



3rd Ordinary Session of the 44th Synod of the Diocese of Sydney: October and December 1998

Summary of Proceedings

The Synod Service of Holy Communion was held in the Cathedral Church of St Andrew, Sydney, at 1.15 pm on Monday 12 October. The Preacher was Bishop Ray Smith, the Bishop of Liverpool.

Following the Cathedral Service, the Synod assembled in the Wesley Theatre at 3.15 pm under the Presidency of the Most Reverend R.H. Goodhew, Bishop of the Diocese of Sydney and Archbishop of the Province of New South Wales. The Synod had afternoon and evening sittings on 12, 13, 14, 19 and 20 October 1998 and on 15 December 1998.

Contents

Presidential Address

Proceedings

Officers and Committees Appointed
Documents etc Tabled
Reports etc Tabled
Actions Taken Under the Parishes Ordinance
Questions under Standing Order 27
Petitions

Elections

Uncontested Elections
Contested Elections

Resolutions Passed

Ordinances Considered

Standing Committee's 1998 Report

Synod Fund Audited Accounts for 1997

Special Reports from the Standing Committee

Amendment to Section 26 of the 1917 Act
Bioethical Issues (7/97)
Composition of Church School Councils
Copyright Licences for Parishes (7/94)
Future Patterns of Ministry (29/96)
General Synod Legislation 1998
General Synod Session 1998
Lay and Diaconal Administration of Holy Communion
Ordinances Passed since last report
Provincial Synod Session 1998

Stipends and Allowances (9/97)
Vacant Parishes, Guidelines for (10/97)
Women's Ministry, Conference on (16/97)
Work, Value of

Regional Council Reports

Georges River Annual Report
Dulwich Hill, Proposal to become a Provisional Parish
North Sydney Annual Report
Artarmon, Proposal to become a Provisional Parish
Berowra, Proposal to become a Parish
South Sydney Annual Report
Western Sydney Annual Report
Wollongong Annual Report

Ordinances Passed -

Assessment Authorisation 1975 Amendment Ordinance No 38, 1998
Synod Estimates Ordinance No 39, 1998

Report
Ordinance (Assessment Authorisation)
Ordinance (Synod Estimates)

Church Administration (Miscellaneous Amendments) Ordinance No 32, 1998

Report
Ordinance

Delegation of Powers Ordinance No 57, 1998

Report
Ordinance

Extra-Parochial Ordinance 1918 Amendment Ordinance No 41, 1998

Report
Ordinance

General Synod -Canon concerning Baptism 1992 Adopting Ordinance No 52, 1998

Report
Ordinance

General Synod - Canon concerning Confirmation Adopting Ordinance No 53 , 1998

Report
Ordinance

General Synod - Canon concerning Services 1992 Adopting Ordinance No 54,1998

Report
Ordinance

General Synod - Constitution Alteration (Composition of General Synod) Canon 1998 Assenting Ordinance No 35, 1998

Report
Ordinance

General Synod - Constitution Alteration (Discipline Clarification) Canon 1998 Assenting Ordinance No 55, 1998

Report
Ordinance

General Synod - Offences Canon Amendment Canon 1998 Adopting Ordinance No 56, 1998

Report
Ordinance

General Synod - Revised Constitution Amendment (Interpretation) Canon 1998 Assenting Ordinance No 30, 1998

Report
Ordinance

General Synod - The Use of the Surplice Canon 1977 Amendment Ordinance No 40, 1998

Report
Ordinance

Long Service Leave Amendment Ordinance No 33, 1998

Report
Ordinance

Provincial Synod Constitution Amendment Ordinance 1998 Assenting Ordinance No 29, 1998

Report
Ordinance

Regions (Transitional Provisions and Miscellaneous Amendments) Amending Ordinance No 34, 1998

Report
Ordinance

Standing Committee (Elections) Ordinance No 31, 1998

Report
Ordinance

Standing Orders Ordinance 1968 Amendment Ordinance No 37,1998

Report
Ordinance

Synod Appropriations Ordinance No 36,1998

Report
Ordinance

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

Annual Report
SDS Audited Accounts
GAB Audited Accounts

Presidential Address

By the Most Reverend R.H. Goodhew, Archbishop of Sydney Monday 12 October 1998.

Welcome to this third and final session of 44th Synod of the Diocese of Sydney. It has signs of being a very busy session. You will have observed the unusually large number of **Motions by Request of Synod or Standing**

Committee. For this reason, though there are a number of issues that I wish to canvass with you, I have decided to deal with them over the course of a couple of Synod sessions.

The 1998 Lambeth Conference

First, to say something about the 1998 Lambeth Conference. Four of my Episcopal colleagues and I come to this Synod with the experience of Lambeth still fresh in our minds. I have already spoken on a few occasions about the Conference and its significance. However I thought it appropriate to share with you, the members of Synod, something of the business that was undertaken, of my assessment of its results, and what it might mean for our future.

It was for each of us who attended a memorable time. We gained a great deal, not least of all, a better understanding of the Anglican Communion and a personal knowledge of many of the bishops who play a significant role in shaping its life now and will do so on into the future.

I wish to thank Bishop King who was prepared to remain behind and forfeit the opportunity of sharing in Lambeth. We missed having him with us, but I thank him most sincerely for remaining as Commissary while the rest of us were away.

I wish to indicate to you my appreciation of my colleagues and the contribution they made to the life of the Conference. I was extremely proud of all of them. Each played an active and valued role in its various dimensions. Publicly they commended themselves by their actions and by their spoken contributions. Informally, they offered great encouragement to conservative bishops from parts of the Communion where such people feel under threat. Robert Tong, our Anglican Consultative Council representative, participated in the life of the Conference. He was a great encouragement to us. I must also pay tribute to the work of Margaret Rodgers in the Lambeth Communications Office. As an 'Episcopal Communicator' I was able to observe her work and the circumstances in which she operated. She did a fine job and was greatly respected for her skills. That the Australian media chose to say little about the Conference was not due to any lack of material made available. It was also a pleasure to meet people who remembered my immediate predecessors with affection.

Two other Australians played very significant roles in Lambeth '98. The Primate shared with the Archbishop of Canterbury in the leadership of the group that designed the whole program. I think they did a great job. The Bishop of Newcastle, Roger Herft, was Chaplain and responsible for all that was associated with the worship and spiritual nurture offered during the conference. He too needs to be congratulated.

The Archbishop of Canterbury George Carey and his wife Eileen were warm and generous hosts. They both played active roles in the life of the Conference and openly espoused the place and role of Scripture in the life of the church. We should thank God for them.

The daily Conference program was both full and varied. It began with a celebration of the Lord's Supper at 7.15 am, and often concluded with evening meetings both scheduled and unscheduled that ran quite late. Each day we prayed and studied 2 Corinthians together for 90 minutes in small groups of about 8-10 people. There were moments in the program that were both dramatic and profoundly moving. The three weeks were not all filled with hard work. There were some delightful and relaxing occasions, like a day in London at both Lambeth and Buckingham Palaces, an outstanding stage presentation by the Spouses, cricket (at which Pakistanis and Australians did well!) and golf. One free weekend allowed conferees to relax in whatever way they wished.

The Conference dealt with four themes: Called to Full Humanity, Called to Live and Proclaim the Good News, Called to be a Faithful Church in a Plural World, and Called to be One. "Called to Full Humanity" was divided into 6 themes: Human Rights and Human Dignity, The Environment, Human Sexuality, Modern Technology, Euthanasia, International Debt and Economic Justice. The Reports and Resolutions produced by the Conference will soon be available. They are worthy of careful reading and reflection.

Human Sexuality

There is no doubt that the issue that most excited the press, and over which there was the most contention, was that of homosexuality; in particular the blessing of same sex unions and the ordination of practising homosexuals. The work in the subsection was intense and demanding. Paul Barnett played a significant role in that debate. He had strong support from Peter Chiswell, Tony Nicholls, and bishops from England, Latin America, Africa and the USA. When Resolution 1.10 on Human Sexuality was finally passed in the plenary session it had been amended into a more theologically conservative statement than the seriously divided working group had been able to produce. It rejected homosexual practice as "incompatible with Scripture" while calling "on all people to minister pastorally and sensitively to all irrespective of sexual orientation". It condemned "irrational fear of homosexuals". Some had hoped that Lambeth would either say nothing on this subject or might offer some encouragement. Lambeth is not a legislative body for the Communion, but it resolved that it "cannot advise the legitimising or

blessing of same sex unions nor ordaining those involved in same gender unions". The real surprise for all was the strength of the final vote: 526 in favour, 70 against, and 45 abstaining. It left theological liberals in dismay.

International Debt

The debt burdens of many of the poorer nations of the world was a major topic. Australia's relative isolation makes it easy I think for people like us, to pay scant attention to the intense suffering and deprivation that is the daily burden of many of our brothers and sisters in other parts of the Communion. For some, their circumstances are nothing short of appalling. I could only sit in silence and listen to accounts of war, murder, rape, pillage, hunger, abduction of children, persecution, dislocation, lack of educational and health services, and the absence of facilities which I would consider basic to operating as a bishop. The crushing burden of unpayable national debts, often incurred by corrupt and self-seeking officials, was powerfully represented in the lives of flesh and blood people who sat in front of me. I don't think I will ever be the same.

Christian-Islamic relations

Linked with the suffering brought about by economic hardship is the plight of believers who suffer at the hands of Islam. Just as we react to the denunciation of all Christians because of the behavior of some, so, I have no doubt, is it inappropriate to demonise all Muslims because of the action of some Muslim governments. However, the plight of Christians in many situations represented by places like the Sudan, Pakistan, and Nigeria calls not only for our prayers but for actions to influence our own government and the governments of other nations of the world, to call for the protection of religious minorities everywhere. The blasphemy laws of Pakistan, inserted in that country's Penal Code in 1986, have become an instrument of persecution and intimidation. The situation in the Sudan is awful beyond words. It is also clear that the circumstances of Palestinian Christians and their relationships with Israel are also a cause for special concern. I hope we will not be negligent in doing what we can to help fellow Christians in these difficult situations.

Our response

Lambeth 1998 helps to focus for us something of the wider environment in which we operate as a diocese. It also highlights a range of options by way of responses that we might make to aspects of this wider environment.

1. Building Links

First, we will do well to recognise that as geography physically isolates us from a large section of the human family and its concerns, so our cultural history has made us a small expression of the life of the 'North' in a part of the globe which owns itself to be 'South'. We must act decisively to overcome an isolationist mindset in a shrinking global village. We must take immediate steps to build firm links with the churches that are our more immediate neighbours. I purpose to take whatever opportunities are presented to me, and the diocese, to move in this way.

Do give thanks to God for the work of CMS both from UK and Australia, and for the work of SAMS. There is now in evidence a group of African, Asian and Latin bishops who honour the Bible as the Word of God and who wish to allow it to guide the life of the Church. Many of these bishops and their people are having their loyalty to Christ tested in the severest of circumstances. Australian missionaries, a number of whom came from this diocese, have planted seeds in these countries which are now flourishing as strong gospel plants. We must never foreshorten our vision and limit our concerns to our own immediate environment. It is for this reason that I have maintained a missionary 'hour' in the program of our Synod. It may not be the most effective way to promote a vision for the wider world but it does remind us that such a world exists, a world that is an inescapable focus of concern for the church in this diocese.

2. Seeking justice for the suffering Church

A second option open is an opportunity to show loving kindness in God's Name by seeking justice for many who suffer in some of the appalling circumstances I have described. Sisters and brothers, I appeal to your charity. I earnestly entreat you to request that Standing Committee give careful consideration to some method by which resources may be directed towards assisting the dioceses in some of the most needy parts of the Communion. Perhaps we could place a levy on the income that flows into our Appropriations Account each year. 1% might be a figure to consider. I raise this for two reasons. First, we have much while others have so little. The Lord has spoken about equality between believing communities; the abundance of one providing for the want of the other. The second is that we can set an example to government. Australia must be more generous. Government, whatever its political persuasion, must be pressed to raise the level of resources committed to humanitarian concerns. But beyond this we Australians must, through our Government, challenge the world to address the issues that give rise to the apparently increasing disparity between the very rich and the very poor. We aim at pointing people to heaven, to have them embrace the Saviour for themselves. That is our first task and inescapable responsibility, but it cannot, and must not, blind our eyes to the appalling suffering of so many human beings, numbers of whom are our brothers and sisters in Christ. We provide a safety net for people in Australia

who find themselves in real need. Can this not be done internationally in some way? When it comes to macroeconomics and international politics I am completely out of my depth. You may feel the same yourself. But that gives no reason to refrain from constantly pressing those who are competent and appropriately placed to translate concern into realistic action. I exhort you, "Do something about it."

3. Support Jubilee 2000 Campaign

In presenting the challenges of third world debt to the Lambeth Conference attention was drawn to 'JUBILEE 2000'. This is a coalition of organisations aiming to achieve the cancellation of the international debts particularly for those countries listed by the World Bank and the International Monetary Fund in the Highly Indebted Poor Country Initiative. Though the world is passing through a period of financial instability I encourage this Synod to request the Standing Committee to explore how we, as a diocese, may play some worthwhile part in this program. I also ask you as individuals to encourage your churches to be informed about those areas where sisters and brothers suffer, and to do what you can to help relieve their burdens. To catch something of what is involved in the question of Third World Debt consider the content of this short clip from a video produced for the Lambeth Conference.

4. Participate in the Anglican Communion

For my part, I have returned home with a renewed enthusiasm for the work of the kingdom and a fresh commitment to the life and witness of the Anglican Communion. Some of you will have had the experience of visiting another situation where God is at work and been refreshed in your own spirit. Lambeth did that for me. I have come back with fresh energy for the work that we do here together seeking to be devoted to fulfilling both the great Commandments and the great Commission. I also have a renewed commitment to the life and well being of the Communion of which we are a part. I believe there is evidence of the Spirit's activity reflected in spiritual vitality and a growing commitment to biblically shaped religion. Richard Holloway, the Primus of Scotland, speaking to the press at the conclusion of Lambeth, commented disparagingly on the appearance of this renewed assertion of the Bible's authority. Interestingly, responses of this nature came mainly from the theologically liberal churches of the 'North', despite their numerical decline. This work of God is something in which we must play an active part. It will require something of us. We will, as I have already commented, need to abandon an isolationist mindset and resolve to be an active participant in the life of the Communion. We will need to be humble. God has raised up, and is raising up, leaders in those places to which we once sent missionaries. They are godly, intelligent, well educated, and many, as I have already said, have been tested in the fires of adversity. Africa, Asia, and Latin America will all play an increasing role in determining the future character of the Communion. The face of the Communion is no longer Caucasian and white. We will need to show ourselves part of this growing 'South' community. The skeleton for a Network of bishops committed to mission and evangelism has been developed and will be fleshed out in the near future. This diocese must play a part. We have resources to share. We have much to learn. For the sake of what we may contribute, we will need to be prepared to hold hands with a range of conservatives. Some dress differently in church. Others get more excited about the Spirit of God than is our custom. And there are yet others who vary in their opinions about the role of women in ministry. What we have in common is a loyalty to the Bible and to the fundamentals of supernatural religion as expressed in our Creeds. I repeat: I plan to give more time to fostering these relationships in the future.

5. Lay and Diaconal Administration

This intention is one reason for me recently indicating to the Standing Committee that I would not at this time agree to license deacons and lay people as ministers of the Sacraments. You may well wonder why I adopt this position in the light of the varieties of Anglican Church life to which I have just drawn attention. The reason is simple. I am not anxious to isolate our diocese prematurely from the Communion over an issue that is not a practical necessity for us and which, with reference to our Reformation forefathers, our Prayer Book and our Formularies, must be said to be doubtful as a matter of Order. I don't consider we need to carry that extra bit of lead in our saddlebags when we try to be an influence beyond our own borders. I am proud of this diocese, proud of what it stands for and what it does, and proud to have the honour of representing it. There are certainly hills on which one must be prepared to die. In my judgement, at the present time, this is not one of them.

The mid-point letter

It might help you understand my position if you are aware that midway through the Lambeth Conference I joined with the Archbishops of Nigeria, Rwanda, Tanzania, The Congo, Uganda, the Southern Cone, South East Asia, and the Sudan in circulating a letter to all the participants. The letter called for a renewed submission to the sovereign authority of Scripture, for a reaffirmation of our historic teaching and discipline in relation to marriage and celibacy, and for attempts to be made to find appropriate ways to strengthen our instruments of unity and to encourage Provinces to be more accountable to each other particularly in matters of faith and practice. The focus of concern were areas of the Communion where it was thought a major divergence from our historic faith and discipline was being contemplated if not sanctioned. Therefore for me at this time to take unilateral action on a matter over which there would be vigorous debate would do little for my credibility. This, of course, does not preclude this Synod, or any of our representatives at General Synod, from promoting in that place, a Bill for a

Canon to permit persons other than priests to administer the Sacraments. That would be the appropriate route to take given the nature of the issue and the recent opinion of the Appellate Tribunal.

In concluding these comments on Lambeth I wish to express my own gratitude and that of all who attended from the diocese to those who upheld us before God in their prayers. Thank you very much.

Parish Ministry

I have been reviewing recently some of the ongoing analysis of the 1996 National Church Life Survey being undertaken by Keith Castle from Anglicare as it relates to our diocese. My purpose at this point is not to comment on all the details but to take this opportunity to urge all Bishops, Archdeacons, Area Deans and Regional Councils to give careful thought to the statistics for their regions. Please do not overlook the tools that NCLS and Anglicare are making available to you for your work. The regionalising of the diocese had as one of its purposes the possibility of more localised strategic planning. Parishes properly concern themselves with their immediate environment. The apparatus of Bishop, Archdeacon, Area Dean and Regional Council is well suited to consider the overall impact of ministry in a Region and to plan for growth and development. I encourage all of you to facilitate a growing partnership between parishes and Regional structures in discovering and supporting fresh ways to promote ministry to our whole diocese. Prayer and planning, the exchange of ideas and effective activities, collaborative thinking and acting can enhance our total impact and foster a greater sense of interdependence. Each Region needs to be looking well beyond 2000 as well as concentrating on the immediate future. If, in future, parish boundaries are to be considered to be as porous as the Report before this Synod suggests, then it will be within such collaborative and regional oversight that any new work undertaken across parish boundaries will have its best chance for harmonious success. There are certainly enough unconverted people to warrant the creation of 'mission centres' designed to reach people with no church connection. Schools, sports ministries, and special activities for particular groups with special needs, are examples of areas in which a Region can give help in setting challenges, identifying resources and stimulating fresh thinking. Under God, the future of each Region lies with the Anglicans who are part of it and with the lay and clerical leadership who function within it. The whole should strive to be more than the sum of the parts.

There clearly are areas in which, God willing, we need to work for substantial improvement. It may involve fresh methodologies and really new ideas. Amongst young people, among people who are not tertiary educated, with men generally across the whole diocese, and with people from other cultures: these are segments in our society that need particular attention. Anglican Youth and Education, the Department of Evangelism and Anglicare are organisations from which I expect help and guidance to come. We need to be sure that these agencies have the resources to give the assistance that is needed. God is pleased to use dedicated effort to advance gospel outreach. I therefore again urge those who have oversight for ministry in the Regions to think and plan strategically.

Context and Leadership

Our times are ambiguous and challenging. Highly significant factors influencing ministry outcomes are *Context and Leadership*. There are areas of the diocese, which are less immediately responsive than others are. It might be a temptation, and a possibility, for more gifted clergy to avoid working in such situations. I hope some of the most gifted will take their God-given abilities into such places and demonstrate how we can grow there. Without underestimating the challenge that some areas represent, it will indeed be a sad commentary on our spiritual character if able leaders shun such situations. Those who seek to shape the thinking of people training for ministry have a particular responsibility here. Equally, those responsible for the allocation of resources must help to make effective work in difficult areas possible. Indeed the resources of the diocese must continue to focus on helping local church leadership both clerical and lay to do the best work possible in their particular context. As a diocese we grew at an overall rate of 4.2% in the period covered by the most recent Survey. That is something for we can thank God: both for the result and for the dedication and effort that produced it.

Last year I urged Churches, Regions, and Bishops to pray, plan, and work to grow by 5% each year up until the end of 2000 AD. That is a major lift from the 91-96 figure but I do not think it is unrealistic. It represents an annual increase of 5 new people for every 100 currently attending. Only God can give real growth and from one perspective the nomination of a growth figure like 5% per annum has little meaning. It is arbitrary and takes little account of a range of factors. But from another perspective, it has great importance. Used wisely it stimulates important questions: are we doing the best things, should we be looking for different approaches, do old ways need to be revitalised, what are our blind spots, do we need to ask for some help with our thinking and planning? Those who resource our local churches must continue to help them look at themselves and the possibilities that surround them. I urge congregational leaders not only to be open to receive advice and encouragement but actively to seek it.

It was a wise move made by the Synod some years ago, to provide the Archbishop each year with sufficient funds to enable him to appoint curates, for a period, to situations where they will receive valuable training regardless of a parish's capacity to pay. This has been of great value both for curates and for parishes. It gives the Archbishop a chance to blend training experience with opportunity and need. The funds initially provided made it possible to make four appointments. Increasing costs have reduced this capacity to approximately three. I hope that at some

time soon this capacity will be increased at least to its original strength. It is a useful tool in the development of ministers and churches.

The Ephesus Plan

Last year I set before you six specific growth goals for the year 2001. I have already referred to one.

They were:

1. Raise the number of Anglicans worshipping in our churches by at least 15%.
2. Equip our new Youth and Education Unit to the point where they will have facilitated a growth in children and youth connected with our churches by that same percentage.
3. Assist the Cathedral to fulfil its aspiration to raise \$10,000,000 to establish a revitalised ministry to Sydney for a fresh century.
4. Advance the cause of theologically sound, pastorally relevant, and eminently singable contemporary music for public worship.
5. Ensure a flow of suitable women and men for ordained and full-time service in the diocese.
6. Assist CMS to increase its supported missionary force by at least 15 people over that same period.

Some of those goals called for congregational planning. All of them called for individual planning. To assist in the attainment of those goals I commissioned Bishop Piper, through Vision 2001, to produce the Ephesus Plan. The Ephesus Plan is a booklet of interactive Bible Studies with an Introductory Video. It is a full year's program for individuals, small groups and churches. It focuses on the founding, growth, decline and renewal of the Church at Ephesus and on two of its members, a minister of the Word, Timothy and a typical layperson who lives in the realities of this harsh world. The material seeks to be substantially biblical because it is our aim to please God. It also endeavours to be highly practical in application because we need to be good stewards. It is one method of planning for a healthy Christian community and effective 'whole of life' ministry. The Ephesus Plan material is attractively produced and is now available for use. I commend it to you as a useful tool to help you forward God's work in your area of service.

Securing a Future for Full Time Women Workers

The future for full time women workers is a ministry issue to which we regularly return and which cannot be overlooked. Whatever decisions the diocese makes over time with respect to the ordination of women to the priesthood, it will be important that women are able to find stable employment as church workers. The Synod Conference held in May was in my opinion of real value in spite of the fact that I think we sought to do too much in one day. The balance of the program proved helpful but there was insufficient time for any fresh consensus to develop. If that is to occur I think more time will be needed to explore possible options together. However, while I earnestly wish that we continue such a dialogue, I'm not sure if the members of Synod are of a mind to do so or not. I am reasonably sure that without some process like that we will find it difficult to discover any new way through the impasse that was apparent when we last met and which prompted the idea of a conference.

On our Business Paper are items that seek to permit lay persons and deacons to administer the Lord's Supper. This, it is argued, would improve the employment prospects of women deacons. That might well be true. It is an outcome that I would love to see secured. However it might also work against their best interests by allowing lay persons to be authorised to do all that a deacon could do. I have already given one reason why at this time I am not willing to move down that path. A second is that I do not believe it does anything towards providing a solution for the issue we discussed in May.

Four possibilities

The possibilities before us appear to be four. We can continue as we are. We can license deacons and lay persons, including women, to administer the sacraments. We can make women priests with a condition that they not lead a parish. We can ordain women as priests and allow them to minister in those churches that wish to have a woman priest.

The first possibility, that is remaining as we are, satisfies the plain reading of 1 Timothy 2 and accords with the long tradition of our Church. This position expresses the mind and convictions of a majority in this house but frustrates a significant minority who believe they have a biblical warrant for their aspirations. The present position

is certainly a source of critical comment in the wider community and amongst many of our church members. It is said by some that numbers of women are taking their Christian commitment elsewhere because of this.

Without the requisite authority **the second possibility**, that is to have deacons and lay people administer the Supper, would represent a unilateral action that defied the order we have observed from the time of the Reformation. It would in my opinion greatly reduce our influence in the Communion. I have indicated my unwillingness to proceed down that path at this time.

Proponents of **the third possibility**, that is having women as priest but not in charge of parishes, have argued that it does justice to the 'headship' principle while securing further recognition for the place of women in parish ministry teams. This proposal has been rejected by the Synod on a previous occasion.

It has been argued that **the fourth possibility**, that of allowing each parish to make its own decision with respect to a female incumbent, is an exercise in liberty on a disputed point.

Beyond offering an extended period of more intimate dialogue than the processes of Synod allow I do not know how else I can help the Synod find a way around the prospect of an annual debate on the matter. Some responses from the May Conference asked that I make my own position clearly known. There was at least the suggestion that this might help decide the matter. I am certainly happy to make my own stance known. But before I do that there is an associated matter to which I wish to refer.

I am informed that there is an increasing expression of disapproval at our practice of licensing lay women and female deacons to preach. Further, I am told that there are situations where not only are women not permitted to speak when the congregation gathers for regular public worship, but neither are they permitted to read the Scriptures or pray. I repeat what I have said previously namely that an incumbent has authority to order public worship as he chooses provided it adheres to the provisions of his licence. However I wish to maintain strongly the appropriateness of women, both lay and deacons, being licensed to preach in our churches. I also would not want the Synod to silence the women who, in this mixed synodical assembly, teach from the Bible and exhort so ably and effectively. There is clear indication in Scripture of women prophesying in a congregation. I concur with David Peterson when he argues that if "wisdom, insight and power in evangelistic and pastoral preaching" are to be "allowed to come under the general title of 'prophetism' (prophecy and related phenomena)",⁽¹⁾ then there is good reason to allow women to speak, as God has equipped and inspired them, with the conversion and edification of their hearers as the goal.

Now to turn to my own position on the vexed question of women as priests. Clearly I do not support the exclusion of women from speaking in our assemblies. I am persuaded that there is a notion of "headship" taught in Scripture particularly as it relates to marriage. The appropriate expression of that in our society is something that I find problematic. In my own marriage it has meant mutual respect, love and interdependence between two very different people. I believe I have seen the notion abused by insecurity and self-assertion. In this area I am essentially a conservative. I respect the interpretation of Scripture adopted in the church Catholic for nearly 2000 years. It is still the position in the majority of churches around the world. In our Communion we are in a process of "reception". The movement to make women priests may advance or it may recede. Though I do not share what James Packer sees as the Anglo-Catholic elements in the views of C.S.Lewis I am sensitive to the point he makes when he says,

... unless "equal" means "interchangeable", equality makes nothing for the priesthood of women. ... One of the ends for which sex was created was to symbolise to us the hidden things of God. One of the functions of human marriage is to express the nature of the union between Christ and the Church. We have no authority to take the living and semitive figures which God has painted on the canvas of our nature and shift them about as if they were mere geometrical figures⁽²⁾

In spite of that I find myself challenged to be open to consider a different approach. The God-blessed ministries of women who, in the absence of men, have founded and sustained churches cannot be ignored. The concern of women deacons about long term employment prospects worries me. I feel the weight of the arguments advanced by those who hold that in a significantly changed social environment, faithfulness to God might mean that the same revealed truth needs to be expressed in a different way. You may be aware of the two questions John Stott asks himself in his *Issues Facing Christians Today*.⁽³⁾ He writes,

Is it possible whether, although the requirement for "submission" is of permanent and universal validity, because grounded in Creation, the requirement of "silence", like that of head-covering in 1 Corinthians 11, was a first-century cultural application of it? Is it further possible, then, that the demand for female silence was not an absolute prohibition of women teaching men, but rather a prohibition of every kind of teaching by women which attempts to reverse sexual roles and even domineer over men?

He responds to his own questions saying,

My tentative answer to my own two questions is in the affirmative.

Of the same general tenor is the argument advanced by Stephen Sykes exploring a dictum of Hooker. He writes,

The mere fact that a law is given in Scripture is not itself a decisive consideration. Sometimes positive law is given with an indication as to how long it is to remain in force. But if not, we can only judge the question of whether change is permissible or not by considering 'the end for which it was made and by the aptness of things therein prescribed unto the same end'(4)

Plainly said: some directions cease to achieve the end for which they were first given. This will always be a matter of prayerful judgement. Apparently Leon Morris came to believe that the limitations placed on the ministry of women had reached that point.

So where do I stand? In fact I don't. I pray. While I appreciate the clarity which allows others to speak for one position or the other with unqualified conviction I cannot. I have prayed for a growing consensus that might indicate the mind of God. I have prayed for greater clarity in my own views. In the practicalities of ministry my contacts with women who are priests or bishops cause me to think of them as I think of men in similar situations: some are good, some not so good. While some see these roles as expressions of position and power I see them as patterns for ordering necessary service that is to be exercised with the gifts God gives and in humility of spirit. What would trouble me most if we were to change our present arrangements is the significance of gender in God's scheme of things as reflected in the quote from Lewis. However I am persuaded that convictions about the role of women in ministry are not to be placed in the category of beliefs 'necessary for salvation'. In our Australian Church it is possible for women to be made priests. Should the Synod of this diocese ever decide to act in that way, it could. If you ask me whether I would withhold my consent if such a decision were made, my reply, like Stott's, would be tentative but I would not withhold consent. But that is not our present situation. Currently we need strongly to affirm women in every way we can in biblically supported service to Christ and the world.

Thank God for Our Structures

Now something about our structures. I hope you can share my gratitude for the structures and resources that have been handed to us from the past. Equally I hope you might share with me the desire to pass on a legacy of similar or greater worth to those who will come after us. Our structures have helped to maintain a focus on fundamental truths, biblically shaped worship, resources for gospel ministry, recognised and influential roles for both laity and clergy, designated areas of ministry which span the diocese, and support and assistance for those involved in that work. I do on occasions hear derogatory comments made about "the denomination", "the diocese", and "the structures". None of these is above criticism or improvement. Change of a positive kind is to be welcomed. On the other hand studied negativism is corrosive and destructive. It will cut the ground from under our feet and deter good people from committing themselves to God for service within our ranks.

Earlier this year I read Lyle E. Schaller's 1996 book, *Tattered Trust: Is There Hope For Your Denomination?* I commended it to my colleagues for study. I identify with him when he declares himself to be "an unrepentant denominationalist". Both his criticisms and commendations need to be heeded. His evaluation of the North American context helps one understand why Australian data indicates a high burn out rate amongst those in new and unsupported ministries.

With these things in mind I ask you to be wise and prudent when you make decisions in this session about parish boundaries and church planting by processes different to our current patterns. We must address the 'now' issues, but we must do so conscious that, should the Lord tarry, there is a lengthy future to be borne in mind. We have structures that can be flexible and supportive. They can support and encourage new initiatives if the goodwill of every participant is present to make it work for the advantage of all.

Questions of Liturgy

Currently the services authorised for use in the diocese are BCP, AAPB, and in parishes where application has been made and approved APBA with certain limitations. In an age that craves spontaneity and individual expression, the benefits of set liturgies may all too easily be overlooked. It may seem unfashionable and remote to use words written by some one else or, indeed, to read aloud together with others. However, set forms of liturgy have always been part of the Anglican tradition and we have an obligation to use them. Well thought out and regularly used, they fulfil a valuable educative role, help to preserve right belief, and build maturity by teaching Christians how to relate to God.

The Liturgical Panel, which I appointed in 1996, was given two tasks. First it was to advise the Archbishop about requests by parishes to use various Orders of Service not included in the authorised Prayer Books. Then it was to consider producing Orders of Service and other liturgical resources for parishes keen to use forms of worship other than those found in the existing books.

You will appreciate the constitutional difficulties involved. However to maintain the use of liturgical services there is need for some provision that makes controlled experiment and development possible. Initially, the Panel was reluctant to produce a new book, believing that sufficient resources already existed. However, because the Panel is convinced of the value of commonality and of the catechetical function of liturgy it is therefore working on an authorised "diocesan use" within which there is variety. This "use" is designed to contain several "Services of the Word" and "Communion Services", including one which retains the theology and structure of the *Book of Common Prayer* but in simple, modern English, as well as two kinds of baptismal service. There may also be a resource in the style of "A Modern Liturgy" from which ministers can construct an Order of Service appropriate to the occasion.

The Panel hopes to offer this to me for consideration in the near future. If approved it would be produced in an inexpensive and flexible format to enable ministers easily and thoughtfully to create liturgies which will best serve individual parishes and circumstances.

In the Diocese

Before we commence the business of Synod, I wish to record with appreciation, the work and ministry of those who have retired since last we met. I am well aware, as you are, that a list of those who are retiring from active ministry and those who have departed the Diocese for work in other parts, together with clergy who have died, representing only a few lines in this report, in reality and in the mind and purposes of God, represent lives of faithful service which have touched numbers known only to God with the message of his love, grace and forgiveness. I list them with thankfulness to God for all that their service and varied ministries have meant, and their influence that will continue in other lives. The retirees were: the Rev Peter R Dillon from Rector of Norfolk Island, the Rev J Max C Bonner from Curate-in-Charge of Croydon Park, the Rev Keith T Percival from Rector of Homebush West with West Strathfield, the Rev John E Lance from Rector of Brighton-Rockdale, the Rev Frank F Copland from Curate-in-Charge of Villawood, the Rev Neil E Prott from Rector of Kurrajong, the Rev Ross F McDonald from Chaplain at Abbotsleigh School, the Rev Reg S Barker from Curate-in-Charge of Kingswood, the Rev Clive L Brown from Rector of Roseville East and the Rev Paul Gurrier-Jones from Curate-in-Charge of Culburra Beach.

In addition, three of our clergyman have left Sydney for overseas work: the Rev Stuart P Robinson from Curate-in-Charge of Quakers Hill to Chaplain, St Paul's Tervuren, Belgium (with the Intercontinental Church Society) and Priest-In-Charge Liege (Diocese of Europe), the Rev Stephen L Gabbott from Rector of Maroubra to Vicar of Christ Church Bangkok (with the Church Missionary Society) and the Rev Russell H Avery from Rector of Lane Cove to Chaplain, Nord, Pas de Calais, France (Diocese of Europe).

I record with sadness the death of a previous Archbishop of Sydney, the Rt Rev Hugh Rowlands Gough, Archbishop from 1958 to 1966, and Primate from 1959. Bishop Gough died peacefully in the United Kingdom on 13th November last year. He is survived by his wife, Madeline. Canon Lance Shilton died in March after a long and varied ministry which included positions in Melbourne, Adelaide, the United Kingdom and as Dean of Sydney from 1973 to 1989. He is survived by his wife, Mary. In addition we lost the Rev Clive N Steele, the Rev Ronald A O'Brien, Deaconess E N (Nora) Hyland and the Rev Robert T Cooper who was Regional Director of the Anglican Board of Mission died in December.

May we together with all who have died in the faith of Christ, be brought to a joyful resurrection, and the fulfilment of God's eternal kingdom.

Now I conclude. I thank you all for your participation over the last three years. Our Agenda is large and some of the issues are complicated and problematic. As we undertake our business let us recall that we are God's people. Let us seek his honour, his kingdom and his will. Let us do our business in a manner that will please him. Let our prayer be that in all things his Spirit will be our teacher and guide. Amen.

R.H.Goodhew

Endnotes

1. Peterson, David. *Prophecy and Preaching: Acts and the church today*(ORTHOS 16, Fellowship of Word and Spirit, Derbyshire. 1997). P. 13.
2. Lewis, C.S. "Priestesses in the Church" in *Undeceptions*. Geoffrey Bles. London. 1971. P.194f.
3. *Marshall Pickering, London. 1984 and 1990. P.277.*
4. *Hooker, Richard (Book 3, X, 1) quoted in S. Sykes Unashamed Anglicanism D.L.T. London 1995. P.89.*

Proceedings

Officers and Committees Appointed

1. Chairman of Committees: Mr Neil Cameron
2. Deputy Chairman of Committees: Mr Peter Kell (12-20 October 1998), Justice Peter Young and Mr Robert Tong (15 December 1998)
3. Elections and Qualifications Committee: Archdeacon Alan Donohoo, Mr Ian Miller, Archdeacon Peter Smart, Ms Rowena Whittle
4. Order of Business Committee: The Rev Dane Courtney, Archdeacon Trevor Edwards, Mrs Irene Marshall, the Rev Chris Moroney, Mr Mark Payne, Mr Robert Tong and Dr Ann Young.
5. Minute Reading Committee: Mr Greg Brian, Assoc Prof Michael Horsburgh, Mr Grant Maple, the Rev Ian Mears, Archdeacon Dianne Nicolios and the Rev Jacqueline Stoneman.
6. Committee re Matters Referred to in Presidential Address: Bishop Paul Barnett, Archdeacon Geoff Huard, the Rev Narelle Jarrett, Canon John Livingstone and Deaconess Margaret Rodgers.

Documents Tabled

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

Accounts and Reports etc Tabled

Diocesan Organisations - Annual Reports, Accounts and Other Documents

1. Abbotsleigh, The Council of
2. Anglican Church Property Trust Diocese of Sydney (various accounts)
3. Anglican Counselling Centre
4. Anglican Media Council
5. Anglican Provident Fund (Sydney)
6. Anglican Retirement Villages Diocese of Sydney
7. Anglican Youth and Education Diocese of Sydney
8. Arden Anglican School Council
9. Arundel House Council
10. Barker College, The Council of
11. Campbelltown Anglican Schools Council
12. College of Preachers
13. Continuing Education for Ministers, Council of
14. Department of Evangelism
15. Georges River Regional Council
16. Gilbulla Board of Management
17. Glebe Administration Board
18. Illawarra Grammar School, Council of The
19. King's School (The Council of The)
20. Macarthur Region Anglican Church School Council (The)
21. Moore Theological College Council
22. North Sydney Regional Council
23. St Andrew's Cathedral Chapter
24. St Andrew's Cathedral School Council
25. St Andrew's House Corporation
26. St Catherine's School Waverley, Council of
27. St John's Provisional Cathedral Chapter Parramatta
28. St Michael's Provisional Cathedral Chapter Wollongong
29. Social Issues Committee
30. South Sydney Regional Council
31. Sydney Anglican Car and Insurance Fund, Board of
32. Sydney Anglican Church Investment Trust
33. Sydney Anglican Home Mission Society Council
34. Sydney Anglican Pre-School Council
35. Sydney Anglican Property Fund

36. Sydney Anglican Schools Corporation
37. Sydney Church of England Finance and Loans Board
38. Sydney Church of England Grammar School Council
39. Sydney Diocesan Educational and Book Committee
40. Sydney Diocesan Secretariat
41. Sydney Diocesan Superannuation Fund, Board of
42. Tara Anglican School for Girls, Council of
43. Trinity Grammar School Council
44. Western Sydney Regional Council
45. William Branwhite Clarke College Council
46. Wollongong Regional Council

Standing Committee and Other Reports and Accounts etc

47. 1998 Report and Supplementary Report
48. Synod Fund Audited Accounts for 1997
49. Sydney Diocesan Account Accounts for 1997
50. Amendment to Section 26 of the 1917 Act
51. Artarmon, Proposal to become a Provisional Parish
52. Berowra, Proposal to become a Parish
53. Bioethical Issues (7/97)
54. Composition of Church School Councils
55. Copyright Licences for Parishes (7/94)
56. Dulwich Hill, Proposal to become a Provisional Parish
57. Future Patterns of Ministry (29/96)
58. General Synod Legislation 1998
59. General Synod Session 1998
60. Lay and Diaconal Administration of Holy Communion
61. Ordinances Passed since last report
62. Provincial Synod Session 1998
63. Stipends and Allowances (9/97)
64. Vacant Parishes, Guidelines for (10/97)
65. Women's Ministry, Conference re (16/97)
66. Work, Value of

Reports etc from Associated Organisations

67. Archbishop's Vision 2001 Appeal
68. Estate Late Thomas Moore
69. General Synod
70. Mothers' Union (The)
71. New University Colleges' Council
72. SOMA (Sharing of Ministries Abroad).

Actions Taken Under the Parishes Ordinance 1979

The Synod assented to the following reclassifications -

- (a) Artarmon as a provisional parish;
- (b) Berowra as a parish; and
- (c) Dulwich Hill as a provisional parish.

Questions Under Standing Order 27

1. The Rev Dr John Bunyan - Net Receipts of Parishes.
2. The Rev Dr John Bunyan - Orders of Service.
3. Mrs Beverly Earnshaw - Proposal for a restaurant in the St Andrew's Cathedral Building.
4. Mr Lloyd Edwards - Conference on Women's Ministry.
5. Mr Brian Gaetjens - Parish of Bondi Beach.

6. Mr Brian Gaetjens - Vision 2001 funding for Bondi Beach.
7. Mr Brian Gaetjens - Use of the rectory at Bondi Beach.
8. The Rev Stephen Gibson - Administration of baptism by lay persons and deacons.
9. The Rev Tom Halls - St John's Darlinghurst: talk by Ms McRae McMahon.
10. Mr Neil Ingham - Withholding of Archbishop's assent to Synod ordinances.
11. The Rev Lindsay Johnstone - Ordination of Women as Priests.
12. Justice Keith Mason - Statistics concerning male priests licensed to certain offices.
13. Dr Barry Newman - Licenses of Diocesan Readers and Parish Readers.
14. The Rev Denise Nicholls - Statistics concerning female deacons.
15. Mr Malcolm Purvis - Leases of retail property.
16. Mr John Pascoe - Deductions under the Assessment Authorisation Ordinance 1975.
17. Mr John Pascoe - Donations to General Synod.
18. Mr Bruce Piper - Donations to non-Anglican organisations.
19. Dr Laurie Scandrett - Parish Assessment Rates.
20. Mr Robert Shaw - Expenditure on Sexual Misconduct Protocol.
21. Mr Robert Tong - Collection and publication of Parochial Statistics.
22. Mr Robert Tong - Statistical Returns.
23. Mr Wayne Winchester - General Synod office space.
24. The Rev Bill Winthrop - Anglican/Roman Catholic Reconciliation.

Petitions

There were no petitions.

Elections

Uncontested Elections

In accordance with clause 12 of the Elections Ordinance 1970, we hereby certify that the following nominations of persons are not in excess of the number of persons required to be elected.

1. Abbotsleigh (Ordinance 1925)

1 clergyman elected for 4 years

Canon T.K. Dein

1 laywoman elected for 4 years

Mrs. S. Scott

2 laymen elected for 4 years

Mr P. Bell

Mr R. Lee

1 laywoman elected for 2 years
Mrs E. Neal

2. Anglican Church Property Trust Diocese of Sydney (Ordinance 1965)

1 person, who must be a clergyman, elected for 6 years
Archdeacon W.S. Skillicorn

3. Anglican Counselling Centre Council (Ordinance 1963)

3 persons, being communicant members of the Anglican Church of Australia, elected for 3 years
Dr S. Buckley
Dr P. Burke
Mrs S. Foley

4. Sydney Anglican Home Mission Society (Anglicare) (Ordinance 1971)

3 persons elected for 3 years
Mr D. Barnsdall
Mr D.R. Lewarne
Mr C. Willinge

5. Anglican Retirement Villages Diocese of Sydney (Ordinance 1961)

1 person elected for 1 year
Mr G. Kells

6. Anglican Youth And Education: Diocese of Sydney (Ordinance)

3 clergy elected for up to 3 years
The Rev C.R. Bale
The Rev S. Gibson
The Rev P. Wiles

7. Arden Anglican School Council (Ordinance 1962)

4 persons elected for 3 years
The Rev S.N. Abrahams
Mr C. Burton
Miss M. Hudson
The Rev R. McDonald

1 person elected for 2 years
The Rev W. France

8. Arundel House Council (Ordinance 1977)

3 persons elected for 3 years
The Rev S.M. King
Dr M. Myerscough
Mrs R. Pidgeon

1 person elected for 1 year
Mr A. Guile

9. Barker College, The Council of (Ordinance 1978)

2 clergymen elected for 3 years
The Rev R. Chilton
The Rev J.T. Griffiths

2 laypersons elected for 3 years
Mrs A.M. Judd
Mr I.C. Miller

1 layperson elected for 1 year
Mr P.A. Binsted

10. Continuing Education For Ministers, Council For (Ordinance 1989)

1 clergyman being an incumbent of an ecclesiastical unit elected for 3 years
The Rev D.H. Courtney

1 layperson elected for 3 years
Mr N. Hatton

11. Diocesan Representatives on Council of Churches in NSW (Constitution of the Council)

3 persons elected for 1 year
The Rev C. Chardon
The Rev R.E. Heslehurst
Mr S. Miller

12. Diocesan Representatives on General Synod (Ordinance 1986)

1 clergyman elected for 1 year
The Rev Dr R. Doyle

3 laypersons elected for 1 year

Mr C. Ellis
Mr P. Gerber
Mr M.A. Payne

13. Illawarra Grammar School, The Council of The (Ordinance 1958)

1 clergyman elected for 4 years
The Rev P.A. Frith

2 laypersons elected for 4 years

Mr P.G. Kell
Mr K. Taylor

1 layperson elected for 3 years

Mr R. Summerill

14. The King's School, The Council of (Ordinance 1922)

1 layperson elected for 4 years
Mr J.D. Lane

15. Macarthur Region Anglican Church School, Council of The (Ordinance 1982)

2 persons elected for 3 years

Mr A. Beavis
Mr G.R.S. Kyngdon

2 persons elected for 1 year

Mr C. Lees
Mr B. Lim

16. The Mission to Seamen, Sydney Port Committee (Synod Resolution 10/63)

1 person elected for 1 year
Commodore N. Helyer

17. Moore Theological College Council (Ordinance 1984)

2 clergymen elected for 3 years

The Rev Dr R. Mirrington
Archdeacon P.F. Perini

2 laypersons elected for 3 years

Mr J.E. Creelman
Dr W.J. Hurditch

18. Diocesan Representatives on Provincial Synod (Ordinance 1986)

2 laypersons elected for 1 year

Mr R.H.Y. Lambert
Dr B. Newman

19. St Catherine's School Waverley, Council of (Ordinance 1922)

2 laymen elected for 4 years

Mr A. Cottingham
Mr P. Pryor

1 laywoman elected for 4 years
Mrs K. Stewart

20. Sydney Anglican Car And Insurance Fund Board (Ordinance 1978)
3 persons elected for 3 years, of whom not more than 1 may be a clergyman
The Rev S.A. Horton
Mr C. Lees
Mr B. Robinson

21. Sydney Anglican Schools Corporation (Ordinance 1947)
1 layperson elected for 3 years
Mr C. Cornick

1 layperson elected for 1 year
Dr J. Milburn

22. Sydney Church of England Finance And Loans Board (Ordinance 1957)
1 clergyman elected for 4 years
The Rev R.G. Robinson

1 clergyman elected for 2 years
The Rev P. Cohen

2 laypersons elected for 4 years
Mr C. Lees
Mr K. Thomas

1 layperson elected for 2 years
Vacancy to be filled by Standing Committee

23. Sydney Church of England Grammar School Council (Ordinance 1923)
1 clergyman in priests orders elected for 1 year
Archdeacon P. Smart

24. Synod Committee to Review Clergy Tenure
1 layperson elected by members of Synod
Dr L.A. Scandrett

25. Tara Anglican School For Girls, Council of (Ordinance 1956)
1 layperson elected for 3 years
Mrs G. Akers

1 layperson elected for 1 year
Ms R. Druitt

26. Trinity Grammar School, Council of (Ordinance 1928)
2 clergymen elected for 3 years
The Rev D.J. West
The Rev J.W. Wise

2 laypersons elected for 3 years
Mr D.W. Cheetham
Mr P.M. Meldrum

27. William Branwhite Clarke College Council (Ordinance 1987)
1 clergyman elected for 3 years
The Rev J. Barrett

1 layperson elected for 3 years
Mr T. Moon

C.J. MORONEY
M.A. PAYNE

Secretaries of Synod
12 October 1998

I HEREBY declare the persons concerned elected.

R.H. GOODHEW
Archbishop of Sydney
12 October 1998

Contested Elections

In accordance with clause 23 of the Elections Ordinance 1970, I hereby report that the following is a complete list of names of the nominees for each office, together with the number of votes recorded for each nominee. The names have been arranged in the order of the number of votes recorded, beginning with the highest.

	<i>Votes Recorded</i>
1. Anglican Youth & Education Division Diocese of Sydney	
<i>3 laypersons to be elected for up to 3 years</i>	
Mrs K. Collier	333
Mr J. Longley	314
Mr G. Crichton	249
Not elected	
Mrs N. Beer	178
Ms A. Daly	178
Miss J. Blackman	129
Mr D. Harwin	29
	1,473
INFORMAL BALLOT PAPERS	14
2. St Catherine's School Waverley, Council of	
<i>2 clergymen to be elected, 1 for 4 years and 1 for 2 years</i>	
The Rev J.R. LeHuray	400
The Rev L.W. Davies	343
Not elected	
The Rev S. Bligh	265
	1,008
INFORMAL BALLOT PAPERS	6
3. Tara Anglican School for Girls	
<i>3 clergymen to be elected, 1 for 3 years and 2 for 1 year</i>	
The Rev A. Dircks	426

The Rev S. Plummer	409
The Rev J.M.C. Lowe	398
Not elected	
The Rev J. Cornish	223
	1,456
INFORMAL BALLOT PAPERS	9

Resolutions Passed

1/98 Inauguration of the New Anglican Province of Hong Kong

Synod requests that the Archbishop convey the congratulations and prayerful good wishes from this Synod and the people of the Diocese of Sydney to Archbishop Peter Kwong and the Bishops of Eastern and Western Kowloon dioceses when he and Mrs Goodhew attend the Inauguration of the New Anglican Province of Hong Kong at the end of this month, October 1998. Synod wishes to assure the bishops, clergy and people of the Province of our constant prayer that they might be strengthened and might grow in their witness to the Lord Jesus Christ; that their mission and outreach for the kingdom; and their caring work amongst the people of Hong Kong might be continually blessed by God, the Father, the Son and the Holy spirit.

(Deaconess Margaret Rodgers - 12.10.98)

2/98 Amendment of s.26 of the 1917 Act

Synod approves of a bill being promoted to amend section 26 of the Anglican Church of Australia Trust Property Act 1917, the form of the proposed amendment being that referred to in item 13 of the report contained in the Standing Committee's Supplementary Report to the Synod.

(Mr Mark Payne - 12.10.98)

3/98 Stipends and Allowances Committee

Synod hereby reappoints the Stipends and Allowances Committee, with power to co-opt, and directs that it report its findings and recommendations to the Standing Committee for action.

(Mr Rodney Dredge - 12.10.98)

4/98 Provincial Synod Welfare Commission

Synod defers until the 1st session of the 45th Synod consideration of a resolution to implement resolution 4/98 of the Provincial Synod of the Province of New South Wales.

(Mr Mark Payne - 12.10.98)

5/98 Constitution Alteration (Suspension from Duties) Canon 1998

Synod withholds assent to the Constitution Alteration (Suspension from Duties) Canon 1998 because it considers that proposed subsection 61(2) is without adequate limits, in that -

(a) it will enable the synod of a diocese to provide for a bishop to suspend a licensed member of the clergy on any grounds and, in particular, grounds which are unrelated to the allegations of misconduct; and

(b) it will enable the synod of a diocese to authorise the suspension of a member of the clergy for an unlimited time.

(Mr Neil Cameron - 12.10.98)

6/98 Bishop (Incapacity) Canon 1995

Synod defers further consideration of the Bishop (Incapacity) Canon 1995 and the Bishop (Incapacity) (amendment) Canon 1998 until after the consideration of the recommendations of the Select Committee re Clerical Enquiries has been concluded.

(Canon Peter Tasker - 12.10.98)

7/98 Oaths, Affirmations, Declarations and Assents Canon 1992

Metropolitan Canon 1998

Synod defers further consideration of the Oaths, Affirmations, Declarations and Assents Canon 1992 and the Metropolitan Canon 1998 until the 1st session of the 45th Synod.

(The Rev Dr Glenn Davies - 12.10.98)

8/98 Burden of Foreign Debt

Synod recognises the burden of foreign debt owed by poor and developing nations and commends to the people and parishes of the Diocese, for serious consideration, the work of aid and development organisations who are addressing this critical issue.

(Archdeacon Paul Perini - 12.10.98)

9/98 Kuala Lumpur Statement

Synod -

(a) humbly acknowledges the failure of us all to live in accordance with God's perfect standards as revealed in His word; and

(b) notes and endorses the *Kuala Lumpur Statement* issued by Anglican delegates from the Provinces in the developing world who met at the second Anglican Encounter held in Kuala Lumpur, Malaysia in 1997; and

(c) joins in those Anglicans from developing nations in affirming its content as a correct and faithful assertion of Biblical and long held traditional Anglican teaching on human sexuality; and(d) gives thanks to God for the powerful endorsement of the substance of the *Kuala Lumpur Statement* at the recent Lambeth Conference; and

(e) encourages our General Synod representatives to endorse the *Kuala Lumpur Statement* in 2001; and

(f) calls upon parishes to make every effort to reach out with the gospel to, and include in their pastoral care ministry, persons of a homosexual orientation.

(Mr Philip Gerber - 12.10.98)

10/98 The Late Archbishop Hugh Gough

Synod records its appreciation for the life of the Right Reverend Hugh Rowlands Gough CMG, OBE, MA, DD, who died peacefully in the United Kingdom on 13 November 1997. Bishop Gough was Archbishop of the Diocese of Sydney and Metropolitan from 1958-1966 and Primate of Australia from 1959-1966. As Primate he presided at the 1962 General Synod at which the constitution of the "The Church of England in Australia" came into force replacing the earlier constitution of "The Dioceses of the Church of England in Australia and Tasmania".

Early in his episcopate, Archbishop Gough established a Commission to survey the financial and administrative condition of the Diocese. The significant initiative ultimately led to radical and sweeping changes in the management and financial administration of the Diocese resulting in greater stewardship of the Diocese's assets and a considerable increase in the income they produced. The Diocese continues to benefit from the reforms introduced in 1965 and opportunities for Gospel ministry have been greatly enhanced.

Archbishop Gough brought to the Diocese a long experience in evangelism that included chairmanship of the 1954 Billy Graham Crusade in London. He was President of the Cambridge Inter-Collegiate Christian Union in the 1920s and was the First Student Chairman of the Inter-Varsity Fellowship of Evangelical Unions in 1928. He played a leading role in the establishment of the New University Colleges Council (NUCC), the company that founded and governs New College at the University of New South Wales and Robert Menzies College at Macquarie University.

Synod thanks God for the life of Hugh Rowlands Gough and the considerable contribution he made to the Anglican Church in this Diocese and beyond.

(Dr Alan Beavis - 13.10.98)

11/98 Jubilee 2000 Program

Synod, noting the comments of the Archbishop in his Presidential Address -

(a) asks the Standing Committee to explore how we, as a Diocese, may play some worthwhile part in the *Jubilee 2000* program;

(b) asks the Standing Committee to give careful consideration to ways in which the Diocese can pressure the Federal Government, Opposition and other relevant bodies into supporting the cancellation of the unpayable debt of the world's poorest nations; and

(c) asks the Standing Committee to give due considerations to the proposal that a levy of 1% be placed on inflows into the Diocesan Appropriations Account, which will be directed to assisting dioceses in some of the most needy and debt ridden parts of the world.

(The Rev Frank Gee - 13.10.98)

12/98 Standing Orders

Synod requests that the Standing Committee review and, if possible, simplify the Standing Orders.

(Mr Neil Cameron - 13.10.98)

13/98 Behind Closed Doors

Synod notes with interest the production by Anglicare of a video dealing with child sexual abuse and the Church entitled *Behind Closed Doors* and commends the video to parishes for use in an appropriate way.

(Mr Tom Mayne - 13.10.98)

14/98 General Synod Non-Statutory Assessments

Although this Synod has declined to pay the General Synod non-statutory assessment of \$74,666, it asks all parish councils to consider whether a voluntary payment of \$300 each be paid to the General Synod under the voluntary assessment scheme and that where a parish council does not resolve to do so, parishioners should feel free to direct so much of their voluntary offerings to the General Synod Special Account as would make up the sum of \$300.

(Mr Justice Peter Young - 13.10.98)

15/98 Matters from the Presidential Address

That this Synod thanks and congratulates the President for the challenging word in his Presidential Address, and resolves to -

(a) request the Standing Committee to urge appropriate governments and diplomatic sources to protect the rights of Christians and other religious minorities in the nations of Pakistan, the Sudan and Nigeria;

(b) request the Standing Committee, and noting motions 23/80 and 29/81, to give consideration to persuading the Federal Government to increase its level of humanitarian aid and development assistance equivalent to the United Nations specified level of 0.7 per cent of Gross Domestic Product;

(c) note the comments of the Archbishop on building "firm links" with the Churches that are our more immediate neighbours, and encourages the Archbishop and his episcopal and other colleagues to initiate and foster any such links with Anglican Churches in the Asia-Pacific region, the African Continent and South America, other Australian dioceses, as well as the wider Anglican Communion. Further, Synod respectfully suggests to the Archbishop and to the Standing Committee that there may be some investigation undertaken of the possibility of setting up "Companion Link Dioceses" arrangements between Sydney and any appropriate dioceses, including at least one in South-East Asia and one on the African continent; and

(d) request the Regional Councils to report to the first session of the 45th Synod on strategies they have put in place and any progress they have made toward realisation of the Archbishop's growth goal of fifteen per cent by the year 2001.

(Bishop Paul Barnett - 14.10.98)

16/98 Future Patterns of Ministry: Pastoral Issues

Synod -

(a) notes that the majority of members of the Future Patterns of Ministry Committee, while agreeing that ministry outside parish boundaries was "legal", expressed serious pastoral concerns about such ministry in parts B, C and D of its draft report of 29 April 1998; and

(b) requests that this material be made available to the Synod for its consideration.

(Mr Justice Peter Young - 14.10.98)

17/98 Distinctive and Permanent Diaconate

Synod requests that the Standing Committee prepare a report for the first session of the next Synod concerning ways in which the recommendations of the report, "Concerning the Distinctive and Permanent Diaconate", 1987, have been and could be further implemented.

(The Rev John Mason - 14.10.98)

18/98 Referral of Motions

Synod requests that the Standing Committee consider, and report to members of the Synod with recommendations, concerning all matters that remain unconsidered on the Business Paper of the final day of this Synod.

(The Rev John Mason - 14.10.98)

19/98 Anglican Media's Internet Website

Synod notes with interest the establishment of Anglican Media's Internet Website, (<http://anglicanmediasydney.asn.au>) and encourages parishes and other organisations to visit the site.

(Mr Graeme Marks - 14.10.98)

20/98 Fellows of the Church of England Historical Society

Synod warmly congratulates Canon Melville Newth, Dr Kenneth Cable and Mr John Thurling on their recent appointment as Fellows of the Church of England Historical Society: Diocese of Sydney, of which His Grace the Archbishop is President.

(The Rev John Cornish - 14.10.98)

21/98 Sexuality Discrimination

Synod -

(a) notes with concern the Senate Legal and Constitutional Reference Committee's report of December 1997 on its Inquiry into Sexuality Discrimination, particularly the implications of its recommendations for the provision of services by Anglican agencies;

(b) encourages parishes to examine the issues raised by the report with a view to developing an informed Biblical response and active participation in public debate by Anglicans; and

(c) endorses the initiative of Anglican Youth and Education and Anglicare in holding a forum on Sexuality Discrimination on Wednesday, 14 October 1998 at 1.10 pm in St Andrew's House Auditorium.

(The Rev Dr Lindsay Stoddart - 14.10.98)

22/98 Team Ministry Training

Synod -

(a) supports the recommendation which is contained in the report on the review of the Assistant Ministers Ordinance 1990 (Standing Committee's Report page 123, point 10) that team ministry training is necessary; and

(b) requests that the Standing Committee have an appropriate body prepare the written material and training programs to assist parish staff effectively develop and maintain team ministry and report to the next session of Synod.

(Mr Glenn Murray - 14.10.98)

23/98 Bioethical Issues

Synod endorses the report of the committee on Bioethical Issues and in particular its emphasis on the need to give people hope in the sovereign lordship of the living God, when they risk being overshadowed by genetic determinism and requests that Standing Committee-

(a) have it edited and printed as a pamphlet for distribution to parishes, relevant community bodies (eg medical and scientific associations) and members of the NSW and Commonwealth Parliaments;

(b) ask the Rev Andrew Cameron to confer with the Anglican Youth and Education Division on the design of a series of study guides (based on the report) for use in schools and churches;

(c) reappoint the committee so that developments in the field of bioethics (and in other dioceses) can be monitored and reported to Synod;

(d) appoint a committee which will produce a document which conveys to women who have had abortions the love of Christ for them, and the real possibilities of healing and forgiveness;

(e) provide funds for (a) and (b) out of Synod contingencies or otherwise; and

(f) requests Anglicare to give advice as to ways and means of supporting families who are supporting intellectually and physically disabled children.

(Mrs Patricia Judge - 14.10.98)

24/98 Incapacity Ordinance 1998 Tribunal Ordinance 1962 Amendment Ordinance 1998

Synod defers the 2nd reading of the bills for the Incapacity Ordinance 1998 and the Tribunal Ordinance 1962 Amendment Ordinance 1998 to the 1st session of the 45th Synod.

(Mr Bill Nicholson - 14.10.98)

25/98 School of Cross Cultural Mission

Synod commends Moore Theological College in establishing an Annual School of Cross Cultural Mission the first activity of which will be a Conference to be held at Moore College on 28 April 1999 on the subject "How Far Can we go? Contextualisation and the Australian Church" and commends the School to the parishes of our Diocese.

(Canon Jim Ramsay - 19.10.98)

26/98 200th Anniversary of St Philip's Church Hill

Synod, noting that this month of October 1998, marks the 200th Anniversary of the commencement of the original St Philip's Church Hill, Sydney, gives thanks to Almighty God for two centuries of biblical ministry in, and on, this site and joins with St Philip's parishioners in praying that Christ's name may continue to be honoured and the Gospel of grace continue to be proclaimed in this part of the CBD.

(Bishop Peter Watson - 19.10.98)

27/98 Use of Visual Technology at Synod

Synod requests that, in order to expedite the business of Synod, Standing Committee be asked to investigate the use of technology to visually display on the large screen any motions or amendments that are asked from the floor and that are under discussion at that time.

(Mrs Lesley Ramsay - 19.10.98)

28/98 1999 Diocesan Day of Prayer

Synod respectfully asks the Archbishop-in-Council to designate a day for a Diocesan Day of Prayer in 1999, and to give at least six months notice of the chosen date.

(The Rev Robin Muers)

29/98 Report of House of Representatives Standing Committee on Legal and Constitutional Affairs: Strategies to Strengthen Marriage and Relationships

Synod, noting the recent publication of the House of Representatives Standing Committee on Legal and Constitutional Affairs entitled 'To have and to hold: strategies to strengthen marriage and relationships' -

(a) encourages the leaders of our nation to uphold our Creator's intention for marriage as taught in Scripture; and

(b) asks that the Diocesan Secretary write to commend the committee for their work; and

(c) requests that the Standing Committee commend those organisations such as Mothers Union Australia, the Anglican Counselling Centre and Anglicare who already contribute greatly to the strengthening of marriage relationships; and

(d) requests that the Standing Committee report back to the next Synod ways in which we as a Diocese can contribute to the strengthening of marriage and relationships in the light of the report; and

(e) asks members of Synod to bring the Report to the attention of members of our Church in parishes for their study."

(The Rev Phillip Jensen - 19.10.98)

30/98 Primate's Statements re Homosexuality

Synod -

(a) notes with thanks the remarks of the Primate in his address regarding the unanimity of the Bible's understanding and rejection of homosexual intercourse; and

(b) expresses its concern about, and distances itself from, public statements by the Primate in his Synod sermon 1998 and his press release of 8 October 1998 to the effect that Anglicans should reconsider the received tradition of the church teaching on homosexuality and his seemingly giving to 'so-called' tradition a level of authority alongside that of the scriptures, and respectfully requests that the Archbishop of Sydney call on Archbishop Rayner, and all Australian Bishops, 'for a renewed submission to the sovereign authority of scripture, [and] for a reaffirmation of our historic teaching and discipline in relation to marriage and celibacy'.

(Dr Kim Hawtrey - 19.10.98)

31/98 Bicentenary of CMS

Synod notes that Monday 12 April 1999 will mark the bi-centenary of the founding in London of the Church Missionary Society.

We express our profound gratitude to Almighty God that, in His merciful plan to bless all nations, He has called so many of His messengers to serve Him through the fellowship of that Society. In particular we thank our heavenly Father for His grace in calling over 670 missionaries to go to 37 different countries since the establishment of an independent New South Wales auxiliary of the Society in 1892.

We praise God for the evidence of the fruit of the gospel in the lives of all those who have come to a knowledge of Christ through the endeavours of CMS and other societies over the 200 years. We especially thank Him that so many among them honour the Bible as the word of God in our modern pluralistic world.

We commend to parishes the ongoing ministry of CMS and its vision of 'proclaiming the gospel and serving the church in evangelism, Bible teaching and caring to see lives transformed by Christ'. We pray the Lord of the harvest to send our labourers into His harvest through the Society, we ask that He will grant to them open doors for the Gospel and that He will provide the prayer and financial support for those whom He calls to this ministry.

(Mr Alan Hohne - 19.10.98)

32/98 Review of Parish Ministry and Property Costs Recovery Formula

(1) Synod asks Standing Committee to review the formula in the 1999 Synod Appropriations Ordinance to take into account the possible extra burden borne by multiple church units with extra clergy that have small to moderate incomes.

(The Rev Gary Nicholson - 19.10.98)

(2) Synod asks that the Standing Committee appoint a committee of interested Synod members to consider appropriate method(s) by which Parish ministry and property costs may be recovered under triennial funding arrangements, with a view to reporting to Synod in 1999 and also refers motions 4(8), 4(9), 4(10) and 4(19) on today's business paper to this committee for their consideration and other relevant matters.

(Dr Tom Romberg - 20.10.98)

33/98 Establishment of Congregations as Parishes

Synod requests that the Standing Committee bring to the 1st session of the next Synod legislation to enable the establishment of congregations as parishes without requiring them to own any property.

(The Rev Phillip Jensen - 20.10.98)

34/98 Lay and Diaconal Administration of Holy Communion

In response to the Conference on Women's Ministry, this Synod requests that the Standing Committee bring to the 1st session of the 45th Synod such legislation as would enable a 5 year experimentation of lay and diaconal administration of the Lord's Supper (in the presence or absence of the minister) as a principled means by which we may reduce the tensions and synodical divisions over the ordination of women to the priesthood.

Such legislation should provide for Standing Committee to monitor and report to Synod on the operation of lay and diaconal administration of the Lord's Supper at the conclusion of the trial.

(The Rev Phillip Jensen - 20.10.98)

35/98 Preaching and Administration of Holy Communion by Lay Persons and Deacons Ordinance 1998

Synod defers the bill for the Preaching and Administration of Holy Communion by Lay Persons and Deacons Ordinance 1998 to the 1st session of the 45th Synod.

(The Rev Dr John Woodhouse - 20.10.98)

36/98 Ministry Ordinance 1998

Synod defers the bill for the Ministry Ordinance 1998 to the 1st session of the 45th Synod.

(Dr Barry Newman - 20.10.98)

37/98 Parish Disputes Ordinance 1998

Synod defers the bill for the Parish Disputes Ordinance 1998 to the 1st session of the 45th Synod and requests that the bill be given priority on the business paper.

(Mr Philip Gerber - 20.10.98)

38/98 6th Day of the 3rd Session of the 44th Synod

Synod requests that the Archbishop consider summoning members to a 6th day of the 3rd session of the 44th Synod for the purpose of considering the bills remaining on the business paper to adopt or assent to canons of the General Synod.

(Mr Mark Payne - 20.10.98)

39/98 Procedural Motions

(1) Synod records its appreciation of the leadership of the Rev Michael Raiter through the Bible readings and prayers during this session.

(The President - 20.10.98)

(2) Synod records its appreciation of -

(a) the President for his chairmanship;

(b) the Chairman and Deputy Chairman of Committees for their work in the committee stages of the bills for ordinances;

(c) the members who helped during the session by giving advice and serving on committees; and

(d) the services of the Secretaries, the Returning Officer and Deputy Returning Officer, the Secretariat staff, the staff of Anglican Media, the pianists and all those who have helped with the arrangements for sittings.

(Archdeacon Geoff Huard - 20.10.98)

(3) Synod defers to the 1st session of the 45th Synod such of the bills remaining on the business paper which are not passed as ordinances at a 6th day of this session, should it be held.

(Bishop Peter Watson - 20.10.98)

(4) Synod authorises the President to sign the minutes of 20 October upon the production to the Standing Committee of the certificate of any 2 members of the Minute Reading Committee.

(Mr Mark Payne - 20.10.98)

(5) Synod authorises the President to sign the minutes of 15 December upon the production to the Standing Committee of the certificate of any 2 members of the Minute Reading Committee.

(Mr Mark Payne - 15.12.98)

(6) Synod hereby adjourns.

(The Rev Chris Moroney - 20.10.98/The Rev Chris Moroney - 15.12.98)

40/98 40th Anniversary of the Archbishop's Ordination

Synod congratulates the Archbishop on the 40th Anniversary of his ordination next Monday, St Thomas' Day, 21 December 1998 and gives thanks to God for his ministry over that period and, in particular, his ministry as Archbishop since 1993.

(Mr Justice Peter Young - 15.12.98)

41/98 Constitution Alteration (Tribunals) Canon 1998

Synod requests that the Standing Committee provide a report on the Constitution Alteration (Tribunals) Canon 1998 to the General Synod.

(Archdeacon Trevor Edwards - 15.12.98)

Ordinances Considered

Passed

Assessment Authorisation Ordinance 1975 Amendment Ordinance 1998

Church Administration (Miscellaneous Amendments) Ordinance 1998

Delegation of Powers Ordinance 1998

Extra-Parochial Ordinance 1918 Amendment Ordinance 1998

General Synod - Canon concerning Baptism 1992 Adopting Ordinance 1998

General Synod - Canon concerning Confirmation 1992 Adopting Ordinance 1998

General Synod - Canon concerning Services 1992 Adopting Ordinance 1998

General Synod - Constitution Alteration (Composition of General Synod) Canon 1998 Assenting Ordinance 1998

General Synod - Constitution Alteration (Discipline Clarification) Canon 1998 Assenting Ordinance 1998

General Synod - Offences Canon Amendment Canon 1998 Adopting Ordinance 1998

General Synod - Revised Constitution Amendment (Interpretation) Canon 1998 Assenting Ordinance 1998

General Synod - The Use of the Surplice Canon 1977 Amendment Ordinance 1998

Long Service Leave Amendment Ordinance 1998

Provincial Synod Constitution Amendment Ordinance 1998 Assenting Ordinance 1998

Regions (Transitional Provisions and Miscellaneous Amendments) Amending Ordinance 1998

Standing Committee (Elections) Amendment Ordinance 1998

Standing Orders Ordinance 1968 Amendment Ordinance 1998

Synod Appropriations Ordinance 1998

Synod Estimates Ordinance 1998

** See the contents page of this Synod Summary for the location of reports on and details of these ordinances.*

Not Passed

General Synod - Constitution Alteration (Tribunals) Canon 1998 Assenting Ordinance 1998.

Deferred to the 1st Session of the 45th Synod

Accounts, Audits and Annual Reports Ordinance 1995 Amending Ordinance 1998 (2nd reading)
Assistant Ministers Ordinance 1990 Amendment Ordinance 1990 (2nd reading)
Church Administration Ordinance 1990 Amendment Ordinance 1998 (2nd reading)
Church Discipline Ordinance 1996 Amendment Ordinance 1997 (2nd reading)
Church Ministry (Baptism) Ordinance 1998 (committee stage)
Church Ministry (Confirmation) Ordinance 1998 (2nd reading stage)
Church Ministry (Holy Communion or Lord's Supper) Ordinance 1998 (2nd reading)
Church Ministry (Robes) Ordinance 1998 (2nd reading)
Church Ministry (Services) Ordinance 1998 (2nd reading)
Incapacity Ordinance 1998 (2nd reading stage)
Parish Disputes Ordinance 1998 (committee stage)
Preaching and Administration of Holy Communion by Deacons and Lay Persons Ordinance 1998 (committee stage)
Regional Councils Ordinance 1998 (2nd reading)
Tribunal Ordinance 1962 Amendment Ordinance 1998 (2nd reading stage)