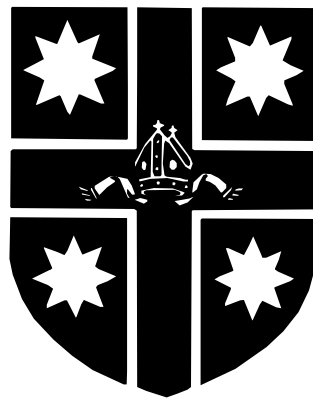


ANGLICAN CHURCH

OF

AUSTRALIA



PROCEEDINGS

OF THE

ELEVENTH

GENERAL SYNOD

1998

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of the General Synod of The Anglican Church of Australia  
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## CONTENTS

	Page
<a href="#">Preface</a> .....	2
<a href="#">Officers of the Synod</a> .....	1
<a href="#">Members of Synod</a> .....	2
<a href="#">Synod Arrangements</a> .....	7
<a href="#">Presidential Address</a> .....	11
<a href="#">Questions in Synod</a> .....	23
<a href="#">Resolutions</a> .....	31
<a href="#">Canons and Rules Passed by Synod</a> .....	57
<a href="#">Elections</a> .....	103
<a href="#">Report of the Standing Committee</a> .....	109
<a href="#">Summary of Standing Committee Business</a> .....	109
<a href="#">Documentation</a> .....	113
<a href="#">Financial report</a> .....	117
<a href="#">The Anglican Church of Australia Trust Corporation</a> .....	171
<a href="#">The Appellate Tribunal</a> .....	173

## PREFACE

This is the formal proceedings of the things that were decided and resolved at the Eleventh General Synod of The Anglican Church of Australia. Also, included is a list of the officers and members of the Synod, a summary of the proceedings and a report from the Standing Committee including a Financial Report.

The bare report which is included here only hints at the remarkable event of this Synod which was different and new in the history of our Church in terms of its location, its style and outlook. These matters are briefly referred to in the description of Synod arrangements in this book.

These proceedings are now commended to the Church as a record of the Eleventh General Synod of The Anglican Church of Australia.

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THE ELEVENTH GENERAL SYNOD  
OF  
THE ANGLICAN CHURCH OF AUSTRALIA  
14-20 FEBRUARY, 1998**

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## SYNOD ARRANGEMENTS

The Eleventh General Synod was held in Adelaide from the 14-20th February inclusive. It was a very significant Synod in all sorts of ways. This is the second time that the General Synod has met outside of Sydney. In 1995 the Synod met in Melbourne. This time the Synod also made a change from previous arrangements and met in a hotel, the Hotel International Adelaide. This provided a different ambience for the meeting of the Synod. It meant that many of the Synod members lived in the hotel and were therefore able to mix in the hotel lobby, coffee shop and rooms of the hotel. In many ways it made for a much more relaxed kind of Synod.

The week included visits to parishes in the Diocese of Adelaide on Sunday morning which meant that Synod members got to see something of the host Diocese of Adelaide.

The daily *programme* of the Synod was different from previous synods in a number of respects. The actual sessions during the day were shorter on average and morning and afternoon tea broke up each of the morning and the afternoon sessions. This meant that there was more opportunity for mingling and for informal conversation about the business of the Synod.

Because of our location in the Hotel Adelaide it was possible for Synod members to take opportunities for *relaxation and fellowship* in between sessions and in the evenings. The evening sessions finished half-an-hour earlier than has usually been the case and if one were to have walked down O'Connell Street half-an-hour after the Synod ended, many members of Synod could be seen in coffee bars and cafes. This environment greatly aided the process of open discussion and mutual awareness and our capacity to learn from one another.

There was also a deliberate attempt in the planning of the Synod to provide for a *more positive engagement* between Synod members. To this end Standing Committee prepared a set of protocols to guide the way in which people contributed to the debate. These protocols were based upon the principles which have been developed by the Conflict Resolution Network. They encouraged Synod members to speak out of their own convictions in a way which drew out the issues before the Synod but did not increase the distance between members, and in a way which also minimised the conflictual noise which sometimes attaches to debate in large gatherings.

As well the Standing Committee provided for *small group discussions*. Synod was arranged in rows. When these rows turned around to form small groups of between eight and ten members, the groups were made up of people from different States. These small groups were used as part of the Bible Study each morning and also for five of the important issues to do with our role as Christians in modern Australia. Those issues were:

- A Constitution amendment to provide for *Indigenous representation* in General Synod;
- a Canon to establish a Strategic Issues Advisory Panel and *Task Forces* in place of the existing Commissions;
- a Resolution on the Human Rights and Equal Opportunities Commission Report "*Bringing Them Home*";
- a Resolution on the unity of this Church and *Women Bishops*;
- a Resolution on our need for *change and leadership* in the way in which we do things in the light of our changed mission situation in Australia.

Those arrangements were designed to enable Synod members to meet and significantly engage with other people particularly people with whom they might disagree. Whenever the Synod broke into these groups it was immediately apparent that a lot of energy and involvement was taking place. People leant forward to participate in their group and there was animated and intense conversation.

These protocols and this process of group discussion were great features of the Eleventh General Synod of our Church and turned the event itself into one of the important stories of this year.

Synod members completed an *evaluation form* on these new processes at the end of the Synod. Those responses indicate that the Synod members overwhelmingly approved of the new discussion method and of the processes which were introduced for this Synod.

At the Synod there were a number of *guests*. Our guest preacher was Bishop Yong Ping Chung from the Diocese of Sabah. Mrs Yong also attended the Synod and shared with her husband in the presentation of the daily bible readings and bible studies. Also present were ecumenical guests: Archbishop Leonard Faulkner, Roman Catholic Church; the Reverend David Gill, General Secretary, National Council of Churches in Australia; the Reverend John Mavor, The President, Uniting Church in Australia and Dr Erich Renner, Lutheran Church of Australia.

Synod commenced with prayers on Saturday afternoon 14th February. *Worship* consisted of daily morning bible studies held in the Synod Hall. These were introduced by Bishop Yong and Mrs Yong. They included not only exposition of the text of scripture but also stories from Sabah told by Mrs Yong to illustrate the points made in the exposition. The Synod service was held in St Peter's Cathedral, Adelaide, on Sunday evening and followed by a reception in the grounds of Bishops Court. The concluding service of the Synod was held on Friday morning in Christ Church, North Adelaide. This final liturgy was made particularly significant by the introductory Liturgy of Reconciliation which was developed during the week following the decision of the General Synod to apologise publicly to those who had suffered hurt as a result of the previous policies in regard to Indigenous children and also to amend the Constitution of the Synod to provide for direct representation of Indigenous people in the General Synod. The Liturgy of Reconciliation consisted of a reiteration of the Synod's apology and a mutual foot-washing by Bishop Arthur Malcolm (Aboriginal) and Bishop Ted Mosby (Torres Strait Islander) and the Primate Archbishop Keith Rayner and host for the Synod Archbishop Ian George.

The Synod passed 76 *Resolutions*. Twenty of these refer to the operations of the meeting of the Synod such as appointing sub-committees or for the checking of the minutes. Five referred to General Synod finances; eight dealt with housekeeping for General Synod bodies; fifteen dealt with subjects to do with worship and good order in the Church; four with ecumenical relations; nineteen had to do with social issues of one kind or another. Of this nineteen, four were concerned with Indigenous issues, three were concerned with international questions and the others were concerned with political, educational and other matters. Two resolutions were passed in relation to the Anglican Communion.

In his Presidential Address at the beginning of the Synod the *Primate* indicated that this would be his last General Synod. He revealed that he had been at the first General Synod under the new Constitution of the Church in 1962 and was the only member of the Synod to have held unbroken membership since that time. Indeed he said, "I have not missed a single day's sitting in those 36 years . . .".

The final act of the Synod was to stand and pass with enthusiastic acclamation a Resolution “recording its deep gratitude not only for the outstanding service, commitment, energy and leadership given by the Primate to the Australian Church and the General Synod, but also for the courtesy, wisdom and personal integrity displayed throughout his ministry”.



## THE PRESIDENTIAL ADDRESS

My sisters and brothers in Christ:

I welcome you to this eleventh General Synod of the Anglican Church of Australia. Because of this year's Lambeth Conference we are meeting earlier than usual, only two and a half years since our last session. We meet in Adelaide for the first time, and at the outset I should like to thank the Archbishop and the people of the Diocese of Adelaide who have so carefully and imaginatively prepared the way for our meeting.

This will be the last meeting of General Synod in this century and this millennium, and it will be my last as Primate. The first General Synod under our new Constitution in 1962 was my first, and I believe I am the only member of this synod to have held unbroken membership since that time. In fact I have not missed a single day's sitting in those thirty-six years - a record which you might describe as enviable or pitiable according to your point of view! Clearly a new millennium calls for an infusion of new blood!

Our special guest is Bishop Datuk Yong Ping Chung, Bishop of Sabah in East Malaysia, who will preach our synod sermon and lead our daily Bible studies. At a time when both church and nation in Australia look to strengthening our bonds with Asia, we particularly welcome Bishop Yong's presence. As a former Chairman of the Anglican Consultative Council he comes with wide experience of the Anglican Communion, and we look forward to sitting at his feet.

It is also a pleasure to have with us as Ecumenical Observers Archbishop Leonard Faulkner, the Roman Catholic Archbishop of Adelaide; the Reverend John Mavor, President of the Uniting Church in Australia; Dr Erich Renner, a biblical scholar and elder statesman of the Lutheran Church of Australia; and the Reverend David Gill, General Secretary of the National Council of Churches of Australia. Their presence reminds us that we Anglicans can take no isolationist stance as we search out the implications of the gospel for the life of the church and the nation.

### RECENT EVENTS

Some notable former leaders of our church have died since we last met. Hugh Gough was Archbishop of Sydney and Primate from 1959 to 1966 and was in fact our first Primate under the new Constitution. Never perhaps entirely at home in Australia, he nevertheless brought an evangelical perspective which was attractive to many across the breadth of our church. Thomas Thornton Reed was Bishop of Adelaide from 1957, and after the formation of the Province of South Australia he became its first Archbishop until his retirement in 1974. His precise, legally alert mind gave him a significant place both in shaping and interpreting our Constitution. David Garnsey, Bishop of Gippsland from 1958 to 1975, played a formative role in the fields of education, ecumenism and the ministry of women. Allen Winter in St Arnaud from 1951 to 1973 and Clive Kerle in Armidale from 1965 to 1976 were much loved pastoral bishops. Some notable former assistant bishops have also died - Ralph Wicks of Brisbane, Geoffrey Parker of Newcastle and Brian Macdonald of Perth. Of the many devoted clergy and lay people who have passed from this life I shall mention only one, Deaconess Mary Andrews. Her labours as a missionary in China, as Head Deaconess in Sydney and as an encourager of women in ministry made her a figure of great influence. For these great servants of Christ and many others whom we cannot now mention we offer our thanks to God.

We have five new diocesan bishops: Clyde Wood in North Queensland, David Bowden in Bendigo, Ron Stone in Rockhampton, Philip Huggins in Grafton and David Farrer in Wangaratta. They bring a variety of gifts to the episcopal bench and we welcome them all.

It is just a year since the National Anglican Conference took place in Canberra. I do not recall a more exciting event in the life of our national church. What began as a risky experiment in the mind of our General Secretary emerged under the chairmanship of Archbishop Goodhew as an inspiring, unifying and seminal event for our church. It taught us this important lesson, that synods are not the only, nor even the most important, vehicle for our corporate life. Synods have their necessary place; but creative work is most likely to happen through less formal forums at different levels. The Standing Committee has already resolved to plan further national conferences at spaced intervals in the future. Dr Bruce Kaye has also been responsible for another enterprise which, though little publicised, has great potential. He has convened small gatherings of specialists in different fields such as theology, church history and law to bring together expert thinking on particular subjects of concern to the church. We have had all too little of this kind of cross-fertilisation in the Australian church, and this initiative could be very significant for the future.

The celebration of the sesquicentenaries of the dioceses of Melbourne, Adelaide, Newcastle and Sydney (in its present configuration) made 1997 a busy but positive year for the dioceses concerned. The consecration of the first bishops for four new colonial dioceses in Westminster Abbey on St Peter's day 1847 was a notable event, not only for those new dioceses but for the whole Anglican Communion. It signified a new philosophy for the Anglican Church, namely that bishops should be the leaders of the church's mission from its pioneering stage, not comfortable prelates who come in to govern a well established church. That service in 1847 was a pivotal moment for the emergence of the world-wide Anglican Communion which we know today.

The visit of the Archbishop of Canterbury to the four dioceses was a highlight of their celebrations. Archbishop Carey's clear proclamation of the gospel, his sensitivity to each situation, his warm personality and his unassuming manner won the hearts of people wherever he went. More importantly, his visit reminded us that we are part of a world-wide Communion with its own distinctive character and with a major contribution to make to the Church Universal and to the community of nations.

### OUR DIOCESAN STRUCTURES

The circumstances of our history and geography have shaped us as a strongly diocesan church. Section 7 of our Constitution entrenches the place of the diocese in these terms:

A diocese shall in accordance with the historic custom of the One Holy Catholic and Apostolic Church continue to be the unit of organisation of this Church and shall be the see of a bishop.

The Constitution commits certain significant powers to the General Synod; but by comparison with the dioceses of the Church of England, for example, far more power lies with the dioceses in the Australian church. The need to clarify the powers of diocesan synods vis-a-vis the General Synod has been a continuing theme in references to the Appellate Tribunal over the years.



The diocesan and provincial structure of this church was basically set by the early years of the present century. There have been some changes since then, but not major ones. Yet as we prepare to enter the 21st Century the structure of the Australian nation is very different from that of a century ago. Our major cities have grown enormously while our agricultural and pastoral population has markedly declined. Many rural townships have diminished or disappeared, and their schools, hospitals, shops and banks are progressively being lost. In some respects technology is bridging distance, and many rural properties are becoming technologically sophisticated. Meanwhile the ethnic and cultural diversity of our nation has increased; and our indigenous people, who were widely assumed a century ago to be dying out, have attained a new degree of recognition and appreciation. In the face of this changing shape of the nation, however, our diocesan structures remain (at least in the formal sense) essentially unchanged. Some of the issues which we face at this synod stem directly from the situation which I have outlined.

One such issue has never in fact come to the General Synod but has been dealt with at diocesan level. I refer to the way our metropolitan dioceses are grappling with their explosion of population. Each of our capital cities forms a natural community, and hence a natural diocese, yet most of our metropolitan dioceses have become too large to be effectively pastored by one bishop, even with the assistance of one or more assistant bishops. In this context four of our metropolitan dioceses have moved in a common direction, though to different degrees. They have regionalised, allowing some measure of regional autonomy within an overall diocesan structure. But some questions remain. Is this regionalisation mere window-dressing, with no real devolution of authority? Or is it a halfway house to independent dioceses? Or does it point to a new, more flexible form of diocesan structure? There is as yet no definitive answer to these questions.

If the third answer - the possible evolution of new, more flexible, diocesan arrangements - is a realistic one, it may open up interesting possibilities for the national church. May it be that over a period of time the relationship between a metropolitan diocese and the country dioceses of the province might move towards a regionalisation model, with a real measure of autonomy within an overall structure? We are still a long way from that, and it would require some real shifts of attitude; but it is not too soon to begin serious reflection about such a possibility. In fact in the Province of Victoria a working party has been set up to explore diocesan structures and relationships within the province.

It will not be easy to discover a new workable model, and it will be harder in some provinces than in others. Considerations of distance, of disparate diocesan cultures and of legal obstacles will all have to be taken into account. For this reason any such exploration needs to begin at provincial rather than national level. We must face the fact, however, that the disparity in population and resources between metropolitan and rural dioceses is becoming so great that it is hard to see the present structure of autonomous dioceses serving the church well for the coming century.

Other questions inevitably arise. Does it make sense for the new breed of regional bishops, who have the oversight of large and populous regions, not to be members of the House of Bishops? Must it still be a requirement that a province must have at least three autonomous dioceses, bearing in mind that in Australia it makes sense to have a province for each state and an archbishop in each capital city? Issues like these are not easily resolved, especially in a church scarcely noted for moving at breakneck speed! But I would encourage dioceses and provinces to begin seriously exploring them.

The decision to amalgamate the dioceses of North Queensland and Carpentaria was influenced by at least some of these considerations. The Carpentarian boundaries were unrealistic, and the population of the Gulf and Torres Strait regions had declined as had the prospects for industrial development. In consequence the Diocese of Carpentaria was in the long term unviable. I believe the two diocesan synods concerned made the right decision in agreeing to amalgamate, painful though it was. For the Bishop of Carpentaria, Anthony Hall-Matthews, in particular, the personal cost was great. The intention was that an Islander regional bishop with considerable freedom of movement would be chosen, and that under his leadership the Torres Strait region would develop as a genuinely indigenous unit within the national church.

That this evolving process has not been allowed to proceed smoothly is a grave disappointment. What happened was this. A procedure had been devised to enable the clergy and people of the Torres Strait to bring forward the name of the person whom they considered should be their bishop. When the Bishop of North Queensland met with the representative Islander body, they advised him that they had been unable to agree on a name and asked him to make the decision, which they would support. After careful consideration of the suitability of possible candidates Bishop Wood nominated the Reverend Ted Mosby to his Diocesan Council in accordance with the terms of the Assistant Bishops Canon. Some of the Islander clergy then protested on the ground that Ted Mosby had earlier declined to let his name go forward for consideration. I would simply comment that this unwillingness of Ted Mosby indicated a lack of personal ambition, which is no bad quality for one called to leadership in the church. Bishop Mosby was then consecrated on Thursday Island last September.

A section of the church in the Torres Strait, led by certain senior clergy, declined to recognise Bishop Mosby's authority. They declared their intention of separating from the Anglican Church of Australia and establishing an independent Church of the Torres Strait. They planned to elect one or more bishops and negotiated with the Anglican Catholic Church to secure the consecration of those bishops. Because of the scattered nature of the islands it is difficult to get a clear picture of the extent of support for this separatist movement, but there are indications that the degree of support among the laity is much less than had been claimed.

In this unhappy situation I want to express my clear support for Bishop Wood and Bishop Mosby. They have acted constitutionally and with great restraint in the face of severe provocation. The issues are not doctrinal; they relate rather to regional rivalries within the Strait, cultural and political factors, mixed, I fear, with certain personal ambitions.

The amalgamation of dioceses in northern Queensland has not in any way altered the traditional composition of the General Synod as a forum of the dioceses. There is, however, a proposal before this synod to enable the membership of a new category of non-diocesan representatives in the persons of ordained and lay members of the Aboriginal and Torres Strait Island races. This will introduce a new principle into our constitutional arrangements, and it will require a change to the Constitution. It is natural and proper that this proposal should receive careful scrutiny. We need to ask what its long-term implications will be.

I believe we should examine this question against the background of the framework which I have presented in this address. Our hard and fast structures based on completely autonomous dioceses may not be adequate for the future well-being of the church and its mission. We need a willingness to experiment with better ways, while being careful not to jettison the real virtues of our present system. The place of indigenous people in our

national life is one of the most critical issues which Australia faces today. Their position in our history is quite unique as is their claim upon our concern. We have the opportunity at this synod not only to see that justice is done within our own church life to disadvantaged fellow Anglicans, but also to set a practical example to our nation. I hope that the synod will give enthusiastic support to the principle of representation as of right to our Aboriginal and Islander peoples. It is a pleasure to note that the Diocese of the Northern Territory has elected an Islander priest as its one member of the House of Clergy; but at this stage of our history, particularly with the disappearance of Carpentaria as a separate diocese, our present arrangements cannot ensure adequate representation of Aboriginal and Islander Anglicans in this synod.

While I unreservedly support this proposal in view of the special circumstances pertaining to it, I believe we must be very cautious about any extension of this precedent. There is no lack of interest groups who might want to argue their claim for non-diocesan representation. We shall need to be very clear as to the criteria which might be admitted in support of any such claim.

The proposal for a Defence Force Diocese is another example of the questioning of the adequacy of our existing diocesan pattern but raises a different set of questions. This proposal takes as its starting point the rigidly territorial nature of our diocesan structure and proposes an ingenious solution to the needs of ministry to service personnel within that territorial framework.

My discussions with service chaplains leave me in no doubt that they have a problem. They minister within a military system which has a culture of its own. They are often isolated from their colleagues, which makes the pastoral care of their bishop all the more important. There is a Bishop to the Defence Force, but the national church fails to provide funding for a full position, so he is a heavily committed regional bishop of a major diocese who can only give part of his time to the Defence Force ministry. Nor is he able to have that ongoing association with decision-makers in the Defence Force which is vital to maintain the status and effectiveness of the Anglican chaplains. It is not for me to argue the pros and cons of the particular proposal before us. I simply ask that we consider it with a real awareness of the importance of providing the best possible oversight of Defence Force chaplaincy. If the present proposal should be found unacceptable we must not wash our hands of the need to provide and fund better arrangements than we have at present.

### THE MINISTRY OF THE CHURCH

Structures are to serve and enable ministry. I turn now to a number of matters relating to the ministry of the church.

After almost two years of consideration the Appellate Tribunal has given its opinion on the question of lay and diaconal administration, or celebration, or presidency of the Holy Communion. By a majority of 4 to 3 the Tribunal has expressed the opinion that it is consistent with the Constitution of the Anglican Church of Australia for provision to be made for lay or diaconal presidency. By the larger majority of 6 to 1 the Tribunal expressed the opinion that it is not consistent with the Constitution for a diocesan synod, otherwise than in accordance with a canon of General Synod, to permit lay or diaconal presidency.

I have written to members of the Tribunal to thank them for their attention to this reference. It is too much to expect that their opinion will be universally approved, particularly in view of the narrowness of the majority. I have no doubt that theologians and lawyers alike will give careful scrutiny to the reasons given by members of the Tribunal. I make two comments by way of clarification.

The first is that what the Tribunal has handed down is an opinion, as distinct from a determination. A determination, such as would be made in response to a reference concerning the validity of a particular piece of legislation, has a definitive effect, whereas an opinion is advisory. The Tribunal's opinion will of course be seriously heeded; but it does not necessarily imply that a particular piece of legislation providing for lay presidency would be found constitutionally valid.

The second point is that the role of the Tribunal is to say whether a particular practice is constitutionally **possible**, not whether it is **desirable**. The latter question is for synods to decide. So whether we agree or disagree with the Tribunal's opinion on the constitutional issue, there may be other considerations which determine our support for or opposition to the practice of lay and diaconal presidency.

I think the church has a right to know where I as Primate stand on this matter. I recognise that the question of who may preside at the Eucharist is not definitively settled by holy scripture and that it is a fair question for theological debate. I believe, however, that both the catholic and reformed character of the Anglican Church argue strongly against lay and diaconal presidency. As church order settled in the early centuries presidency at the Eucharist was clearly confined to bishops and priests. The question was a live one at the Reformation. Some of the more extreme reformers allowed lay persons to preside at the Lord's Supper and some went so far as to have no ordained ministry at all. The Church of England clearly set its face against those directions. It is worth noting that those reformed churches which took the more extreme line continue to form only a small proportion of the Christian world today.

The parity of word and sacrament is argued to support the principle of lay presidency: if lay people are allowed to preach, why should they not be allowed to preside at Holy Communion? I believe this argument fails to recognise a critical difference between the ministry of word and of sacrament. Good preaching depends on personal gifts and training - adequate theological education, ability with words, sensitivity to people, and so on. There are lay people who are better equipped than many clergy to preach well. We unashamedly rate some sermons as better than others, and that depends in large part on the gifts and experience of the preacher. The celebration of the Eucharist is different. It does not depend on the personal gifts of the celebrant but on the assurance that the one who has been called and ordained to do this very thing does faithfully what Christ did in taking and consecrating the bread and wine in the manner authorised by the church. Where that occurs, as Article 26 reminds us, even the unworthiness of the minister "hinders not the effect of the sacrament".

Having thus expressed my own position may I add something more. In this matter, as in many others, our church embraces a variety of opinion. Even when our perspectives differ, we hold together by the acceptance of a common order which is provided by our Constitution and canons. Our differences, and even the conflicts which sometimes result from them, are not to be seen simply negatively. There is strength in holding together in tension truths which may seem contradictory but may in fact be paradoxically complementary. Christian doctrine is marked by paradox: God is three and God is one; Jesus Christ is true God and true man; there is divine predestination, yet there is human

free will. Historically we see that any of these opposites taken on their own and pursued logically led into heresy. The fuller grasp of truth comes when we hold in tension paradoxical aspects of the truth.

Some of us will be pleased with the majority opinion of the Appellate Tribunal, others will agree with the minority. My hope is that we shall not retreat into separate bunkholes on this issue, but that we shall see our conflicting views as an incentive to pursue vigorously - and together - underlying questions such as these:

- How binding on the church are developments in doctrine and practice which occurred after New Testament times? How do we distinguish sound from unsound developments?
- How are we to understand the relationship between word and sacrament?
- What are the respective ministries of clergy and laity?

Often our conflicting answers to questions like that of lay presidency reflect differing underlying assumptions which need to be articulated and examined if we are to grow towards a common mind.

The ministry of women continues to be another area of difference. Five of our 23 dioceses have not as yet accepted the principle of the ordination of women to the priesthood, though at least two of these have women deacons. My impression is that there is a high and growing level of acceptance of women priests in the dioceses which have had experience of their ministry. In these dioceses the possibility of women bishops naturally arises. The fact that there will be at least eight women bishops from three provinces of the Anglican Communion at this year's Lambeth Conference means that the ordination of women to the episcopate will remain high on our agenda.

It is nevertheless a matter which we must approach with great sensitivity. Clearly dioceses where women are not yet ordained to the priesthood will relate differently to this question from those which have had women priests for years. Besides, the distinctive role of the episcopate as the symbol and centre of unity raises questions which have to be taken seriously about relationships within our own church and with ecumenical partners. Serious debate should proceed, but the timing of action will be important. I trust we are all agreed that no diocese should act in this matter without proper canonical decision by the national church.

If there are differences among us on these matters of ministry, there is far more in common in which we may rejoice. It is exciting to experience some of the movements which are breathing new life in the church in many places. I hear of parish after parish where people are growing in faith and enthusiasm as a result of Alpha courses. The Cursillo movement has brought many people to a deeper Christian commitment. Student ministries associated with some of our universities are drawing numbers of students to faith. The catechumenal movement is bringing people into active church membership through intentional use of the liturgy in relation to Christian initiation. We praise God for these and a host of other ways through which the Holy Spirit is at work in the church.

### **THE AUSTRALIAN NATION**

As we approach the new century there is a real sense abroad that our nation is at a crossroad. This synod comes too soon on the heels of the Constitutional Convention for us to be able to stand back and reflect objectively on it. Yet I have no doubt that we have been living through historic days for our country.

It may be that the process of constitutional review has been as important as the outcome. The idea of a constitutional convention, its mode of appointment and election, and the money spent on it, have all had their critics. Yet I believe it has been an admirable exercise in democracy. We are accustomed to a parliamentary model of adversarial debate along fixed party lines where the quality of argument rarely affects the voting outcome. By contrast, the convention was a forum where opinions crossed the usual boundaries and members changed their minds as the arguments convinced them. It is probably too much to hope that parliament itself might be changed a little by the convention's example, but it is a hope worth cherishing. I think it is fair to say that the Prime Minister, whose natural inclinations might have inclined him to try to quash the whole movement, deserves credit for making this process possible.

The convention is but a stage on a journey and eventually the decision will rest with the whole people of Australia. No constitutional change, whether radical or slight, will by itself make all that much difference. But as the Prime Minister himself recognised, symbolism is important. We who believe in the things of the spirit should be the first to appreciate how much we are shaped by the intangible. Things like economics, physical security, patterns of employment and technology all matter; but they are not **all** that matter. It is good that the intangibles, and the symbols that represent them, should have been brought into the forefront of our thinking over these past two weeks.

In looking to the future there is no need to denigrate the past and the institutions that embodied it. Whatever our constitutional future we can continue to give thanks for many good things that we have received through our British heritage; and we can rightly thank God for the personal dedication and example of Queen Elizabeth II.

There are still some who imagine that constitutional change will have drastic consequences for the Anglican Church in this country. This stems from the misconception that because the Church of England is an established church with a constitutional relationship with the Crown and the state, the same is true in Australia. This is not so. The Anglican Church of Australia is an autonomous church of the Anglican Communion, and we are not constitutionally tied to the Queen, the Parliament or any other organ of state. As a church we have no vested interest in either monarchy or republic, and individual Anglicans are free to make their own informed judgement about the future constitution of our country.

We are also at a crossroad with respect to the place of our Indigenous people in our national life. I have spoken already about their place in our church; but as believers in a gospel which has reconciliation at its heart we must be concerned about reconciliation in the total life of our nation.

It is true to say that people of my generation learned our history from the point of view of white Australia. It was the story of heroic pioneers and explorers, of intrepid people who tamed and developed the land in the face of great hardship, and of public figures who shaped responsible government, democracy and a free way of life. This was true enough, and we rejoice in it; but it was not the whole story. We have become aware of the other side of the story - of Aborigines whose land and livelihood were taken, whose women were used and often cast aside by white men, and whose efforts to defend their way of life were often met with terrible retribution. The consequence has been that a people of natural dignity, living in harmony with their land, became subject to degradation, loss of self esteem, crippled in health, and on the fringes of our towns and cities all too often

to the ravages of alcoholism. The report *Bringing Them Home* documented in a compelling and heart-rending way the consequences of one part of this story - the policy of taking children from their mothers to be brought up in white society. The motives of many involved in this latter policy were genuinely good; but the underlying philosophy was defective and in many cases the consequences were disastrous for the individuals concerned.

The question of apology has been before us since that report was published. In many dioceses of our church acts of apology have already been made, and this General Synod, in the name of the whole Australian church, has an opportunity to make such an act at this session. I regret that the government has not so far seen fit to make a formal apology on behalf of the nation. On one occasion the Prime Minister defended this stance on the ground that it would be merely symbolic. It is strange that in the constitutional debate he recognised that symbolism was the most compelling argument for change, yet apology was dismissed as merely symbolic. Symbolism is important, and I suggest that to Aboriginal people it carries a weight that many white Australians have scarcely begun to understand. Especially where self-esteem has been crushed, apology is powerful in breaking down barriers. It does not stem from personal guilt for the actions of our forebears. Rather it recognises the continuities of life and the reality that the painful consequences of past events live in people today. I hope the government may yet change its mind on this matter.

This would be a significant contribution to genuine reconciliation. It would be another major contribution if the present uncertainty and dismay about the amendments to the Native Title legislation can be constructively overcome. This is a matter of immense complexity as the sheer bulk of the legislation indicates. Few of us can pretend to understand all the intricate issues involved. I believe that as in so many human conflicts fear lies at the heart of the matter. Fear may be soundly based or it may be greatly exaggerated, but it is real and it shapes attitudes. Pastoralists fear an insecurity of land tenure which will threaten their livelihood. Mining companies fear a drawn out negotiating process which will make exploration and development uneconomic. Aboriginals fear that their recovery of rights signified by the setting aside of the doctrine of Terra Nullius will be whittled away by the effect of amendments to the Native Title Act. Until these various fears are pinpointed and dealt with by patient and genuine consultation, there will be a running sore which will severely damage the process of reconciliation. There is genuine concern - and not only on the Aboriginal side - that the Government's legislation, far from settling matters, will lead to further prolonged litigation. That is not to say that the Senate's amendments, which the Government rejects, have it right. What we do not need is an election on issues of race; what we do need is a determination to deal with real fears by sensitive consultation.

### THE NATIONAL CHURCH

It is natural that for most members of the church the significant location of their church life is the local congregation where they gather to offer worship, to be nurtured by word and sacrament, to experience the reality of Christian fellowship and to gain inspiration and strength to live their life as Christians in the world. They have some awareness of the diocese (sometimes, alas, seen as the enemy which spends their money), while the national church and its General Synod scarcely come into reckoning. As for the Anglican Communion, its Consultative Council and the Lambeth Conference, they seem so remote as to be of no concern. Just as in the diocese the strongest parishes tend to act most independently, for they have resources enough to manage alone, so the strongest dioceses tend to act similarly within the national church; and on the international scene it used to be said that it was time the Church of England joined the Anglican Communion!

In the face of this natural human tendency St Paul exhorts us: "Bear one another's burdens, and in this way you will fulfill the law of Christ"(Gal 6:2). That truth applies at every level of the life of the church. The local parish is a critical edge of mission: if the church fails at that level it will fail everywhere. But the total mission of the church cannot be fulfilled at local level. At the levels of city and state, nation and world, we have a gospel to proclaim. Though not an established church, we inherit from the Church of England a responsibility in regard to the spiritual, ethical and social life of our nation, and we shall fail as a church to the extent that we do not accept that responsibility. For that reason I strongly affirm the national, ecumenical and international dimensions of our church life.

By comparison with Anglican churches in other countries or with our major sister churches in this country we have a minimal national structure. That is not entirely unhealthy, because it means we are always on guard against the danger of over-centralisation and over-bureaucratisation. It does, however, limit our effectiveness in some respects, and we should be aware of that. I am embarrassed when I represent this church at the National Council of Churches or in the wider Anglican Communion by the fact that we do not pay our allotted share to the costs of those bodies, because not every diocese makes its contribution to the Special Fund through which we meet those obligations. Let me encourage you, though, by reporting a happy decision of the small Diocese of the Northern Territory. As a missionary diocese it is not required to pay a statutory assessment, but it intends to apply at the next General Synod to cease being in the category of missionary diocese. In the meantime it has resolved to send an amount equivalent to its likely statutory assessment, thus beginning to "share one another's burdens".

It is significant that while our dioceses are sometimes reluctant to think nationally, other agencies of our church are recognising the advantages of national co-ordination. Anglicare Australia has become an effective means of coordinating welfare activity and influencing government. In the field of education the National Anglican Schools Consultative Committee is providing an effective network for mutual benefit. Meanwhile the significance of the work undertaken by commissions, committees and working parties, often at considerable voluntary cost to members in time and money, is incalculable. I offer the thanks of the Australian church to all those whose service in these ways helps us to bring the values of the kingdom of God into the life of the nation.

Of critical importance is an adequate means of communication for the national church. It has been a great disappointment that *Church Scene* has had to cease publication because of financial difficulties. For 27 years under the editorship first of Gerald David and more recently of Charles Sherlock *Church Scene* has served the church well, and I want to express appreciation to the board and staff of the paper for their efforts. A paper like *Church Scene* is much more influential than its circulation might suggest; but the hard fact is that its circulation was too small. Every church newspaper has plenty of critics. We only truly recognise its worth when a vacuum is left by its absence.

There is a national monthly, *Market-Place*, which adopts an unashamedly different approach from *Church Scene*. Whether in its present or modified form it will meet the church's needs remains to be seen. What is unquestionable is that our ability to function effectively as a national church will be sorely weakened if we lack a first-rate means of sharing news and ideas. That is a challenge which we must take up.

After some years of experience may I briefly share some reflections on the primacy. In the 1980's I chaired a committee to look at the primacy. Reluctantly we recommended a primacy detached from diocesan responsibility which would be located in Canberra. The recommendation won initial acceptance but was not acted on. I am satisfied that on balance we were wise not to go down that path. Yet we do face a real difficulty. The



primate always has been, and is likely to be, the bishop of a demanding diocese. On top of that primatial commitments take up a very large portion of time. On paper the Primate's duties are quite limited; but the strictly constitutional role is only a small part of the primacy. As well as responsibilities within Australia, not least among them that of responding in the media, there is also an international role. In my own case this has been to chair the Design Group which has prepared for this year's Lambeth Conference. The General Synod assists by funding a half-time position of assistance to the primate, but what has made the position possible for me has been the ready co-operation of the regional bishops in Melbourne.

I see no easy answer to this problem. Inevitably, whatever assistance is provided for him, it is the primate personally who must undertake many of the twin demands of his diocese and the national church. Certainly modern ease of communication has greatly lessened the problem of distance between the primate and the General Synod office. It may be, however, that before my successor is elected there should be a further review of the office of primate.

Now a heavy agenda awaits us. Thanks to our General Secretary and his staff, we may justly say (to judge from the weight of papers that have come to us) that no previous General Synod has been as thoroughly prepared for as this one. We bring among us a richness of experience and understanding, and there will be much for us to learn from one another as well as to give to one another. May God be with us and use us for the building up of his church. Amen.



## QUESTIONS IN SYNOD

### 1. AUSTRALIAN CLERGY PROVIDENT FUND

Dr L.A. Scandrett asked:

- (1) Approximately what percentage of active Anglican clergy in Australia are members of the Australian Clergy Provident Fund?
- (2) When the Fund Trustee of the Anglican Clergy Provident Fund adopted the trading name "Anglican Superannuation Australia" in 1994 did the Fund Trustee seek either approval for the adoption or at least a comment in response to this adoption from the other major superannuation funds in Australia providing retirement benefits for Anglican clergy and church lay employees, including the Sydney Diocesan Superannuation Fund and the Anglican Provident Fund?

**The President gave the following answer:**

- (1) There are currently 1628 members of Anglican Superannuation Australia, of these 984 are clergy members of the Fund. There are clergy members from all of the dioceses of our Church and those represent approximately 56% of the stipendiary Anglican clergy of Australia.
- (2) Anglican Superannuation Australia is the Fund established by this General Synod, and as such is different from other funds.

The change of name reflects the official national origin and continuing authorization of this fund as well as the fact that the fund is no longer restricted to providing retirement benefits to clergy only but has, since 1993, been able to provide such a service to both the clergy and the lay employees of our Church.

Given this, the Fund Trustee did not think it was necessary to seek the approval or comment of other superannuation funds.

### 2. A PRAYER BOOK FOR AUSTRALIA

Mr R. Tong asked:

In view of the liquidation of the publisher of A Prayer Book for Australia

- (a) Will the General Secretary, on behalf of the General Synod, seek to obtain the remaining stock of Prayer Books if any?
- (b) If stock is available what funds will be used?

**The President gave the following answer:**

- (a) On the basis of faxed responses from members of the Standing Committee, the General Secretary has sought and continues to seek the remaining stock of Prayer Book material covered by the contract with E.J. Dwyer (Australia) Pty Ltd.
- (b) A recommendation from the Honorary Treasurer will be put to the Standing Committee that the necessary funds will be taken from the Reserve Fund.

### 3. LIQUIDATION OF THE PUBLISHER OF A PRAYER BOOK FOR AUSTRALIA

The Reverend D.J. Powys asked:

With reference to the liquidation of the publisher of A Prayer Book for Australia:

- (1) How many shorter (i.e. green) books are available for purchase?
- (2) What other related materials are available for purchase?

**The President gave the following answer:**

Copies of A Prayer Book for Australia in its various forms are presumably held by a number of retailers and there is no way of knowing for this answer how extensive those stocks are.

At the time of its liquidation E.J. Dwyer held the following stock:

A Funeral Service Card (held in packs of 50)	7091
At Graveside or Crematorium (held in packs of 20)	2633
Funeral Service booklet	2910
Holy Baptism, Confirmation and Reception booklet	295
Marriage Service booklet	1924
A Prayer Book for Australia - Large Print Edition	1184
A Prayer Book for Australia - Shorter Edition	139
A Prayer Book for Australia - Complete Edition	Nil

### 4. GENERAL SYNOD

Canon B.A. Ballantine-Jones:

1. What is the estimated cost to funds under the control of General Synod of staging this session of General Synod?
2. What has been the cost to funds under the control of General Synod over the last three years of expenses associated with running the Canon Law Commission?
3. In determining the Order of Business for this General Synod what criteria determined that so much prime time of this session should be devoted to business generated by the Canon Law Commission?

**The President gave the following answer:**

1. The overall cost of this Synod is estimated at \$198,000.
2. The cost of funds under the control of General Synod over the past three years of expenses associated with running the Canon Law Commission is \$15,760

Note - 1995	3,354
1996	5,799
1997	<u>6,607</u> (subject to audit)
	\$15,760

3. In broad terms 16 Bills came to the Synod with assistance from the Canon Law Commission. Six of these were prepared by the Commission at the request of the Standing Committee, and five were Provisional Canons from earlier Synods. Thus five bills on the agenda of the Synod came from recommendations initiated by the Canon Law Commission.

Eight bills were placed on the Business paper by members of the Synod.

The balance of categories of business is set by Standing Order 10(a) by which orders of the day and legislation take precedence over general business during the morning and afternoon sessions of the Synod, and in the evening general business takes precedence.

Orders of the day agreed to by this Synod included four substantial items of general business during morning and afternoon sessions.

5. **DIOCESE OF SYDNEY SPECIAL ASSESSMENT**

Mr Barry Phillips asked:

- (1) To what extent, if at all, has the reputation of the Australian Church been damaged and/or has the mission of the Australian Church been impeded by the failure of the Diocese of Sydney to pay its 1997 Special Assessment?
- (2) Is it appropriate to refer the failure of the Diocese of Sydney to pay its 1997 Special Assessment to the Canon Law Commission for advice?

**The President gave the following answer:**

- (1) This question seeks an expression of an opinion in general terms which it is not possible to give. Opinions on this matter will, of course, differ from individual to individual.
- (2) The Canon Law Commission exists to examine questions of canon law. Insofar as this matter might be thought to raise some general question of canon law but not otherwise, then such a reference might be appropriate.

6. **THE NATIONAL CHURCH LIFE SURVEY**

Bishop R.A. Randerson asked:

- (1) Will the material presented by Bronwyn Hughes (National Church Life Survey Material) be available to Synod members?
- (2) If not, can it be?

**The President gave the following answer:**

- (1) There are at present no plans to make this material available.
- (2) The material could only be made available with the permission of Mrs Hughes and the National Church Life Survey organisation.

Mrs Hughes indicated in her presentation that some of this material would be included in more comprehensive publications due later this year.

**7. SPECIAL ASSESSMENT**

Dr L.A. Scandrett asked the following question:

Has the Standing Committee of General Synod received any legal advice on whether the Special Assessment is compulsory or voluntary (and what is that advice)?

Which dioceses in the last few (five) years have not paid their special assessment?

**The President gave the following answer:**

- (1) No.
- (2) The following are dioceses which have paid their Special Assessment either not at all or not in full.

1993	Ballarat, Gippsland, Sydney
1994	Armidale, Ballarat, Gippsland, Sydney
1995	Armidale, Ballarat
1996	Ballarat, Sydney
1997	Ballarat, Sydney

**8. COPYRIGHT FOR A PRAYER BOOK FOR AUSTRALIA**

Archdeacon D.W. Warburton asked:

- (1) Could the Primate inform Synod concerning the provisions and/or conditions of Copyright on A Prayer Book For Australia now that E.J. Dwyer is no longer the publisher?
- (2) Are those negotiating for a new publisher for A Prayer Book for Australia including in those negotiations the production of the text on CD Rom or computer disk?

**The President gave the following answer:**

- (1) In November 1994 the Church entered into a contract with E J Dwyer. By this contract the Church retained the copyright of the text of APBA but gave an exclusive licence to E J Dwyer to publish APBA in various forms. The Church has thus always retained the copyright of A Prayer Book for Australia.

- (2) When the contract with E.J. Dwyer was drawn it was envisaged that a computer disk would be made available in certain circumstances. It became clear subsequently that such a disk would necessarily include material for which the copyright was not held by the Church. There is a list of this material on pages 844-850 of A Prayer Book for Australia. Because of these complications it has not proved possible to make such a disk available as hoped. It would now be possible for that complex matter to be re-investigated. The current discussions have not reached a point where that could have happened. Perhaps it would assist understanding if I added the following:

In May 1997 E J Dwyer entered a Voluntary Arrangement with creditors in an attempt to trade out of difficulties. These difficulties were occasioned by their move into general publishing under the Millennium imprint. Their religious book publishing section of the company was reported to be still profitable at the time.

On 29 January 1998 E J Dwyer was wound up and a liquidator appointed.

Since that date considerable time has been spent seeking to acquire the stock of APBA material held by E J Dwyer and attempting to identify how to maintain the availability of APBA in its various forms, as well as any other forms which might in the future be considered helpful. This work is affected by continuing discussions with the liquidator to acquire material such as film used in the production process.

The licensing procedures for customised reproduction are being administered by the General Synod Office for the time being.

On the basis that a tender process was used on the last occasion to select a contractor, the General Secretary contacted those short-listed on the previous occasion to alert them to the possibility of a similar process in the near future. This was done simply to facilitate a more expeditious path if a tender process is adopted.

The Standing Committee will be invited to consider a series of options to secure the continuing availability of APBA in the very near future.

## 9. MEDIA RELEASE

Bishop P. Barnett asked:

Your Grace, you will be aware that yesterday a Media Conference was called in the name of our Church and Synod, to address the prospect of a race-based election. My questions are:

- (1) Are you further aware that it was advertised - on the General Synod letterhead - as a "Blood on the Streets" Conference?
- (2) To whom and in what way are our Media liaison team accountable for a style of presentation which has caused considerable concern and even embarrassment to some members of the Synod for the second time this week? and
- (3) In what way may members of Synod distance themselves from press briefings called in emotive, lurid and selective language?

**The President gave the following answer:**

- (1) I became aware of it a moment or two before the media conference.
- (2) The media team is responsible to the Media Liaison Officer of the Synod who is in turn responsible to the General Secretary.
- (3) I am not able in this answer to offer any specific advice.

#### 10. MEDIA RELEASE

Bishop R.D. Silk asked:

In view of the concern expressed last evening about the media release on the Synod debate about the admission of women to the episcopate, and recognising with gratitude that the second release represented very fairly the tone of the debate, nonetheless can the Synod be assured that the General Secretary will in future take personal responsibility for the final form of such releases?

I should wish to emphasise that this question is directed to the practice and protocols of Media Releases. It is in no way a criticism of individual journalists with the Media Team who have served the Synod for whose care, skill and endurance we are more than grateful.

**The President gave the following answer:**

The Standing Committee is responsible overall for the arrangements for the Synod, and the General Secretary plays a role in those arrangements, including media arrangements. The Standing Committee will be reviewing the arrangements for this Synod and the media arrangements will be included in that review.

#### 11. CONSTITUTION CHANGE - DEFENCE FORCE CHAPLAINS

The Reverend D. Powys:

Following the precedent set by this Synod this week, would it be legally feasible in the future to amend the Constitution so as to provide for one or two Defence Force chaplains as members of the House of Clergy.

**The President gave the following answer:**

It would be possible to make this amendment to the Constitution particularly section 17(1). Three quarters of the dioceses including all the metropolitan dioceses would have to assent to any such canon to amend the Constitution in this way.

#### 12. ECUMENICAL CHAPLAINCIES

Dean W.E. Edebohls asked:

Is it a fact that in some dioceses ministers of other churches, who have not been episcopally ordained deacon or priest, have been licensed by bishops of this Church to minister sacramentally to Anglicans in so called co-operating parishes and ecumenical chaplaincies?



If so,

- (1) Does this practice stand in sharp contradiction to the unanimous opinion of the House of Bishops given to the Appellate Tribunal in relation to lay and diaconal presidency?
- (2) Has the House of Bishops considered what precedent and implications this practice may have for bishops licensing non-episcopally ordained Anglican ministers to minister sacramentally within their dioceses?

**The President gave the following answer:**

- (1) It is not possible to provide the details sought in this question.

The question raises matters which have been debated at this Synod, particularly in Resolution 29/98 in regard to discussions with the Uniting Church in Australia and to item 12(11) of today's Business paper.

- (2) The report of the House of Bishops to the Appellate Tribunal did not address the specific matter raised by this question.

The Bishops' Conference has discussed a range of matters in the area raised by the question.



## RESOLUTIONS OF GENERAL SYNOD 1998

### 1/98 SECRETARIES OF SYNOD

That Canon B.J. Greaves be elected as Clerical Secretary and Mrs A. Skamp be elected as Lay Secretary of Synod.

*[Bishop J.A. Grant - 14-2-98]*

### 2/98 CHAIRMAN AND DEPUTY CHAIRMAN OF COMMITTEES

That Justice D.J. Bleby be elected as Chairman of Committees and Mr Justice P.W. Young as Deputy Chairman of Committees.

*[Bishop R.F. Appleby - 14-2-98]*

### 3/98 COMMITTEE OF ELECTIONS AND QUALIFICATIONS

That the following persons be elected to the Committee of Elections and Qualifications -

Miss R.M. Armstrong (Convenor)  
Mr G.T. Britton  
Archdeacon Dr J.C. Davis  
Bishop W.D.H. McCall  
Mr Justice W.P. Pidgeon  
Bishop P.R. Watson

*[Miss R.M. Armstrong - 14-2-98]*

### 4/98 COMMITTEE TO ARRANGE THE ORDER OF BUSINESS

That the following persons be elected to the Committee to arrange the Order of Business -

The President  
The Chairman and Deputy Chairman of Committees  
The Clerical and Lay Secretaries of Synod  
Archdeacon Dr P.J. Aspinall  
Mrs H.D. Carrig  
Bishop P.R. Watson  
The General Secretary

*[Canon K.M. Goldsworthy - 14-2-98]*

### 5/98 ORDERLY ARRANGEMENT OF BUSINESS

That so much of Standing Orders be suspended as would prevent motions 10(2)-10(6) relating to the orderly arrangement of the Synod's business being moved.

*[Mr B.J. Norris - 14-2-98]*

### 6/98 MINUTE READING COMMITTEE

That a Minute Reading Committee be appointed to read and certify as a correct record the Minutes of this Session of Synod for confirmation by Synod and that the following be members of the Committee, any two to certify -

Dean B.A. Jobbins  
 Mr B.J. Norris (Convenor)  
 The Reverend R.A. Payne  
 Archdeacon M.J. Pennington  
 Mr T.C. Reid  
 Ms K.N. Sowada

*[Mr B.J. Norris - 14-2-98]*

**7/98 SEATS IN SYNOD**

- (i) That Archbishop Leonard Faulkner, Roman Catholic Church; the Reverend David Gill, General Secretary, National Council of Churches in Australia; the Reverend John Mavor, The President, Uniting Church in Australia; Dr Erich Renner, Lutheran Church of Australia; be welcomed as ecumenical guests and that our guests be granted permission to speak if called upon by the President;
- (ii) That the following persons not being members of this General Synod be granted a seat in the Synod during consideration of resolutions or legislation in relation to the organisations which they represent, and be granted permission to speak if called upon by the President.

The persons concerned are:

Mr Alan Hall, Secretary of the Long Service Leave Board and the Australian Clergy Provident Fund,  
 Bishop Brian Kyme, National Director of the Anglican Board of Mission - Australia,  
 Miss Vandra Harris, a delegate at the International Anglican Youth Network Conference of 1997 and representing the Youth Commission.  
 The Reverend Trevor Smith, Director of the General Board of Religious Education,  
 The Reverend Dr Mark Harding, Dean of the Australian College of Theology,  
 The Reverend Howard Dillon, Member of the Defence Force Board.

*[Mr B.J. Norris - 14-2-98]*

**8/98 MEDIA ARRANGEMENTS**

That in order to provide appropriate controls and to prevent interference with the business of the Synod the following media arrangements will pertain:

- (i) Press and television filming on the floor of Synod may only take place during the first ten minutes of each day of sitting, following Prayers, or at other specific times declared by the President.
- (ii) At other times during the Synod accredited members of the media shall be permitted in the Conference Room only in a designated area
- (iii) Television cameras may film from a designated space during the sessions of Synod, but not during any period declared by the President at his discretion

*[The Reverend Dr B.N. Kaye - 14-2-98]*

**9/98 HOURS OF SITTING**

That the hours of sitting for this session of General Synod be those set out in the Synod Timetable in Preparatory Material Book 5.

*[The Reverend Dr B.N. Kaye - 14-2-98]*

**10/98 VISITORS' GALLERY, IDENTIFICATION AND ACCESS**

That in order to provide for the orderly conduct of its meeting, Synod:

- (i) notes that the visitors' gallery has seating for a maximum of 50 persons who must remain quiet and seated throughout proceedings. Synod directs that no seats, except those roped off and marked, may be reserved in the visitors' area,
- (ii) directs that no member of the public may enter the floor of Synod except as provided for in the resolution re the media,
- (iii) requires that members wear their badges at all times when on the property of the Hotel Adelaide.

*[The Reverend Dr B.N. Kaye - 14-2-98]*

**11/98 NOMINATIONS FOR ELECTIONS**

That Synod prescribes that nominations may be lodged according to the terms of Rule III 5(b) at any time before the hour of 2.00pm Tuesday 17 February.

*[The Reverend Dr B.N. Kaye - 14-2-98]*

**12/98 LEAVE TO DISTRIBUTE LITERATURE**

Synod gave leave for the following literature to be distributed -

- (1) Kuala Lumpur Statement  
*[Bishop P. Chiswell - 14-2-98]*
- (2) Defence Force Diocese Ordinance 1998 of the Provincial Synod of New South Wales  
*[The Honorable Mr Justice P.W. Young - 14-2-98]*
- (3) Reinventing Faith and Work  
*[Reverend J.R. Randerson - 15-2-98]*
- (4) Material on the United Evangelistic Council of N.S.W. Conference on Evangelizing Australia in May 1998.  
*[Dr L.A. Scandrett - 17-2-98]*
- (5) Anglicare  
*[Bishop A.W. Curnow - 17-2-98]*
- (6) Relating to a National Centre for Christianity and Australian culture  
*[Archdeacon J.W. Driver - 18-2-98]*
- (7) All in One World - Global Citizens?  
*[Archbishop I.G.C. George - 18-2-98]*

- (8) Beyond the Ramp  
*[The Reverend Dr R.G. Barraclough - 19-2-98]*
- (9) Australasian Christian Communications Network.  
*[Bishop C.M. Wood -19-2-98 - 19-2-98]*

**13/98** GROUP DISCUSSION OF RESOLUTIONS [18(1)]

That in relation to the consideration of motions (not being motions relating to legislation) declared by the Synod to require group discussion -

- (i) When the motion has been moved and spoken to by the mover and formally seconded, one member representing points of view different from those of the mover shall be invited by the President to speak.
- (ii) The President shall ask if any member or members wish to ask the mover or other previous speaker any question or questions to assist members to elucidate the purpose and intended effect of the motion, and any member may then ask any such questions which may thereupon be answered by the mover or other previous speaker.
- (iii) Further questions may be asked and answered until the President announces that the time for questions has finished.
- (iv) The Synod shall resolve itself into discussion groups until the President announces that the debate shall proceed, during which seconder may speak for up to five minutes.
- (v) Standing Order 34(a) shall be suspended to the extent that the speaker representing different points of view may speak for up to fifteen minutes.

That the Synod declare the following motions to require group discussion -

- (1) "Bringing Them Home" Report
- (2) Women Bishops
- (3) Future Issues

*[Archdeacon Dr P.J. Aspinall - 14-2-98]*

**14/98** GROUP DISCUSSION OF LEGISLATION [18(2)]

That in relation to the consideration of legislation declared by the Synod to require group discussion -

- (i) Standing Order 63(5) be suspended and the following sessional order be agreed to in its place:
  - "(5) When a motion that a bill be approved in principle has been moved and spoken to by the mover and formally seconded,
    - (a) one member representing points of view different from those of the mover shall be invited by the President to speak;
    - (b) the President shall ask if any member or members wish to ask the mover or other previous speaker any question or questions to assist members to elucidate the purpose and intended effect of the bill, and any member may then ask any such questions which may thereupon be answered by the mover or other previous speaker;

- (c) further questions may be asked and answered until the President announces that the time for questions has finished;
  - (d) the Synod shall resolve itself into discussion groups until the President announces that the debate shall proceed, during which the seconder may speak for up to five minutes.”;
- (ii) Standing Order 34(a) be suspended to the extent that the speaker representing different points of view may speak for up to fifteen minutes.

That the Synod declare the following legislation to require group discussion -

- (1) Bill No. 9 Constitution Alteration (Composition of General Synod)  
Canon 1998
- (2) Bill No. 19 Strategic Issues, Task Forces and other Bodies Canon 1998  
*[Archdeacon Dr P.J. Aspinall - 14-2-98]*

**15/98 FUTURE ISSUES [18(3)]**

That Synod approves the recommendation of Standing Committee that item 18(29) Future Issues be preceded by a thirty minute presentation by The National Church Life Survey.

*[Archbishop R.H. Goodhew - 14-2-98]*

**16/98. CONSTITUTION REVIEW COMMISSION [18(4)]**

That Synod approves the recommendation of Standing Committee that Tuesday evening session be set aside for Constitution Review Commission matters, involving a thirty minute presentation and about a fifty minute period of small group conferences.

*[The Honorable Mr Justice P.W. Young - 14-2-98]*

**17/98 AUDITED FINANCIAL STATEMENTS [18(6)]**

That the audited financial statements of the General Synod for the year ended 31 December 1996, as adopted by Standing Committee, be received.

*[Mr A. Scarra - 14-2-98]*

**18/98. SUMMARY FINANCIAL STATEMENT [18(7)]**

That the summary financial statement of the General Synod for the years 1995 and 1996 be received.

*[Mr A. Scarra - 14-2-98]*

**19/98 REPORT OF THE HONORARY TREASURER [18(8)]**

That a report from the Hon Treasurer of the financial position of the General Synod at 31 December, 1997 (based on preliminary unaudited financial statements to that date) be received.

*[Mr A. Scarra - 14-2-98]*

**20/98 ANGLICAN SUPERANNUATION AUSTRALIA**

That General Synod resolves:

- (i) that leave be granted to table a certified copy of the Deed of Variation of Trust which incorporates changes to the Trust Deed since the last General Synod and that consent to the Deed of Variation of Trust be granted, and that the Deed of Variation of Trust be received;
- (ii) that leave be granted to table a certified copy of the Trust Deed which incorporates the changes detailed in the Deed of Variation of Trust and that this document be received; and;
- (iii) that leave be granted to table a certified copy of the Fund Rules and that this document be received.

*[Bishop R.F. Appleby, 15-2-968]*

#### **21/98** LECTONARY TABLES

That the General Synod authorises the Lectionary Tables for Daily Morning and Evening Prayers, with additional lessons and psalms for Sundays, for a further period of three years, to enable adequate trial use to take place.

*[Bishop P.K. Newell - 15-2-98]*

#### **22/98** NATIONAL SUPERANNUATION AND RETIREMENT COUNCIL

That -

The General Synod notes the report of the National Superannuation and Retirement Council and the recommendation that the work of the Council would now best be carried forward by means of a small informal working group.

The Synod notes with appreciation the work of this Council in facilitating the coordination and development of superannuation for church workers.

The Synod authorises the General Secretary to convene a working group at least once each two years to review benefits and contributions in the light of current community expectations and conditions. This group shall include the Secretary/Manager of the Anglican Superannuation Fund and the Secretary/Manager of the Sydney Diocesan Superannuation Fund, and others whom that group may judge will advance the review process. The Group will report to the Standing Committee after each of its meetings, and the most recent report of the working group shall constitute the basis of a report to the meeting of General Synod.

*[Bishop P. Chiswell - 15-2-98]*

#### **23/98** DOCTRINE COMMISSION

That this Synod receives the Report of the Doctrine Commission, commends the following publications to the Church for study, and invites comments upon them to be made to the Commission:

‘Who May Celebrate: Boundaries of Anglican Order’

‘Is Confirmation necessary in Anglican Theology?’

*[Bishop G.H. Walden - 15-2-98]*

#### **24/98** AUSTRALIAN HYMN BOOK

That this General Synod recognises the progress made towards the publication of a revised Australian Hymn Book in 1999 as set out in the report “Australian Hymn Book”. Synod reappoints the Anglican representatives on the Editorial Committee



and encourages them to complete their work. Synod empowers Standing Committee to fill any vacancies that may arise among the Anglican representatives, it being understood that no expenses are to be charged to General Synod for this work. Synod encourages parishes to examine the revised Australian Hymn Book when it is published with a view to adopting it for use if they judge it to contain the balance of old and new material required to meet their needs.

[Dean D.J.L. Richardson - 15-2-98]

#### 25/98 CONSTITUTION REVIEW COMMISSION

That this General Synod re-appoints the Constitution Review Commission and requests it to present a draft new Constitution for comment at the next session of General Synod

[The Honorable Mr Justice P.W. Young - 15-2-98]

#### 26/98 ANNIVERSARY OF ORDINATION

That this General Synod conveys greetings and good wishes to the Reverend Gumbuli Wurramara, the first Aboriginal priest in Australia to celebrate the 25th anniversary of ordination.

[Bishop A.A. Malcolm - 15-2-98]

#### 27/98 "BRINGING THEM HOME" REPORT.

- (i) (a) The General Synod acknowledges the deep hurt and trauma suffered by our indigenous brothers and sisters by the unjustified removal of children from their families described in the Human Rights and Equal Opportunities Commission Report, "*Bringing Them Home*".
- (b) On behalf of The Anglican Church of Australia the General Synod apologises unreservedly and seeks forgiveness for any part played, knowingly or unwittingly, by the Anglican Church that has ever contributed in any way to that hurt or trauma by the unjustified removal of Aboriginal or Torres Strait Islander children from their families, and for our past silence on the issue.
- (ii) The General Synod calls upon all Anglican Agencies and Anglicans to cooperate in the implementation, as far as practicable, of those recommendations in the Human Rights and Equal Opportunities Commission Report which relate to this Church.
- (iii) The General Synod calls upon the Commonwealth Government to offer an apology to the Aboriginal and Torres Strait Islander people for the unjustified removal of their children.
- (iv) The General Synod urges the Commonwealth Government and its agencies seriously to consider the implementation of the other recommendations contained in the Report "*Bringing Them Home*" and to consult the Churches concerned and their agencies in the process of doing this.

The motion was *Carried unanimously and with acclamation.*

[Archbishop P.J. Hollingworth - 15-2-98]

**28/98 COMMUNION WITH OTHER CHURCHES PROCESS**

That General Synod notes that section 6 of the Constitution appears to lay down a twofold test for this Church to be in communion with another church. The first test is that the church concerned is in communion with the Church of England, and the second is that communion is consistent with the fundamental declarations of the Constitution. Synod further notes that The Anglican Church of Australia, has by resolution of General Synod, established a relationship of communion with:

Old Catholic Churches  
 Philippine Independent Catholic Church  
 The Church of North India and the Church of Pakistan  
 The Church of South India  
 The Mar Thoma Church

Synod asks the Standing Committee to recommend a process whereby:

1. This Church receives and collates information about churches in communion with the Church of England;
2. A mechanism for reporting to General Synod on whether communion in relation to each of those churches is consistent with the Fundamental Declarations;
3. A mechanism for determining whether, in respect of a church with which this church has been in communion, communion continues to be consistent with the Fundamental Declarations;
4. A process to be adopted in General Synod for the adoption or otherwise of any such reports; and
5. The maintenance of a register of churches with which this church is in communion.

*[Bishop R.F. Appleby - 17-2-98]*

**29/98 ANGLICAN/UNITING CHURCH DIALOGUE GROUP**

That -

- (i) This General Synod welcomes the resolution of the National Assembly of The Uniting Church in Australia in 1997 calling for Eucharistic sharing with The Anglican Church of Australia, and to this end, supports a suggested study of proposals in other parts of the world aimed at the mutual recognition of ministries. This General Synod also welcomes the call to explore common witness by our two churches through evangelism, service and the pursuit of justice.
- (ii) This General Synod accepts the invitation of The Uniting Church in Australia to further develop an intentional dialogue with that church giving particular consideration to mutual recognition of ministries as a step towards the unity that is Christ's will for his Church, and agrees to the setting-up of a special Joint Working Group for this purpose.

- (iii) General Synod requests Standing Committee to appoint a representative group of Anglican members to such a special Joint Working Group, and in consultation with the Anglican members of the present dialogue group to provide a brief for Anglican appointees setting out the history of the dialogue so far, and giving some account of proposals in other parts of the world towards the mutual recognition of ministries.
- (iv) General Synod would welcome a report by such a Joint Working Group together with recommendations, when General Synod meets again in 2001.  
*[Archdeacon J.W. Driver - 17-2-98]*

### 30/98 AUSTRALIAN - CONSTITUTIONAL CONVENTION:

That-

General Synod welcomes the conclusion of the Constitutional Convention in Canberra on 13 February 1998 and calls on the Australian Government, Opposition and all members of the Australian Parliament to ensure that there is the fullest possible information campaign and level of public participation in the Parliamentary inquiry and debate leading to the Referendum in 1999.

Synod further calls on all Australian Christians to consider and pray for the outcome of the Referendum that Australia's integrity, unity, well being, peace and stability will be strengthened and enlivened. Synod recommends to all Australians that special days of prayer be the 13 August 1998, 13 February 1999 and 13 August 1999 to mark six-monthly intervals in the period leading to the Referendum.

*[Dr B. Teague - 17-2-98]*

### 31/98 PRESIDENTIAL ADDRESS

That -

The sections of the Presidential Address dealing with the issues of the stolen generation and native title be forwarded to the Prime Minister.

*[Dean W.E. Edebohls - 17-2-98]*

### 32/98 TASK FORCE

That the Primate be asked to appoint a Task Force to consider the matters raised in the debate on Bill No. 10.

*[The Honorable Mr Justice Young - 17-2-98]*

### 33/98 NATIONAL ANGLICAN CONFERENCE

That General Synod notes with appreciation and grateful thanks to God the success of the National Anglican Conference held in Canberra in February 1997, and the affirmation of Christian witness and fellowship and inter-dependence amongst Australian Anglicans shown at the Conference.

The General Synod commends to the Church the proposal to hold similar provincial conferences in 1999 and a National Anglican Conference in 2002, and encourages all members of this church to support and contribute to these conferences

*[Archbishop R.H. Goodhew - 17-2-98]*

**34/98 HOLY PERSONS**

That this General Synod:

- (i) endorses the principles, criteria and process for including holy persons in the calendars of the churches for remembrance, adopted by the Anglican Consultative Council at its meeting in 1993, namely:
  - (a) those to be commemorated should have:
    - \* borne witness with great generosity to Christ and the Gospel
    - \* exhibited in an exemplary way the fruit of the Spirit
    - \* participated actively in the life of the Christian community and contributed to its sense of mission and to its life and growth
    - \* been commemorated spontaneously by those who knew them.
  - (b) the task of authority is to make sure that the criteria for these observances is holiness and witness to the Gospel. Calendars should not be developed to meet pedagogical, regional or sectionalist goals.
  - (c) a lean calendar may have more meaning and greater impact than a full calendar. A process for trimming calendars may be as important as a process for developing them.
- (ii) encourages the dioceses and provinces of this Church to compile lists on the basis of the ACC criteria of those who might properly be commemorated locally and to suggest names for inclusion in a future national list.
- (iii) requests the Primate to appoint an advisory panel to work with the Liturgical Commission in reviewing these suggestions and in preparing and publishing accurate biographical material on those to be commemorated.
 

*[Bishop J.A. Grant - 17-2-98]*

**35/98 NIPPON SEI KO KAI STATEMENT**

That this General Synod receives with gratitude the Statement of War Responsibility made by the Nippon Sei Ko Kai General Synod in 1996. The response of our Primate in expression of goodwill to our sister church in Japan is affirmed.

This General Synod acknowledges the graciousness of the NSKK in making this Statement in response to expressions of concern in many parts of Asia. The confession of our sister church that there was a failure to exercise a prophetic ministry in a period of imperialistic aggression is noted; and the General Synod is touched by the concern expressed for all those who suffered and were oppressed during the Asia-Pacific War 1937-1945. The willingness of the NSKK to encourage a reassessment of the history of that war in the light of the Gospel is welcomed and appreciated.

The General Synod of The Anglican Church of Australia offers prayerful encouragement to our sisters and brothers of the NSKK as we all strive as the people of God to be vessels of peace, and to listen to the voices of the divisions, pains, cries and sufferings of the world. We ask that these sentiments be conveyed to the Primate and General Synod of our sister church.

*[Archbishop I.G.C. George - 17-2-98]*

**36/98 TWELFTH GENERAL SYNOD**

That the suggested date for the Twelfth General Synod be, mid-year 2001 and, if possible, during school/university holidays.

*[The Reverend Dr B.N. Kaye 17-2-98]*

**37/98 THE CHURCH IN PAPUA NEW GUINEA**

That this General Synod:

- (a) noting the generous support given to drought relief in Papua New Guinea through the Anglican Board of Mission - Australia, and by the Diocese of Ballarat and others through AngliCORD, encourages Anglican Board of Mission - Australia to continue to contribute to drought relief as needed, and to work towards the provision of adequate water supply systems in the remote areas of Papua New Guinea, and calls upon the members of this Church to continue to support these projects; and,
- (b) asks that the President of this General Synod conveys to the Primate of the Anglican Church of Papua New Guinea the prayerful concern of this church for our brothers and sisters in Papua New Guinea as they work for peace, justice and dignity for all people in their nation; assuring the Primate of the continuing commitment of this Church to the Anglican Church in Papua New Guinea as initiatives are taken to proclaim the Gospel by word and deed.

*[Bishop C.M. Wood - 18-2-98]*

**38/98 ANGLICARE**

That this General Synod:

- (i) Welcomes the formation of Anglicare Australia;
- (ii) affirms the mission of Anglicare Australia in providing a focus for the diverse ministries of Anglican caring organisations; and
- (iii) calls on bishops and synods to encourage Anglican caring organisations within their jurisdictions to participate fully in the work of Anglicare Australia to enable it to fulfill its mission.

*[Bishop A. W. Curnow - 18-2-98]*

**39/98 STATUS OF THE ANGLICAN CLERGY**

That Synod takes note of the Canon Law Commission's report entitled "The Status of Anglican Clergy", and urges the responsible authorities in all dioceses -

- (a) to review the position of parish clergy in their own diocese, and
- (b) to take steps to ensure that the status of parochial clergy is clearly defined, and
- (c) to ensure that it is defined in a manner which preserves the essential spiritual and pastoral relationship with members of the parish and within the organised structure of the Church.

*[The Honorable Justice D.J. Bleby - 18-2-98]*

**40/98 SRI LANKA**

That -

We the members of the Eleventh General Synod of The Anglican Church of Australia draw the attention of the Church and the wider Australian community to the current situation in Sri Lanka. In making this statement we acknowledge:

- That Australia itself has been complicit with, as well as the economic beneficiary of colonialism in the island of Ceylon now known of as Sri Lanka;
- That Sri Lanka is engaged in a civil war, based on ethnic differences between the majority Sinhalese and minority Tamil Communities;

This General Synod:

- (a) Calls upon the United Nations General Assembly to:
  - Urge the Sri Lankan Government and all those exercising leadership of the Tamil community in Sri Lanka, including the Liberation Tigers of Tamil Eelam, to find a political solution to the conflict which recognises the right of the Tamil people to determine their political status and the need to assure full human rights of all people in Sri Lanka.
  - Direct nations and agencies supplying arms, ammunition, landmines and other forms of military support to both sides of the conflict, especially those wanting to sell off stockpiles of weapons, to cease such activities immediately
  - To offer a service of mediation to Sri Lanka for the resolution of conflict
- (b) Calls upon the Australian Government to:
  - Seek support from the international community especially through the United Nations to be active in pressuring all parties to seek a resolution which provides safety, security, health, shelter and human dignity for all Sri Lankans
  - Initiate a multi-partisan motion in the parliament in support of achieving peace in Sri Lanka through international mediation.

- (c) Calls upon the Sri Lanka Government and the Liberation Tigers of Tamil Eelam to:
- Cease immediately the armed conflict which has brought death and devastation to all Sri Lankans;
  - Pursue a just and peaceful solution which will ensure the identity and dignity of all ethnic groups.

We assure the people of Sri Lanka and particularly the Church in this Island of our support and prayers for a just and lasting settlement to the conflict.

*[Bishop G.V. Browning - 18-2-98]*

#### **41/98 NETWORKING BY REGISTRARS**

That this Synod:

- (a) Recognise the importance of the formation and continuation of networks within the administration arm of the Anglican Church;
- (b) Welcome the recognition of the Standing Committee of General Synod on Strategic issues (Volume 3 p.116) that the networking of Diocesan General Managers and Registrars, particularly in these changing times of constant changes in Commonwealth and State legislation,
- (c) recognise the encouragement by staff in General Synod Office in facilitating the networking referred to above.

*[Mr B.O. Yorke - 18-2-98]*

#### **42/98 ORDAINED MINISTRY**

That this General Synod requests the Standing Committee to undertake production of a report on the meaning and place of the three-fold ordained ministry in the life and mission of this church, the report to be prepared in time to be debated fully at the next meeting of the General Synod.

As part of its brief, the report should specifically canvass the implications for ordained ministry of the Appellate Tribunal majority opinion on the constitutional status of lay and diaconal presidency at the Eucharist.

*[The Reverend J.B. Minchin - 19-2-98]*

#### **43/98 GENERAL BOARD OF RELIGIOUS EDUCATION**

That this General Synod expresses its deep regret at the decision of the Executive of the General Board of Religious Education to cease the operation of the Institute of Theological Education and requests that this Executive review the whole question in consultation with the full Board, so that the needs of the Church throughout Australia may be clearly known and widely discussed.

*[Mrs B. Pepper - 19-2-98]*

**44/98 YOUTH COMMISSION**

That this Synod receives with thanks the report of the General Synod Youth Commission and agrees that in a church with a demographic profile which is increasingly aging in a society with increasing problems for young people, fresh and more focused means should be sought to apply the limited resources of the national Church to youth issues in church and society.

*[Bishop J.A. Noble - 19-2-98]*

**45/98 ANGLICAN SCHOOLS RESEARCH PROJECT**

That

- (a) Synod notes the Research Project on the roles of Anglican Schools prepared by the National Anglican Schools Committee (NASC) and commends the NASC upon its production.
- (b) General Synod requests the National Anglican Schools Committee to prepare further papers for consideration by the Standing Committee on the issues listed in the report.

*[Bishop P.J. Huggins - 19-2-98]*

**46/98 MINIMUM REQUIREMENTS FOR ORDINATION**

That

- (a) the report of the Ministry and Training Commission be received and
- (b) the Guidelines for Minimum Requirements for Ordination be published as a separate document in an appropriate format for wider distribution.

*[Bishop B.W. Wilson - 19-2-98]*

**47/98 EPISCOPAL OVERSIGHT OF DEFENCE FORCE CHAPLAINS**

That this Synod acknowledges the concerns of the Defence Force Chaplains regarding episcopal oversight and their relationship to the wider church and requests the Standing Committee, after consultation with the Defence Force Board, to:

- (i) establish the most appropriate means of providing for and funding a full-time bishop to the Defence Forces;
- (ii) initiate a protocol providing for the participation of Chaplains in the life of the dioceses of the Church.

*[Mr R.C. Fordham - 19-2-98]*

**48/98 RECONCILIATION**

That the General Synod supports the process of reconciliation which has recently been initiated in Australia and calls upon all Anglicans and Anglican Agencies, to support initiatives and to take initiatives on their own account in their own areas, which will forward the process of reconciliation between Indigenous people and others in the community.



That this General Synod supports the vision for reconciliation identified by the Council for Aboriginal Reconciliation and calls upon all Australians to support energetic steps to move towards this goal.

“A united Australia which respects this land of ours; values the Aboriginal and Torres Strait Islander heritage; and provides justice and equity for all.”

*[Bishop B.W. Wilson - 19-2-98]*

#### 49/98 NATIVE TITLE

That -

The General Synod of The Anglican Church of Australia states:

- (a) It is deeply conscious of the long and close connection of Indigenous people with this land of Australia.
- (b) That connection has been disrupted, profoundly disturbed and in many instances shattered during the past two hundred years, resulting in great suffering for Indigenous people.
- (c) We welcome the recognition that Aboriginal people have rights to land with which they have a close connection.
- (d) We support the Primate's call in his Presidential Address for sensitive consultation rather than having an election on issues of race.
- (e) Such consultation will need to deal carefully with the expectations, aspirations, fears and insecurities of all parties - Aborigines, Torres Strait Islanders, Miners and Pastoralists.
- (f) We recognise our Christian obligation to speak out for the just rights of the disadvantaged and the poor.
- (g) We need to do all we can to repair the wrongs of the past, conscious of the obligation to be fair and just to all Australians.

The General Synod urges all Australians to seek an honorable, decent and worthy compromise in the issue of native title and so further the cause of true reconciliation so that we might build a more secure, certain and prosperous Australia for all Australians.

The General Synod calls on all parties to reconsider their own position and be prepared to modify current demands.

The General Synod requests the Prime Minister:

- (i) to reconsider the issues raised by the Senate amendments to the Government's Native Title Legislation.
- (ii) to revisit these issues and hold urgent discussions with all stakeholders.

*[Dr P. Carroll - 19-2-98]*

**50/98 REVIEW OF STANDING COMMITTEE**

That this meeting of General Synod request Standing Committee to: -

- (1) review its functions, way of operating and categories of membership to assist the mission of the national Church;
- (2) undertake a review of the operation of the Strategic Issues, Task Forces and Other Bodies Canon,

and to report to the next meeting of General Synod.

*[Bishop A.W. Curnow- 19-2-98]*

**51/98 WOMEN BISHOPS**

That -

- (1) General Synod notes the reports of the Doctrine Commission and the Canon Law Commission concerning the consecration of women to the episcopate.
- (2) Further, General Synod notes the undesirability of appointing a woman bishop until at least the next General Synod after 1998.
- (3) The Synod, recognising the significance of this issue for the ongoing unity and mission of the Church commends the matter for further discussion with dioceses across Australia, requests the Standing Committee to prepare a draft bill and a discussion paper on the implications of such a proposal, together with practical ways of addressing those implications, including forms of alternative episcopal oversight, for circulation among the dioceses by December 1999.

*[Dr M.L. Porter- 19-2-98]*

**52/98 CHRISTIAN CONSCIENCE**

That -

This synod affirms that a Christian conscience ought to be bound by Holy Scripture, as being the ultimate rule and standard of faith, and the creeds and articles of the scriptural faith of the Church.

It also affirms that Anglicans who conscientiously believe that the ordination of women to the presbyterate and to the episcopate is inconsistent with the teaching of the New Testament along with those who conscientiously believe it is consistent stand within the Fundamental Declarations of the Constitution of The Anglican Church of Australia and the doctrine of the Book of Common Prayer and the Thirty-nine Articles.

*[The Reverend Dr R Doyle - 19-2-98]*

**53/98 FUTURE ISSUES**

That -

- (1) This Synod notes the challenge and opportunity presented by changes in Australian society and consciousness for the effective mission of this church, as reflected in the results of the National Church Life Survey.
- (2) The Standing Committee of General Synod be requested to appoint a Task Force to advise on future issues, including a proposed definition of the mission of our church for today, with consequent strategies and priorities, and report to Standing Committee and the next session of General Synod as a matter of priority.
- (3) This Synod calls on all Agencies in this church to adopt strategies which will enable a more effective engagement with our fellow Australians and the Gospel of Christ. In particular this Synod affirms the importance, at this time, of:
  - (i) the need for all Australians to hear the unique message of God's grace in Christ;
  - (ii) more effective and relevant style of community life;
  - (iii) more flexible terms for the appointment and deployment of clergy;
  - (iv) the development of leadership skills and styles in our church which will move us to mission and enable the necessary changes that result;
  - (v) the development of strategies to train clergy gifted in rescuing struggling parishes and in the planting of new churches;
  - (vi) more effective support for the contribution of Christians as citizens in this society;
  - (vii) more effective deployment of resources for the provision of theological education for lay and ordained.
  - (viii) effectively affirming and encouraging laity in their life vocation by resourcing them from within church structures.
  - (ix) The need for more effective theological reflection and apologetics engaging intellectual and cultural life.
- (4) This Synod invites each diocese to develop indicators by which effectiveness in promoting the Gospel might be measured, such indicators to be the subject of a report to the next session of General Synod.
- (5) This Synod requests the Ministry and Training Commission to review their report to Synod in view of the recent NCLS report on church vitality and the possible need for additional training for minimum requirements for ordination to the Diaconate, Priesthood and the Episcopate. Such a review to take into account the seven indicators of vitality shown in the NCLS and the equipping of leaders to be outwardly focused and vision orientated.

*[Archbishop R.H. Goodhew - 19-2-98]*

**54/98 FUTURE ISSUES**

That -

This Synod recognises that the vision and strategy of the Church nationally, is carried substantially by the leadership and especially the Primate.

It therefore requests Standing Committee to undertake the following tasks before the Primate Selection Committee commences its work:

- (1) clarify the vision this national church has for its future; and,
- (2) identify the resources empowerment and support required by the Primate in the fulfillment of his tasks.

*[Bishop G.V. Browning - 19-2-98]*

**55/98 YOUTH COMMISSION**

That this Synod expresses its gratitude to the nine Australian young Anglicans who, together with their delegation leader, represented the Anglican Church of Australia at the International Anglican Youth Network Conference in England and Wales in August 1997, and is excited by the contribution made by our delegates to the conference and subsequently to our various dioceses.

*[Ms D.S. Saffrey-Collins - 19-2-98]*

**56/98 NATIONAL CENTRE FOR CHRISTIANITY**

That this Synod:

- (i) notes with gratitude the progress made towards the establishment of the National Centre for Christianity and Australian Culture and receives its vision statement;
- (ii) encourages the Diocese of Canberra and Goulburn to proceed with the proposal in partnership with the Charles Sturt University;
- (iii) acknowledges that the tent of Meeting has become a significant focus for Reconciliation in the National Capital;
- (iv) expresses the hope, that being a national ecumenical project, it will be accepted as a project celebrating the Centenary of Federation.

*[Bishop G.V. Browning - 20-2-98]*

**57/98 AUSTRALIAN COLLEGE OF THEOLOGY**

That this Synod:

- (a) notes the report of the Australian College of Theology. It commends the work of the College in a rapidly changing tertiary environment;
- (b) encourages the Australian College of Theology to pursue its endeavors to secure academic accreditation for the future.

*[Bishop P.R. Watson - 20-2-98]*

**58/98** INDONESIA - OUR NEIGHBOUR IN CRISIS.

That -

- (i) This Synod notes with concern that, in the current crisis in Indonesia, there have been violent attacks against ethnic Chinese and Christians;
- (ii) We urge our churches to pray that Almighty God might grant to all citizens of that great nation to live in peace, dignity and security, and in particular that our brothers and sisters in Christ might be free to serve the Lord without fear;
- (iii) I further move that our concern and our prayers be reported to His Excellency the Indonesian Ambassador to Australia, and also to the Secretary General of the Indonesian Communion of Churches.

*[Bishop A.H. Nichols - 20-2-98]*

**59/98** CONSTITUTION ALTERATION (COMPOSITION OF GENERAL SYNOD)  
CANON- PREAMBLE

That when the Constitution Alteration (Composition of General Synod) Canon 1998 comes into effect, the preamble to the canon be printed in the Constitution Canons and Rules of the General Synod as a footnote to section 17 of the Constitution.

*[Canon Dr J. McPherson - 20-2-98]*

**60/98** SERMON AND BIBLE STUDY MATERIAL

That Bishop Yong Ping Chung's Synod Service sermon and Bishop and Mrs Yong's Bible Studies be printed and circulated to members.

*[Mr P.G.P. Hooper - 20-2-98]*

**61/98** FACILITATION OF BUSINESS

That this Synod request the Standing Committee:

- (i) to investigate the use of data projection and other electronic overhead equipment to facilitate debate on canons, motions and, in particular, amendments; and
- (ii) to place the "Questions on Notice" on each succeeding day's business paper until answered;

at the next General Synod.

*[Mr G.L. Watson - 20-2-98]*

**62/98** FINANCIAL PROJECTIONS

That the financial projections for the periods from the year following the Synod (1999) to the year of the next expected Synod (2001) be received

*[Mr A. Scarra - 20-2-98]*

**63/98 ESTIMATE OF COSTS, CHARGES AND EXPENSES**

That Synod approves the aggregate of the estimate of the costs, charges and expenses for the subsequent year (1999) in respect of matters referred to in paragraphs 32(2)(a), (b1), (c) and (e) of the Constitution.

*[Mr A. Scarra - 20-2-98]*

**64/98 TOWARDS A MORE VISIBLE UNITY**

That this General Synod welcomes the suggestions made by the National Council of Churches in Australia Faith and Unity Commission in encouraging member churches to take positive steps towards a more visible unity; and therefore urges The Anglican Church of Australia, as part of the whole Church of God, to adopt where appropriate the following:

- (i) that major decisions be made only after consulting other member churches of the National Council of Churches in Australia by seeking their wisdom, by involving them in the process of moving towards resolution of such matters, and by inviting representation within the forums of our Church, such as General Synod, Standing Committee and pertinent commissions when such matters are under debate;
- (ii) that dioceses negotiate with other Churches for shared ministry where appropriate, and take the necessary action in their own life to make possible the appropriate recognition of such shared ministry;
- (iii) that dioceses devise a mechanism within their own structures whereby no new plant would be established without consulting with at least one member church of the National Council of Churches in Australia.

*[Bishop H.T.U. Jamieson - 20-2-98]*

**65/98 THE COUNCIL OF THE CHURCH OF EAST ASIA**

That this General Synod:

- (i) affirms support for the Christian Conference of Asia and the Council of the Church of East Asia;
- (ii) affirms our sense of close relationship with the churches and the peoples of the Asia Pacific region;
- (iii) affirms that the racist views and attitudes recently aroused in Australian society are contrary to Christian teaching;
- (iv) notes the statement in the Federal Government's White Paper on Foreign Policy which says that "the Asia-Pacific is the region of highest foreign and trade policy priority for the Government"; and
- (v) encourages The Anglican Church of Australia to explore fully the implications of this national policy for its life, ministry and relationships.

*[Deaconess M.A. Rodgers - 20-2-98]*

**66/98 ALL IN ONE WORLD - GLOBAL CITIZENS?**

That this General Synod:

- (i) receives the International Affairs Commission's booklet 'All in One World - Global Citizens?';
- (ii) welcomes the booklet's publication with its timely treatment of such an important topic;
- (iii) commends it to Australian Anglicans for study and follow-up action; and
- (iv) asks the diocesan bishops to promote its use.

*[Archbishop I.G.C. George - 20-2-98]*

**67/98 PLANET EARTH STEWARDSHIP**

That this Synod affirms that human beings have a stewardship duty under God to enable planet earth to provide a decent and sustainable standard of living for all.

*[Mr G. Lines - 20-2-98]*

**68/98 BILL FOR A CANON CONCERNING THE HOLY COMMUNION OR THE LORD'S SUPPER**

That General Synod encourages the Church Law Panel to circulate to all dioceses an amended form of Canon P4, 1992 so that it can be considered at the next General Synod.

*[The Honorable Mr Justice P.W. Young - 20-2-98]*

**69/98 HOLY COMMUNION**

That this Synod, conscious of the imperative for Christian unity, affirms and resolves:

- (i) that Christians are in communion with God through the self giving love of Christ;
- (ii) that through communion with Christ, we are drawn into communion with one another;
- (iii) that the sacrament of Holy Communion is a celebration of the communion we have in Christ;
- (iv) that we encourage all Anglicans to continue welcoming baptised Christians who are communicant members of another Church which professes the Apostolic faith to celebrations of Holy Communion and also to participate in the Holy Communion of other Christian denominations where invited; and
- (v) that we encourage all Christian denominations to welcome baptised Christians who are communicant members of their own denominations to celebrations of Holy Communion in their churches as a celebration of true catholicity.

*[Bishop G.V. Browning - 20-2-98]*

**70/98 KUALA LUMPUR STATEMENT**

That this General Synod:

- (a) notes the Kuala Lumpur Statement issued by Anglican delegates from Provinces in the Developing World who met at the Second Anglican Encounter held in Kuala Lumpur, Malaysia in 1997; and
- (b) takes seriously the concerns of Anglicans from developing nations in affirming a faithful assertion of Biblical and the long held traditional Anglican teaching on human sexuality; and
- (c) calls on the members of this Synod who will attend Lambeth 1998 to study and respond sympathetically and constructively to the Kuala Lumpur statement;
- (d) requests the Standing Committee to appoint a task force to prepare an Australian Anglican statement on human sexuality, with particular reference to discipline in this Church, for consideration by the next General Synod.

*[Bishop P. Chiswell - 20-2-98]*

**71/98 MULTICULTURAL COMMITTEE**

Bishop R. Williams moved , Bishop R.G. Smith seconding,

- (1) That General Synod adopt the Policy and Principles concerning the Anglican Church's mission and ministry in Australia's multicultural society, as outlined in the appendix to the Multicultural Committee Report, and commends them for adoption by each diocese.
- (2) That on the basis of:
  - (a) the comparative statistical information to be made available by the General Synod Office from the 1996 National Census and the 1996 National Church Life Survey, and
  - (b) the practical suggestions for action at parish level contained in the General Synod document Disciples of all Nations, and other resource material,

each diocese develop appropriate responses in mission and evangelism.
- (3) That General Synod in making appointments to Committees, Networks and Task Groups which have a mission focus, ensure that people from Non - English - Speaking- Backgrounds are represented, and commends this policy for appropriate implementation by each diocese.

*[Bishop R. Williams - 20-2-98]*



**72/98** MINISTRY AND TRAINING COMMISSION/RURAL MINISTRY TASK GROUP

That the General Synod request the Standing Committee to appoint a representative Task Force, to report within two years, and after consideration of the joint report of the Ministry and Training Commission and the Rural Ministry Task Group, to recommend how this Church may find a practical solution which is a tolerable plurality in unity, for the provision of Eucharistic ministry where a priest is unavailable.

*[Bishop R.F. Stone - 20-2-98]*

**73/98** ANGLICAN-LUTHERAN CONVERSATIONS

That this General Synod:

- (i) receive the Report of the Anglican-Lutheran Conversations;
- (ii) welcomes its hopes for a fuller communion between our churches in Australia; and
- (iii) requests that particular priority be given to exploring the barriers to
  - (a) mutual Eucharistic hospitality, and
  - (b) mutual recognition and reconciliation of ordained ministries.

*[Bishop G.H. Walden - 20-2-98]*

**74/98** ITEMS NOT DEALT WITH FROM THE BUSINESS PAPER

That the following items be referred to the Standing Committee:

12(10)	Infant Baptism
12(14)	Iraq
12(16)	Apology - Stolen Generation
12(17)	Business of General Synod

*[Bishop R.H. Goodhew 20-2-98]*

**75/98** VOTE OF THANKS

That Synod thank:

- (1) **The Officers of Synod:**
  - The President of Synod:
    - Archbishop Keith Rayner
  - Chaplain to the Primate:
    - The Reverend D.Rowney
  - The Chairman of Committees:
    - The Honourable Justice D.J. Bleby
  - Deputy Chairman of Committees:
    - The Honourable Mr Justice P.W. Young
  - The Clerical Secretary:
    - Canon B.J. Greaves
  - The Lay Secretary:
    - Mrs A. Skamp

- (2) **The Diocese of Adelaide:**  
Members of the Adelaide Planning Group:

Archbishop Ian George  
Archdeacon John Collas (Chair)  
Mrs Lynn King ( Executive Officer)  
Professor John Skinner  
Dr Ted Sandercock  
Mr Bob Jackson  
Justice Bleby  
Mrs Helen Carrig  
Mr Peter Casson (Diocesan Secretary)

This group appreciated the significant assistance of Mr John Pocknall and Dr Bruce Kaye

Volunteers from schools, parishes, colleges, diocesan organisations and parishioners in the Diocese of Adelaide, especially Mary Sanderson and her team for their late night photocopying.

Archdeacon John Stephenson who arranged parish preachments and visits.

Generous sponsors who include

Danka Datakey Pty Ltd	Photocopier and faxes
Canon Australia	Photocopier
Sue Dyer Design	Cover design on Preparatory Material Books
Flinders University	Computers and printers
Adelaide Church Guardian	Computer and printer
Rentokil Plant Hire	Palm plants
Santos	Marquee
Coopers Brewery	Beer
Coca Cola	Orange Juice and soft drinks
Susan Jones	Grand Banquet Room Designer
Ann Murphy	Florist
Wines donated and supplied by Orlando, Pirramimma, Coriole, Tatachilla and Wirra Wirra	

The staff of the Anglican Church Office in Adelaide who have assisted with arrangements, and the Diocese of Adelaide for absorbing most of the day to day organisation costs.

The Management and staff of the Hotel Adelaide International who have been extremely helpful.

- (3) **The Media**  
for their courtesy, co-operation and interest and the Media Officers drawn from several dioceses.
- (4) **Our ecumenical representatives** for being with us.

- (5) **Honorary Synod Staff for the Synod:**  
 Mr Robin Mitchell  
 Mrs Colleen Hodge  
 Mrs Judith Savage  
 Canon Greg Harvey, the General Synod Media Liaison Officer
- (6) **The Staff of General Synod:**  
 Mrs Sylvia Davey  
 Mrs Judi Long  
 Mr John Pocknall  
 The Reverend Dr Bruce Kaye

*[Mr N.C. Reid - 20-2-98]*

**76/98 APPRECIATION TO THE PRIMATE**

That this Synod, notes that this General Synod may be the last one to be attended by our Primate, Archbishop Keith Rayner, and notes also that the Primate has attended every day of every General Synod under the present Constitution. The Synod records its deep gratitude not only for the outstanding service, commitment, energy and leadership given by the Primate to the Australian Church and the General Synod, but also for the courtesy, wisdom and personal integrity displayed throughout his ministry.

*[Archbishop P.F. Carnley - 20-2-98]*



**CANONS AND RULES PASSED BY SYNOD**

Together with the date on which they came into effect

**CANONS**

No. 1, 1998	A Canon for a Bishop (Incapacity) (Amendment) Canon 1998	
No. 2, 1998	A Canon for a Revised Constitution Amendment (Interpretation) Canon 1998	
No. 3, 1998	A Canon for an Appellate Tribunal (Amendment) Canon 1998.	[1 March, 1998]
No. 4, 1998	A Canon for a Defence Force Board Canon Amendment Canon 1998	[14 February, 1998]
No. 5, 1998	Special Tribunal Procedure (Amendment) Canon 1998	[1 March, 1998]
No. 6, 1998	A Canon for a Constitution Alteration (Committees Appointment) Canon 1998	[1 March, 1998]
No. 7, 1998	A Canon for a National Superannuation and Retirement Council (Repeal) Canon 1998	[16 February, 1998]
No. 8, 1998	A Canon for an Anglican Board of Mission - Australia Canon (Amendment) 1998	[16 February, 1998]
No. 9, 1998	A Canon for a Constitution Alteration (Suspension from Duties) Canon 1998	
No. 10, 1998	A Canon for a Constitution Alteration (Tribunals) Canon 1998	
No. 11, 1998	A Canon for a Anglican Superannuation Australia (Amendment) Canon 1998	[1 March, 1998]
No. 12, 1998	A Canon for a New South Wales Constitution Ratification Canon 1998	[1 March, 1998]
No. 13, 1998	A Canon for a Canon concerning Services 1992	
No. 14, 1998	A Canon for a Canon concerning Confirmation 1992	
No. 15, 1998	A Canon for a Canon concerning Oaths Affirmations Declarations and Assents 1992	
No. 16, 1998	Constitution Alteration (Composition of General Synod) Canon 1998	
No. 17, 1998	National Aboriginal and Torres Strait Islander Anglican Council Canon 1998	Parts 1 & 2 1 April, 1998 Part 3 when Canon 16/1998 comes into effect
No. 18, 1998	Constitution Alteration (Discipline Clarification) Canon 1998	
No. 19, 1998	Strategic Issues Task Forces and Other Bodies Canon 1998	1 March, 1998
No. 20, 1998	Offences Canon Amendment Canon 1998	
No. 21, 1998	Canon concerning Baptism 1998	

**PROVISIONAL CANONS**

No. P1, 1998      Metropolitan Canon 1998

**RULES**

No. 1, 1998      A Rule to amend Rule II

17 February, 1998

**BISHOP (INCAPACITY) (AMENDMENT) CANON 1998****Canon No. 1, 1998****A Canon to amend the Bishop (Incapacity) Canon 1995 and for other purposes**

The General Synod prescribes as follows:

Short title

1. This Canon may be cited as the "Bishop (Incapacity) (Amendment) Canon 1998".

Correction of cross-references

2. In the Bishop (Incapacity) Canon 1995 -
  - (a) in section 3(1), for "11" substitute "12";
  - (b) in section 8(3)(b)(i), for "9 or 10" substitute "10 or 11";
  - (c) in section 9(1) -
    - (i) for "6" substitute "7";
    - (ii) for "9" substitute "10";
    - (iii) for "11" substitute "12";
  - (d) in section 10(1), for "6" substitute "7";
  - (e) in section 11 -
    - (i) for "9" (wherever occurring) substitute "10";
    - (ii) for "11" (wherever occurring) substitute "12";
    - (iii) in sub-section (8), for "7(3)" substitute "8(3)";
    - (iv) in sub-section (8), for "7(1)" substitute "8(1)".

Amendment of section 11(8)

3. In section 11(8) of the Bishop (Incapacity) Canon 1995, for all words and expressions after paragraph (a) substitute -
 

“(b) the See becomes vacant (whether or not under this canon) -  
whichever first occurs.”.

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this fourteenth day of February 1998.

ANN SKAMP  
B.J. GREAVES  
Secretaries of Synod

**REVISED CONSTITUTION AMENDMENT (INTERPRETATION) CANON 1998****Canon No. 2, 1998****A Canon to revise the Constitution Amendment (Interpretation) Canon 1995**

The General Synod prescribes as follows:-

1. This Canon may be cited as the "Revised Constitution Amendment (Interpretation) Canon 1998".
2. The Constitution Amendment (Interpretation) Canon 1995 insofar as it has force is repealed.
3. The following definition is inserted in section 74(1) of the Constitution -

" "Month" means a calendar month, that is, a period commencing at the beginning of a day of one of the twelve months of the year and ending immediately before the beginning of the corresponding day of the next month or, if there is no such corresponding day, ending at the expiration of the next month."

4. The following new sub-section 8 is added to section 74 of the Constitution -

"(8) Where any period of time, dating from a given day, act or event is prescribed or allowed for any purpose by this Constitution or by any canon made under this Constitution, the time shall, unless the contrary intention appears, be reckoned exclusive of such day or of the day of such act or event. Where the last day of any period prescribed or allowed for the doing of anything falls on a Saturday, on a Sunday or on a day which is a public or bank holiday in the place in which the thing is to be done or may be done, the thing may be done on the first day following which is not a Saturday, a Sunday or a public or bank holiday in that place."

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this fourteenth day of February 1998.

ANN SKAMP  
B.J. GREAVES  
Secretaries of Synod



**APPELLATE TRIBUNAL (AMENDMENT) CANON 1998****Canon No. 3, 1998****A Canon to prescribe additional courts, judges of which may qualify for appointment as members of the Appellate Tribunal**

The General Synod prescribes as follows:

1. (1) This canon may be cited as the "Appellate Tribunal (Amendment) Canon 1998".
- (2) The Appellate Tribunal Canon 1981 to 1992 ("Principal Canon") as amended by this canon may be cited as the "Appellate Tribunal Canon 1981-1998".
2. The Principal Canon is amended by adding a new section 10 as follows:
  - "10. The following courts are specified for the purpose of section 57 of the Constitution:
    - The Federal Court of Australia
    - The Family Court of Australia
    - The Family Court of Western Australia
    - The District Court or County Court of any State of Australia." .

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this fourteenth day of February 1998.

ANN SKAMP  
B.J. GREAVES  
Secretaries of Synod

**DEFENCE FORCE BOARD CANON AMENDMENT CANON 1998****Canon No. 4, 1998****A Canon to amend the Defence Force Board Canon 1985-1995**

The General Synod prescribes as follows:

1. This canon may be cited as the "Defence Force Board Canon Amendment Canon 1998".
2. In this canon the Defence Force Board Canon 1985 as amended in 1995 is referred to as "the principal Canon".
3. The principal Canon is amended by deleting paragraph (b) (i) of section 5 and inserting in lieu thereof:
  - "(i) Three members of the clergy of whom at least one at the time of election is rendering or has previously rendered service as a reserve chaplain in the Australian Defence Force; and"

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this fourteenth day of February 1998.

ANN SKAMP  
B.J. GREAVES  
Secretaries of Synod

**SPECIAL TRIBUNAL PROCEDURE (AMENDMENT) CANON 1998****Canon No. 5, 1998****A Canon to amend the Special Tribunal Procedure Canon 1992 and for other purposes**

The General Synod prescribes as follows:

**Short title**

1. This Canon may be cited as the "Special Tribunal Procedure (Amendment) Canon 1998".

**Reference panel**

2. In section 4(1) of the Special Tribunal Procedure Canon 1992 -

(a) after "but who is" insert "or has been";

(b) in paragraph (a) omit "metropolitan";

(c) for paragraph (b) substitute -

“(b) a judge of a Supreme Court of a State or Territory or of the Federal Court of Australia the Family Court of Australia the Family Court of Western Australia the District or County Court of any State of Australia or a barrister or solicitor of a Supreme Court of a State or Territory of at least 10 years' standing.”.

I certify that the bill as printed is in accordance with the bill as reported.

DJ BLEBY  
Chairman

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this sixteenth day of February 1998.

ANN SKAMP  
B.J. GREAVES  
Secretaries of Synod

**CONSTITUTION ALTERATION (COMMITTEES APPOINTMENT) CANON 1998****Canon No. 6, 1998****A Canon to remove doubts as to the method of appointment of committees of General Synod**

The General Synod prescribes as follows:-

- 1 This Canon may be cited as the "Constitution Alteration (Committees Appointment) Canon 1998".
2. Section 35 of the Constitution is amended by adding as a second sentence:

"The power to appoint under this section may be exercised by the General Synod itself, or may be exercised by the Standing Committee."

I certify that the bill as printed is in accordance with the bill as reported.

D.J. BLEBY  
Chairman

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this sixteenth day of February 1998.

ANN SKAMP  
B.J. GREAVES  
Secretaries of Synod

**NATIONAL SUPERANNUATION AND RETIREMENT COUNCIL (REPEAL)  
CANON 1998**

**Canon No. 7, 1998**

**A Canon to repeal the National Superannuation and Retirement Council Canon 1981**

The General Synod prescribes as follows -

1. This Canon may be cited as the "National Superannuation and Retirement Council (Repeal) Canon 1998".
2. The National Superannuation and Retirement Council Canon, 1981 is repealed.

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this sixteenth day of February 1998.

ANN SKAMP  
B.J. GREAVES  
Secretaries of Synod

**ANGLICAN BOARD OF MISSION - AUSTRALIA  
CANON (AMENDMENT) 1998**

**Canon No. 8, 1998**

**A Canon to amend the Anglican Board of Mission - Australia Canon 1995**

The General Synod prescribes as follows:

**Short title and principal canon**

1. (1) This canon may be cited as the "Anglican Board of Mission - Australia Canon (Amendment) 1998".
- (2) In this canon the Anglican Board of Mission - Australia Canon 1995 is referred to as the "principal canon".
- (c) The principal canon as amended by this canon may be cited as the "Anglican Board of Mission - Australia Canon 1995-1998".

**Amendment**

2. The principal canon is amended -
  - (a) by inserting in section 3 the following:
 

“(vii) engage in and provide assistance to development activities operated under ecumenical auspices or in churches of the Anglican Communion or in partnership with such churches.”;
  - (b) in section 3 by deleting “and” where it last occurs in item (v) and by replacing “.” with “;” in item (vi);
  - (c) by omitting subsection 4(3).

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this sixteenth day of February 1998.

ANN SKAMP  
B.J. GREAVES  
Secretaries of Synod

**CONSTITUTION ALTERATION (SUSPENSION FROM DUTIES) CANON 1998****Canon No. 9, 1998****A Canon to clarify the powers of suspension from duties**

The General Synod prescribes as follows:-

1. This canon may be cited as the "Constitution Alteration (Suspension from Duties) Canon 1998".
2. Section 61 of the Constitution is amended by substituting "has been promoted" for "is pending".
3. Section 61 of the Constitution is further amended by classifying the existing provision as 61(1) and by adding the following:-
  - "(2) It is hereby declared that a synod of a diocese is empowered to make provision for a bishop of a diocese to suspend a person who is or may be liable to the jurisdiction of the diocesan tribunal from the duties of his or her office. In particular provision may be made for such suspension in any case where it appears to such bishop that the same is for the good of the diocese or any particular parish or organization of the diocese. The synod of each diocese is authorized by ordinance to define the occasions on which or conditions under which such power may be exercised and may provide for a person so suspended to receive income and accommodation including accommodation for him or her and his or her immediate family, during the period of suspension."

I certify that the bill as printed is in accordance with the bill as reported.

D.J. BLEBY  
Chairman

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this seventeenth day of February 1998.

ANN SKAMP  
B.J. GREAVES  
Secretaries of Synod

**CONSTITUTION ALTERATION (TRIBUNALS) CANON 1998****Canon No. 10, 1998****A Canon to amend the Constitution to clarify the jurisdiction of Diocesan Tribunals**

The General Synod prescribes as follows:-

1. This Canon may be cited as the "Constitution Alteration (Tribunals) Canon 1998".
2. There shall be added as a new final sub-paragraph of section 54(2) of the Constitution the following:-

"A diocesan tribunal shall also have and always be deemed to have had jurisdiction to hear charges in respect of a member of clergy if:-

- (a) the act of the member of clergy which gave rise to the charge occurred in the diocese;
  - (b) the member of clergy was licensed by the bishop of the diocese or was resident in the diocese within two years before the charge was laid; or
  - (c) the member of clergy is in prison as a convicted person at the time the charge was laid, but within two years before such imprisonment was licensed by the bishop of the diocese or was ordinarily resident therein."
3. Section 62 of the Constitution is renumbered 62(1) and the following new sub-sections are added:-

"(2) In any proceeding before a tribunal, the tribunal shall admit as evidence that a person charged has been convicted of an offence, and proof of such conviction shall be evidence of the facts giving rise to such conviction. This provision shall not apply if such conviction has been quashed or set aside or in respect of which a pardon has been given.

"(3) In any proceedings before a tribunal, the transcript of any criminal proceedings in which the member of clergy the subject of a charge before the tribunal was a party shall be admitted as evidence in the same way as if the persons whose evidence appears in the transcript had given evidence in person before the tribunal. Provided that, the tribunal may exclude the whole or any part of such evidence should it consider that admission of the same would be likely to cause a serious injustice to the member of clergy charged."

I certify that the bill as printed is in accordance with the bill as reported.

D.J. BLEBY  
Chairman

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this seventeenth day of February 1998.

ANN SKAMP  
B.J. GREAVES  
Secretaries of Synod



**ANGLICAN SUPERANNUATION AUSTRALIA (AMENDMENT) CANON 1998****Canon No. 11, 1998****A Canon to amend the Australian Clergy Provident Fund Canon 1995**

The General Synod prescribes as follows -

**Title**

1. This canon may be cited as the "Anglican Superannuation Australia (Amendment) Canon 1998" and shall be read and construed with the Australian Clergy Provident Fund Canon 1995 ("Principal Canon").

**Title of 1995 Canon**

2. Section 1 of the Principal Canon is amended by deleting the words "Australian Clergy Provident Fund" and substituting therefor the words "Anglican Superannuation Australia".

**Change of Name**

3. The Principal Canon is amended by the insertion at the end of the Canon of the following new section -

**"Change of Name**

- "5. The General Synod consents to the Trustee taking all necessary or convenient steps to effect the change of the name of the Fund to 'Anglican Superannuation Australia' and to the change of name of the Trustee to 'Anglican Superannuation Australia Limited'."

I certify that the bill as printed is in accordance with the bill as reported.

D.J. BLEBY  
Chairman

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this seventeenth day of February 1998.

ANN SKAMP  
B.J. GREAVES  
Secretaries of Synod

**NEW SOUTH WALES CONSTITUTION RATIFICATION CANON 1998****Canon No. 12, 1998****A Canon to Ratify the new Constitution of the Dioceses of the Province of New South Wales.**

WHEREAS:-

- A. By the 29th of the Constitutions set out in the Schedule of the Anglican Church Constitutions Act, 1902 of the Parliament of New South Wales these provisions of such schedule might be amended by an ordinance of the Provincial Synod of the Province of New South Wales and adopted by the Synod of each Diocese in that Province if the amendment is ratified by or made in accordance with, a canon of the General Synod:
- B. The Provincial Synod of New South Wales duly passed the Constitution Ordinance, 1994 which amended the provisions of such schedule by replacing all of them save the 29th of such constitutions;
- C. The Provincial Synod Constitution Ordinance, 1994 has been adopted by all the Diocesan Synods in New South Wales;
- D. It is expedient that the General Synod ratify the amendments so made,

The General Synod now prescribes as follows:-

- 1. This canon may be cited as the New South Wales Constitution Ratification Canon 1998.
- 2. The amendments made by to the provisions of the schedule of the Anglican Church Constitution Act, 1902 by the Ordinance of the Provincial Synod of New South Wales known as the Constitution Ordinance, 1994 (a copy of which is set out for reference only in the Schedule) are hereby ratified.
- 3. This Canon and the said Constitution ordinance shall come into effect on 1 March, 1998

**SCHEDULE TO THE CANON****PROVINCIAL SYNOD - CONSTITUTION ORDINANCE 1994**

An ordinance to amend the Schedule to the Anglican Church of Australia Constitution Act 1902.

Whereas it is expedient to amend the Schedule to the Anglican Church of Australia Constitution Act 1902.

Citation

- 1. This ordinance may be cited as the "Constitution Ordinance 1994".

### Amendment of Schedule

2. The Articles and provisions of the Constitution contained in the Schedule to the Anglican Church of Australia Constitution Act 1902 are amended by omitting Articles 1 to 29, and the headings to those Articles, and by inserting instead the articles and headings in the schedule to this ordinance.

### Schedule

#### Diocesan Synod to be held

1. (1) The members of the Anglican Church of Australia in each Diocese within the State shall meet in Synod as hereinafter provided.
- (2) The Synod in each Diocese shall be convened at least once in every year by summons of the Bishop of the Diocese, stating the time and place of meeting.
- (3) The Synod of the Diocese of Canberra and Goulburn may include persons elected or appointed as members of that Synod in accordance with the laws of the Australian Capital Territory.
- (4) The Synod of that Diocese as so constituted is to be the Synod of the Diocese for the purposes of these Constitutions.

#### Power of Synod Generally

2. (1) The Synod of each Diocese may make ordinances upon and in respect of all matters and things concerning the order and good government of the Anglican Church of Australia and the regulation of its affairs within the Diocese, subject only to the Anglican Church of Australia Constitution Act 1961 and any other Act in force in this State.
- (2) All ordinances of the Synod shall be binding upon the Bishop and the Bishop's successors and all other members of the Church within the Diocese, but only so far as the same may concern their respective rights, duties, and liabilities as holders of any office in the Church within the Diocese.

#### Specific Powers

3. (1) Nothing in this Section shall limit the power conferred on the Synod of a diocese under clause 2.
- (2) The Synod of each Diocese may call upon any person holding property belonging to or held in trust for the Church in the Diocese or any part thereof, or in which the Church or any part thereof is in any manner interested, to render a full account of all such property, and of the manner in which the same and every part thereof is applied and disposed of.
- (3) The Synod of each Diocese by ordinance may make provision for dealing with cases of incapacity for, or inefficiency in, the discharge of ministerial duty by members of clergy licensed by the Bishop of the Diocese.
- (4) The Synod of each Diocese shall have power to determine by ordinance in what cases the licence of a member of clergy licensed by the Bishop of the Diocese may be suspended or revoked. Any such licence may be suspended or revoked by the Bishop of the Diocese at the request of the member of the

clergy, or (after opportunity given to that member of the clergy to show cause) in such of the said cases as the Synod shall by ordinance determine, save as aforesaid, the licence shall not be suspended or revoked, except as a consequence of a judgment or finding of the tribunal or of some other court of competent jurisdiction.

#### Rules for conduct of business

4. (1) The Synod of each Diocese may make rules for -
    - (a) the conduct of all business coming before it;
    - (b) trying the validity of the election of any representative;
    - (c) supplying any vacancy in the Synod which may be occasioned by death, resignation, or any other cause; and
    - (d) determining for what reason any representative shall be disqualified from sitting and voting in the Synod.
  - (2) The Synod of each Diocese may make rules for -
    - (a) subject to clause 1(2), altering the periods within which and the manner in which subsequent Synods shall be convened;
    - (b) the mode of electing representative members;
    - (c) regulating the number of the clergy and representative members to be respectively summoned to any future Synod; and
    - (d) as to the manner in which such regulation shall be effected, and as to the number necessary to constitute a quorum.
  - (3) The rules in force when this clause takes effect shall continue to apply until varied pursuant to this clause.
5. Notwithstanding anything in clause 4 or any rule made thereunder -
    - (a) every ordinance, rule or resolution of a Synod shall be made by a majority of the clergy and other members present and voting collectively, provided that a synod may determine that a special majority be required for any particular matter or class of matter before it;
    - (b) if any eight members of one order shall so desire, votes on any ordinance, rule or resolution shall be taken by orders and on such vote a majority of members of each order present and voting shall be required;
    - (c) no ordinance shall take effect or have any validity unless within one month after the passing of the same the Bishop shall signify assent thereto in writing provided that any ordinance to which the Bishop shall not assent may be referred by resolution of the Synod, to the Provincial Synod and if the Provincial Synod shall assent to the ordinance, the ordinance shall take effect on the Provincial Synod giving its assent.
    - (d) the Bishop of the Diocese, or in the absence of the bishop a commissary appointed by such Bishop in writing, or, in the absence of the Bishop and of such commissary, a person selected by the Synod shall be president of the Synod, and may adjourn, prorogue, and dissolve the same with the concurrence of the Synod; and
    - (e) it shall not be lawful for the president to vote on any question or matter arising in the Synod.

#### Membership of Synod

6. (1) The Synod of a diocese, shall determine by ordinance the classes of persons who shall be summoned to any future synods and the rules which shall apply regarding any necessary qualifications or conduct of elections or other means of determining the membership of such classes.
- (2) The rules in force when this provision takes effect shall continue to apply until varied pursuant to this clause.

#### Delegation

7. (1) The Synod may confer by ordinance upon a body of persons constituted or appointed by it the specific powers to make ordinances under section 2(1) and to make demands under section 3(2).
- (2) The power to make ordinances conferred by section 7(1) shall not extend to ordinances referred to in section 3(3), 3(4) or 6 or confer power to vary rules made under section 4.
- (3) The provision of section 5 shall apply to that body of persons as if that body were the Synod except that any three persons may make a request under section 5(b).
- (4) The Synod may prescribe the procedure to be followed by that body of persons.

#### Provincial Synod

8. (1) The Bishops and clerical and lay representatives of the Church in the several dioceses in the State of New South Wales shall meet in Provincial Synod under such articles and provisions as may have been, or may be from time to time, passed by the Provincial Synod, and assented to by all the said Dioceses.
- (2) For the purpose of holding any session of the Provincial Synod, the Bishop of Sydney as the Metropolitan Bishop shall, by writing under such hand and seal, summon the Bishop of each of the said Dioceses, and require such Bishop to convene representatives of the Church in such Diocese at such time and place as the Metropolitan may deem fit.

#### Provision as to new dioceses

9. The provisions of these constitutions shall, save as hereinbefore provided, be held to be binding upon any new Diocese which shall be hereafter constituted in the State.

#### Defects and errors as to elections, etc.

10. No rule, ordinance, or determination of any Diocesan Synod, or of any Provincial Synod, shall be vitiated by reason of the non-election, or non-appointment, or non-summoning of any person necessary to be elected, or appointed, or summoned thereto, respectively, or of any informality in or respecting any such election, appointment, or summoning.

## Absence, etc. of Bishop

11. In case of the absence from the Province of the Bishop of any Diocese, such Bishop may appoint a commissary who may exercise the powers vested in such Bishop by these Constitutions and in case no such commissary shall have been appointed, or the See be vacant, such powers shall be exercised by the person who shall have been appointed to administer the Diocese under the provisions of an ordinance of Synod or if no such appointment has been made by the person who shall then be the next in ecclesiastical rank or degree in the Diocese, and resident therein, until the return of the Bishop or the assumption of office by such Bishop's successor.

## Registration of Ordinances

12. (1) The Registrar of each Diocese shall keep a full and complete set of all the Ordinances passed by the Synod of such diocese and shall make available a copy of any Ordinance requested by a member of this Church upon payment of a reasonable charge for copying and transmitting such copy.
- (2) The Registrar of each diocese shall at least once in each year send to both the Provincial Registrar and the General Synod Office a copy of each Ordinance of the Diocese passed during the preceding twelve months.

## Amendment of these Constitutions

13. These articles and provisions may be amended by an ordinance passed by the Provincial Synod of the Church in the Province of New South Wales and adopted by the Synod of each Diocese in that Province if the amendment is ratified by, or made in accordance with, a canon of the General Synod of the Church.

I certify that the bill as printed is in accordance with the bill as reported.

D.J. BLEBY  
Chairman

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this seventeenth day of February 1998.

ANN SKAMP  
B.J. GREAVES  
Secretaries of Synod

**CANON CONCERNING SERVICES 1992**  
**Canon No. 13, 1998**

**A canon concerning Services of the Church**

The General Synod prescribes as follows:

1. This canon may be cited as "Canon concerning Services 1992".
2. The minister of each church must bring to the knowledge of the people of the suburb, town or locality in which that church is situated, the times and days on which Divine service is to be held in that church.
3. Divine service must be held in every Cathedral and, wherever possible, in the church or one of the churches in every parish at least once on all Sundays.
4. (1) The following forms of service are authorised:
  - (a) the forms of service contained in the Book of Common Prayer;
  - (b) such forms as may have been authorised, as regards a parish, pursuant to the Constitution or a canon of the General Synod in force in the diocese of which that parish is part.
- (2) Every minister must use only the authorised forms of service, except so far as the minister may exercise the discretion allowed by section 5.
5. (1) The minister may make and use variations which are not of substantial importance in any form of service authorised by section 4 according to particular circumstances.
- (2) Subject to any regulation made from time to time by the Synod of a diocese, a minister of that diocese may on occasions for which no provision is made use forms of service considered suitable by the minister for those occasions.
- (3) All variations in forms of service and all forms of service used must be reverent and edifying and must not be contrary to or a departure from the doctrine of this Church.
- (4) A question concerning the observance of the provisions of sub-section 5(3) may be determined by the bishop of the diocese.
6. Each service must be said or sung distinctly, reverently and in audible voice in English or another language intelligible to the congregation.
7. A sermon must be preached at least once each Sunday in every cathedral and church in which Divine service is offered on that Sunday except for some reasonable cause approved by the bishop of the diocese. The preacher must endeavour to expound the scriptures, to the glory of God and to the edification of the people.

8. The minister must determine what parts of Divine Service offered in a church are to be said or sung. No musical instrument may be played in connection with Divine service in any church without the approval of the minister of that church. The minister must ensure that all music (including any words and accompaniment) is to the glory of God and to the edification of the people.
9. No minister may exorcise except where authorised so to do by the bishop of the diocese.
10. The canons numbered 14, 18, 19, 43, 45, 46, 47, 49 to 57 inclusive, 64, 67 and 72 of the Canons of 1603, in so far as the same may have any force, have no operation or effect in a diocese which adopts this canon.
11. The provisions of this canon affect the order and good government of this Church within a diocese and shall not come into force in a diocese unless and until the diocese adopts this canon by ordinance of the synod of the diocese.

I certify that the bill as printed is in accordance with the bill as reported.

D.J. BLEBY  
Chairman

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this eighteenth day of February 1998.

ANN SKAMP  
B.J. GREAVES  
Secretaries of Synod



**CANON CONCERNING CONFIRMATION 1992**  
**Canon No. 14, 1998**

**A canon concerning confirmation**

The General Synod prescribes as follows:

1. This canon may be cited as "Canon concerning Confirmation 1992".
2. The bishop of a diocese must personally or by a bishop authorized by him confirm throughout his diocese as often and in as many places as convenient, laying his hands upon those who have been baptised and instructed in the Christian faith and life as set forth in the Scriptures and in the Catechism and praying over them.
3. Every minister who has a cure of souls shall encourage those baptized as infants to affirm the Christian faith for themselves and to present for confirmation.
4. Every minister who has a cure of souls must instruct or cause to be instructed all who wish to be confirmed in the Christian faith as set forth in the Scriptures and in the Catechism.
5. A minister normally must present to the bishop only those who have come to years of discretion and who are ready to make public affirmation of their commitment to our Lord Jesus Christ and who can render an appropriate account of the faith and life expected of a Christian.
6. The canons numbered 60 and 61 of the Canons of 1603, in so far as the same may have any force, have no operation or effect in a diocese which adopts this canon.
7. The provisions of this canon affect the order and good government of this Church within a diocese and shall not come into force in a diocese unless and until the diocese adopts this canon by ordinance of the synod of the diocese.

I certify that the bill as printed is in accordance with the bill as reported.

D.J. BLEBY  
Chairman

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this nineteenth day of February 1998.

ANN SKAMP  
B.J. GREAVES  
Secretaries of Synod

**OATHS AFFIRMATIONS DECLARATIONS AND ASSENTS CANON 1992****Canon No. 15, 1998****A canon concerning Oaths Affirmations Declarations and Assents**

The General Synod prescribes as follows:

**Short title**

1. This canon may be cited as the "Oaths Affirmations Declarations and Assents Canon 1992".

**Oath or Affirmation of Canonical Obedience**

2. An oath or affirmation of canonical obedience shall be taken by a member of the clergy on
  - (a) ordination to the diaconate,
  - (b) ordination to the priesthood,
  - (c) first licensing of the member by the bishop of a diocese
    - (i) that member not having been ordained to the diaconate or priesthood in the diocese, or
    - (ii) following service by that member outside the diocese pursuant to the licence of another bishop, and
  - (d) consecration as an assistant bishop

**Form of Oath or Affirmation of Canonical Obedience**

3. (1) Whenever an oath of canonical obedience is taken by a member of the clergy or laity the following form shall be used -
 

"I ..... do swear that I will pay true and canonical obedience to ..... [the bishop of the diocese or where applicable the bishop of the diocese sponsoring an ordination] and the successors of that bishop in all things lawful and honest. So help me God!"
- (2) Whenever an affirmation of canonical obedience is taken by a member of the clergy or laity, the form in sub-section (1) shall be used but it shall be modified by -
  - (a) substituting for "swear" the phrase "solemnly and sincerely affirm"; and
  - (b) deleting the concluding sentence.

**Declaration and Assent to Doctrine and Formularies**

4. A declaration and assent to the doctrine and formularies of the Church shall be made by a member of the clergy on
- (a) ordination to the diaconate,
  - (b) ordination to the priesthood,
  - (c) first licensing of the member by the bishop of a diocese
    - (i) that member not having been ordained to the diaconate or priesthood in the diocese, or
    - (ii) following service by that member outside the diocese pursuant to the licence of another bishop,
  - (d) consecration as an assistant bishop,
  - (e) consecration or installation as the bishop of a diocese,
- and by a member of the laity on
- (f) first licensing of that member by the bishop of a diocese.

**Form of declaration and assent to doctrine and formularies**

5. Whenever a declaration and assent to the doctrine and formularies of the Church is made by a member of the clergy the following form shall be used -

“I..... firmly and sincerely believe the Catholic Faith and I give my assent to the doctrine of The Anglican Church of Australia as expressed in the Book of Common Prayer and the Ordering of Bishops, Priests and Deacons and the Articles of Religion, as acknowledged in section 4 of the Constitution, and I believe that doctrine to be agreeable to the word of God.

I declare my assent to the Fundamental Declarations of The Anglican Church of Australia as set out in sections 1, 2 and 3 of the Constitution.

In public prayer and administration of the sacraments I will use the form prescribed in the Book of Common Prayer or a form authorised by lawful authority and none other.”

**Assent to Constitutions and Laws**

6. An assent to the constitutions and laws of the Church shall be required of a member of the clergy on
- (a) ordination to the diaconate,
  - (b) ordination to the priesthood,

- (c) first licensing of the member by the bishop of a diocese
    - (i) that member not having been ordained to the diaconate or priesthood in the diocese, or
    - (ii) following service by that member outside the diocese pursuant to the licence of another bishop,
  - (d) consecration as an assistant bishop,
  - (e) consecration or installation as the bishop of a diocese,
- and by a member of the laity on
- (f) first licensing of that member by the bishop of the diocese.

#### **Form of Assent to Constitutions and Laws**

7. (1) Subject to sub-sections (2) and (3), whenever an assent to the constitutions and laws of the Church is made by a member of the clergy or the laity the following form shall be used -

"I ..... do solemnly and sincerely declare my assent to be bound by the Constitution of the Anglican Church of Australia and the Constitution of the province of ..... and of this diocese and by the canons, statutes, ordinances and rules, however described, from time to time of the synod of this diocese and of the General Synod and the provincial synod (or council) which have force in this diocese."

- (2) The form prescribed in sub-section (1) may be varied by deleting provincial references in a diocese which is not within a province.
- (3) In a diocese in which a provision of the constitution of the diocese which is in force and which was in force on 1 January 1998 prescribes a different form of assent the diocesan form may be used instead of the form in sub-section (1).

#### **Diocesan Provision**

8. (1) Nothing in this canon prevents the bishop or synod of a diocese requiring or providing for the use of any of the oaths, affirmations, declarations and assents referred to in this canon on occasions additional to those provided in this canon.
- (2) Unless the bishop or synod of a diocese otherwise requires or provides, a person to be consecrated, ordained, instituted or licensed in this Church within the diocese is not required to take, make or subscribe to an oath, affirmation, declaration, assent or subscription not provided for or referred to in this canon.

**Substantial Compliance**

9. A deviation from the form of an oath, affirmation, declaration or assent prescribed in this canon which does not materially affect the substance shall be sufficient compliance with the requirements of this Canon.

**Canon 36 of 1603 Repealed**

10. Except to the extent that it requires a person to be licensed by the bishop of the diocese, the Canon numbered 36 of the Canons of 1603, insofar as it may have had any force either in its original form or as amended, shall have no operation or effect in a diocese which adopts this Canon.

**Canon 7, 1973 Repealed**

11. The Form of Declaration and Assent Canon 1973 is repealed.

**Canon Affects Dioceses**

12. The provisions of this canon affect the order and good government of this Church within a diocese and shall not come into force in a diocese unless and until the diocese adopts this Canon by ordinance.

I certify that the bill as printed is in accordance with the bill as reported.

D.J. BLEBY  
Chairman

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this nineteenth day of February 1998.

ANN SKAMP  
B.J. GREAVES  
Secretaries of Synod

**CONSTITUTION ALTERATION (COMPOSITION OF GENERAL SYNOD)  
CANON 1998**

**Canon No. 16, 1998**

Whereas the General Synod recognises the unique historical status of the Aboriginal and Torres Strait Island people, and hence also, the unique relationship between indigenous and non-indigenous people, both within and without the Anglican Church of Australia

Now the General Synod prescribes as follows:-

1. Section 11 of the Constitution is amended by deleting the words "Primate metropolitans and diocesan bishops" and by substituting the words "members of the House of Bishops".
2. Section 16 of the Constitution is amended by deleting the words "and diocesan bishops" and by substituting the words "the diocesan bishops and any bishop who becomes a member of General Synod pursuant to the provisions of subsection 17(8)(a)(i)".
3. Section 17 of the Constitution is amended:
  - (1) in subsection (1) by adding at the end the words "and any bishop, priest or deacon who becomes a member of General Synod pursuant to the provisions of section 17(8)(a)(ii)";
  - (2) in subsection (2) by adding at the end the words "and any lay person who becomes a member of General Synod pursuant to the provisions of section 17(8)";
  - (3) in sub-section (3) by adding the words "of a diocese" after the word "representative";
  - (4) in sub-section (4) by adding the words "of a diocese" after the word "representatives" where it first appears;
  - (5) by adding a new sub-section (8) as follows:
 

"(8)(a) For every session of Synod the members of Synod shall include non-diocesan representatives being

    - (i) an Aboriginal bishop and a Torres Strait Islander bishop who shall be members of the House of Bishops;
    - (ii) an Aboriginal bishop, priest or deacon and a Torres Strait Islander bishop, priest or deacon who shall be members of the House of Clergy; and
    - (iii) an Aboriginal lay person and a Torres Strait Islander lay person who shall be members of the house of Laity.

- (b) Non-diocesan representatives shall be appointed by the Primate on the recommendation of the body appointed by Canon for that purpose.
  - (c) The Primate shall cause non-diocesan representatives to be summoned or convened to a session of Synod as may be specified by Canon.
  - (d) A non-diocesan representative must be a communicant member of this Church who is otherwise qualified as may be specified by Canon.
  - (e) A non-diocesan representative shall be entitled to such vote in Synod as is permitted or authorised by this Constitution but such vote shall not be counted for the purpose of determining whether a canon or resolution has been assented to by a majority of all dioceses. "
4. Section 19 of the Constitution is amended by adding to sub-section (1) immediately after the word "Synod" where secondly appearing the words "and notwithstanding any failure to elect or appoint any non-diocesan representatives of Synod".
  5. Sub-section 27(1)(i) of the Constitution is amended by adding the words "and to each non-diocesan representative" after the word "diocese".
  6. Section 74 of the Constitution is amended by inserting the following paragraph:
 

“(10) In this Constitution a reference to an Aboriginal person is a reference to a person of the Aboriginal race to Australia; and a reference to a Torres Strait Island person is a reference to a person who is a descendant of the indigenous inhabitants of the Torres Strait Islands. ”
  7. This Canon shall come into effect on a date appointed by the President not earlier than three months nor later than six months from the date upon which he so determines after at least three quarters of the diocesan synods of this Church including all of the metropolitan sees have assented to it by ordinance and all such assents are in force at the same time.
  8. This Canon may be cited as "Constitution Alteration (Composition of General Synod) Canon 1998".

I certify that the bill as printed is in accordance with the bill as reported.

D.J. BLEBY  
Chairman

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this nineteenth February 1998.

ANN SKAMP  
B.J. GREAVES  
Secretaries of Synod

**NATIONAL ABORIGINAL AND TORRES STRAIT ISLANDER ANGLICAN  
COUNCIL CANON 1998**

**Canon No. 17, 1998**

**A Canon to make provision for formalising a Council to represent the interests of  
Aboriginal and Torres Strait Islander members of the Church**

The General Synod prescribes as follows:-

**Part I - Preliminary**

1. This Canon may be cited as the "National Aboriginal and Torres Strait Islander Anglican Council Canon 1998".
2. This Canon is divided into the following parts -
  - Part I - Preliminary.
  - Part II - National Aboriginal and Torres Strait Islander Anglican Council.
  - Part III - Non-diocesan representatives of General Synod.
3. (1) Parts I and II of this Canon shall come into force on 1 April 1998.
- (2) Part III of this Canon shall come into force on the date on which the Constitution Alteration (Composition of General Synod) Canon 1998 comes into effect.

**Part II - National Aboriginal and Torres Strait Islander Anglican Council**

4. There shall be a National Aboriginal and Torres Strait Islander Anglican Council, which in this Canon is called "the Council".
5. The members of the Council shall be -
  - (1) each Aboriginal bishop and Torres Strait Islander bishop holding an office in this Church;
  - (2) three persons in holy orders and three lay persons residing in the Torres Strait Region of the diocese of North Queensland (or if there is no such Region, residing in the Torres Strait) nominated for membership by the bishop of the diocese of North Queensland;
  - (3) four persons nominated by the bishop of the Northern Territory and four persons nominated by the bishop of North West Australia;
  - (4) one Aboriginal person and one Torres Strait Islander person resident in each diocese other than those referred to in sub-sections (2) and (3) nominated for membership by the bishop of that diocese;
  - (5) not more than ten other persons elected by the Council.



6. To be qualified to be a member of the Council a person must -
  - (a) be a communicant member of this Church;;
  - (b) have attained the age of 18 years;
  - (c) be an Aboriginal or Torres Strait Islander; and
  - (d) in the case of a person in holy orders (other than a diocesan bishop) hold a licence from a bishop of a diocese of this Church.
  
7. Each member nominated by a diocesan bishop or elected by the Council shall hold office until 30 April in the second year following his or her appointment and shall be eligible for reappointment provided that he or she remains qualified for appointment.
  
8. A person shall cease to be a member of the Council should he or she resign to the Primate, cease to be qualified to be a member of the Council, have his or her estate administered in insolvency or be declared by any court of competent jurisdiction to be incapable of managing his or her affairs.
  
9. The Chairman and Deputy Chairman of the Council are to be elected at the first meeting of the Council after 1 May in each even year to hold office until 30 April in the next following even year.
  
10. The Council may co-opt no more than two persons who may, but need not be, Aboriginal or Torres Strait Islander persons as consultants to the Council for such term as the Council thinks fit. A consultant has the right to receive all notices of meeting and minutes and to speak at meetings of the Council, but not to propose motions or vote.
  
11. The functions of the Council are:-
  - (1) to assist in the provision of pastoral care to Aboriginal and/or Torres Strait Islander people;
  - (2) to assist, encourage and resource Aboriginal and/or Torres Strait Islander ministries in Australia;
  - (3) to assist in the development and recognition of Aboriginal and/or Torres Strait Islander ministries;
  - (4) to receive funding from the Church and Governments, to budget resources and allocate funds;
  - (5) to assist in the arrangements for the Scriptures, the liturgy and any other useful document to be translated into languages understood by Aboriginal and/or Torres Strait Islander persons or any group of such persons;
  - (6) to assist in the provision of Christian education for Aboriginal and/or Torres Strait Islander people;

- (7) to assist in the reconciliation amongst Aboriginal, Torres Strait Islander people and the general community;
  - (8) to liaise with other General Synod bodies;
  - (9) to assist in the provision of liturgical resources;
  - (10) to assist in the provision of theological education;
  - (11) to celebrate Aboriginal and/or Torres Strait Islander culture within the Anglican Church of Australia;
  - (12) to be a channel of spiritual growth;
  - (13) to do all such acts and things incidental to the above objects or any of them.
12. The Standing Committee of General Synod may confer additional functions on the Council by resolution, provided that, unless such resolution is confirmed by the General Synod at its next succeeding ordinary session, the additional functions shall then lapse, but not so as to affect the validity of anything done before such lapsing.
  13. The Council may, within its budget, make contracts and appoint such staff as it considers necessary to fulfill its functions.
  14. The Council shall appoint up to six of its members to be its contracting agents. A contract signed by two contracting agents shall bind the Council.
  15. The Council shall comply with the Financial Protection Canon 1995 and all other relevant canons and rules of the General Synod.
  16. The Council shall report in writing to each ordinary session of General Synod as to its activities, needs and any other matter it considers appropriate.

### **Part III - Non-diocesan representatives of General Synod**

17. The Council is appointed to be the body for the purpose of sub-section 17(8) of the Constitution to recommend to the Primate the names of persons for appointment as non-diocesan representatives of the General Synod. At the request of the Primate the Council shall provide the names of the persons elected by the Council for nomination to the Primate.
18. A person who is qualified to be a member of the Council is qualified to be a non-diocesan representative of the General Synod if that person is not a diocesan bishop or (with regard to the General Synod) a clerical or lay representative of a diocese.
19. When the Primate by mandate summons the diocesan bishops to convene clerical and lay representatives to an ordinary or special session of the General Synod the Primate shall -
  - (a) appoint non-diocesan representatives of the General Synod being persons nominated by the Council, each of whom shall hold office so long as he or she remains qualified to do so until his or her successor is appointed or until he or she sooner resigns;

- (b) call such non-diocesan representatives to the session of the General Synod;
- (c) cause bills for canons and other documents circulated to dioceses or accompanying the mandate to diocesan bishops to be sent to non-diocesan representatives of the General Synod.

I certify that the bill as printed is in accordance with the bill as reported.

D.J. BLEBY  
Chairman

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this nineteenth day of February 1998.

ANN SKAMP  
B.J. GREAVES  
Secretaries of Synod

**CONSTITUTION ALTERATION (DISCIPLINE CLARIFICATION) CANON 1998****Canon No. 18, 1998****A Canon to clarify the meaning of the term "discipline" when used in the Constitution**

The General Synod prescribes as follows:

1. This Canon may be cited as the "Constitution Alteration (Discipline Clarification) Canon 1998".
2. The definition of "Discipline" in Clause 74(1) of the Constitution is deleted.
3. A new sub-section 74(9) is added to the Constitution as follows:

"(9) In this Constitution "discipline" means

- (a) in Chapters II to VII and X to XII the obligation to adhere to, to observe and to carry out (as appropriate):
  - (i) the faith, ritual and ceremonial of this Church; and
  - (ii) the other rules of this Church which impose on the members of the clergy obligations regarding the religious and moral life of this Church; and
- (b) in Chapter IX, as regards a person in Holy Orders licensed by the bishop of a diocese or resident in a diocese both:
  - (i) the obligations in the ordinal undertaken by that person; and
  - (ii) the ordinances in force in that diocese."

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this twentieth day of February 1998.

ANN SKAMP  
B.J. GREAVES  
Secretaries of Synod

**STRATEGIC ISSUES, TASK FORCES AND OTHER BODIES CANON 1998****Canon No. 19, 1998****A Canon to provide for the appointment of a Strategic Issues Advisory Panel, Task Forces and for expert Reference Panels and General Synod Networks**

The General Synod prescribes as follows:

**Part I - Preliminary**

1. The Canon is divided into the following parts as follows:

Part I	Preliminary
Part II	Strategic Issues Advisory Panel
Part III	Task Forces
Part IV	Reference Panels
Part V	General Synod Networks
Part VI	General
Part VII	Repeal and Transitional
Part VIII	Title

**Part II - Strategic Issues Advisory Panel**

2. All the Panels and Task Forces created under this Canon, in undertaking their functions, will focus their efforts primarily on outreach, the promotion of the Gospel and ensuring the engagement of the Anglican Church with the culture in which we live.
3. A Strategic Issues Advisory Panel is established.
4. The functions of the Strategic Issues Advisory Panel are:
- (a) To discern significant trends in Australian society and culture in order to assist Anglicans to live faithfully and proclaim Christ effectively. Issues to be addressed may include, but not be limited to:
    - (i) The Church's missionary task
    - (ii) Ministry among children, young people and families with reference to the age profile of the Anglican Church of Australia
    - (iii) Social justice
    - (iv) Relationships with other countries
    - (v) Ecumenical relationships and cooperation
  - (b) To recommend to Standing Committee the formation, the terms of reference and the membership of Task Forces to respond creatively to these issues.
  - (c) To make recommendations to the Standing Committee in relation to any matter which the Standing Committee may refer to a Reference Panel.

5. The members of the Strategic Issues Advisory Panel will be appointed by the Standing Committee and the term of office of each member will be determined by the Standing Committee.

### **Part III - Task Forces**

6. The Standing Committee may establish a Task Force to deal with any issue, project or task or to achieve a specific purpose in any area of the mission of this church to be determined by the Standing Committee with such terms of reference and within such time as the Standing Committee determines.
7. The chairperson and other members of each Task Force will be appointed by the Primate on the advice of the Standing Committee for such period and on such basis as the Standing Committee shall determine.

### **Part IV - Reference Panels**

8. The following expert Reference Panels are established:
  - (a) The Doctrine Panel;
  - (b) The Ministry Panel;
  - (c) The Liturgy Panel;
  - (d) The Church Law Panel;
9. The functions of the Doctrine Panel are:
  - (a) to examine questions of doctrine, referred to it by the Primate, the Standing Committee or the General Synod, and to report thereon to the referring party and the Standing Committee, and
  - (b) to make recommendations to the Standing Committee on matters of doctrine which are of importance to this church.
10. The functions of the Ministry Panel are to examine questions of mission in this church on all matters dealing with the competency of ordained and authorised lay ministry, referred to it by the Primate, the Standing Committee or the General Synod, and to report thereon to the referring party and the Standing Committee.
11. The functions of the Liturgy Panel are:
  - (a) To examine questions of liturgy referred to it by the Primate, the Standing Committee or the General Synod, and to report thereon to the referring party and the Standing Committee.
  - (b) To advise the Primate, the Standing Committee or the General Synod, on matters relating to the creative nurture and renewal of the liturgical life of this church.

12. The functions of the Church Law Panel are:
  - (a) To examine questions of Church law referred to it by the Primate, the Standing Committee or the General Synod, and to report thereon to the referring party and the Standing Committee.
  - (b) To make recommendations to the Standing Committee on matters of church law which are of importance to this church.
13. An expert Reference Panel may, with the leave of the Standing Committee pursue terms of reference arising from that Panel's own deliberations.
14. The Chairperson and other members of each Reference Panel will be appointed by the Primate on the advice of the Standing Committee. A member of a Reference Panel need not be a member of General Synod and shall serve for a 5 year renewable term.
15. An expert Reference Panel may co-opt additional members according to conditions laid down by the Standing Committee.

#### **Part V - General Synod Networks**

16. The Standing Committee may facilitate the formation or recognition of a Network of people engaged in a discrete area of ministry.
17. The functions of a General Synod Network are:
  - (a) To share information and ideas among those with common concerns;
  - (b) To facilitate joint action by the members of the Network from within their own shared resources;
  - (c) To communicate with Standing Committee on issues of significance.

#### **Part VI - General**

18. The General Secretary will seek applications from people wishing to be considered as members of the Strategic Issues Advisory Panel and Task Forces taking into account the following membership criteria:
  - those with a passion for people to come to faith;
  - those who are likely to be the next generation of leaders;
  - those with a passion for a just society;
  - those with appropriate gifts and skills to contribute;
  - those who reflect the composition of Australian society.
19. A member of a Reference Panel may resign his or her office in writing signed by him or her and delivered to the General Secretary.

20. A Task Force or Reference Panel may meet at such times and places as it determines, or in the absence of such a determination as the Chairperson determines.
21. Subject to this Canon a Task Force or expert Reference Panel may regulate the manner of its exercising its powers and performing its functions as it thinks fit.
22. The Strategic Issues Advisory Panel, each Task Force and expert Reference Panel will report to the Standing Committee at such times and on such basis as the Standing Committee may from time to time require.
23. The Standing Committee shall determine the budget for each Task Force, Reference Panel and the Strategic Issues Advisory Panel.
24. (1) The Standing Committee may appoint not more than three alternate members of a Reference Panel.
- (2) Where the chairperson of a Reference Panel is aware that a substantive member of the Reference Panel will be unable to attend a meeting of the Reference Panel, the chairperson may invite one of the alternate members to attend the meeting in the place of that members.
- (3) The chairperson of an expert Reference Panel may invite all or any of the alternate members to attend a meeting of the Reference Panel otherwise than in place of a member who will be absent if, but only if, the attendance of the member or members will not involve the Panel's expenditure in the year in which the meeting is held exceeding the budgeted estimate for the year.
- (4) An alternate member who attends a meeting of an expert Reference Panel as provided in sub-section (3) is not entitled to vote at the meeting.
25. At the request of the chairperson of a Reference Panel the Primate may approve the calling of a consultant to attend a meeting of that Panel and the payment of the fare of the consultant for travel within Australia.
26. A Strategic Issues Advisory Panel, Task Force or expert Reference Panel established by or pursuant to the provisions of this canon is a Commission within the meaning of Section 35 of the Constitution of this Church.

#### **Part VII - Repeal and Transitional**

27. (1) The General Synod Commissions Canon 1969-1989 (-1992) ("repealed Canon") is repealed.
- (2) A commission established by or pursuant to the provisions of the repealed Canon shall continue until the close of the meeting of the Standing Committee next following the coming into effect of this Canon and shall then terminate.



- (3) A reference in a Canon or Rule to a Commission defined in or provided for or created by or pursuant to the repealed canon is a reference to such Reference Panel or Task Force as the Standing Committee may determine from time to time for the purpose of that reference.

**Part VIII - Title**

28. This Canon may be cited as the "Strategic Issues, Task Forces and other Bodies Canon 1998."

I certify that the bill as printed is in accordance with the bill as reported.

D.J. BLEBY  
Chairman

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this twentieth day of February 1998.

ANN SKAMP  
B.J. GREAVES  
Secretaries of Synod

**OFFENCES CANON AMENDMENT CANON 1998****Canon No. 20, 1998****A Canon to amend the Offences Canon 1962**

The General Synod prescribes as follows -

**Name**

1. This Canon may be cited as the "Offences Canon Amendment Canon 1998".

**Amendment of the Offences Canon 1962**

2. The Offences Canon 1962 is amended as follows -
  - (a) in section 1 the words "by persons licensed by the bishop of the diocese and by persons in Holy Orders resident in the diocese" are deleted and the following words are inserted instead -
 

"by a person who, at the time the charge is preferred, is licensed by the bishop of the diocese or is in holy orders resident in the diocese";  
and
  - (b) the words in paragraph 5 of section 1 and paragraph 4 of section 2(1) are deleted and the following words are inserted in both paragraphs instead -
 

"Conduct, whenever occurring,

    - (a) which would be disgraceful if committed by a member of the clergy, and
    - (b) which at the time the charge is preferred is productive, or if known publicly would be productive, of scandal or evil report."

**Effect of Canon**

3. This Canon affects the order and good government of the Church within a diocese and shall not come into force in any diocese unless and until the diocese by ordinance adopts the Canon.

I certify that the bill as printed is in accordance with the bill as reported.

D.J. BLEBY  
Chairman

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this twentieth day of February 1998.

ANN SKAMP  
B.J. GREAVES  
Secretaries of Synod

**CANON CONCERNING BAPTISM 1992**  
**Canon No. 21, 1998**

**A Canon concerning baptism**

The General Synod prescribes as follows:

1. This Canon may be cited as "Canon Concerning Baptism 1992".
2. The sacrament of Holy Baptism shall normally be administered at public worship.
3. Baptism shall take place by immersing a person in water or by pouring water upon the candidate and by pronouncing the words, "I baptise you in the name of the Father, and of the Son, and of the Holy Spirit."
4. Due notice must be given to the minister of a church before a child is brought or a person comes to the church to be baptised.
5. Except in extreme circumstances -
  - (a) the minister, before baptising any person able to answer for himself or herself, shall be satisfied that such person has been instructed and prepared in the Christian faith; and
  - (b) the minister, before baptising an infant or person who cannot answer for himself or herself shall be satisfied that at least one of the parents or guardians of the infant or person have been instructed in the Christian faith, and that they are aware that the same responsibilities rest on them as are required of the godparents.
6. Subject to sections 4, 5, 7 and 8, no minister may refuse or, except for the purpose of preparing or instructing the parents or guardians or godparents, delay baptising a child who has a parent or guardian who professes to be a Christian.
7. A minister shall not normally baptise a child whose parents or guardians are not parishioners of or resident in the parish where it is proposed the baptism be administered unless at least one of the parents or guardians attends divine service in the parish or the minister has sought the advice of the minister of the parish where the parents or guardians reside or usually attend divine service.
8. Every child to be baptised shall have at least one, but usually three godparents or sponsors of whom at least two shall be of the same sex as the child and of whom at least one shall be of the opposite sex. Either or both of the parents of a child may act as godparents or sponsors. Godparents or sponsors shall be baptised persons and should be persons who will faithfully fulfil their responsibilities both by their spiritual nurture and instruction of the children committed to their charge and by the example of their own godly living.
9. For every candidate for baptism who is able to answer for himself or herself one such sponsor shall suffice, whose responsibility shall be to encourage the candidate to continue in the Christian life.

10. This Church holds and teaches that the sign of the cross<sup>1</sup> used in baptism is no part of the substance of the sacrament but retains that sign in baptism.
11. The minister shall, in a Register kept for the purpose, record or cause to be recorded the name of each person baptised, and the date and place of baptism, and provide the person and his or her godparents or sponsors with a certificate of baptism.
12. A diocesan synod may promulgate rules and guidelines not inconsistent with this canon for the administration of baptism within that diocese.
13. The Godparents Canon 1977 is repealed as regards a diocese which adopts this canon.
14. The canons numbered 29, 30, 68, 69 and 70 of the Canons of 1603, in so far as the same may have any force, have no operation or effect in a diocese which adopts this canon.
15. The provisions of this Canon affect the order and good government of this Church within a diocese and shall not come into force in a diocese unless and until the diocese adopts this Canon by ordinance of the synod of the diocese.

I certify that the bill as printed is in accordance with the bill as reported.

D.J. BLEBY  
Chairman

We certify that this bill was passed by the General Synod of The Anglican Church of Australia this twentieth day of February 1998.

ANN SKAMP  
B.J. GREAVES  
Secretaries of Synod

**METROPOLITAN CANON 1998****Canon No. P1, 1998****A canon concerning the authorities powers rights and duties of a Metropolitan and to amend "An Australian Prayer Book" and "A Prayer Book for Australia" in certain respects**

The General Synod prescribes as follows:

1. This Canon may be cited as the "Metropolitan Canon 1998".
2. In this Canon, unless the contrary intention appears:
 

"An Australian Prayer Book" means the prayer book authorised for use in this Church by the Australian Prayer Book Canon 1977;

"A Prayer Book for Australia" means the prayer book authorised for use in this Church by the Prayer Book for Australia Canon 1995.
3. A Metropolitan shall have no authorities, powers, rights and duties other than:
  - (a) those conferred or imposed -
    - (i) by the Constitution;
    - (ii) by any Act of Parliament;
    - (iii) by the Constitution of the relevant Province;
    - (iv) by Ordinance of the relevant Provincial Synod;
    - (v) subject to Section 4, by Ordinance of a Diocesan Synod within the relevant Province; or
    - (vi) by Canon of General Synod

and
  - (b) subject to the above, the right to encourage, to advise and to warn any Diocesan Bishop within the relevant Province, or should the See be vacant, the person appointed by or under the constitution of the diocese to administer the affairs of the diocese.
4. If a provision of an Ordinance of a Diocesan Synod (other than the Synod of the Metropolitan See) purports to impose a duty on the Metropolitan, the provision shall not take effect unless the Metropolitan shall have assented in writing to the Ordinance, and thereafter the duty shall bind the Metropolitan.
5. If "The Form of Ordaining or Consecrating of an Archbishop or Bishop" contained in the Book of Common Prayer is used, the Oath of due Obedience to the Archbishop is not to be administered.

6. The service entitled "The Consecrating of a Bishop" in An Australian Prayer Book is amended by deleting, in paragraph 5, the words "including the customary oath of due obedience to the archbishop".
7. The service entitled "The Ordination of Bishops" in A Prayer Book for Australia is amended by deleting paragraphs 14 and 15 and inserting new paragraphs in lieu thereof and by inserting new note 9, in accordance with the Schedule.
8. Nothing in sections 5, 6 and 7 affects any obligation of a person chosen as an assistant bishop to take an oath of canonical obedience to the Diocesan Bishop.
9. The provisions of this Canon affect the order and good government of this Church within a Diocese and shall not come into force in a Diocese unless and until the Diocese, by Ordinance, adopts it.

### THE SCHEDULE

#### **New paragraphs 14 and 15 of the Service entitled "The Ordination of Bishops" in A Prayer Book for Australia**

14        *The archbishop says to the bishop(s)-elect*

NN, you have been chosen to serve as a bishop in the Church of God, and serve *as the bishop of the diocese of M* in the Anglican Church of Australia.

In accordance with the law of our Church, I now require you to declare your assent to the Constitution and Canons of this Church.

*The bishop(s)-elect assent(s) to the Constitution and Canons of the Anglican Church of Australia.*

I, NN, do solemnly and sincerely declare my assent to be bound by the Constitution of The Anglican Church of Australia [and the Constitution of the Province of ... ] and of *this diocese* and by the canons, statutes, ordinances and rules, however described, from time to time of the synod of *this diocese* and of the General Synod [and of the *Provincial Synod/Provincial Council*] which have force in *this diocese*.

*The bishop(s)-elect then sign(s) the necessary Assents in the sight of all present, and the witnesses add their signatures.*

15        *The archbishop addresses the assembled people, saying*

Dear friends in Christ, you have heard testimony given that NN *have* been duly and lawfully elected to be bishop(s) in the Church of God, and *have* made the Assents required by the Canons of this Anglican Church of Australia.

We ask you to declare,

do you accept NN, to minister as bishop(s)?

*The people respond*

**By the grace of God, we do.**

Will you then uphold and support NN as bishop(s)?

**By the grace of God, we will. "**

**New note 9 to the Service entitled "The Ordination of Bishops" in A Prayer Book for Australia**

- 9 The form of assent set out in ¶14 may be varied by deleting provincial references in a diocese which is not within a province. If a diocesan constitution, as at 1 January 1998, prescribes a different form of assent the diocesan form may be used instead.

I certify that the bill as printed is in accordance with the bill as reported.

D.J. BLEBY  
Chairman

We certify that this bill was provisionally passed by the General Synod of The Anglican Church of Australia this sixteenth day of February 1998.

ANN SKAMP  
B.J. GREAVES  
Secretaries of Synod



**RULE NO. 1, 1998****A Rule to amend Rule II - Rules for the appointment of a Standing Committee of General Synod and defining its powers and duties**

The General Synod resolves as follows:-

Rule II is amended in sub-Rule 3 -

- (a) by deleting from the first paragraph the words "ceasing to be a member of Synod,";
- (b) by deleting from the second paragraph the words "or cease to be a member of Synod";
- (c) by adding in the second paragraph after "his" the words "or her";
- (d) by adding in the second paragraph after "he" the words "or she".
- (e) by adding a new final paragraph as follows -

"A person must be a member of General Synod at the time of his or her election or appointment to the Standing Committee, but shall not cease to be a member of the Standing Committee by reason only of ceasing to be a member of General Synod. "

I certify that the bill as printed is in accordance with the bill as reported.

D.J. BLEBY  
Chairman

We certify that this rule was made by the General Synod of The Anglican Church of Australia this seventeenth day of February 1998.

ANN SKAMP  
B.J. GREAVES  
Secretaries of Synod



**ELECTIONS****RESULTS OF ELECTIONS**

1. Declaration made under Section 7 of Rule III (Elections without ballot) for the conduct of Elections ordered to be made by the General Synod.

**STANDING COMMITTEE****Bishops**

Newell, P K  
Silk, R D  
Wilson, B W

**THE SPECIAL TRIBUNAL****Bishops**

Appleby, R F  
Clark, B C  
Goodhew, R H  
McCall, W D H  
Newell, P K  
Nichols, A H  
Walden, G H

**THE BOARD OF ASSESSORS SPECIAL TRIBUNAL****Bishops**

*Two vacancies*

**Clergy**

de Groot, J  
Southerden, J E  
*One vacancy*

**THE AUSTRALIAN CLERGY PROVIDENT FUND****Bishop**

Appleby, R F

**LONG SERVICE LEAVE BOARD****Bishop**

McCall, W D H

**COUNCIL OF THE AUSTRALIAN COLLEGE OF THEOLOGY****Bishops**

Barnett, P W  
Farrer, R D  
Goodhew, R H  
Jones, A L V  
Nichols, A H  
Noble, J A  
Wilson, J W  
*One vacancy*

**COUNCIL OF THE AUSTRALIAN COLLEGE OF THEOLOGY**

**Laity** Newman, B C  
Young, A R M

**DEFENCE FORCE BOARD**

**Laity** Glen, W H  
Parkes, F J  
Sauer, A J

**ANGLICAN BOARD OF MISSION - AUSTRALIA**

**Bishops** Herft, R A  
McCall, W D H  
*Three vacancies*

**New South Wales** **Laity** Horsburgh, M

**Province of Victoria** **Clergy** Stewart, J W  
**Laity** Hewlett, B

**Queensland** **Laity** Archer, J

**Western Australia** **Clergy** Claughton, D  
**Laity** *One vacancy*

**South Australia** **Clergy** King, A

**Tasmania** **Clergy** Webster, D  
**Laity** Stuart, N

I declare the foregoing persons to be elected without ballot.

K Rayner  
President  
17 February 1998

2. Declaration made in accordance with Rule III Section 15 of the elections requiring ballots.

#### STANDING COMMITTEE

##### Clergy

Aspinall, P.  
Curnow, A.W.  
Edwards, T.  
Farran, B.  
Goldsworthy, K.  
Lawrence, G.R.  
Minchin, J.B.  
Richardson, D.J.L.  
Watson, P.R.

##### Laity

Anderssen, W.  
Carrig, H.  
Fordham, R.C.  
Mitchell, P.W.  
Norris, B.J.  
Porter, M.  
Rodgers, M.A.  
Tong, R.  
Young, P.W.

#### THE BOARD OF ASSESSORS (SPECIAL TRIBUNAL)

##### Laity

Norris, B.J.  
Walker, I.B.

#### THE BOARD OF ASSESSORS (APPELLATE TRIBUNAL)

##### Clergy

Cadwallader, A.H.  
Cole, G.A.  
Davis, J.C.  
McPherson, J.M.  
Roffey, J.W.  
Sherlock, C.H.  
Southerden, J.E.

#### THE BOARD OF ELECTORS OF THE PRIMATE

##### Clergy

Aspinall, P.  
Curnow, A.W.  
Davis, J.C.  
Farran, B.  
Jobbins, B.  
Jones, S.  
Lawrence, G.  
Minchin, J.  
McElligott, A.  
Richardson, D.

		Southerden, J. Wilson, J.
	Supplementary	Hale, S. Varcoe, G. Greaves, B. de Groot, J.
<b>Laity</b>		Anderssen, W. Armstrong, R.M. Bleby, D.J. Carrig, H. Fordham, R.C. Marr, D.S. Norris, B.J. Porter, M. Rodgers, M.A. Scandrett, L Tong, R. Young, P.W.
	Supplementary	Bazzana, S. Johnston, H. Mitchell, P. Greenwood, A.

#### **THE GENERAL BOARD OF RELIGIOUS EDUCATION**

<b>Bishops</b>	Huggins, P. Newell, P.K.
<b>Other Members</b>	Blackman, G. Farran, B.

#### **LONG SERVICE LEAVE BOARD**

<b>Clergy</b>	McAteer, B.
<b>Laity</b>	Mitchell, P. Norris, B.J.

#### **COUNCIL OF THE AUSTRALIAN COLLEGE OF THEOLOGY**

<b>Clergy</b>	Davies, G. Goldsworthy, G. Nichols, A. O'Brien, P. Payne, R.
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**DEFENCE FORCE BOARD****Clergy**

Binns, D.J.  
Dillon, H.F.  
Hurford, R.W.

**ANGLICAN BOARD OF MISSION - AUSTRALIA**

**New South Wales**    **Clergy**

McElligott, A.

**Queensland**        **Clergy**

Cox, D.

**South Australia**    **Laity**

Flint, M.

I declare the foregoing persons to be elected by ballot.

K. Rayner  
President  
19 February 1998





## **REPORT OF THE STANDING COMMITTEE TO THE 1998 SESSION OF GENERAL SYNOD**

### **A. A Summary of the general business of the Standing Committee**

#### **1. Meeting Arrangements**

The Standing Committee have met six times since the last meeting of the General Synod and the Executive Committee have met five times. The meetings of the Standing Committee are now established as residential and they are held over a Friday and Saturday period. The Executive Committee meet in between the meetings of the Standing Committee. Normally the Standing Committee meets in April and October, but in 1997 the Standing Committee met in September, because of the timing of the General Synod meeting in February, 1998.

#### **2. The Good Order of the Church**

On 19 April, 1996 the Standing Committee ratified the amalgamation of the Diocese of North Queensland and Carpentaria. This brought to a conclusion a process which had continued over a long period of time.

During 1996, the Defence Force Board presented to the Standing Committee a report in relation to difficulties experienced by the Chaplains in terms of their relationship to the church and in particular its synodical structures. The Defence Force Board will be promoting a canon at the Eleventh General Synod in relation to these matters.

The Standing Committee also recast the expenditures from the Special Fund, since the income into that Fund in 1996 and in 1997 were diminished by the non-payment of Special Assessments by in part the Diocese of Ballarat, and in whole by the Diocese of Sydney. These are continuing matters of discussion with those dioceses.

#### **3. Engagement with Society**

The Standing Committee received a report from the Evangelism Task Group based on a consultation which they had established. The report of the Evangelism Task Group raised questions about the extent of our contact with Australian society and its changing culture particularly amongst young people. The Standing Committee returned to these matters in 1997 and they are on the agenda of the General Synod, under the heading of Change and Leadership, a resolution promoted by the Standing Committee.

The Chairs of Commissions met in November 1995 and considered the operation of the Commissions and the inter-relationship between their various responsibilities.

The Social Responsibilities Commission established several different projects during this period which are described in their report to the General Synod. The Commission also made a submission to the Human Rights and Equal

Opportunities Commission Inquiry into the lost generation of Aboriginal children, which became the subject of its report entitled "*Bringing Them Home*". The Standing Committee considered this report and will promote a series of resolutions at the General Synod in relation to this matter.

#### 4. Ecumenical Relations

The Standing Committee agreed a team of representatives for the World Council of Churches Assembly in 1998 in Harare. The names of those representatives are listed elsewhere in this report.

The Standing Committee pursued its enquiries into the financial controls and operations of the National Council of Churches in Australia, and those matters were pursued by the Executive Committee of the National Council of Churches in Australia.

The Standing Committee also supported the restructuring of Christian World Service, under the umbrella of the National Council of Churches in Australia. This re-structuring was approved by the National Council of Churches in Australia Biennial Forum in July, 1996.

The Standing Committee considered a report on how this Church enters into communion with other churches. The Canon Law Commission also reported that their view of the interpretation of section 3 of the Constitution, was that this church is in communion with churches that the Church of England enters into communion with, as long as that is consistent with the fundamental declarations in the Constitution. That interpretation presents certain considerable difficulties which were discussed by the Standing Committee, and referred to the Canon Law Commission for further consideration to deal with this question.

The Standing Committee received a request from the Uniting Church in Australia for specific and intentional discussion on the question of mutual recognition of ministries. This request has been referred in the first instance, to our Anglican/Uniting Church Dialogue Group.

The Standing Committee responded to requests from the National Council of Churches in Australia in relation to the celebration of Australia Day in the following terms:

- (a) *that the Standing Committee notes that, for many in this community the continued celebration of 26 January, the anniversary of British colonisation of Australia, as Australia Day, is no longer acceptable and that for others, however, it remains a significant anniversary;*
- (b) *that the Standing Committee advises the National Council of Churches in Australia that it considers the designation of a universally acceptable date to celebrate Australia Day will not be possible until full reconciliation with the Indigenous people of this land is achieved, and therefore no alternative date for Australia Day is offered at this time.*

## 5. **Spiritual and Ceremonial**

The Standing Committee approved guidelines for reproduction of sections of A Prayer Book for Australia under the terms of the contract which exists with E.J. Dwyer Pty Ltd. The Standing Committee received a report of the financial difficulties experienced by E.J. Dwyer in the early part of 1997. The company has now entered into a Deed of Agreement with Creditors, and is seeking to trade out of its current difficulties.

The Standing Committee received a report of the production of a Handbook for A Prayer Book for Australia by some members of the former Liturgical Commission, and encouraged this project.

The Standing Committee received a report from the Women's Commission on employment of women in the church. It agreed to resolutions arising from that report, encouraging dioceses to establish minimum terms and conditions of appointment, remuneration, public procedures for filling vacant positions and development of grievance procedures in relation to appointment and employment.

The Standing Committee also considered the Ministry and Training Commission report on minimum standards for ordination.

These are matters that are covered in more detail in the reports of the various commissions. (Preliminary Material Book 4)

## 6. **Anglican Communion**

During the course of the last two and a half years, the Primate has given regular reports in regard to the developing plans for the Lambeth Conference in July 1998. The Primate Chairs the Design Group for this Conference and in April 1997 Chaired the St Augustine's Seminar, which produced the preparatory material for the Lambeth Conference and finalised the details of the programme.

The Archbishop of Canterbury visited Australia in 1997 in connection with the Sesqui Centenary Celebrations of the Dioceses of Melbourne, Adelaide, Newcastle and Sydney.

The Anglican Church of Australia was represented at the meeting of the Anglican Consultative Council in Panama and the Standing Committee received a report of this meeting.

The Standing Committee expressed support to the Church in Kenya in October 1996, because of the continuing difficulties which the churches were experiencing in that country.

## 7. Future

The Standing Committee saw regular reports for the preparation of the National Anglican Conference in February 1997, and noted the very considerable success of that conference. This followed on the resolution of General Synod in 1995 commending the conference to the members of the church. Over 1000 people attended and on the financial side a surplus of \$50,000 resulted from this conference. The Standing Committee agreed to establish a National Anglican Conference Reserve Fund with this surplus and agreed to hold another conference in 2002. The Standing Committee also encouraged Provinces to hold conferences of a similar style in 1999, on the theme of reconciliation.

## 8. Other Matters

The Standing Committee considered negotiations with the Commonwealth Government in regard to a consistent policy for a calculation of family benefits for clergy and established a panel of reference to provide advisers for dioceses seeking financial and organisational advice.

The Standing Committee paid \$15,000 to *Church Scene*, consequent upon a resolution of the General Synod in 1995. In terms of that same resolution the funds were returned in September, 1997.

The Standing Committee commissioned a report on how the church and its various agencies should meet the requirements, both moral and legal, for people with disabilities. That report was approved and published by the Standing Committee in 1997.

Following upon the resolutions of the last General Synod, the Standing Committee invited expressions of interest for hosting the 1998 General Synod. Expressions of interest were received from the Diocese of Tasmania and the Diocese of Adelaide. After extensive consideration it was decided that the Synod would be held in Adelaide.

The Standing Committee agreed to a restructuring of its own sub-committees. The membership of the Executive Committee was strengthened and the responsibilities of the Finance Committee were absorbed into those of the Executive Committee.

## 9. General Synod Office

The Standing Committee has established an Audit Committee in relation to the procedures operating in the General Synod Office.

Miss Renie Roberts retired from her position in the General Synod Office on 31 March, 1997, having commenced her employment on a part time basis on 5 March, 1990. Miss Roberts provided extensive support for the work of the Commissions during her time in the General Synod Office, and in particular, assisted the work of the Research Officer.

Mrs Elaine Ryan was appointed in her place, and she commenced her responsibilities on 24 March, 1997. Mrs Ryan comes with considerable qualifications and experience in financial matters, as well as a Bachelor of Theology Degree. Unfortunately we lose the services of Mrs Ryan in December 1997, when

she is ordained Deacon by the Bishop of Bathurst in Cowra. We have been very grateful for her energetic contribution to the work of the office.

Mrs Judi Long commenced as the part time Research and Communications Officer in the General Synod Office in November 1996. Mrs Long has post graduate qualifications in theology and has contributed significantly to the work of the office in both communications and research areas.

Other members of staff in the General Synod Office continue to provide committed and valuable service to the work of the office and the Church.

## **B. DOCUMENTATION**

### **Membership of Standing Committee as at 1 October, 1997**

#### The Metropolitans ex officio

Archbishop K. Rayner (Melbourne) Primate  
 Archbishop P.F. Carnley (Perth)  
 Archbishop P.J. Hollingworth (Brisbane)  
 Archbishop I.G.C. George (Adelaide)  
 Archbishop R.H. Goodhew (Sydney)

#### Chairman of Committees ex officio

The Honourable Justice D.J. Bleby (Adelaide)

#### Clerical Secretary ex officio:

Canon B.J. Greaves (Brisbane)

#### Elected by the House of Bishops:

Bishop P.K. Newell (Tasmania)  
 Bishop R.F. Appleby (Northern Territory)  
 Bishop B.W. Wilson (Bathurst)

#### Elected by the House of Clergy:

Archdeacon Dr P. Aspinall (Tasmania)  
 Canon B.B. Darling (Melbourne)  
 Canon K. Goldsworthy (Perth)  
 Bishop J.A. Grant (Melbourne)  
 Dean G. Lawrence (Newcastle)  
 The Reverend J.B. Minchin (Melbourne)  
 Dean D.J.L. Richardson (Adelaide)  
 Bishop S.M. Smith (Adelaide)  
 Bishop P.R. Watson (Sydney)

#### Elected by the House of Laity

Mrs H. Carrig (Adelaide)  
 Mr R.C. Fordham (Melbourne)  
 Mr D.S. Marr (Sydney)  
 Mr B.J. Norris (Canberra and Goulburn)  
 Dr M.L. Porter (Melbourne)  
 Mr N.C. Reid (Brisbane)  
 Miss M.A. Rodgers (Sydney)  
 Mr R.Tong (Sydney)  
 The Honourable Mr Justice P.W. Young (Bathurst)

The General Secretary ex officio:

The Reverend Dr B.N. Kaye

The Honorary Treasurer

Mr A. Scarra

**Changes in Membership**Lay Secretary ex officio

Mr M.F. Horton, was not elected to the Eleventh General Synod 1998, and ceased to be a member of the Standing Committee.

In the House of Clergy

Archdeacon H.F. Dillon resigned as Director of Diocesan Services Diocese of Melbourne, to become Executive Director Home Mission Society, Diocese of Sydney thus relinquishing his membership of the Standing Committee.

Canon B.B. Darling was appointed.

**Appointment of Officers**

The Reverend Dr B.N. Kaye was appointed Secretary of the Standing Committee and Mr A. Scarra, Honorary Treasurer.

KPMG were appointed Auditors to the General Synod of The Anglican Church of Australia.

**Committees of Standing Committee**(a) The Executive

The Primate, the Bishop of Tasmania, Mrs H. Carrig, Mr R.C. Fordham, Mr D.S. Marr, Mr B.J. Norris, Mr A. Scarra, Bishop P.R. Watson and the General Secretary.

The Honourable Justice D.J. Bleby and Bishop B.W. Wilson resigned and were replaced by Mrs H. Carrig and Mr B.J. Norris.

(b) Audit Committee

Mr M. Sharpe  
 Archdeacon J. Southerden  
 Mr R. Tong

(c) Diocesan Financial & Management Advisory Panel

Mr A. Grummet  
 Mr J. Pocknall  
 Mr A. Scarra  
 Bishop C. Sheumack

(d) General Synod Organisations Financial Review Panel

Mr G. Bray  
 Mr I. Miller  
 Mr J. Pocknall  
 Mr. A. Scarra

(e) Legal Committee

The Honourable Justice D.J. Bleby, was appointed Convenor of the Legal Committee which comprises the lay members of Standing Committee who are members of the legal profession.

**Changes in the Episcopate** (as at 1 October, 1997)(a) Appointments

Bishop A.R. St John was consecrated as an Assistant Bishop and Bishop of the Western Region in the Diocese of Melbourne, on 22 July, 1995.

Bishop R.D. Bowden was consecrated as Bishop on 6 December, 1995 and installed as Bishop of Bendigo on 7 December, 1995.

Bishop C. Wood was installed as Bishop of North Queensland on 12 October, 1996.

Bishop R.B. Smith, was consecrated on 1 November, 1996, All Saints Day, as an Assistant Bishop and Bishop of the Western Region in the Diocese of Brisbane.

Bishop R.F. Stone was installed as Bishop of Rockhampton on 13 December, 1996

Bishop M.T. Mosby was consecrated on 29 September, 1997, as an Assistant Bishop in the Diocese of North Queensland responsible for the Torres Strait region.

(b) Resignations

Bishop A.H.B. Hall-Matthews resigned on 2 February, 1996 as Bishop of Carpentaria

(c) Retirement

Bishop J. Lewis retired as Bishop of North Queensland on 2 January, 1996.

Bishop G. Hearn resigned as Bishop of Rockhampton on March 18, 1996.

Bishop B. Buckland, Assistant Bishop North West Australia retired on 14 March, 1997

(d) Notice of Retirement

Bishop B. Schultz, Bishop of Grafton since 1985, will retire on 14 January, 1998.

(e) Deaths

Bishop D.A. Garnsey died on 14 July 1996. Bishop Garnsey was Bishop of Gippsland 1959-1974.

Bishop G.F. Parker died on 28 February, 1997 Bishop Parker was Assistant Bishop of Newcastle 1974-1982.

Bishop R.C. Kerle died on 5 April, 1997. Bishop Kerle was Bishop Coadjutor Diocese of Sydney 1956-1965 and Bishop of Armidale 1965-1976.

Deaconess M.M. Andrews died 16 October, 1996. Deaconess Andrews was with CMS, - India 1945-46, China 1938-51 and Principal of Deaconess House Sydney from 1952-1975.



## C. FINANCIAL REPORT OF THE STANDING COMMITTEE TO THE 1998 ORDINARY SESSION OF GENERAL SYNOD

### 1. PURPOSE AND CONTENT OF REPORT

- 1.1** This report provides information on financial activities of the Anglican Church of Australia for the years 1994 to 1996. The timing of this year's General Synod is such that 1996 is the latest year for which audited accounts are available. Although 1994 financial data was included in the report to the 1995 General Synod, it is included here again to provide meaningful comparison with 1995 and 1996. A three year budget for the period 1999-2001 is included, for adoption by the Synod.
- 1.2** The Constitution of the Anglican Church of Australia provides that it shall be a duty of the Standing Committee to apportion among and collect from the Dioceses on an equitable basis the necessary working expenses of the Synod and of the Standing Committee and other expenses specifically authorised by the Synod. The expenses and apportionments are dealt with in the Statutory Fund Accounts of the Standing Committee.
- 1.3** As well, voluntary assessments are raised from the dioceses to meet certain national and international expenditure and those are dealt with in the Special Fund Accounts of the Standing Committee.
- 1.4** At the close of 1996 the Standing Committee decided to establish a Reserve Fund and to set aside all royalty earnings to the reserve together with income earned on the funds. Income (after adjustment to the reserve to make good the eroding effects of inflation) will be applied to specific projects as agreed by Standing Committee from time to time.
- 1.5** The Financial Statements of the Funds are prepared and audited annually. The Financial Statements for the latest year available prior to any Ordinary Session of General Synod are provided to the meeting and statements for other years are provided to diocesan bishops and secretariats. As well a three year financial summary is provided to each Ordinary Session of General Synod.
- 1.6** Accordingly there is attached as:
- \* Annexure 1, the audited aggregated financial statements of the General Synod of the Anglican Church of Australia for the year ending 31 December, 1996, incorporating the Trust Fund, Statutory Fund, Reserve Fund and Special Fund.
  - \* Annexure 2, a summary statement of income and expenditure for the Statutory and Special Funds for the three years 1994-1996.

- 1.7 Annexure 3 comprises budget estimates for the three years 1999-2001 accompanied by explanatory notes. The Standing Committee believes that the budget estimates should be adopted by General Synod as a basis for subsequent annual assessment on the dioceses. General Synod will be requested to authorise the assessment for 1999 and the two subsequent assessments will be authorised by the Standing Committee.
- 1.8 The schedule of proposed statutory and special assessments for 1996 is attached as Annexure 4.
- 1.9 The 1996 Audited Accounts were adopted by the Standing Committee at its meeting on 11-12 April, 1997 and the three year Budgets are to be recommended for General Synod approval at its meeting on 12-13 September, 1997.

This Financial Report is provided to all dioceses and members of General Synod to provide assistance when financial matters are debated at the 1998 Ordinary Session of Session of the Synod

## 2. THE THREE YEARS 1994-1996

### 2.1 Assessments

In the following table the term Assessments relates only to the assessments levied upon dioceses and does not bring into account the transfers from Assessment Equalisation Reserve which were introduced at the close of 1996 (see Annexures 3.1 and 3.2 following).

Movements in assessments are summarised hereunder:

YEAR	STATUTORY FUND		SPECIAL FUND	
	ASSESSMENT \$'000	% INCREASE (DECREASE)	ASSESSMENT \$'000	% INCREASE (DECREASE)
1994	435	(5.6)	293	(1.0)
1995	460	5.7	293	0.0
1996	511	11.1	348	18.6
1997 (BUDGET)	535	4.7	348	0.0
1998 (BUDGET)	590	10.3	345	(0.8)

**2.2 Costs**

Variance in costs arose from the following:

**STATUTORY FUND****2.2.1** Inflation in costs generally (as measured by the Australian Bureau of Statistics Consumer Price Index for the capital cities).

## AUSTRALIAN C.P.I.

	Index	% Increase
1994	112.7	2.5
1995	118.5	5.1
1996	120.3	1.3

**2.2.2** Boards and Commissions

The direct costs of these have been:

Year	\$	% INCREASE (DECREASE)
1994	139,337	64.6
1995	91,056	(34.7)
1996	87,415	(4.0)

These costs exclude staff support given by dioceses and the General Synod Office and the cost of members' accommodation.

The additional costs in 1994 were due to activity arising from the work of the Liturgical Commission and the Prayer Book Production Committee in connection with the Prayer Book for Australia (APBA).

**2.2.3** Appellate Tribunal Costs

Expenditure during the 1996 triennium amounted to \$3,426. This level of expenditure did not warrant a separate assessment and the cost has been absorbed by existing revenues.

**SPECIAL FUND****2.2.4** Increases in contribution to Anglican Consultative Council

YEAR	G B POUND	% INCREASE/ (DECREASE)	\$A	% INCREASE/ (DECREASE)
1994	96,338	(11.7)	138,893	(27.3)
1995	91,827	(4.7)	188,000	35.3
1996	84,154	(8.4)	170,000	(9.6)
1997 (BUDGET)	82,761	(1.7)	182,000	7.1
1998 (BUDGET)	94,000 (est)	13.6	208,000	14.3

The Special Fund contributions to the A.C.C. are based on \$A and are not adjusted to take account of variations in the \$A/GB Pound exchange rate.

The Standing Committee at its meeting in 1988 resolved that the contribution for 1989 be \$148,000 for A.C.C. and a notional \$15,000 for Lambeth and that this be considered the base year and that the contribution each year forward be varied subject to the increase in the Australian CPI.

The 1997 budget shown above is the recast figure approved by Standing Committee following advice that Sydney Diocese would not be paying its 1997 Special Assessment. The 1998 budget is based on the assumption that all dioceses will pay their 1998 Special Assessments.

Remittances to the A.C.C. in GB Pounds are based on the exchange rate in force at the time. The GB Pound budget for 1998 is based on a continuation of the current exchange rate.

### **3. THE BUDGET FOR 1999 TO 2001**

#### **3.1 Inflation**

The budget assumes low inflation in Australian CPI over the three years budgeted.

However, as General Synod approves only the 1999 budget the projections for 2000 and 2001 can be amended according to any significant variation in inflation estimates before they are considered by the Standing Committee in subsequent years.

#### **3.2 Provision for the costs of ordinary sessions of Synod.**

These are specifically covered by Section 32(2)(b) of the Constitution; there is a resolution of Synod that we set aside monies each year towards the cost of future Synods rather than burden the Synod year with all the costs. The annual provision before interest has been set at \$63,000 with a further \$6,000 to be provided from interest on deposits.

#### **3.3 Meetings of the Standing Committee and of its Executive Committee.**

These are provided for by Section 32(2)(c) of the Constitution. The delegation of powers and duties to the Executive Committee are pursuant to Clause 6(b) of Rule II. For funding, this committee is regarded as an extension of the Standing Committee.

#### **3.4 Board of Electors of Primate**

Monies set aside in previous years have established a provision sufficient to meet foreseeable cost.

#### **3.5 Boards, Commissions and Projects**

The majority of these are appointed by Canons of General Synod and others by resolutions of General Synod and their costs are dealt with under Section 32(2)(c) of the Constitution. The proposed restructuring of the work of these bodies if accepted, will be accommodated within existing budget allocations.

#### **3.6 Appellate and Special Tribunals**

Because costs of the Tribunals are so difficult to determine in advance, these have not been budgeted but will be recovered by specific assessment to recoup such costs should they be significant in any year. The relevant powers of assessment are contained in Clauses 10 and 11 of Rule XV.

**3.7 Primate's Travel**

This is specifically dealt with in Clause 8 of Rule XV. Standing Committee has resolved that this cost should include the relevant travel costs of the Primate's wife and of persons representing the Primate.

**3.8 Primate's Assistance and the Secretariat**

The General Synod Secretariat in Sydney undertakes the role of the Registry of the Primate and handles all administration connected with Synod Sessions, meetings of the Standing Committee and of Boards and Commissions appointed by Synod. To carry out these activities Standing Committee now has a Secretariat comprising a General Secretary, and three other full-time staff employed on secretarial and administrative functions. The previous allowance for ongoing research for the work of the Commissions is now continued through the employment of a part time Research Officer with provision for additional contract research as required. A part-time Archivist is also employed. Assistance is provided to the Primate on a part-time basis by an assistant Bishop, resident in Melbourne.

The General Secretary is also Registrar of the Appellate Tribunal.

Standing Committee is empowered by Clause 7 of Rule XV to make all necessary and suitable arrangements for the maintenance of the registry, and under Clause 3(d), to apportion the total costs among the Dioceses. The Secretariat's costs in connection with the administration of sessions of Synod and meetings of Committees results in costs which are recoverable as assessments pursuant to the respective sub-clauses aforementioned of Clause 2 of Section 32 of the Constitution.

**3.9 Overseas currency realignments**

Standing Committee has resolved that overseas payments to the Anglican Consultative Council and Lambeth Conference be approved in Australian currency for 1989 and thereafter indexed by the application of the Australian Consumer Price Index.

**3.10 Overall assumptions**

Both the Statutory Fund and Special Fund budgets make provision for continuing the existing activities of General Synod and the functions of its Commissions and Task Groups. As indicated above the proposed restructuring of the work of Commissions and Task Groups will not involve any additional financial obligations.

Concerning any significant new initiatives not included in the accompanying budgets, it is assumed that these will be agreed by General Synod only after consideration of accompanying costing. Formal adoption of the 1999-2001 budget will be left to the end of 1998 Synod session to cater for the introduction of any such initiatives.

It is assumed that if a significant new initiative is required between ordinary sessions of Synod, the Synod would be convened. By resolution of the 1989 ordinary session, Synod must authorise the levying of the possible costs of such a session as a budget supplement, to be drawn upon only if needed.





Report of the Standing Committee  
Financial Report - Annexure 1

125

KPMG

General Synod of the Anglican Church of Australia

Annual financial statements  
and reports  
31 December 1996

General Synod of the Anglican Church of Australia  
31 December 1996  
Standing Committee Member's Report

## Principal Activities

Events subsequent to balance date

Signatures

General Synod of the Anglican Church of Australia  
Statement of income and expenditure

General Synod of the Anglican Church of Australia  
Balance Sheet

General Synod of the Anglican Church of Australia  
Statement of cash flows

General Synod of the Anglican Church of Australia  
Notes to and forming part of the financial accounts

1 Purpose



Report of the Standing Committee  
Financial Report - Annexure 1

133

General Synod of the Anglican Church of Australia  
Notes to and forming part of the financial accounts

2 Statement of significant accounting policies

General Synod of the Anglican Church of Australia  
Notes to and forming part of the financial accounts

2 Statement of significant accounting policies

Report of the Standing Committee  
Financial Report - Annexure 1

135

General Synod of the Anglican Church of Australia  
Notes to and forming part of the financial accounts

2 Statement of significant accounting policies

General Synod of the Anglican Church of Australia  
Notes to and forming part of the financial accounts

3 Surplus/(deficit)

General Synod of the Anglican Church of Australia  
Notes to and forming part of the financial account

4. Cash

General Synod of the Anglican Church of Australia  
Notes to and forming part of the financial account

7 Investments

General Synod of the Anglican Church of Australia  
Notes to and forming part of the financial account

9 Creditors

General Synod of the Anglican Church of Australia  
Notes to and forming part of the financial account

12 Accumulated Funds



Report of the Standing Committee  
Financial Report - Annexure 1

141

General Synod of the Anglican Church of Australia  
Notes to and forming part of the financial account

12 Accumulated Funds

General Synod of the Anglican Church of Australia  
Notes to and forming part of the financial account

13 Notes to the statement of cash flows

General Synod of the Anglican Church of Australia  
Notes to and forming part of the financial account

14 Trust Fund additional information

General Synod of the Anglican Church of Australia  
Notes to and forming part of the financial account

15 Statutory Fund additional information

Report of the Standing Committee  
Financial Report - Annexure 1

145

General Synod of the Anglican Church of Australia  
Notes to and forming part of the financial account

15 Statutory Fund additional information (continued)

General Synod of the Anglican Church of Australia  
Notes to and forming part of the financial account

15 Statutory Fund additional information (continued)

Report of the Standing Committee  
Financial Report - Annexure 1

147

General Synod of the Anglican Church of Australia  
Notes to and forming part of the financial account

15 Statutory Fund additional information (continued)

General Synod of the Anglican Church of Australia  
Notes to and forming part of the financial account

16 Special Fund additional information



General Synod of the Anglican Church of Australia  
Notes to and forming part of the financial account

16 Special Fund additional information (continued)

General Synod of the Anglican Church of Australia  
Notes to and forming part of the financial account

16 Special Fund additional information (continued)

Report of the Standing Committee  
Financial Report - Annexure 1

151

General Synod of the Anglican Church of Australia  
Notes to and forming part of the financial account

17 Reserve Fund additional information

General Synod of the Anglican Church of Australia  
Notes to and forming part of the financial account

Statement by members of Standing Committee

Report of the Standing Committee  
Financial Report - Annexure 1

153

General Synod of the Anglican Church of Australia  
Notes to and forming part of the financial account

Statement by Secretary

Independent auditor's report to the members of  
General Synod of the Anglican Church of Australia

**GENERAL SYNOD - ANGLICAN CHURCH OF AUSTRALIA  
STATUTORY FUND****SUMMARY OF INCOME AND EXPENDITURE 1994 - 1996**

	1994 \$'000	1995 \$'000	1996 \$'000
<b>INCOME</b>			
Assessments from Dioceses	435	460	511
% Increase/(Decrease)	(5.6)	5.7	11.1
Interest	65	56	62
Royalties	38	82	242
Other	35	36	57
<b>TOTAL INCOME</b>	<b>573</b>	<b>634</b>	<b>872</b>
<b>EXPENDITURE</b>			
Primate's Travel	7	5	3
Primate's Assistance	41	42	43
Provisions:			
Outstanding Assessments	1	-	-
Election of Primate	-	2	-
Ordinary Synod	42	53	50
Visit of A'bishop of Canterbury	2	2	2
Appellate Tribunal	-	-	3
Constitution Review	9	1	4
Committee Meetings	22	35	28
Trust Corporation	2	-	-
Boards and Commissions	139	91	87
Secretarial/Legal	310	357	388
Amortisation Editorial Fees APBA	30	59	-
<b>TOTAL EXPENDITURE</b>	<b>605</b>	<b>647</b>	<b>608</b>
% INCREASE/(DECREASE)	9.6	6.9	(6.0)
OPERATING SURPLUS/(DEFICIT)	(32)	(13)	264
Abnormal Income - surplus on sale of fixed assets	309	-	
<b>NET SURPLUS/(DEFICIT)</b>	<b>277</b>	<b>(13)</b>	<b>264</b>

**GENERAL SYNOD - ANGLICAN CHURCH OF AUSTRALIA****SPECIAL FUND****SUMMARY OF INCOME AND EXPENDITURE 1994 - 1996**

	1994 \$'000	1995 \$'000	1996 \$'000
<b>INCOME</b>			
Assessments due	292	293	348
% Increase/(Decrease)	(1.0)	0.2	18.6
Assessments Received	214	280	269
% Increase/(Decrease)	(23.6)	30.8	(4.1)
Less Provision O/S Assessment	78	13	79
Donations/Legacies/Other	-	2	3
Interest	3	2	1
<b>TOTAL INCOME</b>	<b>217</b>	<b>284</b>	<b>273</b>
<b>EXPENDITURE</b>			
Grants:			
Anglican Consultative Council	139	188	170
Council of the Church of East Asia	3	4	4
National Council of Churches in Australia	33	45	40
NCCA-World Christian Action	-	3	-
Aboriginal & Islanders Commission	5	7	7
Christian Conference of Asia	3	4	4
World Council of Churches	12	12	13
Defence Force Board	8	8	4
Conference Costs	24	16	25
<b>TOTAL EXPENDITURE</b>	<b>227</b>	<b>290</b>	<b>267</b>
<b>NET SURPLUS/(DEFICIT)</b>	<b>(10)</b>	<b>(6)</b>	<b>6</b>



## THE ANGLICAN CHURCH OF AUSTRALIA GENERAL SYNOD

1999 BUDGETS AND ASSESSMENTS  
AND 2000 AND 2001 PROJECTIONS**1. Background and Strategy**

The Statutory Fund budget is set within a very particular historical context and a strategy which is designed to run to the end of the decade.

During the late 1980s the Statutory Fund accumulated surplus funds caused in part by under-budget expenditure and by a period of high interest rates. To reduce these, deficit budgets were introduced in 1992 and a rebate was paid to dioceses in 1993 as a way of returning accumulated assessment surpluses to the dioceses. This policy meant that assessment levels were reduced significantly. Such a policy could only be sustained as long as assessment surpluses were available. In order to clarify this process the 1997 budget showed these returns to dioceses as assessment rebates. The present budget continues that pattern.

The present budget is set within a strategy of returning budgets to an equilibrium between expenditure and assessment income. This has meant that assessments have been increased as the available assessment surpluses have been reduced. The strategy is designed to ease those increases by spreading them up to the end of the decade.

At the same time a mechanism has been established for returning unexpended assessments to the dioceses by means of an Assessment Equalisation Reserve. Also the accounts have been set out to identify income and expenditure from assessments more clearly.

**2. Summary of Budget Proposals**

The accompanying 1999 budgets are summarised as under:

Statutory Fund (for details see Annexures 3.2.1 to 3.2.5)

## Assessments

Contributions from Dioceses	\$640,000
Transfer from Assessment Equalisation Reserve	<u>40,000</u>
	<u>\$680,000</u>

(an increase of 4.6% on 1998 budget)

## Expenditure

Primatial	59,000
Ordinary Sessions of Synod (provision)	69,000
Meetings of Standing Committee and the Executive	32,000
Boards, Commissions and Committees	132,000
Administration Costs	<u>425,000</u>
	<u>\$717,000</u>

(an increase of 3.0% on 1998 budget)

less investment income	<u>39,000</u>
	<u>\$678,000</u>
Net surplus	<u>\$2,000</u>

Reserve Fund (for details see Annexure 3.4)

Income	
Royalties	\$16,000
Interest and Investment Income	<u>38,000</u>
Net surplus	<u>\$54,000</u>

Of the above net surplus all royalty income and sufficient investment income to adjust the fund for inflation will be retained, leaving an amount of approximately \$37,000 available for distribution.

Special Fund (for details see Annexure 3.5)

Assessments	<u>\$352,000</u>
-------------	------------------

Expenditure

Grants	323,000
Conferences and Consultations	16,000
Contingencies	<u>13,000</u>
	<u>\$352,000</u>

Net surplus	<u>Nil</u>
-------------	------------

(Both income and Expenditure represent an increase of 2% on 1998 budget)

3. **Statutory Fund Assessments and Assessment Rebates**

Derived from powers under section 32 of the Constitution, Rule II of the General Synod authorises the Standing Committee to apportion among the Dioceses on an annual basis the necessary working expenses of the Synod and of the Standing Committee and other expenses authorised by the Synod.

This apportionment is referred to as the Statutory Assessment.

The Standing Committee has reviewed the items of expenditure to be covered by the Statutory Assessment and is satisfied that all such items are properly apportionable to the Dioceses under Rule II.

To the extent that Statutory Assessments are not fully expended, the surpluses arising are used to provide rebates in the assessments for subsequent years.

As at 31 December 1996, the amount of surpluses available to be rebated in future years was \$180,000 and this amount has been transferred to an Assessment Equalisation Reserve pending allocation. Of this amount \$80,000 will be rebated in 1997 and \$60,000 in 1998 in accordance with budgets previously adopted. It is now proposed that the remaining \$40,000 will be rebated in 1999. It is intended that any substantial surpluses arising from 1997 and subsequent years will be transferred to the Assessment Equalisation Reserve to fund continuing rebates from future assessments.

The accompanying package shows the rebates as a component of a total assessment.

The Standing Committee had previously agreed that the funds arising from the sale of the house provided for the use of the former General Secretary should be held in a reserve to be augmented from income to keep pace with the Sydney real estate market, but with any surplus income available after this to be included in the Statutory Fund Budget, effectively reducing assessments.

#### 4. **Statutory Fund Expenditure**

The expenditure budget represents an increase of 3.0% on 1998 budget.

Total outlay by Boards, Commissions and Committees will amount to \$132,000 with the allocations for individual commissions to be resolved by Standing Committee.

Budgeted administrative costs for 1999 show an increase of 3.1%.

#### 5. **Reserve Fund**

The budgets reflect the decisions of the Standing Committee to establish a Reserve Fund and that all royalty earnings should be set aside to the reserve and that the income therefrom (after adjustment to the reserve to make good the eroding effects of inflation) should be applied to specific projects as agreed by Standing Committee from time to time.

#### 6. **Special Fund**

Two versions of the 1997 budget are shown for comparative purposes, first that which was originally approved by the Standing Committee and then the amended version approved by the Standing Committee following advice that Sydney Diocese will not be paying its 1997 Special Assessment.

However both the 1999 budget and the 2000 and 2001 forecasts have been prepared on the basis that General Synod would wish to maintain its grants at the general level originally set in the 1997 and 1998 budgets.

THE ANGLICAN CHURCH OF AUSTRALIA - GENERAL SYNOD  
STATUTORY FUND - SUMMARY OF INCOME AND EXPENDITURE BUDGET 1999  
- FORECAST 2000-2001

THE ANGLICAN CHURCH OF AUSTRALIA - GENERAL SYNOD  
STATUTORY FUND - INCOME BUDGET 1999 - FORECAST 2000-2001

THE ANGLICAN CHURCH OF AUSTRALIA - GENERAL SYNOD  
STATUTORY FUND - EXPENDITURE BUDGET 1999 - FORECAST 2000-2001

THE ANGLICAN CHURCH OF AUSTRALIA - GENERAL SYNOD  
STATUTORY FUND - ADMINISTRATION BUDGET 1999 - FORECAST 2000-2001  
Administration Costs - Personnel

THE ANGLICAN CHURCH OF AUSTRALIA - GENERAL SYNOD  
STATUTORY FUND - ADMINISTRATION BUDGET 1999 - FORECAST 2000-2001  
Administration Costs - Personnel



**THE ANGLICAN CHURCH OF AUSTRALIA GENERAL SYNOD**  
**EXPLANATORY NOTES - 1999 BUDGET - STATUTORY FUND**

**Annexure 3.2.1 - SUMMARY OF INCOME & EXPENDITURE BUDGET**

**Note 1.1 - Royalties**

APBA royalties peaked in 1996 at \$239,328 well in excess of the budgeted \$60,000. This initial wave of APBA sales will not continue. The 1999 budget provides for a 'maintenance' level of royalties of \$15,000 in the Reserve Fund, down from \$40,000 in 1997 and \$30,000 in 1998.

**Note 1.2 - Appellate Tribunal**

No provision has been made in this budget for Appellate Tribunal expenditure. Standing Committee has the power to levy a separate assessment to cover such expenditure, although where expenditure has been negligible this has not been implemented.

**Note 1.3 - Provision Ordinary Session of Synod**

This provision is set aside each year so that funds will be available to meet the costs of each General Synod when it is held. Some \$175,000 is expected to be available at the close of 1997 and some part of the 1998 budget provision of \$65,000 will be applied to the funding of the 1998 Synod. The balance available from 1998 and provisions for 1999, 2000 and 2001 will be adequate for the funding of the 2001 synod.

**Annexure 3.2.3 - EXPENDITURE BUDGET**

**Note 3.1 - Standing Committee Meetings**

This item also covers the cost of sub-committees established by Standing Committee (eg: Diocesan Financial & Management Advisory Panel).

**Annexure 3.2.4 - ADMINISTRATION COSTS - PERSONNEL**

**Note 5.1 - Salaries, Allowances & Superannuation**

General Synod office staff salary packaging was introduced in 1995. This generally has led to increased superannuation being taken at the expense of reduced salary. It is necessary to consider Salaries, Allowances & Superannuation as a single item when comparing with previous years.

**Note 5.2 - Motor Vehicle - Running Cost**

The increased 1999 provision is largely to cover increased car park rental which has increased 20% from December, 1996 to October, 1997.

**Annexure 3.2.5 - ADMINISTRATION COSTS - OTHER****Note 6.2 - Depreciation**

The 1999 budget is based on a detailed review of our current asset register and budgeted capital purchases. The application of 33%pa and 25% depreciation to the computer network and associated equipment approved and installed since 1994 has resulted in some of this equipment being completely written off. The 1999 provision allows for depreciation on further capital investment should this be justified in 1998 and 1999.

**Note 6.3 - Insurances**

The major part of the expenditure relates to Association Liability (Directors and Officers and Professional Indemnity) insurance which has been budgeted for 1999 at \$5,500pa.

**Note 6.4 - Stationery**

It is now realised that the 1997 budget of \$8,000 was overstated as it was based on expenditure which included the establishment costs of new stationery (letterheads, etc.). The 1999 budget continues to reflect the ongoing requirements of the General Synod office operations as established in 1998.

RESERVE FUND - INCOME BUDGET 1998 - FORECAST 1999-2000

SPECIAL FUND - INCOME & EXPENDITURE

INDICATION OF STATUTORY AND SPECIAL ASSESSMENTS 1999



**G. THE ANGLICAN CHURCH OF AUSTRALIA TRUST CORPORATION**

Section 13 of the Corporate Trustees Canon 1962 requires that a report of the administration of the Corporate Trustees is required to be made to Synod.

**1. Membership**

The members are as follows:

Archbishop K. Rayner  
Mr A.B. Greenwood (Melbourne)  
Mr N.C. Reid (Brisbane)  
Mr D.S. Marr (Sydney)  
Mr T. Tunbridge (Sydney)

**2. Business transacted by the Trustees**

Three resolutions were agreed to by correspondence

Long term investible funds

20 December 1996/17 February 1997

The Trustees resolved to authorise investment in the First State Colony of Funds - Balanced Fund. An initial investment of \$300,000 with further investments as funds become available of \$50,000 in April 1997 and \$50,000 in November, 1997.

F & J Woods Trust - National Home Mission Fund

27 February 1996

The Trustees ratified the action taken by the F & J Wood Trust in making payment directly to the National Home Mission Fund of the Anglican Church of Australia, of St Paul's Cathedral Buildings, Flinders Lane, Melbourne.

The F & J Wood Trust Executive Trustee on 16 February, 1996, transferred directly to the Accounts of the National Home Mission Fund, residual amounts in the F & J Wood Trust of \$27,847.66, which under the Deed of Trust was to be provided "after the death of the survivor of the beneficiaries to pay the capital of the Trust Fund to **Anglican Church of Australia Trust Corporation** for the benefit of the **National Home Mission Fund.**"

EJ Dwyer (Australia) Pty Ltd

21 May, 1997

The Trustees resolved that the Reverend Dr B.N. Kaye be appointed as a proxy for The Anglican Church of Australia Trust Corporation for the meeting of creditors to be held on 23 May, 1997 in relation to E.J. Dwyer (Australia) Pty Limited, and to represent the Trust Corporation on the Committee of Inspection, should one be elected.

The Trustees asked the Legal Committee to provide advice as to the appropriate procedures that the Trustees should follow in the execution of their duties.



## H. THE APPELLATE TRIBUNAL

### 1. Personnel

At the last Synod

- (1) Mr D.J. Bleby, QC (The Honourable Justice Bleby) was elected to the Appellate Tribunal on the nomination of the House of Clergy.
- (2) The House of Bishops resolved that Mr Justice Tadgell be appointed President of the Appellate Tribunal.
- (3) The House of Bishops resolved that Mr Justice Handley be appointed Deputy President of the Appellate Tribunal.

### 2. Reference

In March 1995 the Synod of the Diocese of Sydney resolved to request the Primate to refer the following question to the Appellate Tribunal for its opinion:

*Would the Preaching and Administration of Holy Communion by Lay Persons and Deacons Ordinance 1995, if passed by the Synod of the Diocese of Sydney and assented to by the Archbishop of Sydney in the form now before the Synod, be consistent with the provisions of the Constitution of The Anglican Church of Australia?*

A Preliminary Hearing was held on 2 August, 1995 in the auditorium in St Andrew's House, Sydney Square.

On 8 March, 1996 the Primate issued the following Statement:

*In March 1995 the Synod of the Diocese of Sydney resolved to request the Primate to refer the following question to the Appellate Tribunal for its opinion:*

*Would the Preaching and Administration of Holy Communion by Lay Persons and Deacons Ordinance 1995, if passed by the Synod of the Diocese of Sydney and assented to by the Archbishop of Sydney in the form now before the Synod, be consistent with the provisions of the Constitution of the Anglican Church of Australia?*

*Subsequently acting under the terms of Section 63 of the Constitution, I referred the question to the Appellate Tribunal and a preliminary hearing was held.*

*On 18 October 1995 the Archbishop of Sydney wrote to me to convey the following resolution of the Synod of the Diocese of Sydney passed on 1 October:*

*Because of cost and other factors involved, this Synod withdraws the question asked in Resolution 3/95, requests the Diocesan Secretary to inform the Registrar of the Appellate Tribunal that the Synod does not seek an answer to that question, and thanks the Appellate Tribunal for its trouble to date.*

*Subsequently I wrote to the President of the Appellate Tribunal seeking the advice of the Tribunal on certain questions. In a letter dated 1 November 1995 the President of the Appellate Tribunal, having consulted other members of the Tribunal, replied to my questions in these terms:*

- (a) The Primate, having been obliged to refer the question as he did, could not unilaterally withdraw the reference.*
- (b) If the request to the Primate to refer the question were withdrawn, he may withdraw his reference to the Tribunal without leave of the Tribunal, but is not obliged to do so.*
- (c) If he did withdraw the reference the Primate would be entitled to make a fresh reference to the Tribunal of the same question.*
- (d) The resolution of Sydney Synod of 1 October 1995 that it "withdraw the question asked in Resolution 3/95" may be reasonably construed as a withdrawal at the request of the Primate to refer the question.*

*In reflecting on the answers given by the Appellate Tribunal, I have taken into consideration the following matters:*

- 1. Although the Preaching and Administration of Holy Communion by Lay Persons and Deacons Ordinance 1995 was not proceeded with at the 1995 session of the Sydney Synod, it was indicated that that Ordinance, or one with a similar intention, would be brought before the Synod the following year I understand that one reason given for the withdrawal was in order that the President of Synod might have the benefit of the opinion of the Appellate Tribunal as to its constitutional validity.*
- 2. The possibility of lay or diaconal presidency at Holy Communion has been raised in at least one other diocese as a possible means of providing sacramental ministry for people in scattered rural areas.*

3. *The Standing Committee of General Synod resolved at its meeting in October 1995 to request the Primate "to continue, at his discretion, the current reference before the Appellate Tribunal, concerning the Preaching and Administration of Holy Communion by Lay Persons and Deacons Ordinance 1995 of the Diocese of Sydney, or other questions concerning lay presidency".*

*In the light of the advice of the Appellate Tribunal and of the considerations mentioned above, I have decided to withdraw the reference of the Synod of the Diocese of Sydney and under the provisions of Section 63 of the Constitution to make a new reference. In order to try to ensure that any question or questions referred to the Tribunal should be framed in the most adequate form, I invited comments from those who had been recognised by the Tribunal as parties to the hearing.*

*Having considered these comments, I have broadened the terms of the initial question to cover not simply the Sydney Ordinance (whose terms may in any case be subject to change) but the broad principle of lay or diaconal presidency at the Holy Communion. It has also seemed appropriate to refer an additional question as to the power of diocesan synods to legislate on this matter.*

*Various other suggestions were made to me as to additional questions which might be referred to the Tribunal, but I concluded that it was not appropriate for me as Primate to enlarge the range of issues beyond those covered in the original reference made at the request of the Synod of the Diocese of Sydney. Insofar as such additional issues are relevant, they will presumably be raised by interested parties in their submission to the Tribunal.*

*The Reference which I have made to the Appellate Tribunal is as follows:*

1. *Is it consistent with the Constitution of The Anglican Church of Australia to permit or authorise, or otherwise make provision for -*
  - (a) *deacons to preside at, administer or celebrate the Holy Communion; or*
  - (b) *lay persons to preside at, administer or celebrate the Holy Communion?*
2. *If the whole or any part of the answer to Question 1 is YES, is it consistent with the Constitution of The Anglican Church of Australia for a diocesan synod, otherwise than under and in accordance with a Canon of General Synod, to permit, authorise or make provision as mentioned in Question 1?*

*+Keith, Melbourne  
Primate  
8 March 1996*

On 7 May, 1996 the Primate referred to the Appellate Tribunal the Request of more than Twenty-five Members of General Synod for a Reference to the Appellate Tribunal .

The Reference is as follows:

1. *In the opinion of the Appellate Tribunal is the practise of prayers for the dead at Divine Service consistent with the fundamental declarations and ruling principles of this church?*
2. *In the opinion of the Appellate Tribunal is the practise of reservation of the elements either as objects of devotion in the church or for the later use of worshippers not present at the time of consecration of the elements consistent with the fundamental declarations and ruling principles of this church?*
3. *In the opinion of the Appellate Tribunal are any manual acts in relation to the consecration of the elements at the Holy Communion, not specifically allowed for, in the Book of Common Prayer, consistent with the fundamental declarations and ruling principles of this church?*
4. *In the opinion of the Appellate Tribunal is it consistent with the fundamental declarations and ruling principles of this church for:*
  - (1) *A lay person to read the lesson at Divine Service.*
  - (2) *A lay person to read prayers at Divine Service.*
  - (3) *A lay person to assist in the distribution of the elements at Holy Communion.*
  - (4) *A lay person to say the prayer of consecration of the elements at the Holy Communion.*
  - (5) *A lay person to preach a sermon at Divine Service.*
  - (6) *A lay person to pronounce the absolution at Divine Service*

A Preliminary Hearing was held on 14 June, 1996 in relation to both these references. It was agreed that a six months period be allowed. A direction was made fixing **16 December, 1996** for written submissions, **17 February, 1997** for written replies.

Replies in relation to these two references were duly received.

## INDEX

<b>Canons Passed by Synod - List .....</b>	<b>57</b>
No. 1/1998 Bishop (Incapacity) (Amendment) Canon 1998.....	59
No. 2/1998 Revised Constitution Amendment (Interpretation) Canon 1998.....	60
No. 3/1998 Appellate Tribunal (Amendment) Canon 1998 .....	61
No. 4/1998 Defence Force Board Canon Amendment Canon 1998 .....	62
No. 5/1998 Special Tribunal Procedure (Amendment) Canon 1998.....	63
No. 6/1998 Constitution Alteration (Committees Appointment) Canon 1998...	64
No. 7/1998 National Superannuation and Retirement Council (Repeal) Canon 1998 .....	65
No. 8/1998 Anglican Board of Mission-Australia Canon (Amendment) 1998...	66
No. 9/1998 Constitution Alteration (Suspension from Duties) Canon 1998.....	67
No. 10/1998 Constitution Alteration (Tribunals) Canon 1998 .....	68
No. 11/1998 Anglican Superannuation Australia (Amendment) Canon 1998.....	69
No. 12/1998 New South Wales Constitution Ratification Canon 1998.....	70
No. 13/1998 Canon concerning Services 1992.....	75
No. 14/1998 Canon concerning Confirmation 1992 .....	77
No. 15/1998 Oaths Affirmations Declarations and Assents Canon 1992.....	78
No. 16/1998 Constitution Alteration (Composition of General Synod) Canon 1998 .....	82
No. 17/1998 National Aboriginal and Torres Strait Islander Anglican Council Canon 1998 .....	84
No. 18/1998 Constitution Alteration (Discipline Clarification) Canon 1998 .....	88
No. 19/1988 Strategic Issues, Task Forces and Other Bodies Canon 1998 .....	89
No. 20/1998 Offences Canon Amendment Canon 1998 .....	94
No. 21/1998 Canon concerning Baptism 1992.....	96
<b>Elections - No Ballot required .....</b>	<b>103</b>
Ballot Required - Results.....	105
<b>Financial Report.....</b>	<b>117</b>
Purpose and content of report.....	117
The Three Years 1994-1996.....	118
The Budgets for 1999 to 2001 .....	121
Standing Committee Member's Report .....	152
Auditors .....	154
1999 Budgets and Assessments and 2000 and 2001 Projections.....	157
Explanatory Notes - 1999 Budget - Statutory Fund.....	165
<b>Members of Synod .....</b>	<b>2</b>
House of Bishops.....	2
House of Clergy and Laity .....	3
<b>Officers of Synod .....</b>	<b>1</b>
<b>Presidential Address.....</b>	<b>11</b>
<b>Provisional Canons - List.....</b>	<b>58</b>
No. P1/1998 Metropolitan Canon 1998.....	98
<b>Questions in Synod.....</b>	<b>23</b>
Australian Clergy Provident Fund .....	23
A Prayer Book for Australia .....	23
Liquidation of the Publisher of a Prayer Book for Australia .....	24
General Synod.....	24
Diocese of Sydney Special Assessment.....	25
The National Church Life Survey .....	25

Special Assessment .....	26
Copyright for A Prayer Book for Australia .....	26
Media Release .....	27
Media Release .....	28
Constitutional Change - Defence Force Chaplains .....	28
Ecumenical Chaplaincies .....	28
<b>Resolutions .....</b>	<b>31</b>
1/98 Secretaries of the Synod .....	31
2/98 Chairman and Deputy Chairman of Committee .....	31
3/98 Committee of Elections and Qualifications .....	31
4/98 Committee to Arrange the Order of Business .....	31
5/98 Orderly Arrangement of Business .....	31
6/98 Minute Reading Committee .....	31
7/98 Seats in Synod .....	32
8/97 Media Arrangements .....	32
9/98 Hours of Sitting .....	33
10/98 Visitors' Gallery, identification and access .....	33
11/98 Nominations for Elections .....	33
12/98 Leave to Distribute Literature .....	33
13/98 Group Discussion of Resolutions [18(1)] .....	34
14/98 Group Discussion of Legislation [18(2)] .....	34
15/98 Future Issues [18(3)] .....	35
16/98 Constitution Review Commission [18(4)] .....	35
17/98 Audited Financial Statements [18(6)] .....	35
18/98 Summary Financial Statement [18(7)] .....	35
19/98 Report of the Honorary Treasurer [18(8)] .....	35
20/98 Anglican Superannuation Australia .....	35
21/98 Lectionary Tables .....	36
22/98 National Superannuation and Retirement Council .....	36
23/98 Doctrine Commission .....	36
24/98 Australian Hymn Book .....	36
25/98 Constitution Review Commission .....	37
26/98 Anniversary of Ordination .....	37
27/98 "Bringing Them Home" .....	37
28/98 Communion with Other Churchers Process .....	38
29/98 Anglican/Uniting Church Dialogue Group .....	38
30/98 Australian - Constitutional Convension .....	39
31/98 Presidential Address .....	39
32/98 Task Force .....	39
33/98 National Anglican Conference .....	39
34/98 Holy Persons .....	40
35/98 Nippon Sei Ko Kai Statement .....	40
36/78 Twelfth General Synod .....	41
37/98 The Church in Papua New Guinea .....	41
38/98 Anglicare .....	41
39/98 Status of the Anglican Clergy .....	42
40/98 Sri Lanka .....	42
41/98 Networking by Registrars .....	43
42/98 Ordained Ministry .....	43
43/98 General Board of Religious Education .....	43
44/98 Youth Commission .....	44

45/98 Anglican Schools Research Project.....	44
46/98 Minimum Requirements for Ordination.....	44
47/98 Episcopal Oversight of Defence Force Chaplains.....	44
48/98 Reconciliation.....	44
49/98 Native Title.....	45
50/98 Review of Standing Committee.....	46
51/98 Women Bishops.....	46
52/98 Christian Conscience.....	46
53/98 Future Issues.....	47
54/98 Future Issues.....	48
55/98 Youth Commission.....	48
56/98 National Centre for Christianity.....	48
57/98 Australian College of Theology.....	48
58/98 Indonesia - Our Neighbour in Crisis.....	49
59/98 Constitution Alteration (Composition of General Synod) Canon - Preamble.....	49
60/98 Sermon and Bible Study Material.....	49
61/98 Facilitation of Business.....	49
62/98 Financial Projections.....	49
63/98 Estimate of Costs, Charges and Expenses.....	50
64/98 Towards a more visible unit.....	50
65/98 The Council of the Church of East Asia.....	50
66/98 All in One World - Global Citizens?.....	51
67/98 Planet Earth Stewardship.....	51
68/98 Bill for a Canon concerning the Holy Communion or the Lord's Supper... 51	51
69/98 Holy Communion.....	51
70/98 Kuala Lumpur Statement.....	52
71/98 Multicultural Committee.....	52
72/98 Ministry and Training Commission/Rural Ministry Task Group.....	53
73/98 Anglican-Lutheran Conversations.....	53
74/98 Items not dealt with from the Business Paper.....	53
75/98 Vote of Thanks.....	53
76/98 Appreciation to the Primate.....	55
<b>Rules Canons - List.....</b>	<b>58</b>
No. 1/1998 A Rule to amend Rule II - Rules for the appointment of a Standing Committee of General Synod and defining its powers and duties.....	101
<b>Standing Committee Report.....</b>	<b>109</b>
A Summary of the General Business of the Standing Committee.....	109
Documentation.....	113
<b>Synod Arrangements.....</b>	<b>7</b>
<b>The Anglican Church of Australia Trust Corporation.....</b>	<b>171</b>
<b>The Appellate Tribunal.....</b>	<b>173</b>