

Parish Cost Recoveries Ordinance 2008

Cost Recoveries Framework Ordinance 2008

General Synod – National Register Canon 2007 Adopting Ordinance 2008

Parish Administration Ordinance 2008

Parish Administration (Transitional Provisions) Ordinance 2008

Not fully considered

Clergy Removals Fund Ordinance 2003 Amendment Ordinance 2008

General Synod – Constitution Amendment (Section 10) Assenting Ordinance 2008