

Summary of Proceedings

Special Session of the 33rd Synod of the Diocese of Sydney New South Wales for the Purpose of Filling the Vacancy in the See of Sydney

Friday 15 July 1966 to Thursday 21 July 1966

Synod Cathedral Service

Divine worship was held at 3 pm on Friday, 15 July 1966 with the celebration of Holy Communion.

Synod Preacher

The preacher at the Cathedral Service was the Right Rev A. J. Dain, Assistant Bishop in the Diocese.

The Synod expressed its high appreciation of Bishop Dain's sermon and resolved that it be printed with the report of the proceedings of the Synod.

Synod Sermon

15 July 1966

Text: The Epistle to the Hebrews, Chapter 10, verses 22-24.

In this passage, we find three injunctions which I would lift out for the sake of emphasis -

In verse 22; Let us draw near,
In verse 23; Let us hold fast,
In verse 24; Let us consider one another.

We have been called together this day to discharge a solemn obligation and responsibility, for which I trust we all share a sense of personal inadequacy. We meet at a time of international tension, when good men disagree on what is the right course of action. We meet at a time of spiritual declension, when some of our Church leaders are raising questions and doubts about the very fundamentals of our Christian faith. We meet at a time when our own Diocese faces many and complex problems of administration, of changing parochial patterns, of the wise stewardship of its resources, but above all else, of the spiritual challenge of our day and generation.

We meet specifically to discern the mind of Almighty God in the election of a new Archbishop, an overseer who will tend the flock and feed the Church of God.

At such a time, I would bring to your remembrance this three-fold exhortation of the writer of the Epistle - Let us consider one another. Here, in fact, is a call to steadfastness in faith, in hope and in love. These particular verses summarize the appeal of the whole Epistle. They are based, through the writer's use of the word "therefore" in verse 19, on the doctrinal teaching already given, about the efficacy of Christ's one sacrifice and His continuing ministry as our great High Priest at the Father's right hand.

Here we find first and foremost a call to enter into the realized presence of God, in confident, appropriating faith. Next, we find an exhortation to be steadfast in the confession of our Christian hope and, finally, we discover an appeal to be active towards all fellow Christians in love, fellowship and mutual encouragement.

This brief, threefold exhortation is subsequently enlarged in the three following chapters, which emphasize in turn the same three themes, the exercise of faith in Chapter XI; the patience of hope in Chapter XII; and the work of love in Chapter XIII.

Is it not possible that in these verses we may discover not only a general admonition for the church and for the believer of every age, but also, a peculiarly relevant word for our own hearts at this hour, as we face our particular task in this special session of Synod.

What, may I ask, is our greatest need at this moment, corporately and individually - it is wisdom? The wisdom that cometh down from above that is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. There is no doubt that we stand in need of such wisdom, but how is this wisdom to be received? "If any of you lack wisdom, let him *ask* in faith, without wavering."

Surely our first need is therefore to draw near to our Great High Priest, in worship, and with petition. Soon we shall hear again the gracious words of invitation - "Draw near with faith, and take this holy sacrament to your comfort."

Let us indeed draw near - as we approach our solemn responsibility, we earnestly desire God's presence in our midst. We yearn that He should draw near. May we remind ourselves of the words of James: "Draw near to God, and He will draw near to you." There is a primary responsibility laid upon *us* to draw near to God. Our passage throws further light on this exhortation to draw near. We must draw near with a true heart - "in sincerity of heart," says the New English Bible - with no ulterior motive, with no desire for personal gain, but with a single eye to the will of God and the glory of God.

We must further draw near, in full assurance of faith - that is, with absolute confidence in the perfection of Christ's sacrificial work upon the Cross, by virtue of which alone we can draw near and find access to the Father's presence. We must, however, also draw near with "our hearts sprinkled from an evil conscience and our bodies washed with pure water." "Who shall ascend to the hill of the Lord?" said the Psalmist - "he that hath clean hands and a pure heart." So may *we* draw near.

Our second injunction is that, having drawn near with faith, we should hold fast the confession of our hope (*not* the confession of our faith, as the AV incorrectly translated the clause). This was a call to steadfastness in the face of many and subtle temptations to abandon their Christian profession. The simplicity and spirituality of the Christian faith gave rise, and still gives rise, to much criticism; with the attendant temptation to them to drift back to the outward attractions of Judaism. We are today, still advised from some quarters, to make the Gospel more attractive to the man in the street, to remove the offence of the Cross.

We commenced with a plea for a renewed devotion, that we should draw near to God, but such a devotion must be closely linked with a steadfast adherence to the profession of our Christian hope. There is much to which we, as a Diocese, and to which we, as individuals, must, in this day and generation, hold fast. We must guard against an untheological devotion, but we must equally guard against an unspiritual doctrinal prejudice. We must hold fast to the confession of our hope, and that without wavering, but we have a powerful and persuasive encouragement to Christian fidelity, for "He is faithful that promised." We are not left to our own resources of strength or wisdom. The efficacy of the promises of God depend upon the faithfulness of God, who gives them, and "He is faithful that promised."

Our third injunction is somewhat unusual in this context, and yet it is closely related to our drawing near and to our holding fast. Perhaps I may be permitted to suggest that it has a particular and peculiar relevance to every member of Synod at this time.

Let us draw near; let us hold fast; and let us consider one another, to provoke unto love.

The third exhortation urges us immediately to turn our gaze away from ourselves, to one another, that we might provoke one another to love and to good works. There was a danger that these Hebrew Christians were pre-occupied with their own individual salvation, and they needed to be reminded that they belonged to the body of Christ. As fellow members of that body, they had mutual responsibilities to all other members.

How easy it is for us, when we are "holding fast the confession of our hope," or our own particular interpretation of that confession; to provoke unto anger. Is there any one of us who is guiltless at this point? The writer, fully aware of the frailties of human nature, has bidden us to hold fast our confession, but to do it in the context of "drawing near to God" on the one hand and "provoking one another to love" on the other hand.

What a difference it would make, in our coming Synod debate if this principle could be adopted; if, in the proper exchange of comment and assessment, we could consider one another and provoke unto love.

Here, then, is a threefold exhortation for us to take to heart: let us *first* draw near; let us *then* hold fast; and then, *at all times* in these coming days, let us consider one another, to provoke unto love good works.

At this moment we are all gathered here to draw near to feed upon our Risen Lord, to find grace and strength and humility and wisdom for the task ahead. May God grant that, as we gather together, around His table, demonstrating the unity of His Body, we may begin to have in increasing measure that divine activity of His blessed Spirit in our midst. That, like the Church at Antioch, as we minister to the Lord, we may hear the voice of the Spirit saying, "Separate me - this man - for the work whereunto I have called him."

As I close, may I, however, remind you that our responsibility will not end when we have elected our leader. We may, *no doubt*, we do, have our individual preference today. When elected, our new Archbishop will be the chief pastor of *all*. I doubt if any one of us can assess the burden of responsibility, of loneliness and of the care of all the churches committed to his charge.

We jealously guard the right to elect our chief pastor - do we as jealously guard and honour the responsibility to support him with our love, our loyalty and our prayers. Did we fail our last Archbishop in this respect? I trust that, God helping us, we may not fail the one of God's choosing, who will serve us in the years that lie ahead.

The choice of Matthias to join the apostles was followed by the outpouring of the Holy Spirit at Pentecost. The choice of the deacons to assist in the administration of the early church was followed by the Word of God increasing and the number of the disciples multiplying. The setting apart of Barnabas and Saul was followed by a new dynamic outreach of the Gospel throughout Asia. May Almighty God grant that the selection of our new leader may be accompanied by all these three manifestations of divine blessing upon this, our church, our land, and the world around us.

Proceedings of the Synod

The Synod assembled in the Chapter House, Bathurst Street, Sydney at 4.30 pm on Friday 15 July, under the Presidency of the Right Rev Marcus Lawrence Loane, MA, DD, ThD, Bishop, Administrator of the Diocese of Sydney.

Synod held afternoon and evening sessions on Friday 15 July, and thereafter held sessions each evening from Monday 18 July to Wednesday 20 July and concluded early on the morning of 21 July.

Presidential Address

Brethren of the Clergy and the Laity,

The Synod now in session marks a historic occasion and calls for a momentous decision in the Diocese of Sydney. This is only the sixth time when a Bishop for this See will have been elected by the vote of Synod. Our task is to look for a man "full of the Holy Ghost and wisdom" to fill this high office (Acts 6:3): a man who will commend the Name of Christ in the Church as a whole, as the Father-in-God of his clergy, and the guide and counsellor of all; without partiality, without partisanship, with grace and with humility and with understanding. As one who has stood close both to Archbishop Mowll and to Archbishop Gough I can perhaps form some idea of "how weighty" and solemn this office must be, and I know that it will evoke from the man who holds it St Paul's great *cri du coeur*: "who is sufficient for these things?" (2 Cor. 2:16). No one who knows of its cares and problems at first hand will cherish self centred-ambition or will think in terms of personal rivalry. The choice is far greater than a party issue, although personal convictions will be involved. It means the choice of a man who will share the heritage and tradition of this Diocese, and will interpret it to others, and transmit it to posterity. May it please God to guide us "by the skilfulness of His hands" (Ps. 78:72).

The first Bishop of this See was William Grant Broughton (1788-1853), who was born in the year of the foundation of the Colony of New South Wales and was educated at King's School, Canterbury and Pembroke College, Cambridge. He arrived in Sydney in 1829 as Archdeacon of New South Wales in succession to Scott. He thought that there was "no ground for congratulation" in such an appointment and he firmly believed that his time of colonial service would be short. He was consecrated as the first and only Bishop of Australia in 1836, and contrary to initial expectation, he identified himself with this country to the end of his life. Broughton belonged to the old school of High Churchmen in pre-Tractarian days and was closely linked with Joshua Watson and the Clapton Sect in London. He came to a Diocese in which the first Chaplains has established a strong Evangelical tradition and he tried to groom them into undeviating adherence to the rules of the Established Church. He was always concerned to increase the number of clergy in order to meet the need of a growing and scattered population, and he tried to establish a College to train men for the ministry. He travelled widely throughout his Diocese and consecrated or dedicated almost a hundred churches on the mainland. He saw the formation of the Diocese of New Zealand in 1841, Tasmania in 1842, Melbourne, Newcastle and Adelaide in 1847, and he presided over a historic conference of the six Australasian Bishops in 1850.

Broughton was not indifferent to the missionary spirit of Selwyn in New Zealand, but his basic concern was for settlers, convicts and blacks in the cities or the outback. He wanted to strengthen the social structure of colonial life with the authority and institutions of an Established Church. This was to involve him in prolonged controversy with the Government on policies of education and with Archbishop Polding of the Roman Catholic Church on questions of precedence. He saw himself as "a patron of the Tractarian clergy," (Article of Australian Dictionary of Biography) but was shocked and disturbed when two of his clergy joined the Church of Rome in 1848. He formed very close friendships with individual laymen such as Thomas Moore of Liverpool and Robert Campbell of Glebe, but he lacked the good-will of most laymen because of their distrust of his plans for "clerical supremacy". It was their strong opposition which led him to sail for England in 1852 so that he might discuss the whole question of the future of the colonial church government. He was actively engaged in negotiations with Church and State authorities in England when his health failed and he died in February, 1853, after twenty-five years of devoted service for the Church in Australia. Broughton was lame and used a stick, but he travelled widely in the pioneering days of this country. He was reserved, aloof, conservative, but he won a place of respect and veneration in early colonial society. He gave himself unsparingly to the work to which God called him and left his own indelible mark on the life and development of the Church in Australia.

Frederic Barker (1808-1882) was the second Bishop: the son of a clerical family, a graduate of Jesus College, Cambridge, and a man with twenty-two years parochial experience behind him when he was offered the Diocese of Sydney on the recommendation of John Bird Sumner. His health had been impaired at Liverpool, but his physician thought that "the comparative leisure of a Bishop of Sydney should encourage him to accept." He was consecrated in 1854 and arrived in Sydney in 1855 to enter upon his twenty-seven years of tireless effort for the Church in New South Wales. He travelled to every corner of his Diocese and worked unceasingly for more effective oversight. He was responsible for the creation of the Diocese of Goulburn in 1863, of Bathurst in 1869, and of North Queensland in 1871. The number of clergy and churches was more than doubled during his episcopate, and he set his heart on a minimum salary of £400 per annum for all Rectors. He had to work out the problems which arose from the Court decision that his Letters Patent were invalid and set on foot the long process which led to the establishment of Synodical Government. The Diocesan Synod met for the first time in 1866. During the same year, the seven Australian Bishops conferred under his chairmanship with the eventual result that the General Synod was constituted with Barker as Primate in 1872. Barker and Perry, with strong support from their laymen, stood for the autonomy of each Diocese and set a pattern for the structure of the Church of England in Australia which has endured to this day.

Barker was responsible for the foundation of Moore Theological College and of The Church Society (now the Home Mission Society) in 1856. Broughton had lived in a rented house at Darlinghurst, but Barker built the first Bishops court at Randwick for £7,000 and occupied it in 1858. He secured legislation to have forty acres of glebe land set apart for the endowment of the See; this land had been granted for the benefit of the Archdeaconry of New South Wales, but then became known as Bishopthorpe. He had found St Andrew's Cathedral roofless and work at a standstill: it was through his impetus that fresh efforts were made and the Cathedral was completed and consecrated in 1868. The Clergy Widows and Orphans Fund was established in 1867 and the Clergy Superannuation Fund in 1876: they were to be amalgamated in 1906. The Lay Readers Association was formed in 1875 and The Church Buildings Loan Fund in 1878. The man behind all this activity was known and loved in all corners of the community. He was six feet five inches in height, and his stately presence was an enormous advantage. His faith was marked by firmness and decision, and his character by a combination of strength and gentleness "which all who saw loved in him." He stood in the main stream of the English Evangelical tradition, and he did more perhaps than any one man to mould the character and destiny of this Diocese. He left Sydney in March 1881 to visit England, but his health failed before he could return and he died in April 1882. The words of the Psalmist were true of him in a remarkable degree: "Thy gentleness hath made me great."

The third Bishop of Sydney was Alfred Barry (1826-1910): a graduate of Trinity College, Cambridge, and a distinguished educationalist. The Diocesan Synod had the right of appointment for the first time, but the method was a little complex. It had to submit three names to the Bishops in the Province of New South Wales: they in turn were to submit two names to the Bishops of Australia: and they were to make the final choice of one who would become Bishop of Sydney, Metropolitan of New South Wales, and Primate of Australia. The first candidate elected by this process declined, and a dead-lock ensued. This was overcome when a joint committee of the Synod and the Bishops agreed to accept the nominee of four English Diocesan Bishops. Their choice fell on Alfred Barry who had been rejected in the earlier balloting of the Synod. He was consecrated in 1884 and sailed at once for Sydney. His voyage was complicated by the ship-wreck of a second vessel which was carrying his library and personal possessions. When Queen Victoria heard of this loss, she sent him as a royal gift, a large number of beautifully bound and embossed volumes to form the nucleus of a new library. His masterful character and vigorous intellect soon made themselves felt, and his Synod Addresses were to show how carefully he had considered the role of the Church of England in a country where most of the Colonists were Anglican, but where the Church itself was not established. His special contribution to the Church was the stress which he laid on social and educational work, and the five years during which he served the Diocese saw the

inauguration of a great deal of work which was only to reach fruition many years later. His work in these areas of interest still remains as a tribute to his vision and his capacity for turning his ideas into sober effect.

In 1885, Barry founded a Church Rescue Home which eventually developed into the Homes for Boys and Girls at Carlingford, and during the same year he founded the Cathedral School for choirboys. In 1886, the Sydney Church of England Grammar School, ("Shore"), was founded and he advocated the need for a similar School for Girls in Sydney. In 1886, St Paul's College was extended, and in 1887, a Chapel for The King's School was opened. Barry was also responsible for the negotiations which were to result in the transplantation of Moore College from Liverpool to a site adjacent to St Paul's College and the University of Sydney. Barry was perhaps more like Broughton than any other Bishop this Diocese has known. Broughton had been the sixth Wrangler of his year at Cambridge; Barry had been the fourth. Broughton was a High Churchman, sympathetic to the Tractarians; Barry was a High Churchman aligned with the school of F. D. Maurice. Both men were strong educationalists; both were autocratic and had trouble with the independent laymen of the Diocese. But it would never be said of Barry as it was of Broughton that his whole heart was in Australia. He encountered great difficulty over his plans for a Reredos in the Cathedral and his appointment of the Rev T. E. Hill as Principal of Moore College. His resignation was received in 1889 on the ground of his wife's ill-health. Mrs Barry was in fact, a formidable woman who led her husband "a fair dance" and threw things at her servants at the mildest provocation. On his return to England, Barry became a Canon at Windsor and held this office until his death in 1910. His grand-son recalls how "he was frequently to be seen scouring the house for a pair of spectacles, while carrying anything up to three pairs pushed up on to the top of his head."

William Saumarez Smith (1836-1909) was born at Jersey in the Channel Islands and could trace a family connection with Nelson's great Captain, Sir James Saumarez. He was a graduate of Trinity College, Cambridge, where he took a First in Classics and in the Theological Examination and was elected as a Fellow. He spent four or five years in India as Chaplain to the Bishop of Madras, learnt to speak Tamil, and became deeply interested in missionary work. He became Principal of St Aidan's College, Birkenhead, in 1869 and held this post until he was offered the See of Sydney in 1889. But the Bishops of Adelaide and Bathurst raised questions as to the legality of the offer, and the discussion grew so vehement that Saumarez Smith withdrew his acceptance. Synod had to meet and start de novo, with the eventual result that Saumarez Smith was re-elected: he was offered and accepted the See for the second time and took up his office in 1890. He came to New South Wales at a time of acute economic depression from which there was no quick recovery, but also at a time of remarkable spiritual awakening due to George Grubb's visit in 1891. This was followed by the Deputation of the Rev Robert Stewart and Dr Eugene Stock on behalf of the Church Missionary Society in 1892 which led to the formation of Associations of the Church Missionary Society in New South Wales and Victoria and made an incalculable contribution to the spiritual life of the Church, especially in this Diocese. Moore College was re-opened on its present site in 1891 and the Sydney Church of England Girls' Grammar School was founded in 1895. Then in 1897, as a result of Canons of the Provincial Synod of New South Wales and the General Synod of Australia, and with the concurrence of the Lambeth Conference, Saumarez Smith became the first Archbishop of Sydney.

Archbishop Saumarez Smith was 64 years old at the turn of the century, and his last ten years in office were those of an ageing leader. He lived quietly, was a very able scholar and a noted linguist, and pursued his private hobbies in the study of botany and astronomy. He was assiduous in the discharge of routine duties, and an active worker for all kinds of charities. He did much to consolidate the work of his predecessors and to set high standards for his clergy. He was broad and charitable in his approach to other denominations, and was an advocate of Christian unity in days before the rise of the modern ecumenical movement. Generous and genial in private, he had a strong dislike for all forms of publicity. But he was not a man of affairs and his episcopate was uneventful and mediocre. Archdeacon F. B. Boyce was to say that "he was humble-minded to a fault, and the one sphere in which he really shone was in presiding over Synod. But it can not be claimed, despite his personal qualities, that he was a successful Bishop or that the Church prospered during his reign." He was lacking in force of character and in decisive energy and his last years were years of drift in the oversight of the Diocese. He was not the kind of man to handle the memorial of 1903. Perhaps there was unconscious irony in the rhetorical tribute of his successor in office who said: "His last and greatest gift is his grave at Waverley, swept by the breezes of the Pacific, where he sleeps his last sleep, first of the occupants of this See to be buried in the Diocese that he had administered."

John Charles Wright (1861-1933) was the only Oxford graduate to be appointed to the See of Sydney. He was profoundly influenced by the well-known Edmund Arbuthnott Knox who was his Tutor while a student at Merton, his Rector while a curate at Kibworth, and his Bishop while an Archdeacon at Manchester. He was elected Archbishop of Sydney on the nomination of Archdeacon F. B. Boyce who introduced his name to draw away support from the favourite: candidates of the right and left wings in the Synod. Archbishop Wright was to hold office for twenty four years, but he had to contend with serious handicaps throughout that time. He was faced with the grave difficulties which the First World War entailed, but he won the good-will of a host of soldiers by visiting every troopship which left Sydney during those years. He had to guide the Church after the War in a decade which was marked by a wide-spread and serious decline in moral standards, and his last years co-

incided with the financial depression which shook New South Wales to the core of its being. He played an important part in the Federation of the Church Missionary Society in 1916 and in the formation of the Bush Church Aid Society in 1921. He was very active in the post-war efforts to raise £30,000 for Moore College as a Diocesan Peace Thanksoffering. And he had an exhausting task as President of the General Synod during the many special and ordinary sessions of that body while the subject of a Constitution for the Church in Australia was under discussion. He was in fact supreme in his grasp of the real issues in Church jurisprudence.

I did not know Archbishop Wright at all, but his portrait in the Chapter House always suggests an aura of serene authority: a little reserved and slightly remote, but full of dignity. His first Charge to Synod stated his own outlook in a comprehensive spirit, but its central focus was summed up in the words: "I claim to be an Evangelical, partly by heritage, but far more largely through conviction, wrought chiefly by intimacy with men of other schools of thinking." He was soon put to a severe test in the dispute which broke out over St James', King Street, and he clearly modelled his policy on that of E. A. Knox in Manchester. It was as a result of this dispute that he enforced rules with regard to the Eucharistic Vestments which have governed the Church in this Diocese ever since. He firmly believed that a Diocesan Bishop was called upon to administer the law rather than to make it, and he tried to carry out this precept with an impartial honesty in Church life and affairs. His last years were dogged by ill-health and he died while on a visit to New Zealand, but his body was brought back to Sydney, and was laid to rest in the cemetery at South Head. His old friend and guide, E. A. Knox, in a letter now in my possession, paid a moving tribute to him in words which sum up his episcopate. "His very deep piety," Bishop Knox wrote, "consistency of behaviour and modesty, combined with a very cautious judgment, more than made up for some lack of brilliancy. He made up his mind slowly and cautiously, but when it was made up, he got his way, for he had foreseen and weighed all objections."

Howard West Kilvinton Mowll (1890-1958) was, like Broughton, a Scholar of King's School, Canterbury, and a graduate of King's College, Cambridge. He spent twenty adventurous years in Canada and in China and came to Sydney in March, 1934, at the early age of 44. His advent to office in this Diocese released a tornado of activity such as no Church leader in this country has ever rivalled. He was an inch less than Barker in height and his tenure of the See for twenty-five years was two years less than the record term of office set by Barker; but none of his predecessors, not Broughton, not even Barker, crowded the years with so much solid achievement. He proved himself a great Diocesan Bishop when he had to guide the Church through the years of recovery after the Depression and then through the six long years of War. He proved a great Australian Primate after 1947 when he tried to encourage and stimulate Church people in every Diocese of the Commonwealth in a sustained effort to seize the spiritual openings in a post-war world. His breadth of vision, his grasp of detail, his capacity for friendship, his wonderful memory, his zest for work, his love of travel, his role as a missionary statesman, his great kindness and sheer goodness of heart: these are easily recognised features of his life and episcopate and the momentum which they imparted has yet to exhaust itself. It is my own deliberate judgment that Archbishop Mowll ranks among the great as a Diocesan Bishop and Church leader, and his life has left an after-glow in whose light those who knew him, still rejoice to walk.

Hugh Rowlands Gough (1905) was like Barker, Saumarez Smith, and John Charles Wright, the son of a clerical family. He was a graduate of Trinity College, Cambridge, and like Archbishop Mowll, was President of the Cambridge Inter-Collegiate Christian Union for two successive years: they were the only men who have ever held this office twice. He was enthroned as the seventh Archbishop on May 30th, 1959, and his resignation took effect on the seventh anniversary of that day. His leadership of the Church during these seven years was marked by personal charm and distinction, and he will always be remembered for the courage and gaiety which won him so firm a place in the minds and hearts of all who knew him. Perhaps his most signal contribution to the Church in Sydney was the appointment of a Commission to make exhaustive inquiries into the financial and organizational structure of the Diocese. When the recommendations of this Commission have been fully implemented, it will bring tremendous benefit to the life of the Church in many areas of its work and ministry. He was deeply interested in the civic and social problems of this great city and did much to foster the growth of the specialised Chaplaincies. He travelled widely throughout Australia as Primate and was deeply concerned with the need to cultivate unity, charity, tolerance, forbearance in all parts of the Church as it seeks to work out its way of life under the new Constitution. The son of a missionary, he took a strong personal interest in all missionary effort and was always forward-looking in his approach to the role of the Church in the world of to-day. He was impulsive, outspoken, vivacious, sensitive, and at heart more shy than would be readily recognized and we will miss him greatly and have him in constant remembrance in prayer and affection.

Seven Bishops in all mark the history of this Diocese in the 130 years which have elapsed since the Consecration of William Grant Broughton in 1830. They have faced immense problems in a country which has rapidly grown in population, passed through cycles of prosperity and depression, shared in two World Wars, and won its place in the counsels of the nations. It would be a risky thing to claim that the Church must face graver problems to-day than those with which former generations had to contend; but they may well prove more complex. The Commonwealth of Australia is now in the process of establishing the degree of its independence as well as its obligations on the fringe of South East Asia. The age is marked by the development of a secularised society at home and the: lack of political security abroad. The Church is caught in the intellectual

ferment of South Bank theology and the ecumenical climate of inter-church relations. It is increasingly concerned with the scope and significance of modern means of communication, and it has to adjust itself to the changing patterns of missionary work and opportunity. Can we find a man who will match the hour? Perhaps not; it is neither in man's skill to match it, nor in our power to make them meet. But the words of Bishop Lesslie Newbigin may not be irrelevant: "How far is the conception of LEADERSHIP really one which we ought to encourage? It is so hard to use it without being misled by the non-Christian conceptions of leadership. It has been truly said that our need is not for leaders, but for saints and servants."* Brethren I now commend you to the grace and guidance of God Most High, and join with you in the prayer that your ultimate decision may be in deep accord with His perfect wisdom and may have His highest benediction.

* Lesslie Newbigin: *The Training of Leaders in Younger Churches* (in *The International Review of Missions*, April 1956) p. 228.

The Synod placed on record its great appreciation of the address of the Right Rev the President and resolved that it be printed with the proceedings of the Synod.

New Members of Synod

Representatives elected since the last session (who had not already done so) presented their Certificates of Election and signed the prescribed declaration.

Documents Laid Upon the Table

- (a) The List of Clergy summoned to the Synod and the List of Lay Representatives.
- (b) A document appointing the Right Rev F. O. Hulme-Moir, E.D., Th.L., as Commissary.
- (c) The Returns in connection with the Election of Lay Representatives.

Chairman of Committees

The Hon Mr Justice A. R. Richardson was appointed Chairman of Committees and the Ven H. G. S. Begbie Deputy Chairman of Committees.

Committees Appointed

- (a) *Elections and Qualifications*: Ven H. G. S. Begbie, Ven G. R. Delbridge, M V. C. Hughesdon, Hon Mr Justice N. A. Jenkyn and Rev Canon J. R. L. Johnstone.
- (b) *To arrange the Order of Synod Business*: Ven H. G. S. Begbie, Ven G. R. Delbridge, Mr C. E. Eastway, Ven R. G. Fillingham, Mr W. R. Linfoot, (Secretaries-ex officio).

Standing Committee Minute Book

The Minute Book of the Standing Committee was laid upon the table.

Special Documents Laid Upon the Table

- (a) A copy of the Notice convening this Special Session of Synod.
- (b) A copy of the "Archbishop of Sydney Appointment Ordinance No. 32 of 1962."

Proceedings Held in Private

In accordance with the Ordinance, after the President's address and before the calling for nominations for the Archbishopric, the public was excluded and continued to be excluded until the proceedings terminated.

Questions Asked During the Session of Synod

1. Mr Leslie Jillett asked -

- “(a) What is the stipend and other emoluments pertaining to the office of Archbishop of the See of Sydney?
- (b) In particular, what are the financial arrangements for the maintenance and staffing of Bishops court, for hospitality and for the provision and maintenance of motor cars?
- (c) What retiring allowance provision has been, or is being, made for the former Archbishop?”

To which the President replied -

- “(a) and (b) The Standing Committee will offer to the new Archbishop a stipend of \$13,500 per annum, together with the use of Bishops court and reasonable expenses, all of which will be the subject of discussion between the Standing Committee and the Archbishop.
- (c) It should be noted that the former Archbishop did not retire but submitted his resignation from the See. A resignation benefit has been paid as a lump sum of \$15,000 including the amount held to his credit in the Diocesan Superannuation Fund, three months additional stipend, and travelling expenses for himself and Mrs. Gough to England. Other than the Superannuation Fund amount abovementioned paid to the former Archbishop, all- amounts under (a), (b) and (c) are payable from the Endowment of the See.”

2. Rev W. A. Watts asked -

“Will the Right Rev the Administrator kindly inform the House if or when a plan is envisaged to extend a fitting farewell to our former Archbishop, Dr. Hugh R. Gough?”

To which the President replied -

“In view of the illness and departure of the former Archbishop, it is entirely impracticable to plan such a farewell and the Standing Committee took this into account in the financial arrangements made for him upon his resignation.”

3. Rev S. A. Horton asked -

“In view of the article by the Diocesan Secretary in Southern Cross and the explanation of procedure sent by him to each Synodsmen, would the Right Rev the President confirm that the Archbishop's Election Ordinance envisages the possibility of only one name being placed on the Select List and provides a special and direct method of electing an Archbishop in such circumstances?”

To which the President replied -

“Yes, such possibility is provided for in the Ordinance.”

4. Mr J. H. Wilkinson asked -

“Under what conditions and for what type of communications are the names and addresses of members of Synod released on request?”

To which the President replied -

“Sets of envelopes with the names and addresses of members of Synod stencilled upon them are printed and issued by the Information and Public Relations Office as follows -

- (a) to members of Synod upon request;
- (b) to organisations of the Diocese accountable to the Synod or its Standing Committee, upon request;
- (c) to organisations with bona fide community interests concerning which the Church Information Officer is satisfied.

“The Registrar or the Diocesan Secretary may also grant permission to persons to obtain the address lists of Synod Representatives. Synod will be aware that most of this information may be ascertained from the Year Book and the telephone directory.”

5. Rev C. D. Turner asked -

“In view of the fact that there is in the ‘Archbishop of Sydney Appointment Ordinance 1962’ no express declaration as to whether any ballot paper in the final vote shall be deemed to be informal, will the Right Rev the President rule on interpretation of clause 9 (d) of the said Ordinance that it is essential to number every square on the ballot paper in the final vote?”

To which the President replied -

“I am advised that the answer is ‘Yes’.”

Election of a Duly Qualified Person for the Office of the Archbishop of the See of Sydney

This Session of Synod had been convened in accordance with the “Archbishop of Sydney Appointment Ordinance, 1962” with the special object of electing a duly qualified person for the office of Archbishop of the See of Sydney, and other than formal business the period of more than four daily sessions of its meetings was occupied with the receiving of nominations, the consideration of the names of persons on the Nominations List, the reducing of such nominations to a Select List, the further reduction of such Select List to a Final List, and then from the Final List the actual election of a person for the filling of the vacancy.

Friday 15 July 1966 - 4.30 pm

The public, including the press, was admitted for the first part of the proceedings on the opening day, during which time press and television photographers were permitted to take pictures in the House.

After the completion of various formal matters, etc., previously mentioned, including the exclusion of the public, the Right Rev the President, in the terms of the Ordinance and after special prayer, called for nominations of duly qualified persons for the office of the Archbishop of the See of Sydney. Such nominations, in accordance with the Ordinance, were in writing, signed by the person nominating, and by some other member of Synod as seconder, and were handed to the Secretaries of the Synod, such names not being read out at the time of their nomination.

Whilst the Secretaries were preparing the list of nominations received and before any names were read out, Synod passed the following motions -

Press Statements

That this Synod endorses the Standing Committee's suggestion that a brief press statement approved by the President or Acting President of the Synod be issued by the Church Information Officer at the conclusion of the proceedings of each day of this session.

(Ven G. R. Delbridge)

Retirement Age for Archbishops

This Synod agrees that it is desirable to provide for a retirement age for Archbishops of Sydney and in this connection notes the recommendation of the Archbishop's Commission (1964) that "conditions of appointment of future Archbishops should provide for retirement at 70 years of age." This Synod accordingly requests the Standing Committee -

- (a) To prepare for the next ordinary session of Synod an ordinance to provide for the retirement of future Archbishops of Sydney (including the Archbishop to be elected at this present session) at 70 years of age.
- (b) To advise the person elected Archbishop at this present session of such proposed ordinance and to offer the position of Archbishop to the person elected on terms and conditions which include his retirement at the said age.

(Mr Justice Norman Jenkyn)

Nominations List

The following is the list, in alphabetical order, of nominations received by the Secretaries, handed to the President, and read out on his behalf by the Chairman of Committees.

NOMINEE - **ARROWSMITH**, Rev Canon Herbert Maxwell, M.B.E., Th.L., Commonwealth Secretary of the British and Foreign Bible Society.

Mover - Rev G. W. Christopher, Seconder - Mr M. J. Garrett

NOMINEE - **BABBAGE**, Rev Stuart Barton, M.A., D.D., Professor of Practical Apologetics and Church History at Columbia Theological Seminary, Decatur, Georgia, U.S.A.

Mover - Rev C. M. Gilhespy, Seconder - Mr O. S. Dixon

NOMINEE - **DAVIES**, Right Rev Robert Edward, M.A., Th.D., Bishop of Tasmania.

Mover - Mr F. H. Johnstone, Seconder - Mr A. K. Lawton

NOMINEE - **HULME-MOIR**, Right Rev Francis Oag, E.C., Th.L., Dean of Sydney and Assistant Bishop.

Mover - Rev Canon J. R. L. Johnstone, Seconder - Rev Canon S. G. Stewart

NOMINEE - **LOANE**, Right Rev Marcus Lawrence, M.A., D.D., Bishop Administrator of the Diocese of Sydney.

Movers	Seconders
1. Rt Rev F. O. Hulme-Moir	Mr Justice A. R. Richardson
2. Ven H. G. S. Begbie	Mr N. W. Moin
3. Mr Stacy Atkin	Right Rev A. J. Dain
4. Canon D. W. B. Robinson	Dr G. W. Hastings
5. Canon J. R. L. Johnstone	Canon S. G. Stewart
6. Rev J. A. Dahl	Mr S. A. Horton
7. Rev A. W. Prescott	Rev W. Osborne-Brown
8. Canon B. H. Williams	Rev J. B. Burgess
9. Rev W. A. Watts	Rev A. H. Funnell
10. Canon W. K. Deasey	Mr G. Walker
11. Dr A. M. Bryson	Mr E. S. Newman
12. Rev P. R. Watson	Rev J. T. Griffiths
13. Dr N. F. Babbage	Dr N. D. Campbell
14. Canon A. W. Morton	Mr A. E. J. Pont
15. Rev J. J. Turner	Rev S. A. Horton
16. Rev Wm Ostling	Mr W. R. Bailey
17. Mr K. R. Utz	Ven R. G. Fillingham
18. Mr E. A. Judge	Mr H. M. Knight

NOMINEE - **MORRIS**, Rev Canon Leon Lamb, B.Sc., B.D., M.Th., Ph.D., Principal of Ridley College, Melbourne.

Mover - Rev. D. G. Livingstone, Seconder - Rev. A. W. Setchell

NOMINEE - **REED**, Right Rev. Thomas Thornton, M.A., D.Litt., Th.D., Bishop of Adelaide.

Mover - Rev A. P. B. Bennie, Seconder - Rev L. T. Lambert

Where there were multiple nominators and seconders for the one nominee, it was left to them to agree amongst themselves as to who should speak and in what order.

In accordance with the Ordinance, Synod then adjourned until 6.30 pm on Monday 18 July 1966.

Monday 18 July 1966 - 6.30 pm

After the reading of prayers and other business had been attended to, the Right Rev the President announced that he would leave the Synod Hall and remain in the Diocesan Church House during the entire discussion of all names on the Nominations List.

The President thereupon left the Synod Hall and did not return for the remainder of the day's proceedings.

The Commissary, the Right Rev F. O. Hulme-Moir, Assistant Bishop, took the Chair as Acting President of the Synod.

Having been given leave the Right Rev F. O. Hulme-Moir made a personal statement (in reference to his name being on the List of Nominations) as follows -

"I ask leave of Synod to have my name withdrawn from the Nominations List as I had stated prior to the meeting of Synod that I did not wish to be nominated.

It would have been a presumption to have stated this publicly as no official body has approached me.

I understood that I had been clear in my reply to the present proposer; I appreciate the goodwill and sincerity of both the proposer and seconder but trust that, because my integrity will be questioned, that Synod will grant this, and that it be recorded in the Minutes of the Proceedings of this Synod."

After discussion it was resolved that the name be not removed at this stage - (but see later).

Synod proceeded to consider in alphabetical order the names on the Nominations List. The names of the persons listed were separately proposed, seconded, supported (and/or opposed) and generally discussed.

The Acting President then put the question -

"Shall the Rev Canon H. M. Arrowsmith be placed upon the Select List?"

Proposed by Rev G. W. Christopher, seconded by Mr M. J. Garrett.

After discussion, the vote was taken.

(Both here and with subsequent nominations, the questions were resolved by a show of hands. It was necessary to secure only a majority in either House of Synod voting separately to be placed on the Select List).

Rev Canon H. M. Arrowsmith did not receive a majority of votes in the House of Clergy but received a majority of votes in the House of Laity, and his name was placed upon the Select List.

The Acting President then put the question -

"Shall the Rev. Dr. S. Barton Babbage be placed upon the Select List?"

Proposed by Rev C. M. Gilhespy, seconded by Mr O. S. Dixon.

After discussion, the vote was taken.

The Rev Dr. S. Barton Babbage received a majority of votes in both Houses and his name was placed upon the Select List.

The Acting President then put the question -

“Shall the Right Rev R. E. Davies be placed upon the Select List?”

Proposed by Mr F. H. Johnstone, seconded by Mr A. K. Lawton.

After discussion, the vote was taken.

The Right Rev R. E. Davies did not receive a majority in either House so his name was not placed upon the Select List.

At the request of the Right Rev F. O. Hulme-Moir, leave having been granted by the Synod, the mover and seconder withdrew his nomination.

The Acting President then put the question -

“Shall the Right Rev M. L. Loane be placed upon the Select List?”

Proposed by Mr Justice A. R. Richardson, seconded by Mr K. R. Utz.

After discussion, the vote was taken.

The Right Rev M. L. Loane received a majority of votes in both Houses and his name was placed upon the Select List.

The Acting President then put the question -

“Shall the Rev. Canon L. L. Morris be placed upon the Select List?”

Proposed by Rev D. G. Livingstone, seconded by Rev A. W. Setchell.

After discussion, the vote was taken.

The Rev Canon L. L. Morris received a majority of votes in both Houses and his name was placed upon the Select List.

The Acting President then put the question -

“Shall the Right Rev T. T. Reed be placed upon the Select List?”

Proposed by Rev A. P. B. Bennie, seconded by Rev. L. T. Lambert.

After discussion, the vote was taken.

The Right Rev T. T. Reed did not receive a majority of votes in either House so his name was not placed upon the Select List.

Synod adjourned at 11.30 pm until 6.30 pm on Tuesday 19 July 1966.

Tuesday 19 July 1966 - 6.30 pm

After the reading of prayers and attending to various other matters, the Right Rev the President again left the Synod Hall for the remainder of the day's proceedings.

The Right Rev F. O. Hulme-Moir took the Chair as Acting President.

Synod proceeded to further consideration of the names on the Select List with a view to the preparation of the Final List.

Select List

The names on the Select List were as follows -

NOMINEE - **ARROWSMITH**, Rev Canon Herbert Maxwell, M.B.E., Th.L., Commonwealth Secretary of the British and Foreign Bible Society.

Mover - Rev G. W. Christopher, Seconder - Mr M. J. Garrett

NOMINEE - **BABBAGE**, Rev Stuart Barton, M.A., D.D., Professor of Practical Apologetics and Church History at Columbia Theological Seminary, Decatur, Georgia, U.S.A.

Mover - Rev C. M. Gilhespy, Seconder - Mr O. S. Dixon

NOMINEE - **LOANE**, Right Rev. Marcus Lawrence, M.A., D.D., Bishop Administrator of the Diocese of Sydney.

Movers	Seconders
1. Rt Rev F. O. Hulme-Moir	Mr Justice A. R. Richardson
2. Ven H. G. S. Begbie	Mr N. W. Moin
3. Mr Stacy Atkin	Right Rev A. J. Dain
4. Canon D. W. B. Robinson	Dr G. W. Hastings
5. Canon J. R. L. Johnstone	Canon S. G. Stewart
6. Rev J. A. Dahl	Mr S. A. Horton
7. Rev A. W. Prescott	Rev W. Osborne-Brown
8. Canon B. H. Williams	Rev J. B. Burgess
9. Rev W. A. Watts	Rev A. H. Funnell
10. Canon W. K. Deasey	Mr G. Walker
11. Dr A. M. Bryson	Mr E. S. Newman
12. Rev P. R. Watson	Rev J. T. Griffiths
13. Dr N. F. Babbage	Dr N. D. Campbell
14. Canon A. W. Morton	Mr A. E. J. Pont
15. Rev J. J. Turner	Rev S. A. Horton
16. Rev Wm Ostling	Mr W. R. Bailey
17. Mr K. R. Utz	Ven R. G. Fillingham
18. Mr E. A. Judge	Mr H. M. Knight

NOMINEE - **MORRIS** Rev Canon Leon Lamb, B.Sc., B.D., M.Th., Ph.D., Principal of Ridley College, Melbourne.

Mover - Rev D. G. Livingstone, Seconder - Rev A. W. Setchell

The names of the persons listed were proposed, seconded, supported (and/or opposed) and generally discussed as before.

The Acting President put the question -

“Shall the Rev Canon H. M. Arrowsmith be placed upon the Final List?”

(Both here and with subsequent nominations the questions were resolved by a show of hands. It was necessary to secure a majority in both Houses for the name to be placed upon the Final List).

Proposed by Rev G. W. Christopher, seconded by Mr M. J. Garrett.

After discussion, the vote was taken.

The Rev. Canon H. M. Arrowsmith did not gain a majority of votes in either House so his name was not placed upon the Final List.

The Acting President then put the question -

“Shall the Rev Dr S. Barton Babbage be placed upon the Final List?”

Proposed by Rev C. M. Gilhespy, seconded by Mr O. S. Dixon.

After discussion, the vote was taken.

Rev Dr. S. Barton Babbage received a majority of votes in both Houses and his name was placed upon the Final List.

Leave having been granted, the Right Rev. the Acting President explained that although his name stood at the top of the list of nominators of the Right Rev. M. L. Loane, he felt that his position as Acting President of the Synod precluded his speaking on the nomination.

The Acting President then put the question -

“Shall the Right Rev M. L. Loane be placed upon the Final List?”

Proposed by Rev Canon D. W. B. Robinson, seconded by Mr E. S. Newman.

After discussion the vote was taken.

The Right Rev M. L. Loane received a majority of votes in both Houses and his name was placed upon the Final List.

The Acting President then put the question -

“Shall the Rev. Canon L. L. Morris be placed upon the Final List?”

Proposed by Rev D. G. Livingstone, seconded by Rev A. W. Setchell.

After discussion, the vote was taken.

The Rev Canon L. L. Morris received a majority of votes in both Houses and his name was placed upon the Final List.

In accordance with the Ordinance, Synod adjourned at 8.40 pm until 6.30 pm on Wednesday 20 July 1966.

Wednesday 20 July - Thursday 21 July 1966

After the reading of prayers and attending to various matters, the Right Rev the President again left the Synod Hall for the remainder of the day's proceedings (until he returned at the conclusion of the voting and after the announcement of his election as Archbishop and unanimous invitation of Synod to accept the position).

The Right Rev F. O. Hulme-Moir took the Chair as Acting President.

Upon taking the Chair, the Acting President read from the Book of Common Prayer an appropriate part from the Archbishop's Charge in the Form of Ordaining or Consecrating an Archbishop or Bishop.

Leave having been given, the Synod passed the following motion moved by Mr Justice Norman Jenkyn -

“That the procedure for this evening be that the proposer and seconder of each of the nominees speak in the order in which the nominee's name appears on the Final List; that the debate then continue as to the relative merits of each nominee to be elected as the Archbishop of Sydney; that, after the debate on the floor of the House has concluded, the proposer of each nominee shall exercise a right of reply in the same order in which he proposed his nominee, and thereafter the ballot shall be taken.”

Leave having been given, Synod passed the following motion moved by Mr R. T. W. Pain -

“That the Right Rev the Acting President make a suitable opportunity before the vote is taken tonight to lead Synod in prayer and also to give Synod a period of quiet for private prayer and meditation.”

Final List

Synod then proceeded to the consideration of the names on the Final List, which was as follows -

NOMINEE - **BABBAGE**, Rev Stuart Barton, M.A., D.D., Professor of Practical Apologetics and Church History at Columbia Theological Seminary, Decatur, Georgia.

Mover - Rev C. M. Gilhespy, Seconder - Mr O. S. Dixon

NOMINEE - **LOANE**, Right Rev Marcus Lawrence, M.A., D.D., Bishop Administrator of the Diocese of Sydney.

Movers	Seconders
1. Rt Rev F. O. Hulme-Moir	Mr Justice A. R. Richardson
2. Ven H. G. S. Begbie	Mr N. W. Moin
3. Mr Stacy Atkin	Right Rev A. J. Dain
4. Canon D. W. B. Robinson	Dr G. W. Hastings
5. Canon J. R. L. Johnstone	Canon S. G. Stewart
6. Rev J. A. Dahl	Mr S. A. Horton
7. Rev A. W. Prescott	Rev W. Osborne-Brown
8. Canon B. H. Williams	Rev J. B. Burgess
9. Rev W. A. Watts	Rev A. H. Funnell
10. Canon W. K. Deasey	Mr G. Walker
11. Dr A. M. Bryson	Mr E. S. Newman
12. Rev P. R. Watson	Rev J. T. Griffiths
13. Dr N. F. Babbage	Dr N. D. Campbell
14. Canon A. W. Morton	Mr A. E. J. Pont
15. Rev J. J. Turner	Rev S. A. Horton
16. Rev Wm Ostling	Mr W. R. Bailey
17. Mr K. R. Utz	Ven R. G. Fillingham
18. Mr E. A. Judge	Mr H. M. Knight

NOMINEE - **MORRIS**, Rev Canon Leon Lamb, B.Sc., B.D., M.Th., Ph.D., Principal of Ridley College, Melbourne.

Mover - Rev D. G. Livingstone, Seconder - Rev A. W. Setchell

Rev C. M. Gilhespy and Mr O. S. Dixon seconded that Rev Dr S. Barton Babbage be given number one preference in the voting for Archbishop of Sydney.

Mr Stacy Atkin proposed and Right Rev A. J. Dain seconded that Right Rev M. L. Loane be given number one preference in the voting for Archbishop of Sydney.

Rev D. G. Livingstone proposed and Rev A. W. Setchell seconded that Rev Canon L. L. Morris be given number one preference in the voting for Archbishop of Sydney.

Synod then discussed the respective merits of appointing each of the three nominees who were supported and/or opposed by many speakers.

After long discussion it was agreed "that the question be now put," and the three nominators (Rev C. M. Gilhespy, Mr Stacy Atkin and Rev D. G. Livingstone) exercised their right of reply.

At 11.00 pm the Right Rev the Acting President in accordance with the earlier resolution led in a time of prayer.

Details relating to the ballot were explained and questions answered.

The Ballot commenced at 11.20 pm and it was declared closed at 11.40 pm.

(Voting was by secret and preferential ballot, voters being required to vote 1, 2 and 3 in order of preference).

The poll was declared at 12.10 am on Thursday 21 July 1966.

The Right Rev the Acting President declared that the Right Rev. Marcus Lawrence Loane, M.A., D.D., Th.D., Bishop Administrator of the Diocese of Sydney, had been elected (on the first count) to fill the vacancy in the See of Sydney.

The report of the Returning Officer and the Deputy Returning Officer gave the following information -

Ballot Papers and Votes	Clergymen	Laymen	Total
Ballot Papers Issued	234	366	600
Ballot Papers not returned	-	-	-
	234	366	600
Informal Votes	-	-	-
Total Valid Votes	234	366	600
Details of Voting (1st Preferences)			
	Clergymen	Laymen	Total
Right Rev M. L. LOANE	162	232	394
Rev Dr S. BARTON BABBAGE	58	98	156
Rev Canon L. L. MORRIS	14	36	50
	234	366	600

The announcement was greeted with prolonged applause.

On the motion of Right Rev A. J. Dain, seconded by Rev C. M. Gilhespy (leave having been given), the following resolution was passed unanimously by the Synod -

"That this Synod, on behalf of the whole Diocese of Sydney, unanimously invites the Right Rev Marcus Lawrence Loane to accept the appointment of Archbishop of the See of Sydney; it assures him of its entire goodwill and enthusiastic loyal co-operation in the tremendous task to which he has been called, and it further assures him and his wife of its prayerful good wishes and support in the days ahead."

A message informing him of his election was sent to the Right Rev. M. L. Loane (in Diocesan Church House), and he returned to the House amidst a prolonged standing ovation.

The Right Rev F. O. Hulme-Moir, Acting President, advised the Right Rev. M. L. Loane of his election as the person chosen to be Archbishop of Sydney, and further informed him of the passing of the motion of unanimous invitation to accept the appointment, and asked on behalf of all that he should indicate his acceptance.

Bishop Loane spoke in high appreciation of the goodwill and confidence of Synod members and said -

"It would have been unreal for me not to recognise that this Synod might result in my election to succeed Archbishop Gough. Many members of Synod may well feel that I am very inadequate for this high office: they can hardly believe it more firmly than I do myself. I cannot entertain the prospect of such great responsibility without a sense of trembling apprehension. At the same time, I want to thank members of Synod with the utmost sincerity for their confidence and goodwill. I am deeply conscious of the honour that falls to me in that I am the first Australian to have been elected as Archbishop of this Diocese. It is beyond all that I could have dreamt of when I was ordained thirty-one years ago. The lines of a hymn have, been running through my mind -

'God holds the key of all unknown,
And I am glad.
If other hands should hold the key,
Or if He trusted it to me,
I might be sad.'

In acknowledging my election and in accepting this appointment I would wish to pledge myself, by the grace of God, to the limit of my strength and ability, to serve the Church in this Diocese, and beyond with a steady desire for the glory of God. And I would ask you to join with me in that dedication so that together we may seek only to please Him. And may He bless us all."

The Synod sang the Doxology.

Synod adjourned sine die at 12.40 am on Thursday 21 July 1966.

Motions Passed During the Session of Synod

1. Most Rev H. R. Gough - Former Archbishop

That this Synod wishes to convey to the Most Reverend Hugh Rowlands Gough its deep appreciation for the spiritual and administrative leadership which he exercised over the Diocese during the past seven years. It gives thanks to Almighty God for the progress made in so many areas of diocesan life and for the personal example of courageous public utterance on civic and social problems, allied with the culmination of unity and tolerance in the wider life of the Church.

Synod would assure Archbishop and Mrs Gough of their continuing affection, their prayers for the Archbishop's full recovery, and for God's blessing on whatever further sphere of service may lie ahead.

2. Official Photographs

Leave of Synod was granted for an official photographer to take pictures in the House during the final stages of Synod business.

3. Votes of Thanks

That the hearty thanks of this Synod for their courteous, capable and efficient services be conveyed to -

The President and the Acting President
The Returning Officer, the Deputy Returning Officer and the Poll Clerks
The Secretaries and the Registry Staff
The Church Information Officers and
The Press.

4. Minutes

That on the production of the certification of the Secretaries of the Synod that the Minutes are a correct record of the proceedings of the last day of the Session, the President to be authorised to sign them as correct.