

MINUTES
OF
PROCEEDINGS
OF THE
FORTY-FIRST
GENERAL ASSEMBLY
OF THE
Presbyterian Church of Australia



HELD IN SYDNEY
SEPTEMBER 1991

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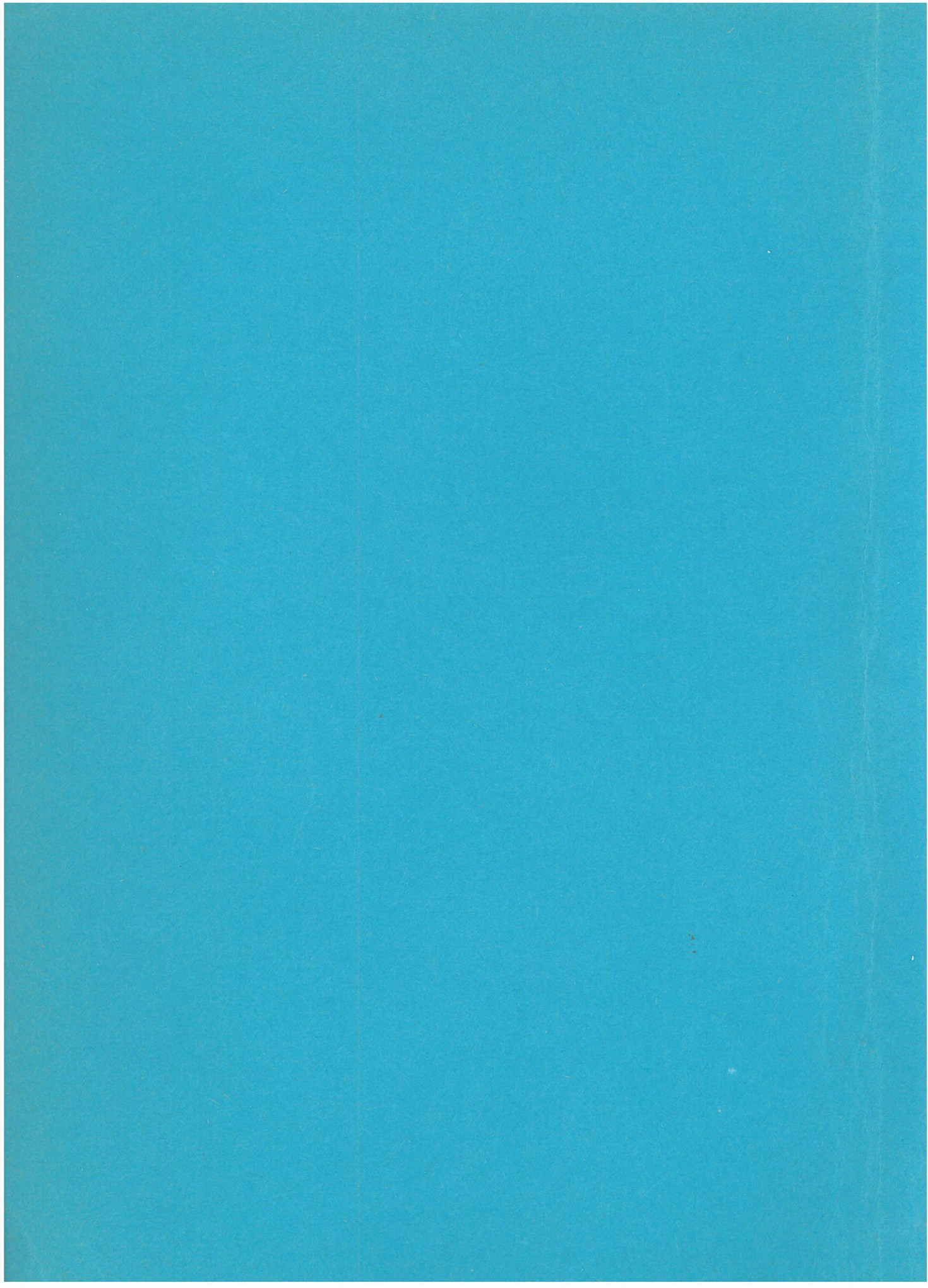


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Christian Education - Min. 23(1)-(5)

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P.O. Box 122, West Wyalong, 2671

Assembly Officer:

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G.P.O. Box 100, Sydney, 2001.

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New South Wales ... Rev. D.K. Robson
Victoria Rev. C.J. Letcher
Tasmania Rev. D. Tsai
Western Australia.. Rev. R. Lee
South Australia ... Rev. M. Grieve

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The Business Committee will meet at 4 p.m. on Monday 9, September 1991 in No.2 Committee Room, 4th Floor, 44 Margaret Street, Sydney.

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AUSTRALIAN PRESBYTERIAN WORLD MISSION

It is with great thankfulness to God that I present this report as a record of His faithfulness in the Church, to Him be all the glory and praise.

The task of directing this mission enterprise on behalf of the General Assembly is a heavy responsibility, but it has been carried out with diligence and enthusiasm by the Committee as a whole, and with the whole-hearted support of the various State World Mission Committees.

During the three years, the following executive members found it necessary to resign: Rev. P. Barnes, Rev. G. Logan, Miss J. Guest and Miss R. Myers. They were thanked for their contribution and the following were elected by the Executive to fill the casual vacancies: the Rev. Ernest Noble and Dr. Ron Sims. A very amicable arrangement was made with the N.S.W. World Mission Committee to share office facilities and the services of Mrs. Jessie Lu, as office secretary. I pay tribute to Mrs. Lu, whose wide experience and knowledge of missionary work has been invaluable, contributing much as a member of the Executive, as well as in secretarial duties.

The Committee has been well served by Mr. Paul Miller as Financial Consultant, with his expertise in actuarial and accounting matters. In circumstances of growing and more complex finances, Mr. Miller has given expert advice on budgeting as well as regular and detailed financial statements.

I pay tribute to the General Secretary of the Presbyterian Church of N.S.W., Mr. Ray Thorpe, and the Staff of the General Office, for courteous and helpful day to day service.

The Committee at its meeting in February, 1991 discussed the increasing work load due to the expansion of our work and the need for visitation among parishes to assist them in education for mission. It was agreed that, probably within the next triennium an appointment of a Mission Co-ordinator would be necessary.

As required by our regulations, a Full Council Meeting has been held each year of the triennium. It has been organised more as a Missions Conference so that the Full Committee may have the opportunity for in-depth discussion of policy.

A feature of the Conferences has been a Fellowship Meeting with a meal together on the evening of the first day of the Conference. This has given members and their spouses the opportunity to get to know one another in an informal atmosphere, to hear a guest speaker, and to share in prayer together.

Travelling expenses for inter-state and country members have been approximately A\$2,792.00 per year. No provision had been made for this through the Finance Committee recommendations to the General Assembly in 1988. As this expense lessens the funds available for missionaries and their work, an application is being made to the Finance Committee to cover the yearly travelling expenses for the Meeting which the General Assembly requires our Committee to hold.

Commissioners will recall that at the General Assembly in 1988, questions were raised by the Law Agent in the debate on Deliverance 177.4 which the Assembly approved. This was an Agreement to recognise Dual Membership of Members serving as missionaries with an agency other than the Presbyterian Church of Australia.

Subsequently, the Law Agent detailed his concerns in a letter to our Committee. As well as this, a Sub-Committee of A.P.W.M. was appointed early in 1989 to consider the whole question of Categories of Missionaries.

Simultaneously, through the Victorian World Mission Committee, various draft papers were presented setting out a new approach to the mission of our Church in relation to missionary societies and partner churches.

In the Missions Conference of June 1989, the whole matter was debated at length. Out of that, the paper "ACTION FOR ADVANCE IN MISSION" was written and presented to the Mission Conference of April, 1990. The Executive together with Conveners of State Committees was given authority to finalise this document with some minor amendments. The document was examined by the Law Agent who suggested certain minor alterations.

These have been made and are now included in this report as ANNEXURE A. A motion will be presented to remove the "Dual Membership Agreement" and substitute for it "Action for Advance in Mission."

Relations with the Presbyterian Church of Vanuatu

Shortly after the General Assembly in 1988, your Committee was made aware of a vacancy at Talua for an expatriate lecturer. The Rev. Ian Smith expressed interest in this position and was ultimately appointed, arriving in Santo in April, 1989.

He was subsequently appointed as Dean of Studies. During the two years, excellent relationships were established with the student body, the faculty and the Church at large.

A very fine contribution was made by the World Mission Committee in N.S.W. through its provision of \$45,000 to build a house at Talua which the Smith family occupied.

Due to Government Work Permit regulations, the Smiths returned for furlough at the end of 1990 and have now returned to Talua for a second 2-year term. During the furlough, a 5-week period of deputation was carried out in N.S.W. and one week in Western Australia. Meetings were well attended and keen interest expressed. In some meetings, in excess of 50 people were present.

We acknowledge the fine contribution made by Mrs. Beryl Burke, a trained librarian who responded to the need for a librarian at Talua. She worked there for five months in 1990 and, to complete the task, returned again in 1991. Her skilled work has contributed much to the efficiency of the College and beyond that, she endeared herself to the Staff and Students.

A.P.W.M. also arranged for the incoming Moderator of the Presbyterian Church of Vanuatu, Ps. Paia Porou with his wife and son to visit Australia for eight weeks from May 1990. They very faithfully carried out a busy program of visitation in Queensland, N.S.W. and Victoria, including attendance at the Queensland and N.S.W. General Assemblies. This visit was very well received and has been of great benefit to our two Churches.

It was pleasing that the Moderator of the N.S.W. General Assembly, the Rev. Ernest Noble and his wife and son were able to visit Vanuatu in April, 1990 for two weeks of ministry under the auspices of A.P.W.M. This was a very successful visit which has done a great deal to deepen the relations of our two churches and to enthuse our people here in a vision for mission.

The Rev. Keith Allen represented our Church at the 1988 General Assembly and at the opening of Talua Ministry Training Centre. With his past missionary experience in Vanuatu, he was able to assess the situation there and present a very valuable report.

In 1989, the Presbyterian Church of Vanuatu did not issue an invitation to the Presbyterian of Australia but Ps. Bill Camden was present and brought a greeting from the Presbyterian Church of Australia.

The Convener of A.P.W.M. was appointed to represent the Presbyterian Church of Australia at the General Assembly of the Presbyterian Church of Vanuatu in 1990 on the Island of Paama. Excellent contacts were made during this visit and there is no doubt of the high regard in which the Presbyterian Church of Australia is held by the Church in Vanuatu. One example of this was the honour accorded to Ian Smith in being chosen to give the Bible studies at the General Assembly in 1991, which are an important feature of each day on which the General Assembly meets.

Bislama Translation

The World Mission Committee, Queensland, raised the matter of translation of the Apocrypha into Bislama, and its publication in a Roman Catholic edition of the Bible by agreement of the Vanuatu Christian Council with the Bible Society. The matter was discussed in depth, and it was deemed prudent to take no action in view of the long standing discussion of the Vanuatu Christian Council, of which the autonomous Presbyterian Church of Vanuatu is a member. The Committee resolved that, consistent with our Sub-ordinate Standard, the Westminster Confession of Faith and with particular reference to Chapter 1, Section II & III, we shall not henceforth be a party to our missionaries being involved in translation of the Apocrypha for publication as part of Holy Scripture.

The Rev. Bill Camden with the Team, has continued in the translation of the Old Testament. It is estimated that there are four further years of work to completion. Finance is guaranteed for the next two years and translation of the Bislama Bible is now the major project for the Bible Society in the Pacific region.

Ps. Camden has served the Church of Vanuatu since 1957 as a missionary, in evangelistic campaigns and then in

translation of the Bible into Bislama. He published three hymn books, now the basis of praise in worship throughout Vanuatu, and subsequently a Bislama/English dictionary. In recognition of his proficiency in Bislama, Bill was commissioned in 1979 to translate the Constitution being drawn up by the newly independent Government of the Republic of Vanuatu.

We rejoice that in the 10th Year of Independence, Ps. Camden was awarded the Order of Vanuatu Distinguished Service Medal, 3rd Class for most distinguished service rendered to Vanuatu.

Eastwood Property

This property was the manse occupied by Ps. Bill Camden and his family. It was vacated on June 30, 1990 as the Camdens were able to move into their own property. An arrangement was made for its occupancy on a caretaker basis at a nominal rent until occupied by the Smith family on furlough. The property was prepared and furnished and then occupied by them during furlough. This proved an excellent arrangement. The Executive has been given authority for maintenance and/or additions or sale of the Eastwood property.

Direct Missionary Appointments by A.P.W.M.

In addition to the longstanding direct appointment of Ps. Bill Camden, and the appointment of Ps. Ian Smith early in 1989, negotiations commenced for the appointment of Rev. Ken Martin and family in late 1989. This arose through the contacts established by our representative to the Reformed Ecumenical Council with the Gereformeerde Kerk in Suid Afrika. There was discussion with church leaders in Venda regarding formal "partner relations."

As a result, negotiations were successfully completed between our two Churches, and the Martin family went to Sibasa in Venda in January, 1990 with Ken taking up teaching responsibilities in the Theological College and with Parish duties. An excellent response of our church particularly in Victoria, but also in other States, is providing sufficient financial support. We praise God for this three fold increase in partner church missionaries during the triennium.

Towards Partner Church Relationships

The Convener and his wife, accompanied by the Rev. Sunnyl Kim, represented the Presbyterian Church of Australia at the 100th Anniversary Celebrations in Pusan of the first Australian Presbyterian Missionary to Korea. This was a most moving experience, especially to be able to appreciate something of the hand of God in the church in Korea arising out of such humble beginnings. Contact was made with three Presbyterian denominations, with opportunity to address each of their Assemblies.

Contact was subsequently made with the Presbyterian Church of Taiwan and with China Ministries International at Christ's College, Taipei led by Dr. Jonathan Chao.

In December 1989, the Rev. Dr. Ron Keith, Convener of the World Mission Committee (N.S.W.), represented our Church at the Evangelical Mission Alliance Conference in Suva, Fiji. This marked a significant first step in Pacific Island Churches again stepping out in mission.

In July 1990, the Rev. Robert Humphreys attended the General Assembly of the Presbyterian Church of Brazil. His visit was funded jointly by A.P.W.M. and the Victorian Home Mission, and excellent relationships were established. As a result, the probability is that we will be sending a Minister to teach in one of their Theological Colleges and two or three Brazilian Ministers will commence church planting among Portuguese and Spanish speaking migrants in Australia.

In August 1990, A.P.W.M. paid half the expenses for the Rev. Robert Benn to attend the Asia Missions Congress '90 in Seoul. Together with the opportunity to visit our missionaries in the Philippines and Indonesia, there were good lessons to be learned in relation to the growing influence of missions from third world countries.

Papua New Guinea

Your Committee took the opportunity of assisting the Rev. John Broadhead, past Moderator of the General Assembly of N.S.W., in extending his visit to Papua New Guinea. John and his wife visited their daughter, Alison, who is teaching the children of S.I.L. missionaries in Ukarumpa. As well as being an encouragement to our S.I.L. missionaries, they were able to visit Mount Hagen, Tari and Dauli Teachers' College and to speak on the radio to others where time did not permit a visit.

As a result, our missionaries experienced a practical expression of our care for them and the church at home is benefiting from the challenge and the enthusiasm of John Broadhead, Convener of Missions for the Presbytery of Sydney North.

It is hoped that such visits may become a regular feature of our pastoral care of missionaries.

I report also on the practical help that is being given by Ted and Audrey Duncan from the Kogarah Church to the Evangelical Church of Papua in Runginae and to our own missionaries Dr. John and Joanne Oakley.

Ted, a retired builder, is there at present to organise and carry out maintenance and new building work. This follows an earlier visit to Vanuatu to help complete State I of the buildings for Talua Ministry Training Centre.

Such work is a great help to our missionaries and we would be glad to hear from any skilled, or unskilled but keen persons who may wish to do likewise.

There has been correspondence with the Presbyterian Theological Seminary in Debra Dun in India and with the Presbyterian Theological Seminary in Quezon City in the Philippines. This opens up the possibility of developing relationships in the future.

At the beginning of 1991, a scholarship was provided by the Presbyterian Theological Centre (NSW) for a pastor from the Presbyterian Church of Uganda. A.P.W.M. has undertaken to provide accommodation and living expenses for this student during his time of study, after which he will return to Kampala to work in the Church. Contact is being made with the Presbyterian Church of Uganda with a view to possible partner church relationships.

Towards Ministry among Australian Aborigines

This Committee has been very concerned that since the disruption of the Church in 1977, there has been no direct mission work among Aborigines on behalf of our Church. In saying this, I acknowledge the very important work of Presbyterians in missionary societies such as Wycliffe, M. A. F. and U. A. M.

There has also been considerable interest in and support of Bimbadeen, Aboriginal Evangelical Fellowship's College at Cootamundra, N. S. W.

Accordingly, A.P.W.M. set up a sub-committee to explore possibilities. Co-operation has been received from a Queensland Committee, from P.I.M. and from some in our church with experience in Aboriginal work. It is our firm conviction that we have a responsibility towards Aboriginal people and that the Lord will reveal more opportunities as we are open to His leading.

The Rev. Charles Green attended the A.E.F. Convention at Port Augusta in 1991 on our behalf. This was a very worthwhile visit and good contacts were made. It was pleasing to hear of the high regard in which the Presbyterian Church is held by A.E.F. leaders largely related to the scholarship provided for their pastor studying at the Theological Hall in Melbourne and the excellent work of the Rev. Peter Clements at Bimbadeen, Cootamundra.

The Committee agreed to a number of recommendations in the Rev. Green's report and decided to appoint him as part-time Aboriginal Liaison Officer provided that there was agreement of the Session and congregation of Tenterfield Charge and the Presbytery of New England.

We have been able to recommend grants from the Elizabeth Swinney Fund for scholarships for Aboriginal students in Christian schools. An Aboriginal pastor is being fully supported in his studies at the Theological Hall in Melbourne. We are hoping to provide scholarships for students at Bimbadeen. Because the terms of this fund are narrowly defined, it continues to grow well ahead of payments from it.

History of the Church in Vanuatu

During this triennium Live VI and Live VII were published, making the completion of Dr. Graham Miller's seven volumes on the history of the Presbyterian Church in the New Hebrides, now Vanuatu, up to 1948 when the Presbyterian Church of the New Hebrides became an autonomous Church. This is a most valuable record having great significance for the people of Vanuatu, as well as being resource material for future research in history. We are glad that in a small measure, A.P.W.M. has been able to contribute financially to this enterprise. We thank God for enabling His servant, Dr. Graham Miller with support from his wife, to complete this work.

Conclusion

We live in exciting times, where change is very rapid and hard to assimilate.

Nevertheless, our Lord's basic mandate remains to glorify Him and make His Name and salvation known among all nations. We can only do this as the love of God is shed abroad in our hearts and we are open to the Word of God and the power of His Spirit.

May it be so in the triennium that lies ahead of us and to Him alone be all the praise and glory.

Rex F. Burns
Convener.

ACTION FOR ADVANCE IN MISSION

I. Australian Presbyterian World Mission

The Presbyterian Church of Australia at its 38th General Assembly held in Sydney, September 1982 established a Standing Committee on Missions entitled the Committee for Australian Presbyterian World Mission (A. P. W. M.)

At the Fortieth General Assembly held in Brisbane, September 1988, the following Article of Agreement (vii) was approved.

There shall be a Committee on Missions of the General Assembly entitled the Committee for Australian Presbyterian World Mission, formerly known as the Board of Mission and Ecumenical Relations.

It shall be the responsibility of the Committee:

- (a) To enunciate and carry through the Assembly's policy in regard to the missionary service and outreach of the church to peoples of other cultures and other countries;
- (b) To enter on behalf of the Assembly, into formal relationships and agreements with other churches and mission bodies;
- (c) To establish and maintain partnership relationships with approved overseas churches;
- (d) To establish relationships with overseas churches worldwide and, where useful and possible to work through them on behalf of the Assembly;
- (e) To encourage at all levels of the church's life, especially at the level of the congregation, an enlightened and wholehearted commitment to the missionary task of the church;
- (f) To negotiate on behalf of the Assembly with approved mission bodies and members of the Presbyterian Church working with them, to establish dual membership agreements and to encourage support for our members so involved.

The following are the regulations of the Australian Presbyterian World Mission Committee:

1. Function:

The function of the Committee will be to carry out the functions as listed in Article (vii) and otherwise to implement the decision of the General Assembly of Australia with respect to Presbyterian Missions;

2. Responsibilities:

- (i) Distribution of all moneys received for missions so that a minimum is used for administration.
- (ii) Control of Missionaries in the field and responsibility for their welfare in accordance with partner-church relationships and dual-membership agreements.

3. Composition:

The Committee shall consist of:

- (a) Convener appointed by the General Assembly of Australia,
- (b) An Executive consisting of the Convener plus eleven (11) members from the State in which the Convener resides;
- (c) A maximum of one representative from each of the other States as may be appointed by the General Assembly of Australia;
- (d) Corresponding Members appointed by the General Assembly of Australia.

4. Duties and Conditions of Appointment:

- (a) The Convener shall be:

- (i) The Chief Executive office of the Committee;
 - (ii) responsible for convening meetings as regularly laid down and special meetings as required;
- (b) State Representatives will be responsible for:
- (i) reporting back to State Committees;
 - (ii) acting as liaison between the General Assembly Committee and their State administration;
- (c) Committee, as a whole, will be responsible for:
- i) the interviewing, recommendation of and appointment of the missionaries for the Church who are the direct responsibility of the church;
 - ii) the control of all mission work connected with the Presbyterian Church of Australia and regular and systematic review to determine that all missions work is consistent with our Church's standards;
 - iii) seeking to keep the Church aware of new mission work to which the Lord may be calling her;
 - iv) the full Committee shall meet at least once a year.

State Committees:

Each State Assembly shall be requested to appoint a Standing Committee under its own regulations. Such Committee should include representatives from organisations within the Church which have a special interest in and which support the Church's task in World Mission.

The functions of the State Committee shall include:

- (i) The promotion of the work of the Australian Presbyterian World Mission;
- (ii) Financial responsibility for supporting projects and personnel as determined by the policies of the Committee for Australian Presbyterian World Mission;
- (iii) The recruitment of missionary personnel under the general lines of policy laid down by the Committee for Australian Presbyterian World Mission and interviewing and the recommendation of such personnel to that Committee for appointment.
- (iv) The making of travel and furlough arrangements for such missionaries while within their State.

II. History of A.P.W.N.

From early in their history, the Presbyterian Churches of Australasian colonies were involved in cross-cultural mission; in Australia, among the Aborigines, Chinese and Kanaks; and overseas in the New Hebrides (now Vanuatu), Korea and South India.

After the formation of the Presbyterian Church of Australia in 1901, Australian Presbyterian Board of Mission (A.P.B.M.) oversaw this work. This later became the Board of Ecumenical Mission and Relationships (B.O.E.M.A.R.) and nearly all its workers and work entered into the Uniting Church in Australia in 1977.

The 1977 General Assembly set up an ad hoc committee on World Mission to supervise the few remaining B.O.E.M.A.R. workers and to make contact with the many Australian Presbyterians working with non-denominational mission agencies.

At the disruption of the Church in 1977 most serving missionaries under the then Board of Missions and Ecumenical Relations severed their relationship with the Presbyterian Church of Australia (PCA) to join the Uniting Church of Australia (UCA). There remained no Presbyterian serving in Korea or India and only two with the (then) Presbyterian Church of New Hebrides (PCV) viz. Rev. Walter Zurrer at Tangoa and Rev. William Camden involved in Bislama translation.

The former extensive Presbyterian work among Aborigines was lost. As a result the only area of direct mission contact was with the New Hebrides (now Vanuatu).

It was realised by A.P.W.M. that there were many Presbyterians serving in various parts of the world with missionary societies. It is fair to say that prior to 1977 these missionaries had received scant help or recognition from the Presbyterian Church. The Committee therefore decided to make contact with these Presbyterian missionaries to assure them of loving prayerful support of the Church and to establish a framework for approval of missionary societies and to recognise dual-membership (PCA/Mission Society) of these serving missionaries.

With much hard work and some helpful guidance and information from the Presbyterian Church in America (P.C. in A.) a system of accreditation of approved mission societies was set up and at the same time serving Presbyterians in

these societies gained assurance of the prayerful concern of their own church. Over the years since, considerable numbers of Presbyterians have expressed their call to missions within this framework. There has been much support in prayer, giving and encouragement from many churches and many members in these churches who have thus given substance to the church's obedience in mission.

It is true to say therefore, that there has been advance and indeed that Presbyterians have a world-wide missionary involvement. However, it is also true to say that during this twelve year period, the Church's function has been largely one of a recruiting and seconding agency.

III. The Aims of A.P.U.M.

An examination of the regulations under which A.P.W.M. works reveals two emphases:

- (A) Relationships with other churches and extension within that area Article (vii)(b)(c)(d) and Regulation 4(c)(iii).
- (B) Relationships with mission bodies Article (vii)(b) matters of dual-membership associated with that (f).

Emphasis (A) has not been developed to any extent and is the area needing great attention.

Emphasis <B) is developing well but needs to be developed further with particular emphasis on closer working relationships with mission bodies.

IV. Doctrinal Basis:

The Presbyterian Church of Australia has a clear doctrinal standard for its members, set out in the Basis of Union as follows:

Basis of Union

- (i) The Supreme Standard of the united church shall be the Word of God contained in the Scriptures of the Old and New Testaments.
- (ii) The Subordinate Standard of the united church shall be the Westminster Confession of Faith read in the light of the following declaratory statement: -
 1. That in regard to the doctrine of redemption as taught in the subordinate standard, and in consistency therewith, the love of God to all mankind, His gift of His Son to be the propitiation for the sins of the whole world, and the free offer of salvation to men without distinction on the grounds of Christ's all-sufficient sacrifice, are regarded by this Church as vital to the Christian faith. And inasmuch as the Christian faith rests upon and the Christian consciousness takes hold of certain objective supernatural historic facts, especially the incarnation the atoning life and death and the resurrection and ascension of our Lord, and His bestowment of His Holy Spirit, this Church regards those whom it admits to the office of the Holy Ministry as pledged to give a chief place in their teaching to these cardinal facts and to the message of redemption and reconciliation implied and manifested in them.
 2. That the doctrine of God's eternal decrees, including the doctrine of election to eternal life, is held as defined in the Confession of Faith, Chapter III, Section I., where it is expressly stated that according to this doctrine, "neither is God the author of sin nor is violence offered to the will of the creature nor is the liberty of contingency of second causes taken away, but rather established," and further, that the said doctrine is held in connection and harmony with the truth - that God is not willing that any should perish, but that all should come to repentance, that He has provided a salvation sufficient for all and adapted to all and offered to all in the Gospel, and that every hearer of the gospel is responsible for his dealing with the free and unrestricted offer of eternal life.
 3. That while none are saved except through the mediation of Christ and by the grace of the Holy Spirit, who worketh when and where and how it pleaseth Him, while the duty of sending the Gospel to the heathen who are sunk in ignorance, sin and misery is imperative, and while the outward and ordinary means of salvation for those capable of being called by the Word are the ordinances of the Gospel, in accepting the Subordinate Standard it is not required to be held that any who die in infancy are lost, or that God may not extend His grace to any who are without the pale of ordinary means as it may seem good in His sight.
 4. That in holding and teaching according to the Confession of Faith, the corruption of man's nature as fallen, this Church also maintains that there remain tokens of man's greatness as created in the image of God, that he possesses a knowledge of God and of duty - that he is responsible for compliance with the moral law and the call of the Gospel, and that although unable without the aid of the Holy Spirit to return to God unto salvation he is yet capable of affections and actions which of themselves are

virtuous and praiseworthy.

5. That liberty of opinion is allowed on matters in the Subordinate Standard not essential to the doctrine therein taught, the church guarding against the abuse of this liberty to the injury of its unity and peace.
6. That with regard to the doctrine of the Civil Magistrate and his authority and duty in the sphere of religion as taught in the Subordinate Standard the church holds that the Lord Jesus Christ is the only King and Head of the Church, "and Head over all things of the Church, which is His body." It disclaims accordingly intolerant or persecuting principles and does not consider its office-bearers in subscribing the Confession as committed to any principle inconsistent with the liberty of conscience and the right of private judgement, declaring in the words of the Confession that "God alone is the Lord of the conscience."

(iii) Any proposed revision or abridgment of the Subordinate Standard of the church or restatement of its doctrine or change of the formula shall before being adopted be remitted to the local assemblies and through them to the presbyteries, and no change shall be made without the consent of a majority of the local assemblies, three-fifths of the presbyteries of the whole church and a majority of three-fifths of the members present when the final vote of the General Assembly is taken.

- (iv) On any change being made in the Basis of Union in accordance with section (iii), if any congregation thereupon refuses to acquiesce in the change and determines to adhere to the original Basis of Union, the General Assembly is empowered (1) to allow such congregation to retain all its congregational property; or (2) to deal in such other way with the said property as to the Assembly may seem just and equitable.
- (v) Any proposed change in either of the two preceding sections (iii) and (iv) shall be made only under the provisions contained in section (iii).
- (vi) Formula to be signed by ministers and elders at their ordination or induction and by probationers on receiving licence:

"I own and accept the Subordinate Standard of this Church with the explanations given in the articles contained in the Declaratory Statement, as an exhibition of the sense in which I understand the Holy Scriptures, and as a Confession of my Faith. I further own the purity of worship practised in this Church and the presbyterian government thereof to be founded on the Word of God and agreeable thereto, and I promise that through the grace of God I shall firmly and constantly adhere to the same, and to the utmost of my power shall in my station assert, maintain, and defend the Doctrine, Worship and Government of this Church."

It is, therefore, important that in mission, Presbyterians are free to express and teach and evangelise consistent with this doctrinal basis. In any direct sending relationship with Presbyterian and Reformed Churches, this should naturally occur as the doctrine and polity of the related churches are in agreement.

When Presbyterians serve with accredited Mission Societies, it is important that the agreement safeguards the missionaries' liberty in the full and free presentation and practice of the whole counsel of God as understood in our own doctrinal basis. Accreditation of Mission Societies needs to be on the basis of our recognition of their effective evangelical missionary enterprise and their agreement with this principle. In other matters Presbyterian missionaries are to be subject to the rules of the agency under which they serve. It is recognised that this will require an attitude of love and understanding towards others of differing opinions, but a firm agreement as proposed allows a clear theological direction for Presbyterians."

V. Designation of Missionaries & Missionary Enterprise:

There will be two designations of missionaries:

- A. Partner Church Missionaries (Those working with approved Presbyterian or other Churches) and
- B. Assigned Missionaries (Those working with accredited mission agencies).

(A) Partner Church Missionaries

In terms of Article (vii)(b)(c)(d) and Regulation 4(c)(iii) it is important to establish relationships between the Presbyterian Church of Australia and approved Presbyterian and other overseas Churches with whom mission work can proceed by mutual agreement. Care and discernment is needed in establishing such relations.

Such relationships may in some cases involve the sending of full time missionaries. In others this may not be possible or desirable but could involve financial support and teaching opportunities to strengthen existing churches. In all partnerships it is a two way relationship such that the Presbyterian Church of Australia recognises its need

to receive as well as to send. All are in need of prayer.

(B) Assigned Missionaries

- (i) These are Presbyterian missionaries under the care of A.P.W.M. through State World Mission Committees, assigned to accredited mission societies which have entered into a co-operative agreement with A.P.W.M.
- (ii) It is envisaged that in each case the accredited mission society is one that gives liberty to the distinctives of Presbyterian and Reformed theology and polity.
- (iii) Assigned missionaries will be available for a variety of ministries all of which have a place in the building up of the Church. These can include direct evangelism and church planting, teaching of pastors and church leaders, literacy, medical, building and transport. We value the close relationship built up over the years with such evangelical agencies.

VI. Sending Bodies.

The book of Acts sets forth the scriptural role of the church - the local church - as the sending authority and in that respect the prayer and financial base for mission. Therefore, the Presbytery for ministers and the Session for others are the proper authoritative bodies.

It is significant that in the sending of missionaries in Acts, the emphasis is upon the initiative of others (Acts 11: 22, 25-26, 13: 1-4, 15: 39-40, 16: 2)

Sessions and Presbyteries need to be active in seeking God's wisdom to discern and counsel those whom they recognise as having gifts for mission. The church thus takes seriously its role to motivate its own members for mission and to facilitate this, A.P.W.M. needs to bring before the church, possibilities for service.

When a Session or Presbytery encourages an individual to missionary service, it accepts the responsibility to provide for that person in prayer, giving and encouragement and in commissioning. Thereby in a very real sense, the missionary is an extension overseas of their ministry. As such, they will receive regular reports from, the missionary and take an active interest in the work.

During home assignment, in line with Acts 14:26-28, the missionary's main responsibility is to the Church or Presbytery which sent them out. Through co-operation with A.P.W.M. opportunity will be provided for the missionary to share with the whole denomination, thus helping to enlarge the missionary vision of the whole church.

VII. Relations in Partnership with Approved Presbyterian and Other Churches and Fellowships.

A.P.W.M. will actively seek to establish relations with approved Presbyterian and other Churches and Fellowships worldwide with a view to co-operative activity in a variety of ministries.

VIII. Accreditation of Missionary Societies:

A.P.W.M. will consider accreditation of missionary societies where a Presbyterian member desires to become a missionary in such society with the following criteria in mind:

- (i) that it is an evangelical mission society of recognised repute;
- (ii) that examination of the principles and practices of the society reveals no mandatory requirement for its members contrary to Biblical doctrine and practice as understood by the Presbyterian Church of Australia and expressed in its Basis of Union (1901);
- (iii) that in its doctrine of ecclesiology, the societies' beliefs and practices do not run counter to Presbyterian beliefs and practices;
- (vi) that the missionary society will allow Presbyterian missionary members liberty to proclaim the gospel fully and freely and to practice the whole counsel of God as understood in the doctrinal basis of the Presbyterian Church of Australia, recognising that the manner of this presentation in the field is to be consistent with the field policies of the mission society.

IX. Dual Membership and Co-operative Agreements:

As the local church is the sending body and the partner church or accredited society is the receiving body, all A.P.W.M. missionaries have dual membership. That is, they remain members of the Presbyterian Church, Ministers under jurisdiction of their Presbytery and others under jurisdiction of their Session.

There is no need for any formal signed agreement regarding dual membership, by individual missionaries, as this is established by assent to and signing of Appendix II.

Nevertheless, it is important that all missionaries be made aware of their dual membership with its responsibilities, i.e. as members of the Presbyterian Church of Australia and members of the partner church or the missionary society. In particular, this involves an understanding of the relevant Co-operative Agreement (see Appendices 1 and 2).

X. Financial Considerations:

A.P.W.M. as the appropriate agency of the sending church, accepts responsibility for the care of all its missionaries. This includes responsibility in financial provision for them. In this matter, A.P.W.M. seeks to co-ordinate, where possible, the loving and responsible giving and support of the whole Church. It also seeks to share in this responsibility with all other partners in God's missionary task; mission agency/partner church and missionary. Each missionary is to be encouraged to build up a team of churches and members who will provide support not only in finance but also in prayer and encouragement. All parties in the missionary task must look to the Lord (Jehovah Ji reh) as ultimate Provider.

In the case of the Partner Church Missionaries, the support level on the field will be determined by A.P.W.M. in consultation with the Partner Church and having in mind its ultimate responsibility to see that provision is adequate. In this regard, A.P.W.M. will need all possible help from State Committees.

In case of Assigned Missionaries, the level of financial support will be in terms of the society's regulations.

To achieve these aims and particularly as Partner Church Missionaries grow in number, there will need to be:

1. Encouragement of local churches in prayer and financial support;
2. Increased giving through general mission programs;
3. Promotion of links between missionaries and churches with no missionary of their own;
4. Help by world Mission Committees in each State and A.P.W.M. in sending on and accounting for money sent for support of designated missionaries or missionary purposes.

XI. Liaison between A.P.W.M. and Accredited Societies:

There is a need for greater involvement of A.P.W.M. in the process of candidature of Presbyterian applicants to accredited societies.

Recommendation by local session or presbytery to the State World Mission Committee will require Application Papers provided by A.P.W.M. Included in this will be a report from our own medical referee. Result of interview and approval or otherwise of the applicant by State world Mission Committee will be made known to A.P.W.M. There will be close co-ordination by World Mission Committee and relevant presbytery and the mission society during consideration of the application.

XII. Training and Orientation of Missionaries:

There is a need for A.P.W.M. to establish standards required of missionary candidates. Application papers and interviews need to explore all aspects of the candidate's conversion experience, sense of call, soundness in the faith and understanding of Christian doctrine, experience in witness and ministry, sensitivity to an appreciation of other people, initiative and ability in professional or trade qualifications, health in all its aspects and personal discipline.

There is a need for A.P.W.M. to liaise with those involved in theological education for establishment of minimum standards in the various aspects of missionary service and for a Candidates Course or its equivalent.

XIII. Responsibilities of A.P.W.M. Missionaries:

To work diligently in the ministry they have received from the Lord (Col.4:17), consistent with the aims of the Presbyterian Church of Australia and under the direction and control of the appropriate body with whom they are working;

To maintain good lines of communication with A.P.W.M. so that matters of praise or special difficulty can be brought to notice for prayer and encouragement within the wider fellowship of the Church. Therefore, regular prayer letters three times per year - to be sent to supporters and A.P.W.M. - and where necessary a special report to A.P.W.M. and/or State World Mission Committees.

During home assignment, A.P.W.M. missionaries will undertake a program of deputation by arrangement with A.P.W.M. and/or State World Mission Committee in order to foster prayerful interest and encouragement among the churches in the work God has given them to do.

APPENDIX I
CONDITIONS AND AGREEMENTS RELATING TO A PARTNER CHURCH
MISSIONARIES OF THE PRESBYTERIAN CHURCH OF AUSTRALIA

Preable:

These conditions and agreements concern missionary personnel who are members of the Presbyterian Church of Australia and accepted as missionaries of A.P.W.M. to work in an agreed and clearly defined role in partnership within an approved Overseas Church (See Section 8). The relationship may be terminated by any one of the parties but only after consultations with all others and with at least one month's notice in writing.

(a) Concerning the Missionary:

(1) The missionary is appointed subject to the approval of both A.P.W.M. and the Partner Church (or such body within it that has the authority to so approve), according to the standards and needs of each. But final appointment (and Terms of Appointment) will be by the Partner Church.

(2) The missionary shall participate in such programs of training and orientation as required by A.P.W.M. and the Partner Church in consultation.

(3) Jurisdiction over the missionary while travelling to the field shall be determined by A.P.W.M. solely.

(4) While on the field the missionary shall be under the jurisdiction and authority of the Partner Church and subject to its standards. But in all cases where discipline is exercised, the Partner Church should advise A.P.W.M. of its action. In serious cases, A.P.W.M. should be consulted by the Partner Church if possible before definitive action is taken.

(5) The missionary shall have liberty in the full and free presentation of the gospel as expressed in the Basis of Union of the Presbyterian Church (1901), subject always to the standards and authority of the Church within which the missionary work takes place.

(b) Concerning Home Ministry Assignment:

(1) The frequency and length of the Missionary's home assignment is subject to the Terms of Appointment of the Partner Church. But information regarding this must be forwarded to the State W.M.C. Committee as soon as possible after local (i.e. Partner Church) decisions are made.

(2) On home ministry assignment the missionary is under the jurisdiction of the State W.M.C. which will give consideration to assignment projects or additional study leave in close consultation with both the Partner Church and the missionary and shall be responsible for arranging accommodation.

(3) On home ministry assignment the missionary will undertake deputation among the Presbyterian Church of Australia constituency as a primary responsibility. This will be arranged and paid for by the STATE W.M.C. having regard to the missionaries' need to rest and be ministered to in their local church.

(4) All information relating to the missionary's home assignment shall be forwarded to A.P.W.M. by the State Committees.

(c) Concerning A.P.W.M./State W.M.C. and Partner Church:

(1) A.P.W.M./State W.M.C. is the primary sponsoring agency for financial and prayer support for the missionary. Nevertheless, the Partner Church shall keep A.P.W.M. fully informed of all changes in financial matters relating to the missionary. The Partner Church is encouraged to participate in all aspects of the support of the missionary.

(2) Permission of A.P.W.M. and the Partner Church is required before homeland constituencies may be approached by the missionary for personal or Partner Church project funds.

(3) A.P.W.M. will supervise obtaining of visas and other documentation necessary for the beginning of field work, but may seek the advice and help of the Partner Church.

(4) As previously indicated the missionary will work under the authority and direction of the Partner Church. The Partner Church will inform A.P.W.M. of all changes in job allocation.

(5) As previously indicated the partner Church, may exercise discipline over such missionaries as are working within it. It should in all such cases fully inform A.P.W.M. of the details of the matter with the understanding that A.P.W.M. will make a careful assessment of such decisions made by the Partner Church. A.P.W.M. may enter into a process of consultation with the Partner Church with a view to a re-assessment of the missionary's current status. Discipline within Australia can only be exercised through the Rules of the General Assembly of Australia.

(6) The missionary's support quota shall be stated in terms of Appointment, in consultation with the Partner Church.

(7) A.P.W.M. will make provision for superannuation benefits for its missionaries unless such missionaries are able to retain membership of superannuation or beneficiary funds within their own States. In the latter case A.P.W.M. will pay the church's share of any contributions.

APPENDIX II
CO-OPERATIVE AGREEMENT BETWEEN A.P.W.M. AND MISSION AGENCY

This agreement concerns missionary personnel who are members of the Presbyterian Church of Australia and accepted as missionaries of A.P.W.M. and a Missionary Agency and may be terminated by either party after due consultation with the other party and with one month's notice in writing.

(a) Concerning the Missionary:

- (1) The missionary is appointed subject to the approval of both A.P.W.M. and the Agency in accordance with the standards of each. The missionary candidate will be assessed by A.P.W.M. on the basis of A.P.W.M. application forms, advice of our medical referee and personal interview by State W.M.C.
- (2) The missionary shall participate in the training and orientation program as required by A.P.W.M. in consultation with the Agency.
- (3) While on the field and travelling to and from the field, the missionary shall be under the jurisdiction of the Agency.
- (4) While on the field the missionary as an integral member of the field staff, shares equally in the privileges and responsibilities of such and is subject to the policies and direction of the mission agency.
- (5) The missionary shall have liberty in the full and free presentation of the gospel as expressed in the Basis of Union of the Presbyterian Church (1901), provided that the manner of its presentation in the field is to be consistent with the field policies of the Agency.

(b) Concerning Home Assignment:

- (1) The missionary's home assignment is initiated by the field directors in consultation with the State W.M.C.
- (2) On home ministry assignment, the missionary is under the jurisdiction of the State W.M.C. who will give consideration to assignments, projects or additional study leave in close consultation with the Agency.
- (3) On home ministry assignment, the missionary will undertake deputation among the Presbyterian Church of Australia constituency as a primary responsibility. This will be arranged and paid for by the State W.M.C., having due regard to the missionaries need to rest and be ministered to in their local Church.
- (4) Deputation to a wider constituency may also be arranged in consultation between the State W.M.C. and the Agency which latter will be responsible for details and finances. All information on home assignment will be forwarded to A.P.W.M. by State W.M.C.

(c) Concerning A.P.W.M./State W.M.C. and the Agency

- (1) A.P.W.M./State W.M.C. shares responsibility with the Agency for prayer and financial support for the missionary. Adequate deputation will be arranged among Presbyterian Church of Australia Churches in preparation for field assignment and during home assignment.
- (2) Similarly, there will be co-operation with the Agency in deputation to a wider constituency. The aim of the Presbyterian Church of Australia is to increase our financial responsibility towards assigned missionaries.
- (3) The Agency will supervise obtaining of visas and making other arrangements for beginning field work.
- (4) The Agency will be the directing body in relation to missionary activity in the field and will inform the State Committee of important changes in job allocation. The State Committee will keep A.P.W.M. informed.
- (5) Discipline as to theology and morals rests in the proper courts of the Presbyterian Church of Australia. Administrative discipline is the prerogative of the Agency, but it shall be exercised only after consultation with A.P.W.M.
- (6) The missionary's support quota is established by the Agency in accordance with their regulations. Funds

received by A.P.W.M./State W.M.C. will be forwarded regularly to the Agency which will inform A.P.W.M. of the support received on behalf of the missionary.

(7) A.P.W.M. may make provision for superannuation benefits for its missionary.

Signed by both parties

BUSINESS COMMITTEE

The committee has met as required to arrange the business for this Assembly. The Committee's thanks is expressed to the Hospitality Committee appointed by the N.S.W. General Assembly to arrange concession rates for accommodation, including the billeting of commissioners in Sydney.

For the good order of the Assembly, upon reception of the resignations of the Business Convener, the Clerk and the Deputy Clerk, the Moderator appointed the Rev. William Morrow (Business Convener of the N.S.W. Assembly), as acting Business Convener, the Rev. Dr. Paul Logan (Assistant Clerk of the N.S.W. Assembly), as Clerk, and the Rev. Bruce Meller (Clerk of the Presbytery of the Northern Rivers) as acting Deputy Clerk. The Committee proposes that these appointments be confirmed to the first day of January 1992, and recommends Messrs Morrow, Logan and Meller for election in the ballot for these three offices.

The Committee will endeavour to place overtures and petitions on the agenda as close as possible to the reports of those committees to which the overtures and petitions are related.

Further, the Committee has made arrangements for a time of prayer each day prior to the meeting of the Assembly in Committee Room no. 1 on the fourth floor from 9.00am to 9.25am. All commissioners are most welcome to attend and participate.

Rev. W.G. Morrow
Acting Convener.

CHRISTIAN EDUCATION COMMITTEE

Over the past three years, the Committee has sought to honour and serve God through the provision of resources which assist his church to fulfil its responsibility to "teach them to obey everything I have commanded you."

Church and Nation matters The Committee has sought to carry out the residual functions from the Church and Nation Committee as given to it by the 1988 G.A.A. (Min 56), although it was not clear as to exactly where responsibility lay for circulation of the papers on constitutional reform and environmental stewardship.

With the passage of time, revision of the Australian Constitution ceased to be an immediate issue and therefore the Committee did not act on it. Environmental stewardship does, however, remain a pressing issue and one on which a distinctly Christian perspective is needed. Following an invitation for contributions from those mentioned in 1988 Min 56 to become involved, the Committee has received a paper from the Rev. John Davies. The Committee is concerned that this paper should not pass from circulation and accordingly, proposes, after further consultation, to issue a study book based on it and the previous paper by the Rev. Ian Stewart. A copy of Mr. Davies' paper is appended to this Report.

Publications Ongoing sales necessitated reprints of The Communicants Work Book, the Personal Daily Bible Study Pad and certificates for baptism and church membership. In 1989 the Committee took up publication of a popular style booklet containing the Westminster Confession (as amended by the G.A.A. from time to time) and The Declaratory Statement of 1901. Bible study guides to basic Christian beliefs, Colossians and Thessalonians are expected to be in print by the time the G.A.A. meets. The Committee is considering a publication, designed for elders and theological students, on the Confession and Declaratory Statement.

External Course Following an invitation from the College Committee, representatives of the Committee met with the College Committee to discuss the possibility of a national external course within the Presbyterian Church of Australia. As a result of those discussions, it was agreed that such a proposal should be put before the G.A.A. and that the Christian Education Committee should accept responsibility for it.

The Committee sees this course as a major project with significant promise of benefits for the whole denomination. The course is designed to fill the gap between parish Bible study groups and the courses offered by theological colleges. It is to be aimed at the people of the church, with the purposes of promoting spiritual maturity and equipping the saints for the work of service. It has particular potential to equip elders, lay preachers, Bible study leaders, youth workers and those ministering to children. As such, the proposed course is a resource to be used by local churches to assist in their teaching and training ministries. Where possible the Committee would encourage local Sessions to form tutorial groups to encourage higher enrolments and support students.

It is hoped to commence the course using existing materials from the Certificate of Christian Studies program of the Presbyterian Theological Centre in N.S.W. and the Queensland Committee on Training for the Ministry. These materials will be supplemented by additional subject units written by people from different States and processed through a common editorial team.

Course materials will be published, and overall administration handled by the G.A.A. Committee. Where appropriate, State Christian and/or theological Education bodies will be involved in operation of the course as a joint venture.

While operation of the course on a national level and formation of appropriate joint venture agreements entail some difficulties, the Committee believes it to be the most advantageous structure. Quite apart from contributing to a national identity for Australian Presbyterians, a national structure combined with State participation enables better use of the resources available in the denomination as a whole.

Further details of the proposed course are available in a document entitled: National External Course: Operational Guidelines.

Financial and Administration By decision of the 1988 G.A.A., the Committee had no financial grant to support its work over the past three years. Because of the Committee's slender reserves and limited income from its own sources, Committee activities were restricted. The Committee is grateful to the Finance Committee for a 1990 grant of \$5,000 from the Rejoice! fund. Because of that grant, cost cutting measures and a limited outlay on new publications the Committee showed a modest surplus for the past three years.

In past periods, the full Committee gathered once a year, in a different state, to meet for business and to conduct a Christian education ministry. In order to conserve funds, only one such visit was planned for the last three years. Unfortunately, it had to be cancelled, with the result that the full Committee has not met at all. In response to advice from some of the smaller states, the Committee is anxious to resume the practice of regular interstate meetings and ministry. Meanwhile, the business of the Committee has been carried on through meetings of the executive, telephone, correspondence and some personal contact.

In order to support full meetings of the Committee, and to help fund commencement of the correspondence course, the Committee applied for a \$5,000 grant from the Finance Committee for the coming three year period.

Membership The Committee believes that the present system of a NSW based Executive, supplemented by corresponding members nominated by other states and the state Christian education Conveners, whilst not ideal, does provide an effective means of operation. Its nominations for Committee members are framed accordingly.

David Burke
Convener.

TOWARDS A CHRISTIAN APPROACH TO THE ENVIRONMENT

The 1988 report of the G.A.A. Church and Nation Committee calls for the construction of a "sound theology of the environment" by the Presbyterian Church, and then for its application. This paper is not the definitive statement felt to be desired, but rather offers some theological considerations to be borne in mind in the discussion. It does not deal with the practicalities of stewardship of the environment, but suggests a framework within which that stewardship can be fostered.

To raise, at this stage, the subject of a distinctively Christian approach to environmental concerns may seem to many to be typical of the church's penchant for espousing causes after they have begun to wane in importance on the agenda of the community at large.

It may also seem somewhat impudent to speak of a Christian concern, when, in the eyes of many, it is the "Christian" capitalist economic system, with its emphasis on human enterprise and domination of the environment, which is largely to blame for our present ecological "crisis."

Christians must indeed admit our failure to be sensitive to the effect our actions may have on our physical environment, just as we must admit our failings in the breakdown of personal relationships. There are times when we allow ourselves to be motivated by selfishness and a desire for a greater share of the world's resources than can equitably be justified. We seek to minimise personal effort and maximise personal comfort, with little consideration for long-term consequences. We do not always love our neighbours as we love ourselves, particularly when we bear in mind that those "neighbours" include generations yet to be born.

But this moralising does not deal with the question: Is there a distinctively Christian theological approach, and do we have the right to make it heard? It may strike some as odd even to speak of theology and ecology in the same sentence. Does not theology have to do with God and our personal relationship with him, with the soul, with heaven, with "spiritual" matters? What bearing can this have on ecology, which has to do with the study of the physical environment, its complex interactions, and the measures to be taken to enhance the prospects of its preservation? Does the Bible not make a clear distinction between this world and the world to come? Did Jesus not say that his kingdom is not of this world? Can ecology, then, be of any concern to theologians?

We need to clear up a common misunderstanding. When the Bible speaks of "this world" as distinct from the "world to come", it is not so much a contrast between the material world we experience with our eyes and ears, and a non-material world which will one day replace the material world and make it redundant. Such thinking, which regards the physical as unimportant, if not actually evil, owes its origin to pagan Gnosticism. This non-Christian view has infected the church, but it is to be rejected as incompatible with biblical orthodoxy.

One way of looking at Theology is to regard it as the process of applying what we understand about God and his revelation to the whole of reality. Or to put it another way, theology is looking at everything from the perspective of those who know that this is God's world, that we are dependent on him for everything, including our processes of thought. Our ultimate authority in all things is the mind of God as he has expressed this in the Scriptures.

On this basis, land degradation, for example, becomes just as much a theological issue as the atonement, for (on God's testimony) we have a close affinity with the dust of the ground. It is by cultivating the soil (on the dry land which God has separated from the waters) that our life in the world in which God has placed us is sustained.

It may be asked: If Christian theology claims to be of any value in dealing with the environment, why, then, does it wait until now to address the issue? It would be unreasonable to expect that Christians would have applied their minds to the implications of the biblical revelation for specific environmental issues such as global warming or the ozone layer before there were any data to indicate these as problem areas. To require this is to misunderstand the nature of the theological task. It is only since the industrial revolution that we have begun to have the capacity for large-scale environmental degradation. And it is only in the last few decades that many of the consequences of our industrial activities have become apparent. Nor is it true that Christians have only latterly become concerned about such issues. Christians have long had a viewpoint on the natural world. The tradition of writing commentaries on the Biblical text has ensured this. And Christian voices have been raised on ecological issues from the early days of modern discussion. Francis Schaeffer ([Pollution and the Death of Man](#), 1970) and E.F. Schumacher ([Small is Beautiful](#), 1973) are two which come to mind.

Theology is the application of biblical principles to present needs. It is only when a problem (actual or potential) has been identified, along with the factors contributing to it, that the Bible may be studied for the insights it may bring to bear on a solution.

The frame of reference which the biblical writers adopted is of fundamental importance for any Christian view of the world. This can be briefly set out under the categories of Creation, Rebellion and Resurrection. These do not stand in isolation from each other, but represent the progression to be found in the Scripture. In particular, creation and rebellion form the backdrop for the redemptive work of God in Christ culminating in the resurrection.

Creation

It is generally to the doctrine of creation that recourse is made when a Christian approach to the environment is in view. This world is God's world. The personal, all-powerful and loving God designed it as a fit place for him

to live with us and for us to enjoy him. All we need in order to sustain our lives in fellowship with him has been provided. The twofold account of creation in Genesis 1 and 2 makes it plain that God designed the world as a perfect place, with mankind as the focus of the physical creation. Mankind is the climax (chapter 1) and the primary concern (chapter 2) of God's creative activity.

It is this unashamed man-focussed nature of the Bible's account which causes so much criticism by non-Christians. Lynn White, writing in "Science" in 1967, was one of the first to charge Christianity with being bankrupt of the values which would tend to the conservation of the planet, and being responsible for the greed and arrogance of our species. It has become commonplace among conservationists to applaud the spiritual values of animism, or eastern religions in which each living thing finds its significance apart from mankind and either has its own spirit-force, or is absorbed into the cosmic whole.

There is also considerable embarrassment on the part of many Christians and a rush to deny an anthropocentric cast to the Christian view of the world. Thus Christian authors such as Ian Bradley (God is Green) would prefer a pantheist approach - god is immersed in everything, and everything is of equal worth, including people, this obscures the clear distinction between the Creator and the creature on the one hand, and between humans and the non-human world on the other.

The real problem is not that too much attention has been paid to the Bible's view of mankind and the world, but too little. It is only on the foundation of a Christian view of our pre-eminent position in God's world that concern for the environment has any basis. Just as it was the world-view of Christianity which spawned modern physics and chemistry, so it is the Christian world-view alone which can truly provide a foundation for a proper and an enduring environmental science.

The destructive effects of human activity on the globe will not be diminished by downplaying the position we occupy in the world. If we consider ourselves merely as one species of mammal which has managed to achieve a temporary dominance in the evolutionary struggle, the degradation of our habitat becomes simply the mechanism for our ultimate replacement by some other life-form better adapted to living in whatever our planet may become. On this view, we have no rationale, apart from selfishness, for preserving an environment to which we are adapted, when the world has known innumerable climatic changes, some of which are less conducive to human life, but more so to other life forms. If what counts is the gaia principle (the planet conceived of as a single living organism, purposefully working in the interests of its survival), then the constituent parts lose rather than gain in significance.

The biblical picture is very different. The earth with its teeming life was not designed for an existence independent of human care. People, as we were created, are not the intruders in a universe which has no need for our species. Even in its state of perfection the world required the human activity of tilling and caring for the ground. All animal life, all plants (with one, perhaps temporary, exception), and the minerals in the earth are there for the benefit of the human race (Gen. 2). Even the functions of the sun, moon and stars are described in terms of human activities (Gen.1, Ps.104). The Psalmist reflects with awe on this exalted position of man, under whose feet all things have been placed (Psalm 8).

An instructive illustration of this man-focussed view is to be found at the time of the conquest of Canaan, the Israelites were not immediately to drive out all of the inhabitants (who were under God's judgment) for a sound environmental reason - Israel would need time to consolidate each state of the conquest or the wild animal populations would multiply without human control (Deut. 7:22).

But there is no mandate in the Bible for a greedy exploitation of the earth's resources. While it is true that the word translated "subdue" (Genesis 1:28) is a forceful word, this is to be understood in the context of the preceding reference to man (male and female) as being God's "image". It is as a replica, in a sense, of God that mankind's authority over the creation is to be exercised. Our rule is to mirror God's. If God is concerned for long-term consequences in the manner in which he exercises his rule, then we must be concerned also. If God is concerned with even the seemingly insignificant creatures (the wildflowers, the sparrows that are sold for a few cents) then so it should be with us.

This long-term commitment by God to the preservation of his world can be seen in the fact that (though he had every right to) God did not destroy what he had made and pronounced good. At every stage, God took measures to ensure the preservation of the creation. At the time of the judgment of the flood, provision was made for the preservation not only of the human race, but of all species. It is instructive to note that man was God's agent in this process.

Further pointers to God's pattern for human care of the environment may be seen in the sabbatical year in which the land was to lie fallow and in the prohibition on taking both a mother bird and her eggs for food (Deut.22:6). That the eggs but not the mother may be taken is a simple paradigm of sustainability. Even in time of war, the physical environment is to be respected for the benefit it brings to people (Deut.20:19).

On a biblical view, each aspect of God's creation has value not at the expense of the centrality of mankind, but precisely in relation to that special place which we occupy under God. Nor can this value of the creation for mankind be reduced to economic terms - as though we had to find a specific use for a species to justify its preservation. There are the less tangible benefits of the richness, the beauty and the diversity which God's creation brings to our lives, leading us to a greater appreciation of the wisdom and grandeur of God (Ps.104).

Rebellion

The second major theological point of reference, already anticipated above, is the rebellion of the human race (beginning in Genesis 3) and the far-reaching effect this has had on our physical environment and our relationship with it.

This world as we presently experience it is an aberration. Illness and death are abnormal experiences. Pollution, famine, and cyclones are the consequences (direct and indirect) of our rebellion. Even the most pessimistic contemporary projections of environmental catastrophe cannot match the language of Jeremiah 4, or that of the author of the visions of Revelation 8 and 9. These biblical authors lay the blame for their cataclysmic scenarios at the feet of mankind.

We read in Genesis 3 of God's "curse" on the ground. The word "curse" is not to be thought of in terms of an uncontrolled outburst of temper. Rather it is a fixed and righteous response of a holy God to the subversion of the proper order of things. Curse is the opposite of blessing. Blessing has to do with people and the things around them functioning properly in relation to God's intentions. Blessing is so often portrayed, for example, in terms of the coming of rain, the fertility of crops and vines and the well-being of flocks and herds. Cursing, then, is a deliberate pronouncement that all is not well, that the creation order of things has been violated. It is a judgment commensurate with the nature of the offence. Ecclesiastes portrays the effects of the curse thus: "What is twisted cannot be straightened; what is lacking cannot be counted (Eccl.1:15)" and invites us to "consider what God has done. Who can straighten what he has made crooked (Eccl. 7:13)?" The apostle Paul expressed the current relationship of the physical universe to the Creator in these words, "The creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it" (Romans 8:20).

Biblical realism demands that we take account of the fallen condition of our world, we realise that it will not be by our efforts that utopia will be ushered in. But this does not mean that we are not to strive to overcome the effects of sin. Though we fail to arrive at perfection in this present age, we press on towards the goal, we do this on the basis of God's promise to overcome the effects of the curse (Gen.3:15) and the outworking of this promise in the redemptive work of Christ (see below).

This is so in every area, including that of our environment. Thorns and weeds there will be, but we do not despair. Just as we rightly work at alleviating human sickness and suffering, so we expend our sweat in overcoming, at least in partial ways, the effects of the curse on the ground. In this, we must realise that our "cures" will have their side-effects, and it will often be a case of finding the least harmful of the alternatives.

The inbuilt frustrations to which the earth is now subject are compounded by our selfishness. In our greed, we display an insatiable appetite for more consumer goods, to the point where we deprive others of even the basic necessities for life. We will need to rethink our attitude to economic growth and an ever increasing "standard of living." The true cost of our consumer goods is to be calculated on the basis of a sustainable use of resources, costing in factors for recycling or safe waste disposal. If this is to be achieved, we must resist our ingrained approach to the "cost of living" which dictates that wages must rise by at least the same percentage as prices, stewardship of the environment will be costly.

We also need to consider from a Christian framework the role of the state in regulating such matters. While many Christians would argue for a laissez-faire approach (letting market forces dominate), a good case can be made for the position that the state's role in promoting good and restraining evil (Romans 13), extends to fostering the protection of our human environment - the earth, water, and air, the plant and animal life on which our livelihood and well-being depend. Christians ought to be urging the state to exercise its responsibility to create the

conditions (with appropriate incentives and disincentives) for long-term environmental care. The individual consumer ought not to have to pay a penalty for purchasing dolphin-safe tuna and unbleached paper products when the benefits of this choice are shared by the whole society. On a Christian understanding of our self-seeking nature, we have no reason to hope that every person will act in the best interests of society if it is not also made to be in his or her own best interest.

Resurrection

At first glance, the Christian doctrine of the resurrection would seem to have little to do with ecological concerns. Ecology has to do with the here and now, while the resurrection would seem to be concerned with the hereafter.

But it is the doctrine of the resurrection, beginning with the resurrection of Jesus Christ as the "firstfruits" (1 Cor. 15), which brings hope not only for us as individuals, but for the world we share. The choice of "resurrection" rather than the more customary "redemption" here is deliberate. First, it draws our attention to a much neglected aspect of the work of Christ. We focus in too restricted a manner on his death as the saving event, and fail to see the redemptive significance of the resurrection (e.g. Rom. 4:25). Secondly, it serves to bring into sharper focus the goal in view for the creation rather than the means by which this end is achieved.

The quotation from Romans 8 above was incomplete, for the context (particularly verses 18 to 25) is about the cosmic reconciliation of the physical universe. This is closely linked with bodily redemption of the "sons of God." Then the creation will be "liberated from its bondage to decay and brought into the glorious freedom of the children of God." The present period of agonising anticipation is like that of a woman in the labour ward.

The reconciliation of all things - "things on earth" and "things in heaven" - is dependent on the work of Christ, the "image of the invisible God" in whom the fullness of God is to be seen, and who, following his peace-making work on the cross, became "the firstborn from among the dead" (Colossians 1:15-20).

The resurrection of Christ, the guarantee of our resurrection, gives significance to the whole of our physical world. So, too, does his incarnation. But it is the resurrection which, following the judgment of God on sin, pre-eminently demonstrates God's commitment not to walk away from his creation, but to be fully and personally identified with it.

The stress in the Bible is consistently on the earth as the sphere of God's saving activity. It is to this world that he sent his Son. It is our flesh which he has taken on, and which, now transformed, he shares with us for eternity. It is to this earth that he is to return to reign forever. It is to this earth that the heavenly Jerusalem is pictured as coming down. The hope of Christians is not a future disembodied state in some ethereal realm, but a resurrection body, like that of Jesus. This renewed body has its home on a renewed earth from which every form of pollution has been removed. God has not allowed the effects of our rebellion (destruction and death) to frustrate his good purposes. All things will be made new.

This goes beyond a mere restoration of things as they were in the beginning. It is a glorious fulfilment and transformation of all of the potential that was there in the garden. Consider the symbolism of the gold and the precious stones, which are no longer buried under the ground, but which now adorn the city (Revelation 21).

The whole of God's saving plan has been moving towards the restoration and the perfection of our relationship with the physical environment just as much as it has been concerned with the restoration of our relationship with God and with other people.

This is not a prescription for complacency, as though we can sit back and wait passively for the resurrection. Rather it is the encouragement we need to spur us on in our present struggle, we live with the knowledge that the battle has been won through the victory of Christ. The resurrection is the vindication of all of God's creative purposes. Each seemingly small act of conservation or reclamation finds its significance in the light of the ultimate cosmic restoration which began with the victory over sin and death in the person of Christ.

The humanist ultimately has no solutions. We may learn much from non-Christians concerning the nature and scope of the problems we face. We may commend and work with those who demonstrate a concern for the environment in many ways. But humanism has ultimately nothing to offer beyond a pronouncement of doom upon this planet, and (paradoxically) some cheap romantic notions and quick technological fixes.

The Christian community is well placed to set a lead, both at the neighbourhood and global levels. We have the truth, and we have the structures which make it feasible to communicate and refine approaches to conservation. Our role as "salt" is as a preservative, restraining the tendencies around us to environmental degradation as much as moral corruption, for both are a perversion of God's purposes. This will involve us in supporting government initiatives to this end, as well as making personal adjustments in lifestyle.

There is much that can be done, and it is to be hoped that Christians with more technical expertise will exercise their minds within a Christian framework and help us all in implementing practical approaches to a more obedient and responsible fulfilment of the mandate to subdue the earth.

John Davies
March 1991

CODE COMMITTEE

On the advice of the Procurator and the Law Agent the Committee did not meet as the General Assembly failed to appoint a Convener for the Committee.

A Petition to reactivate the Committee will be presented to the General Assembly.

Very Rev. Dr. K.J. Gardner
Clerk

GAA COLLEGE COMMITTEE REPORT 1991

1. Meetings and Conferences

During the last triennium the College committee has met annually in Melbourne. In addition to the business meeting the preceding day has been given over to a conference dealing with various aspects of theological training. This has been a valuable opportunity for teaching staff and TEC members to exchange ideas and to work through some common problems.

2. Revision of Article (viii)

At the GAA in 1985 the College Committee was instructed to revise Article (viii) including paragraphs 1 to 11, and in particular when carrying out the revision to avoid unnecessary particularisation and to omit any sections which are no longer relevant. The Committee carried out the remit and presented an overture to the GAA in 1988. However, due to the complications caused by the discussions regarding the admissibility of women to the ordained ministry, this overture was withdrawn.

This overture, after some further revision, is being presented to this GAA. It seeks to maintain what the Committee considers to be the essential features needed in the Articles without burdening them with specific details.

3. Proposed New Regulations

The Committee has looked closely at the existing regulations, especially in relation to the preparatory studies. It has become harder to implement the regulations because of changes in higher education, but also the reason for insisting on such preparatory study is not being met by current courses. To insist as at present on tertiary study prior to theological study is not the same as asking for prior training which will be beneficial in theological study and which will also better prepare a candidate for ministry.

The Committee has decided that it would be better to replace the present arrangements with an integrated four year course, which would include the biblical languages, English, History, and Philosophy, as well as the current theological curriculum. Many students will undoubtedly enter this course with prior tertiary training. Others will need to provide evidence of having satisfactorily completed a final year of schooling or, if over 30 years of age, satisfactorily passing an assessment set and marked by the College Committee.

This new arrangement, if approved by the GAA, will have to be phased in over a period of years. The TECs in Queensland, NSW and Victoria may be in a position to implement it at different times, and the Committee is asking for permission for this to occur no later than January, 1994. Clearly the decision will have various implications

including ones of a financial nature and also in relation to staffing.

4. Training of Ethnic Ministers

For some years the Committee has been faced with evident difficulties in relation to training candidates who intend to minister in Australia to ethnic congregations. Some of these difficulties will be alleviated if the new regulations are enacted, as fulfilment of the requirements regarding tertiary training has proved difficult for candidates whose native language is not English. The Committee will keep the position under review and if difficulties persist will bring the matter before a later General Assembly.

Allan M. Harman

Convener

G. A. DEFENCE FORCE CHAPLAINCY COMMITTEE REPORT 1991

The Committee has met annually since the last meeting of the G.A.A. However, not all interstate members have attended and, therefore, the use of the allocated funds to the Committee have not been as high as expected.

It is with extreme pleasure we inform the Assembly that Chaplain J. Pilgrim has been promoted to Chaplain (Group Captain). Since his aged retirement, Jack has continued to serve on R.A.A.F. (S.R.) - Special Reserve. Also, Jack received a deserved 'well done' in organising the 50th Jubilee of the R.A.A.F. Chaplain Branch.

Peter Davidson has been promoted to Chaplain Uing Commander, a promotion well earned by his work for the Church and the R.A.A.F. Peter was given the task of author (editor) of the Chaplain Branch R.A.A.F. history. After four years of hard work on this extra curricular history it was completed in time for the Jubilee celebrations at R.A.A.F. Williams - Point Cook and Laverton. The title 'Sky Pilot', is a resume of fifty years of Padre's services in R.A.A.F. and many familiar names of ministers of renown to our church and other churches, appear in places in which we never knew they served. Congratulations are to both men for an outstanding effort and in keeping the Presbyterian Church presence alive and effective in the R.A.A.F.

We welcome a new member to the R.A.A.F. Chaplaincy in the person of Rod Acreman, who has transferred after many years service with the Army. Rod has a special task working with Army helicopter crews training with the R.A.A.F.

After a four year vacancy awaiting a Presbyterian, Chaplain Ian Mckendrick has transferred from Army to R.A.N. He is our first Naval Chaplain (permanent Navy) since the late Chaplain Bill Bates left us to join the U.C.A.

The Convener (R.A.C.S. Presbyterian Member) reports that, on behalf of the Committee and the Assembly, Defence Force Bases have been visited as required by the Agreement, pastorally sharing with Presbyterian Chaplains as well as other Chaplains at those locations. He also attended the Protestant Chaplain's Retreat held in Sydney each year. The purpose of this annual, week long retreat, is to help Chaplains in the three services to have a sense of corporate spirit and friendship in what can be a very lonely ministry. Time is taken up with lectures involving professional support and update.

The Religious Advisory Committee to the Services (R.A.C.S.) meets at least four times a year. Most of its work is done by correspondence or telephone. Today's top ranking officers of the three services require answers to problems quickly and there is no allowance given to take matters back to Committees or Assemblies. The former Chaplains General's Conference could, and often did, hold matters over for months at a time. The new reorganisation will not accept that method. Each member must speak for his Church immediately so there is a great necessity of personal initiative.

There have been two Government reports in this last three year period. The Cross Report was followed by the Sampson Report. Cross pointed out the top heavy numbers of higher ranking officers in the A.D.F. The Sampson Report was a detailed method of cutting costs by the compression of the A.D.F., particularly at the top levels. This work has been implemented and many people will lose their employment in the A.D.F. in the near future. This restructure is having a very unsettling effect upon all Defence Chaplains.

The new Chaplaincy structure the Services are attempting to force upon the Churches is that of a chain of command where one Principal Chaplain will be promoted over all the other Chaplains of his Service. The Navy desire to call

such a Principal Chaplain 'Director General of Chaplains'. This would mean that the Principal Chaplain would control all Chaplains under him. The Presbyterian member refused to accept such a situation which meant the possibility of the current Roman Catholic Principal Chaplain, presently posted to Canberra directing the life and ministry of our Denominational Chaplains. In the light of the Westminster Confession of Faith and the ordination vows of our Church, such a person could not, and should not, give directives or executive orders to a Presbyterian Chaplain, or, Communicant Member. Should this plan eventuate, our Church reserves the right to defend herself, her chaplains and members against the consequences of refusing to obey orders from such a Principal Chaplain.

At the time of reporting the only Chaplain's Branch restructure that has been approved by the R.A.C.S. is that of the R.A.A.F. Chaplains Branch. In both the Army and Navy restructures there are items of change proposed by these Services which are not acceptable to the R.A.C.S. The particular Services do not like this resistance and, consequently, there is some tension between the parties. From our position as Presbyterians, the Chief of Personnel of the Australian Defence Force, Air-Vice Marshal G. Neil, has been supplied with copies of chapter 25 of the Westminster Confession of Faith, our Subordinate Standard, and the Ordination and Induction Vows, about which a reply is still anticipated. Also, there is a review of the Memorandum of Arrangements between the Services and the Churches listed who have the right to provide Chaplains to the Defence Forces.

The Committee acknowledges the many years of ministry of Senior Chaplain Peter Gordon. Peter has served in the Army Chaplains Department with honour and distinction. In 1 MD (Queensland) Peter was given the highest commendation by succeeding Commanders and by Chaplains of all denominations, both from the Regular Army and Reserve. Peter was for many years seen as the foremost link between the Church and the Army in Queensland. His age retirement has been accepted with deep regret.

Chaplain A.D. Lang (ARA) is the author of 'Kangaroo Loose In The Top Paddock.' Tony has indicated he is planning to retire from the Army in January 1991. This retirement will leave two ARA Presbyterian postings vacant.

The Department of Veteran Affairs have been attempting to transfer the control of their hospitals to State Governments. The R.S.L. and Veteran organisations are resisting such moves. Successive State Governments have also resisted the action. Within this hospital administration there is great confusion, financial shortages and staff cuts have been bold. The Chaplains at these institutions are in an awkward situation. At Heidelberg the part-time Chaplains have been dismissed. They are replaced by students taking Clinical Pastoral Education courses run by the Protestant Chaplain - John Paver. At the Sydney Concord Hospital there has been no restructure and the Chaplains are anxious to know what the change will mean to them. The D.V.A. sponsored the Veterans return to Gallipoli during 1990 and Tony Lang was chosen to be an accompanying Chaplain.

LIST OF CHAPLAIN POSTINGS

R.A.N.

Chaplain I. Mckendrick	H. M. A. S. Albatross	N. S. W.
R. A. N. Reserve:		
Chaplain J Abbas		
Chaplain Langbridge	H. M. A. S. Cairns	Queensland

AUSTRALIAN REGULAR ARMY

Chaplain A.D. Lang	Army Aviation Centre Oakey	Queensland
Chaplain E. Brooker	2 Mil. Hospital Ingleburn	N. S. W.

Army Reserve:

1 M. D. (Queensland)	No Postings
2 M. D. (N. S. W.)	
Chaplain R. Keith	HQ 2 M. D.
Chaplain M. Howarth	HQ 2 Trg Gp
3 M. D. (Victoria)	
Senior Chaplain G. F. Lyman	HQ 3 M. D.
Chaplain R. Betts	Melbourne University Regt.
Chaplains S. Giles	School of Army Health Portsea

k M.D. (South Australia)
 Chaplain K. Bell HQ 4 M.D.
 5 M.D. No Postings
 6 M.D. (Tasmania)
 Chaplain R. Tsai HQ 6 M.D.

ROYAL AUSTRALIAN AIR FORCE

Chaplain P. Davidson Williams (Laverton - Pt. Cook) Victoria
 Chaplain R. Acreman Townsville Queensland

R. A. A. F. Special Reserve:

Chaplain J. Pilgrim HQ Log. Command Victoria
 Chaplain A. Harman R. A. A. F. Williams Victoria
 Chaplain H. Gallagher Townsville Queensland
 Chaplain P. Playstead Amberly Queensland
 Chaplain B. Riding Williamtown N. S. W.
 Chaplain R. McCracken Regent Park Depot N. S. W.
 Chaplain S. de Plater Kingswood N. S. W.

DEPARTMENT OF VETERAN AFFAIRS

Rev. G. McIntyre Concord Hospital N. S. W.

FINANCE COMMITTEE

Balance Sheets and Statements of Income and Expenditure: In accordance with arrangements previously approved by the Finance Committee and reported to the General Assembly, financial statements for three years ended 31 December 1990 will be tabled for information and for incorporation in the Blue Book, as follows: -

- Trustees/Federal Finance Committee
- Christian Education Committee
- National Journal Committee
- Presbyterian Inland Mission Committee
- World Mission Committee
- Hymn Book Fund
- Book of Common Order Fund

The Assembly should note that approvals for Committee expenditure cover the period three years ended 31 December 1991, whereas the accounts submitted cover the period three years ended 31 December 1990. The Finance Committee monitors the expenditure in relation to the period for which the approvals have been given.

Rising Costs: As reported to the last General Assembly in 1988, the Finance Committee continue to be concerned with escalating costs. A suggestion has been made to all States that future General Assemblies of Australia be held in Sydney in an endeavour to reduce all costs for the benefit of the whole Church in Australia.

The opinion of the majority of Presbyteries and committees is that the General Assembly of Australia should continue to be held each three years and the venue be in Sydney.

The last Session held in Brisbane in September 1988 cost \$96,294, comprising the following items: -

Travelling and Accommodation expenses of commissioners	\$63,113
Honoraria to Assembly Officers	\$ 2,480
White and Blue Books/Other	<u>\$30,701</u>
	<u>\$96,294</u>

The basis for reimbursement of the Travelling Expenses of commissioners was approved by the Fortieth General Assembly of September 1988 [Minute 149 (3)], as follows: -

Confirm the continued reimbursement of the actual expenses incurred for travel and accommodation by commissioners not resident in the city in which the General Assembly is held on the following basis: -

- Commissioners having to travel more than 750 km by rail
 - Return economy class air fares
- Commissioners from Tasmania
 - Return economy class air fares
- Commissioners having to travel 750 km or less by rail
 - Second class concession return rail fares

- (where not available - ordinary rail fares)
 - where a train does not run - ordinary coach fares
- Overnight accommodation and breakfast.

The Finance Committee recommends that the same basis be adopted for the 1991 General Assembly.

Honoraria to Officers of the GAA: The Fortieth General Assembly approved the following Honoraria until such time as the GAA determines otherwise: -

Moderator	\$1,000 p. a.
Clerk of Assembly	\$ 620 for each General Assembly
Deputy Clerk	\$ 310 for each General Assembly
Assistants to Clerks	\$ 310 for each General Assembly
Business Convener	\$ 310 for each General Assembly

The Finance Committee, having examined the situation, recommends the following payments as from and including the 1991 General Assembly: -

Moderator	\$1,000 p. a.
Clerk of Assembly	\$ 700 for each General Assembly
Deputy Clerk	\$ 350 for each General Assembly
Assistants to Clerks	\$ 350 for each General Assembly
Business Convener	\$ 350 for each General Assembly

Moderator's Expenses: The Fortieth General Assembly approved the following provisions for the Moderator (Minute 149 (5), (a), (b) and (c): -

- (a) Approve the following provisions for the Moderator assuming office in September 1988, and for succeeding Moderators until such time as the General Assembly determines otherwise:
 - i) An allowance up to \$5,000 per annum to cover the costs of travel, accommodation, telephone, postage, stationery, secretarial expenses for the period of office..... such amount not expendable for each year of office but available for the total period of office;
 - ii) An allowance sufficient to cover the cost of moderatorial court dress;
 - iii) Costs of pulpit supply during the Moderator's absence on moderatorial duty;
 - iv) An honorarium of \$1,000 per annum as approved in clause 4 (a) above.
- (b) Declare that when the Moderator is invited to special congregational and institutional functions the parties concerned should, as a general rule, meet all relevant moderatorial expenses.
- (c) Authorise the Finance Committee to approve any necessary additional expenditure in respect of the Moderator.

The Finance Committee consulted the Moderator's Committee and brings forward its recommendations for payments to apply as from and including the 1991 General Assembly.

- i) An allowance of up to \$20,000 to cover the costs of travel, accommodation, telephone, postage, stationery, secretarial expenses for the total period of office (three years).
- ii) An allowance sufficient to cover the cost of moderatorial court dress;
- iii) Costs of pulpit supply during the Moderator's absence on moderatorial duty;
- iv) An honorarium of \$1,000 per annum as recommended previously.

It is also recommended that, when the Moderator is invited to special congregational and institutional functions the parties concerned should, as a general rule, meet all relevant moderatorial expenses.

Authorise the Finance Committee to approve any necessary additional expenditure in respect of the Moderator.

Expenditure by Committees of GAA: In an effort to restrict expenditure the Thirty-seventh General Assembly in 1979 (Minute 95.11) instructed all committees of the General Assembly of Australia, except the College Committee, to appoint those members of the committee who reside in the same city as the Convener, as the Executive to exercise the powers of the committee in dealing with such matters as may arise between meetings of the General Assembly with the proviso that all members of the Committee, the Moderator, and Clerk of Assembly, will be provided with copies of all minutes of meetings of the Executive and also that one-third, plus one of the members of any committee, may request the Convener to call a meeting of the full committee which shall be held at the time and place decided by the Executive.

As explained to previous General Assemblies, the amounts recommended as allocations to various committees must be regarded as "maximum allocations" and not be regarded as a grant.

In accordance with the accepted procedure, the various committees have submitted estimates and the General Assembly is requested to approve "maximum allocations" as set out in the following schedule: -

COMMITTEE	ACTUAL		MAXIMUM ALLOCATIONS	
	1 January 1989 30 June 1991	1989/91	Sought 1992/94	Recomm. 1992/94
	\$	\$	\$	\$
Christian Education	-	-	5,000	5,000
Code	-	10,000	10,000	10,000
College	7,482	7,000	11,500	11,500
Defence Forces	673	5,000	7,000	7,000
Finance	958	2,000	1,000	1,000
Public Worship & Aids to Devotion	2,612	3,000	5,500	5,500
Reception of Ministers	147	900	1,000	1,000
Relations with Other Churches	<u>1,215</u>	<u>500</u>	<u>10,000</u>	<u>10,000</u>
	<u>\$13,087</u>	<u>\$28,400</u>	<u>\$51,000</u>	<u>\$51,000</u>

Other Expenditure

Reformed Ecumenical Councils 2,000 \$ 2,000 \$ 2,000 \$ 2,000

Additional expenses were approved in 1990/91 for the Moderator General, the College Committee and Relations with Other Churches committees.

Future Expenditure by Committees: The General Assembly will appreciate that it is extremely difficult to prepare budgets three years in advance. The Finance Committee have indicated to the various State Finance Committees some idea as to the costs which will have to be borne by them for the ensuing three year period. The Trustees meet all expenses subject to reimbursement from State Finance Committees, thus improving the administrative procedures and avoiding the necessity of collecting "estimated costs" in advance. The General Assembly is requested to approve the continuation of this arrangement.

Year Book and Church Directory: Appreciation is extended to the National Journal Committee for the regular production of a Year Book and Church Directory.

National Journal Committee: The Committee express concern with the loss of \$132,373 for the three years ended 31 December 1990, but is encouraged by the efforts of the new Convener, Mr. D. Roams and the Committee to improve the position.

Following a close examination of the financial situation the Committee recommends that all States share in a contribution of \$60,000 to cover the cash overdraft approved and funded by the N.S.W. Property Trustee, on the understanding that the Committee will subsequently be self-funding.

Presbyterian Inland Mission Committee: A request was received to transfer the financial records to Queensland - however, being mindful of the fact that the Trustees and the Finance Committee are responsible for the finances of all Committees, it is reported that the financial records are being maintained efficiently by the N.S.W. Office and the Committee is unaware of any problems which could affect the administration of the P.I.M. Committee and consequently disagrees with the suggestion to transfer all financial records to the Queensland Office.

The Australian Soldiers' Chapel Appeal: A donation of \$10,000 was made to the kapooka Chapel Appeal and there was a wonderful Public Relations effect for supporting Christian outreach to the young soldiers.

The donation was made by N.S.W. on behalf of the Australian Church, being presented personally by the Moderator General and the Chairman of Trustees at a special function at Wagga Wagga. It is requested that all States contribute a share.

Committee membership: The names of those members appointed by State Churches, together with recommendations for appointment to the Finance Committee, are contained in the Deliverance.

It is recorded that Mr. B. Shirlaw retired in 1990 and the General Assembly should be mindful of the contribution made by him.

It is recommended that Mr. D. R. Brierley, Chairman of Trustees in New South Wales, be elected Convener and that Messrs. R. Dunlop, W.J. Lennon, W. McGilvray and L.J. Moore be elected as members of the Finance Committee. If

elected, those members and others elected from New South Wales, will form the Executive.

D.R. Brierley,
Convener

AD HOC COMMITTEE ON FREEMASONRY AND OTHER FRATERNAL SECTS

The Committee formulated its report on whether or not Freemasonry and other Fraternal Sects and Societies are compatible with Christianity. Because of various factors the report was delayed until early this year. It was then circulated to all presbyteries and through them to all sessions.

Replies have been received from twenty-two presbyteries and sixty-three sessions. These replies will be tabled at the G.A.A. While many of the responses were simply extract minutes, others contained discussion of the matters in the report. The responses were very varied, with a majority of presbyteries agreeing with the report, but a majority of sessions disagreeing. Some felt the matter was of no consequence or that insufficient material was provided and therefore did not enter into discussion regarding the substance of the report.

Allan M. Harman,
Convener

MASONRY AND THE CHRISTIAN FAITH

1. Introduction

The GAA in 1988 appointed a committee to investigate whether or not Freemasonry and other Fraternal Sects and societies are compatible with Christianity, while the reference to Freemasonry is clear, it is not easy to define 'other Fraternal Sects and Societies.' There are many such groups with varying reasons of association, some of which share with Freemasonry aspects such as secrecy, elaborate ritual and dress, and conformity to codified belief.

The secret nature of most lodges in general stands in marked contrast to the Christian church. By its very nature it openly sets forth its teaching because the teaching is the revelation of God to men. Just as the ministry of Jesus was open and public, so the Church seeks to proclaim publicly its message to the world. Christians walk in the light and desire all to come to share in the blessing which they proclaim.

In this report attention will focus on Freemasonry, though even this focus is not without its difficulties. The masonic movement involves many different orders and degrees and there is no single authority which is able to speak for all. Freemasonry also differs from country to country. The most common form of Freemasonry is the craft lodge with the three degrees of Entered Apprentice, Fellow Craft and Master Mason, and it is this aspect of Freemasonry which is largely to the fore in this report.

The relationship between Masonry and the Christian faith has often been discussed in the past. A number of churches have long-standing objections to their members being involved with any secret societies including the Masons. In more recent times there have been various reports prepared. The Church of England received a report at its General synod in 1987. This report, "Freemasonry and Christianity - are they Compatible?", was prepared to facilitate discussion about the subject.¹ A report was prepared on Freemasonry for the Methodist Church of England by its Faith and Order Committee in 1985. The Church of Scotland had the matter before it in 1965, with a report by the Panel of Doctrine entitled "Freemasonry and the Taking of Oaths", and more recently in 1988.

Here in Australia the matter has been discussed in various churches. A report on "Syncretism in the Church" was prepared for the Synod of the Anglican Diocese of Canberra and Goulburn in 1987. However, the fullest report is that by the Anglican Church, Diocese of Sydney. A request was made in 1986 for "a report on Freemasonry for clergy,

¹. The background to the debate in the Church of England is given by G.G. Moate, Christianity and the Craft, pp.24-34. Appendix II, pp.53-54 gives the motions and amendments presented to the General Synod in 1987 when the report came before it.

church officers and Christians generally." The Standing Committee of the Synod appointed a committee (chaired by Rev. Stephen Gabbott), which presented its report to the Standing committee in 1988. This report was presented in an abbreviated form to the Synod and the synod came to findings on it which included:

- * the Synod's commendation of the report to clergy, church officers and Christians generally;
- * its belief that the religious teaching of Freemasonry is basically incompatible with Christianity, and encourages all people to consider the issues involved and have peace with God through Jesus Christ; and
- * its recognition that no clergyman has any obligation to participate in any masonic service.

Within our own communion there have been two reports to state assemblies on Freemasonry. The Presbyterian Church of Victoria, in response to a petition in 1957, appointed a small committee chaired by Principal Hector Maclean to investigate the issues raised by the petition. The committee reported in 1958 and the Assembly received the report and requested "the Moderator to prepare and send down to be read in all churches a pastoral letter on Freemasonry in the light of the Committee's report and with special reference to the closing paragraphs of the report" (Minute 219). The closing paragraphs of the report read as follows:

Because of the danger, freely acknowledged by both sides in the debate between Church and Lodge, that members of the Church may come to regard Freemasonry as a legitimate competitor with the Church of Christ for their loyalty and service, the Committee concludes its report by affirming strongly the following three points -

1. Christian masons are urged to remember that the supreme revelation of God is in Jesus Christ, and that such titles as the Great Architect of the Universe do not make this plain. There can, therefore, be no idea of a super-religion above Christianity.
2. Salvation is in and through Jesus Christ alone; not in some mystic understanding or by our own merits.
3. Freemasonry is sub-Christian, and must never be accepted by members of the Church as a substitute for Christian belief, worship and service, it asks the General Assembly to lay it on the hearts of all church members to recommit themselves to Jesus Christ as Lord and Saviour, so that there can be no rival with Him for their devotion and service.

The Presbyterian Church of Queensland appointed an ad hoc Committee on Freemasonry in 1986, which reported to the Assembly in 1987 (the report is in the Queensland Assembly White Book, pp.153-168). The Assembly noted the Committee's findings, which were summarised as follows:

Queensland masonry is a religious organisation; practises unacceptable worship; is eclectic and syncretistic; teaches a salvation by one's own efforts and works; in denying the Lord Jesus Christ, it implicitly obscures even the Father of our Lord Jesus Christ; hampers Christian testimony; obscures Christ's mediatorial office; has autosoteric prayers outside the revealed will of God; transgresses the first three Commandments of the Decalogue according to our Westminster Standards; has unacceptable practices and teachings and uses illicit oaths. In all these, Freemasonry is at variance with the Christian Gospel.

In wording clearly adapted from the Victorian decision of 1958, the Assembly finding (Minute 293) continued;

Urge Church members who are Masons to remember

i) That the supreme revelation is in Jesus Christ, and that such titles as the Great Architect of the Universe do not make this plain. There can, therefore, be no idea of a super religion above Christianity.

John 14:6 Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me."

ii) Salvation is in and through Jesus Christ alone; not in some mystic understanding or by our own merits.

Ephesians 2:8, 9 For it is by grace you have been saved, through faith and this is not from yourselves, it is the gift of God - not by works, so that no one can boast.

iii) Freemasonry must never be accepted by members of the Church as a substitute for Christian belief, worship and service.

Acts 4:12 Salvation is found in no one else, for there is no other name (Jesus) under heaven given to me by which we must be saved.

iv) Call all church members to recommit themselves to Jesus Christ as Lord and Saviour, so that there can be no rival with Him for their devotion and service.

Romans 12:1 Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God - this is your spiritual act of worship.

In view of the considerable amount of material available from church reports and books on the subject (see Appendix for a select bibliography) the Committee seeks now to give a short historical survey and then to set out in summary fashion the major objections which can be presented against accepting the compatibility of Freemasonry and our understanding of the Christian faith expressed in our doctrinal standards.

In doing so it does not feel it necessary to come to a finding on certain debated issues. These involve questions such as whether Freemasonry is a religion or whether it is a secret society. The definition which Freemasonry gives of itself is that it is "a peculiar system of morality, veiled in allegory, and illustrated by symbols" (2nd degree examination of candidate). It requires candidates to believe in God, the Bible (King James Version) is often referred to as the Volume of Sacred Law, prayer is offered, and the ritual directs attention to spiritual realities and the expectation of a reward after death. In non-Christian countries Masonry often substitutes another religious book for the Holy Bible, e.g. the Koran in Moslem countries. There can be no doubt that Freemasonry is religious and admits this, though its members assert that it is not a religion. Presumably by that they mean that for many of them it operates alongside of other religious activities or church connections. Likewise the distinction between a secret society and a society with secrets is a semantic one and attempts to distinguish between these two does not lead to fruitful results.

2. Origins and Development of Freemasonry

The origins of Freemasonry are shrouded in mystery and speculation, and so competent an authority as John Hamill regards the possibility of their discovery as open to question.² A number of masonic writers have made the claim that Freemasonry can be traced back to the ancient mystery religions, especially those of Egypt. Links or parallels are then usually drawn to the Druids, Culdees, Rosicrucians, Essenes, the Roman Collegeia and the Templars. Vindex, the pseudonym adopted by an Anglican clergyman who was upset at Walton Hanna's attacks on the Lodge in Britain in the early 1950s, revelled in his assertion that Freemasonry was "the heir and legitimate successor of the ancient mysteries."³ Vindex sought to portray something of the "breath, the antiquity, the variety and almost universality of the sources of moral and spiritual wisdom from which Freemasonry derives."⁴ Even William Hutchinson, an eighteenth century author who was concerned to portray Freemasonry as Christian in a full Trinitarian sense, claimed that Masonic ceremonies and mysteries went back to the ancients, especially to Egypt, while its morality came from the Greek philosophers and the Christian revelation.⁵

Such a stimulating and respected scholar as Frances Yates writes that "the European phenomenon of Freemasonry almost certainly was connected with the Rosicrucian movement."⁶ The connections, however, are by no means clear and unambiguous. At the same time, many - perhaps most - Freemasons hold that Masons were involved in the building of King Solomon's Temple, and that secrets were lost when the legendary Hiram Abiff was murdered. Masonic scholars tend

². J. Hamill, The Craft: A History of English Freemasonry, Crucible, Britain, 1986, p.24

³. Vindex, Light Invisible, Regency Press, London, 1952, p.24.

⁴. ibid., .31

⁵. W. Hutchinson, The Spirit of Masonry. Aquarian Press, Britain, 1775, reprinted 1987, p.23

⁶. F. Yates, The Rosicrucian Enlightenment, Paladin, Herts, 1972, p.262

now to be more guarded about the origins of Freemasonry, and are reluctant to trace any direct Masonic lineage back very far beyond the seventeenth or early eighteenth centuries.⁷

The word 'Freemason' is found in references as far back as the fourteenth century.⁸ Nevertheless, this may only have referred to a mason who worked in freestone, usually limestone, rather than in rougher material.⁹ This would then mean that the medieval "freemason" was only a kind of operative mason who worked in a guild along with his fellows. Medieval Freemasonry thus could not be identified with modern speculative Freemasonry, despite the failure of Rev. Dr. James Anderson, the compiler of the "Constitutions" of 1723, to distinguish between operative and speculative Masonry.¹⁰

Masonic historians Fred Pick and G.N. Knight claim that Freemasonry is derived from the operative masons of Britain.¹¹ John Hamill refers to modern works which point out that this descent may have been more indirect than direct,¹² but he is convinced that Freemasonry emerged in England and spread from there to Scotland and abroad.¹³ One can only guess as to how this came about. In John Hamill's words, "No evidence has yet come to light of any operative organization capable of going through a transitional stage, leading to speculative Masonry, having existed in England."¹⁴ Pick and Knight point to the Swalwell lodge as the only instance of an English operative lodge surviving in speculative form.¹⁵ If operative Masonry did develop - or degenerate - into speculative Freemasonry, it may have come about as the Masonic fraternity declined in status and sought to widen its appeal. The old craft guilds already had some admission ceremonies, secret words and perhaps handshakes, and several grades of skill. These may have provided the starting point for the incoming aristocracy and gentry to work out a "peculiar system of morality, veiled in allegory and illustrated by symbols."

The year 1717 saw four Lodges join together to form the first Grand Lodge of England. Pick and Knight rather soberly comment that this is "the most important date in the history of Freemasonry."¹⁶ Masonic literature often portrays this event as "the Revival", but Vindex loses all perspective and refers to it as "indeed a momentous occasion in the history of the world, charged with Pentecostal significance."¹⁷ The formation of the first Grand Lodge apparently is an event to rival the outpouring of the Holy Spirit, the calling in of the Gentiles, the salvation of three thousand souls, and the formation of the Christian Church!

Under Rev. Dr. James Anderson's "Constitutions", Freemasons were obligated to uphold "that Religion to which all

7. E. J. Hamill, op. cit. pp.15-25; F. Pick & G.N. Knight, The Pocket History of Freemasonry, Frederick Muller Ltd, London, 1983, pp.13-18; R. F. Gould, History of Freemasonry, Vol 1, rev. by H. Poole, Caxton, London, 1954, pp.1-22.

8. R. F. Gould, op. cit., p.271

9. R. F. Gould, op. cit. p.150; J. Hamill, op. cit., pp. 27-28.

10. J. Hamill, op. cit. pp. 16ff.

11. Pick and Knight, op. cit., p.18. There is no adjective "Freemasonic" so "Masonic" can refer to a Mason or a Freemason.

12. J. Hamill, op. cit., .20

13. ibid. .27

14. ibid.

15. Pick and Knight, op. cit., p.51

16. Pick and Knight, op. cit., p.68

17. Vindex, op. cit. .33

men agree, leaving their particular opinions to themselves." ¹⁸ Up until that time the content may have been more Christian. By 1730 a number of Lodges were working the third degree (initially there were only two degrees, often taken on the same night). There are now some 112 degrees in England,¹⁹ but usually only 33 are worked. The Ancient and Accepted Scottish Rite (the Rose Croix in England) is just about the only one that is obviously Trinitarian, although some others have Christian references. A split came in 1751 when the Antients formed a rival Grand Lodge because of the easy-going nature of the government of the original body. However, in 1813 this split was healed, and the Antients and Moderns joined together.

From England, Freemasonry was exported to Scotland, Ireland, and the Continent. Ireland managed to produce a woman Freemason; she was initiated after she was caught eavesdropping a Lodge ceremony about 1710.²⁰ But Continental Freemasonry took on a more critical and anti-clerical spirit, with the French coming to discard the Volume of Sacred Law. British Freemasonry, on the other hand, continued to uphold its creed of stability, respectability and Christless moralism. This moralism is somewhat selective: in Ireland no maimed or lame or defective person can be admitted except by dispensation²¹ while in the U.S.A, white Freemasons are officially forbidden to visit the negro Prince Hall lodges.²²

Freemasonry in Australia, with Special Reference Australian Presbyterians

Freemasonry in Australia had a less than auspicious beginning. There may have been Freemasons on the First Fleet, and as early as 1797 three members of the New South Wales Corps petitioned the Grand Lodge of Ireland for a charter which would have led to the formation of a Lodge. In 1803 Sir Henry Browne Hayes held a Masonic Lodge meeting, and thus 1903 was celebrated as the Centenary of Australian Freemasonry. However, Hayes' meeting is usually disowned by Freemasons today on the grounds that Hayes was a felon, and Freemasonry has not come to call sinners but the righteous.²³ In any case, Governor King was alarmed; he thought that the whole exercise was an excuse to hold treasonable meetings and so had Hayes arrested with the threat of hard labour in Van Diemen's Land. King declared that Hayes "would very soon have made every soldier and every other person Freemasons, had not the most decided means been adopted."²⁴ King may not have known that Freemasons had been exempted from the Act of 1799 which forbade secret societies. Freemasonry soon recovered its respectability, and within a decade the Governor of New South Wales, Lachlan Macquarie, was himself a Freemason.

The first regular Lodge was set up in 1820 under the Grand Lodge of Ireland. From then on, the history of Freemasonry in Australia is a chequered one. The year 1888 saw the formation of the United Grand Lodge of N.S.W. with the Governor Lord Carrington installed as Grand Master. The Craft lodges were thus unified, but not so the Royal Arch. Royal Arch chapters formed themselves into a Grand Chapter in 1889. However, it was not until 1980 that the Royal Arch chapters as a whole managed to achieve unity.

Freemasonry in N.S.W. and the other Australian states was well-supported by officialdom and the middle classes. Many Protestant clergymen also joined its ranks, as it sought to inculcate morality and practised acts of benevolence. Freemasonry probably reached the peak of its influence in the 1950s.

¹⁸. Pick and Knight, op. cit., p.77

¹⁹. ibid., p.224 Most Freemasons only ever complete the first three degrees.

²⁰. ibid., pp. 148-9

²¹. Pick and Knight, op. cit., p.175

²². iki J., pp.291-2

²³. K.R. Cramp and G. Mackaness, A History of the United Grand Lodge of Ancient, Free and Accepted Masons of New South Wales, Vol 1, Angus and Robertson, Sydney, 1938. p.6

²⁴. ibid., .9

It is difficult to gauge the impact of Freemasonry on the Presbyterian Church, except to say it has obviously been highly significant. The foundation stone of the Grenfell Street church in Adelaide was laid in February, 1844 with masonic ritual. After a march through the streets, the Adelaide Lodge assembled itself in a V formation at the church site. The Provincial Grand Master of the Lodge laid the foundation stone, and the minister Rev. Robert Haining of the Church of Scotland led the singing of the Hymn "To Heaven's High Architect, All Praise."²⁵

In general, the more liberal ministers of the Church were the more susceptible to the attractions of Freemasonry. This was not always true, and Rev. W.M. Dill Macky (1849-1913) of Scots Church, Sydney, managed to combine strict and very vocal evangelical convictions with membership in the Craft. In Scots Church Melbourne, on the other hand, Charles Strong was forced out of the ministry in 1883 after coming to reject the verbal inspiration of Scripture, the doctrine of the Trinity, and the substitutionary atonement of Christ. Strong went on to form the Australian Church which was founded with solemn Masonic ritual, and no historic Christianity, in 1887 before passing gradually into oblivion.

The influence of Freemasonry was felt within the Presbyterian Church of Australia right throughout the twentieth century, but in the 1980s the situation began to change. First, freemasonry had declined to the point where it had ceased to wield the power it once did, and secondly, the Presbyterian Church of Australia began to recover something of its Reformed heritage and conviction. Debate, clarification and action have thus become inevitable.

3. The Relationship between Masonic and Christian Beliefs

Attention will now be drawn to the major elements in Freemasonry which appear to bring it into conflict with the doctrinal position of the Presbyterian Church of Australia.

3.1 The Bible

The Volume of Sacred Law, along with "The Charges of a Freemason" contained in the Book of Constitutions, are the basis of Masonic teaching. The Bible is regarded as "the Spiritual Tracing Board of the Great Architect of the Universe." In it more has been revealed of the Almighty than by any other means. The version of the Bible in use in most Australian Masonic lodges appears to be the Authorised or King James Version.

When a candidate is admitted who professes a religion with another holy book, that book can be used in initiation ceremonies. It does not supplant the Bible, which remains on the altar. Thus, Muslim or Hindu Scriptures can be used in this way.

Very little use of the Bible is made in the first three Degrees, and none at all of the New Testament. The Old Testament portions are only brief selections totalling fifteen verses. In addition there is considerable material added which does not feature in the biblical text. This is so in relation to the account of the death and resurrection of Hiram Abiff, which purports to tell how Solomon's master mason suffered death rather than reveal the secrets of his craft.

The justification given in Masonic circles for the infrequent use of the Bible is that the few Old Testament passages are employed as they are the background for the "workings" of the lodge. As the Masons on the Sydney Anglican Committee said: "Their is no attempt to exegete a verse, passage or chapter. Interpretation is avoided."²⁶

3.2 God

The origins of Masonry have determined to a large extent the view of God presented and presumably held by Masons.

²⁵. See R. J. Scrimgeour, Some Scots were Here: A History of the Presbyterian Church in South Australia, Lutheran Publishing House, Adelaide, 1986, p.24.

²⁶. Anglican Church Diocese of Sydney: Freemasonry Examined, A report to the Standing Committee, p.46

As David Stevenson has pointed out²⁷ modern Masonry contains elements deriving from late Renaissance belief which merged with the view that freemasonry represented morality without specific or denominational belief. This enabled the lodges to operate in Scotland without interference from the Church of Scotland, because they were seen as being strongly committed to Christian morality without religious practices. Stevenson says that "at a later date the morality without religious worship of the lodges made freemasonry attractive to those developing tolerant or deistic attitudes."²⁸ Freemasonry's God seems to be basically the God of deism rather than the God of the Bible. That is to say, there is emphasis on God as the creator and sustainer of the universe rather than on God the father of the Lord Jesus and the Saviour of sinners. Hence God's emotional characteristics are not emphasised, nor is there stress on the need for a personal relationship with him as Lord.

The lack of Christian definition of God in Masonic ritual appears also to stem from a desire to require candidates to believe in God but not necessarily the same God. The following explanation is given of this by Masons: "With such a diversity of religious beliefs with the boundaries of the movement, this permits the acceptance of each other as persons, though not necessarily accepting the creed of that man."²⁹

3.3 Christ

The position of Christ within Masonic teaching brings us to the heart of the problem of compatibility from a Christian viewpoint. As the Masonic Minority Report to the Diocese of Sydney acknowledged, this is "the strongest and most persistent argument brought against Freemasonry", and it was "admitted to be a great difficulty and is perhaps the strongest argument put forward by those resigning their membership."³⁰ There seems to be some variation between lodges in how far the name of Christ can be substituted for the name of God in the various rituals (or at least in the first degree), but in the main the name of Jesus Christ is excluded from Masonic ritual.

This certainly brings Masonry and Christianity to a dividing point. The biblical teaching is that there is no other way to God other than by Christ (Jn.14:6). If that teaching is excluded from masonic ritual it lacks the teaching which we as a church believe presents us with the only way of salvation and provides in God's grace the way of entry into God's presence. Absence of this distinctive Christian teaching from Masonic ritual is unacceptable to orthodox Christianity.

3.4 The Way of Salvation

Masonic teaching implies that by our own actions we can be pure in God's sight and ascend to heaven. By acting in accordance with the laws of the Divine creator, masons believe that we can gain entrance at death into the Grand Lodge above "where the Great Architect lives and reigns forever." It sets out four ways in which heavenly life can be attained:

- (a) By Jacob's Ladder³¹
- (b) By ordering one's life
- (c) By knowing and obeying God's laws
- (d) By the Five points of Fellowship³²

Freemasonry claims to meet the deepest spiritual needs of man, yet it does so having deleted the name and work of Christ from its ritual. When Masonry is surveyed it is hard to avoid the conclusion that (as the Church of England

²⁷. D. Stevenson, The First Freemasons: Scotland's Early Lodges and Their Members, Aberdeen University Press, 1987, pp.5ff.

²⁸. op. cit., p.10

²⁹. Anglican Church Diocese of Sydney, op. cit., p.46

³⁰. ibid. .45

³¹. See explanation in W. Hannah, Darkness Visible, p.112.

³². For a Masonic explanation see G. G. Moate, Christianity and the Craft, Appendix IV, p.59.

report stated) "salvation by works is both implicit and explicit in the rituals." In contrast the biblical message is that peace with God can only come through the work of Christ as sin-bearer and through the experience of the regenerating power of the Holy Spirit.

5. Conclusions

Masonic beliefs have been assessed by various church bodies and the present committee acknowledges that its study has confirmed the widespread assessment that there is a basic incompatibility between the beliefs of Freemasonry and those of the Christian faith.

The Christian faith claims to be based on divine revelation, the Bible, and to present a divinely ordained way of obtaining peace with God and assurance of eternal life. The Bible does not stand alongside other books as one among many, but rather it claims an exclusive place as the only divinely inspired revelation from God.

The claims of the Christian faith must not be compromised by beliefs which undermine confidence in the exclusiveness of that faith or which substitute a salvation by works. Church members must be jealous to safeguard the integrity of their faith in the face of any attempt to dilute it or to draw them away from their exclusive devotion to Jesus Christ. Care must be taken lest membership in any society puts them in a position of compromise in relation to their faith and undermines their witness to Jesus Christ as the redeemer of his people.

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Allan M. Harman

Convener

MODERATOR'S NOMINATING COMMITTEE

The members of the Committee were appointed by the State Assemblies.

Nominations from the State Assemblies were:

New South Wales	Rev. D. F. Murray
Queensland	Very Rev. Dr. K. J. Gardner
South Australia	_____
Tasmania	Rev. M. J. K. Ramage

Victoria Rev. M. J. K. Ramage
Western Australia Rev. D. B. Fraser

Rev. R. C. Clark and Elder R. W. Pilkington acted as tellers for all the ballots.

In the first ballot, Rev. M. J. K. Ramage had a simple majority and the Rev. D. B. Fraser and Rev. D. F. Murray had an equal number of votes.

The second ballot, without the name of Very Rev. Dr. K. J. Gardner, declared again that Rev. M. J. K. Ramage had a simple majority and the Rev. D. B. Fraser had the second highest number of votes.

The third ballot declared that the Rev. M. J. K. Ramage had an absolute majority over Rev. D. B. Fraser.

Mr. Ramage, Minister of Launceston, graciously accepted the nomination.

Very Rev. Dr. K. J. Gardner

Convener

M ODERATOR'S REPORT

In looking back over the three years of service to the Lord and His Church in the office of Moderator of the General Assembly of the Presbyterian Church of Australia, three things stand out clearly - the amazing grace of God in sustaining me in the varied and sometimes onerous duties of the office, the wonderful courtesy and warmth with which my wife and I were received wherever we went, and the loyalty and dedication of the people of the Church. Very humbly, I give thanks to Almighty God and to the General Assembly for allowing me the great privilege of serving in this office.

The Moderator's duties have included the dedication of a cairn - Scotland's bi-centennial gift to the people of Australia, visits by invitation to the Assemblies in all States except Western Australia where, due to a strike by aircraft refuellers, the planned visit had to be postponed until a later date, attendance at vice-regal, civic and military functions, national 'Heads of Churches' and other ecumenical bodies, school speech days, and a number of other functions. I have spoken at P.W.A. functions, opened an aged care complex in Adelaide and a conference centre in Tasmania and have preached at more than 30 services in all six States and the Northern Territory. In all, it has been a most educational and enriching experience.

In 1990, my wife and I attended, by invitation, the General Assemblies of The Presbyterian Church of New Zealand and the Church of Scotland. The former Church was celebrating its 150th anniversary, the latter was celebrating the 300th anniversary of the signing of the Act of Parliament which established Presbyterianism as the national Faith of Scotland. Both were unforgettable experiences. On both occasions I was invited to address the Assembly. I conveyed greetings to both Assemblies, and on each occasion presented the Moderator with a copy of "Rejoice!". Again, by invitation, I was a guest at the General Assembly of the World Council of Churches held in Canberra in February, 1991.

In accepting invitations to preach at services, I have been careful to avoid 'trespassing' on the grounds of Moderators of either a presbytery or a State Assembly, and have agreed to take part in services only after receiving assurances that the invitation has been issued with the knowledge and agreement of the Moderator concerned. I believe that congregations need to be instructed in correct procedure and protocol here, as some do tend to 'go to the top' without considering alternatives. I believe that the Moderator-General should confine himself to activities of national rather than State importance.

I have been grateful to the Conveners of GAA Committees, particularly of the PIM and World Mission Committees who have sent me Minutes of their meetings, as this has kept me abreast of developments and plans within the Church.

I have been grateful to past Moderators who have represented the Church at functions when, due to other commitments, I have been unable so to do. I am very grateful to a number of ministers and elders who have occupied my pulpits when I have been absent on duty. My sincere thanks go to my congregations in Adelaide, Elizabeth, Largs North and Castle Hill who have given so much prayer and practical support to my wife and myself during the last three years, and also to my Session Clerks and elders who have so willingly and uncomplainingly borne an extra burden of administration during my absences from the home base.

- A wide ranging journal for a varied readership
- By most standards reasonably priced
- Potentially a reasonably large readership given the size of the Presbyterian denomination
- A National Journal has been produced for many years and is part of the denomination.

2.4.2 Weaknesses

- Relatively small subscription numbers - no more than 3% of the estimated communicant membership
- Reliance on unrewarded assistance to produce the monthly journal
- No financial strength to facilitate improvements and/or innovations and/or remunerate assistants

2.4.3 Opportunities

- Expand subscriptions numbers at a time when the Presbyterian denomination as a mainstream group has been alone in experiencing growth over many years.
- Enlarge the National Journal and improve the quality
- Provide a journal to suit the changing age and make up of the denomination; be relevant in a world which is changing and providing Saints with diversified reading requirements.
- Present Christianity from the perspective of different countries and cultures; use internationally recognised writers and pastors.

2.4.4 Threats

- Lack of support from the denomination
- Reduction in the quality and focus of the journal

2.5 Summary of Strategic Review

The National Journal "Australian Presbyterian-Living Today" has great potential to communicate to Presbyterians, members of other denominations and non-Christians the relevancy of Christ as found in the New Testament. Indeed, as a banner of the Presbyterian Church there is a challenge with the Journal to present Christ in a unique way i.e. different from the Christ of the Bible and as commonly thought of by the un-saved; in 1991 we have the challenge of taking Christ to the people in a way that they can relate to."

2.6 Tactical Objectives

"Tactics" refer to the quantifiable targets that can be achieved. The assumption in the tactics is that the strengths and opportunities are both identified and used. The tactical objectives for the National Journal Committee are:

- Increase subscriptions by at least 2000 over the next three years with 1000 being the increased target by 31 December 1992.
- Improve the financial position of the Journal (through subscription and advertising income) to facilitate the employment of additional paid resources. This should result in a debt free situation with funds in reserve for necessary capital items.
- Continue to employ, when financial and other considerations permit, modern production and presentation facilities. Additional computer and production items would be purchased.

3. Review of Three Years ended 31 December 1990

3.1 Financial

- Deficit for the period was \$132,373

There are many reasons why the deficit was incurred. These include:

- (i) Substantial loss of subscriptions and carrying many non-paying subscribers who have not honoured financial obligations. Details of subscribers follow :-

YEAR ENDED 31 December

1985	1986	1987	1988	1989	1990	31 Mar 1991
6000	5300	5000	4000	4000	3800	3422

Note; Numbers comprise "individual" and "Bulk" numbers

- (ii) Uncontrolled expenditure due to lack of proper cost analysis.

All expenditure is now vetted by the Convenor before approval for payment is given.

In addition, all expenses are now costed with the result that additional/increased expenses are now incorporated in the subscription and advertising rates. While retention of annual subscription rates at the minimum is ideal, it is impossible to continue on previous bases (eg. unchanged subscription rate 1985-1987, increased in 1988 and held unchanged in 1989) when major expenses increase annually or semi-annually. Such costs include printing, postage stipend and salaries.

(iii) Contractual obligations for printing and mailing house costs. Point (ii) is relevant here also. Steps have been taken to replace earlier contractors with the result that substantial monthly savings, compared with 1989/90, are now achieved. This has resulted in a reduction in paper quality and reversion to paper wrapping - this has also resulted in time savings due to it being undertaken by the one contractor.

(iv) Economy of operations

Where possible cost savings have been introduced apart from the printing and distribution costs. Items/Areas such as:

- Use of part time secretarial staff (in lieu of full time) aided by casual/non-paid assistance.
- Cost savings in rent should soon be possible.
- Costly articles and extraneous journal items have been almost eliminated.
- Unpaid assistance has been used for computer programming, office assistance and publication advice.

(v) Summary

Financially, the National Journal Committee is in a parlous position which has been monitored since August, 1990, on a monthly basis, by the Presbyterian Church (NSW) Property Trust. However, the position is now stabilising and, with increased subscription support, will improve slowly in the year to 31 December 1991.

3.2 Personnel

There were two major changes in personnel during 1990. Firstly, the Rev. N. J. Sandon, who was appointed Editor in May, 1988, announced in May, 1990, his intention to demit this position. The vacancy was advertised in "Living Today" and Rev. Robert Humphreys was appointed as from 1 January, 1991. Rev. R. Humphreys demitted the parish of Camberwell, Victoria, to take on the appointment.

Another major announcement was that of Dr. R. F. Burns who relinquished the Convenorship in August, 1990; Dr. Burns still works tirelessly for the Australian Presbyterian World Mission Committee and has retained his position on the National Journal Committee. To both, we offer God's blessing on their existing and future ministries.

Rev. D. A. Cook, principal of Sydney Missionary and Bible College, was appointed to fill the vacancy created by Rev. N. Sandon's departure.

3.3 Other Assistance

Apart from the office and secretarial staff (Ms. R. Lamb, Mr. K. Thompson and Mrs. V. Deane) there are many helpers who provide both journal input and encouragement. In particular, it is appropriate to mention regular contributors, Rev. Paul Cooper and Rev. Peter Hastie, who have both been involved and concerned with this ministry for many years.

D. J. Roams

Convenor

NEO-PENTECOSTAL/CHARISMATIC COMMITTEE

A Theological Statement on the Consistency or Otherwise of the Doctrines and Practices of the Neo-Pentecostal/Charismatic Movement with the Scriptures and the Subordinate Standard of the Church

The 1988 GAA appointed a committee to prepare and present a Theological Statement on the consistency or otherwise of the doctrines and practices of the Neo-Pentecostal/Charismatic movement with the Scriptures and the Subordinate Standard of the Church. The committee herewith submits its statement.

1. INTRODUCTION

1.1 The Charismatic Movement has developed in the second half of this century out of the Pentecostal Church Movement which began in the United States around the turn of the century. Unlike its predecessor Neo-Pentecostalism is not a confined to a single denomination but has sprung up amongst most of the mainline churches of the world. Emerging during the 1960's within the churches of the First world by the 1970's it had made significant inroads into

the churches of the Third world. During the 1980s a third wave of the movement appeared in America.

1.2 Real differences do exist between Pentecostalism and Neo-Pentecostalism and also within the worldwide Charismatic Movement itself. This means that not every finding of this Statement will apply equally to all Charismatic representations and as a result the danger of over generalising will always be present in a Statement like this. However, certain distinguishing characteristics of the movement are the same everywhere (eg. spontaneous praise, personal evangelism, belief in Satanism) while the truly authenticating aspects of the Charismatic Movement are the belief that (1) "there is a baptism experience of the Holy Spirit usually but not always subsequent to conversion" which is needed for Christian vitality and effective service, (2) "the gifts of the Holy spirit listed in such passages as 1 Corinthians 12:8-10 are available for the Church today" especially the gifts of tongues, prophecy, and healing, (3) "God speaks to his people as directly today as in New Testament times" and by the same means such as dreams, visions, oracles, the Holy Spirit and angels. This Statement focuses on these three major areas of Charismatic concern because they are characteristic of the movement as a whole and because they are matters of widespread concern at the present time.

2. THE BAPTISM IN/WITH THE HOLY SPIRIT

This subject holds a place of critical importance in Charismatic teaching and experience. It is held to be a decisive experience of the Holy Spirit's presence and power, distinct from the new birth as a blessing but not always separate from it in time. It sets the Christian free for effective witness and service. Various expressions are used to describe this experience such as being baptised or filled with the Spirit. These expressions point up the total nature of this experience which may or may not be accompanied by speaking in tongues and other supernatural phenomena. The biblical basis for this teaching is found mainly in a number of passages in the book of Acts although appeal is also made to the pattern of Jesus' own baptism with the Spirit and his promise to baptise his disciples with the Holy Spirit.

2.1 Matters of Interpretation.

2.1.1 The fact that Charismatics on their own admission confine their teaching on this subject largely to a single book of the New Testament (the Acts of the Apostles) and to a few select passages within that book (mainly chapters 2, 8, 10, 19) is bound to raise doubts about the validity of their ways of using the New Testament evidence. It is also clear that these same passages are themselves open to other interpretations. Just as the Gospels with their account of Jesus' teaching, life and death need the rest of the New Testament for a full understanding of his Person and work so does the narrative account of the Church and early Christian experience in Acts.

2.1.2 We should also beware the Charismatic tendency to start from religious experience and to move to the Scriptures rather than the reverse order which is the safer method. Christian experience is everywhere truth-centred in the New Testament. The reason for this lies in the fact that the objective truths of God's Word originated in the Christ who is experienced by faith. This is not to play down the place or importance of religious experience in the Christian life. But it does mean that all worthwhile religious experience must be able to pass the test of being grounded in the biblical doctrine that ought to underlie it.

2.2 Matters of Explanation.

2.2.1 In the book of Acts the four main passages that are supposed to teach the baptism with the Spirit do not themselves present a consistent pattern of religious experience, a fact which many Charismatics are willing to admit. In Acts chapters 2, 8 and 19 the Spirit falls on the believers subsequently to their conversion but in Acts 10 (as in Paul's conversion in Acts 9) which is the closest counterpart to the Day of Pentecost the Spirit falls simultaneously with the act of believing. But even where the Spirit comes subsequently he clearly acts in connection with conversion - initiation. Paul's question, "Did you receive the Holy Spirit when you believed?" points to the normal conversion pattern (19:2, 2:38, 8:12, 14ff, 9:17ff, 10:43-47). From Peter's interpretation of the Pentecostal event in 11:13-18 and in 15:7ff it becomes conclusively clear that believing in the Gospel message and being baptised with the Holy Spirit are two sides of the one experience.

2.2.2 The four groups represented by Luke as receiving the Spirit's baptism in these chapters have already been singled out by him as special interest groups within his Gospel. These are Jews living in Jerusalem, Gentiles including God-fearers, Samaritans, and disciples of John the Baptist. They continued to be among the main ethnic and religious groups in the first days of the Christian mission. The phenomenal way in which they received the Holy

Spirit at the time of their conversion was meant to confirm the earthly ministry of Jesus towards them by signalling that (i) the age of full salvation in Jesus Christ had now arrived, that (ii) this salvation consisted essentially in the gift of the Holy Spirit and especially that (iii) the gift of the Spirit was being offered to everyone irrespective of religious, cultural or ethnic background.

2.2.3 Significantly, wherever the Spirit falls upon people in the Acts he comes upon them all without distinction. This inclusive pattern appears in all the relevant passages and points to the essential truth of the promise made in Acts 2:38f that the Spirit is God's offered gift to everyone who hears his Word and obeys. There are no pre-conditions or special preparatory steps for receiving/being baptised with the Holy Spirit apart from a response to God's call in the form of personal repentance and belief in Jesus Christ for the forgiveness of sins.

2.2.4 The two-stage experience of the original disciples of Jesus and their followers whereby they knew something of the Spirit's working before they were baptised with the Spirit is best explained in the light of their unique position historically in the overlap of the ages of salvation. They had accompanied Jesus during his three year ministry and naturally had to wait for the completion of his saving work in the great events of his crucifixion, resurrection, ascension and session before they could enter fully into his new covenant blessings which were given for the first time freely on the Day of Pentecost (Luke 24:49, Acts 1:4f, 7f, 2:1ff). As a result Peter refers to the Day of Pentecost as "the beginning" when the full blessings of the new age of salvation finally came into effect (Acts 11:15).

2.2.5 John sums up the saving work of Jesus Christ in a twofold but united way in an opening passage. Outwardly Christ takes away sin (John 1:19), inwardly he baptises with the Holy Spirit (John 1:33). Together these acts define in a parallel way Christ's redemptive work for the church. John distinguishes them but does not separate them. They form together Christ's normal saving acts towards his people and describe respectively the objective and the subjective basis of what it means to know God and to have eternal life (John 17:3). Nothing that John says later in his Spiritual Gospel in any way alters this opening statement about the two-fold method of Christ's redeeming work. At John 20:22 Jesus specially commissions his apostles and promises the Holy Spirit for their future work. In light of John 7:39 this promise could only have been pointing forward to the Day of Pentecost (Acts 2:33).

2.2.6 Outside the book of Acts the one passage that seems to speak about Spirit baptism is 1 Cor 12:13. Many Charismatics distinguish between a baptism in/with the Spirit and a baptism by the Spirit. Unlike the baptism that Paul speaks about here, they say, real Spirit baptism has the Holy Spirit as the medium and Jesus Christ as the baptiser. But Paul's words point to a decisive receiving of the Holy Spirit by all Christians (twice repeated). Furthermore the original Greek text will allow for either a baptism "in" or "by" the Holy Spirit. The imagery of water ("you were all made to drink/were all drenched in one Spirit") has led a majority of commentators to understand this as a reference to water baptism when believers are publicly received into the membership of Christ's church. (The Westminster Confession [XXV:ii] also uses this verse as biblical proof to describe all the members of the visible Church). Even if the words do not refer to water baptism they still refer to a universal Christian experience of the Holy Spirit at the point of Christian initiation into membership in the body of Christ. Either way this verse contradicts the Charismatic teaching on the baptism of the Holy Spirit as a second, separate work of grace.

2.2.7 In Eph 5:18 Christians are commanded to go on being filled with the Spirit. This continuous command comes as part of God's revealed will for his people in everyday living and is not presented as a separate experience of the Christian life. Instead it opens up endless possibilities of progress in spiritual things as the Spirit leads the Christian community together into the fullness that is to be found in Christ. This does not exclude the possibility that God's people may be granted special power for special tasks at special times (Acts 4:8ff, 31, 13:9, cf. also Acts 3:19ff). But whereas baptism with the Holy Spirit takes place at once at the beginning of the Christian life being filled with the Spirit is an ongoing development which may occur at different times in different ways with different manifestations for different purposes in different people.

2.2.8 Several New Testament texts teach that the essential blessings of Pentecost are received at the initiation point of conversion by all believers. In Romans 5:5 and Titus 3:5f Paul uses the very language of Acts 2:17f, 33 (based on Joel 2:28f) about the pouring out of the Holy Spirit but without in any way suggesting that this was a special or unusual experience of God's grace. 1 John 2:20 speaks of an anointing which all believers have received from God in order to know the truth. This anointing can be nothing other than a share in Christ's own anointing/baptism with the Holy Spirit which equips like his for Christian living and learning. In Galatians 3:14 and Ephesians 1:13f the Holy Spirit is called the promised Holy Spirit (Joel 2:28f) who seals believers in the

privileges of Spiritual sonship through Christ. But as such he is the guarantee of the heavenly inheritance of all believers.

2.3 Matters of Theology

2.3.1 Jesus' own baptise with the Spirit took place at the same time as his water baptism. By submitting to a sinner's baptism Jesus was identifying himself publicly as the servant Messiah who had come to be baptised with the penal sufferings due to his people's sins (Luke 12:50). When Jesus was baptised with the Spirit he was being equipped for this Messianic ministry of obedience and service. John's rite of baptism signified the abundance of God's grace towards penitent sinners and was meant to mark the entrypoint of a new life of covenant faithfulness to the God of Israel (Luke 3:1-14). As a rite of initiation it was administered but once. The analogy between John's baptism with water and Jesus' baptism with the Holy Spirit (Mark 1:7f, John 1:33) leads to the conclusion that (i) the ability to baptise with the Spirit marks Jesus out as God's Messiah, that (ii) when Christ baptises with the Spirit he initiates his people into the Kingdom of God, that (iii) the baptism of the Holy Spirit is nothing less than the gift of the Spirit himself in all the plenitude of his grace and power, and that (iv) Christ administers this baptism only once. It seems unwarranted and misleading therefore to speak about experiences of the Holy Spirit subsequent to Christian initiation as a baptism of the Holy Spirit since this is, properly understood, a single initiatory gift and experience.

2.3.2. The purpose of the Spirit's Ministry is not to glorify himself but to glorify the Lord Jesus Christ who has gained and commissioned him (Acts 2:33). In all his activities the Spirit functions as the Spirit of the Lord, the Spirit of Christ, the Spirit of the Son, the Spirit of Jesus (John 16:13, Acts 16:7, Rom 8:9, 2 Cor 3:17f, Gal 4:6). The Spirit unites the believer to Christ, leads him ever deeper into the fullness of life in Christ, and progressively conforms him to the glorious likeness of Christ in preparation for the Day of Christ (Eph 1:13f, 16ff, 3:14ff, 4:11ff, 30). On the day of Pentecost itself the focus of Peter's preaching was not upon the spirit but upon the Messiah Jesus and his progress from death and burial through resurrection and ascension to session at God's right hand all in fulfilment of the promises of the Davidic covenant registered in the prophetic Scriptures (Acts 2:22-36). So intimate is this functional union between Christ and his Spirit that Paul actually describes the Lord as the Spirit in his work of renewing Christians (2 Cor 3:18, 1 Cor 15:45). Any teaching therefore that tends to separate the Spirit from the Lord threatens the New Testament message of salvation at a vital point for it weakens the centrality and supremacy of Christ in directing the whole work of salvation (Eph 1:22f, 2:4-7, 14-22, 3:4ff, 4:15f, 5:25ff).

2.3.3 The final events of Jesus' earthly life, death, and resurrection receive major coverage in the four Gospels (even in comparison with his birth and early ministry) and provide the core events of salvation for the Christian Faith. By comparison the coming of the Holy Spirit is only recorded once because although it is an event of utmost importance it only belongs derivatively to the central complex of redemptive events. The Spirit's coming at Pentecost is the harvest of Christ's sowing of himself in death at Passover (John 7:37ff, 12:23f, 16:5f, Acts 2:32f, 36, Gal 4:4ff).

2.3.4 Perhaps most seriously of all the Charismatic teaching about a two-stage Christian experience of the Spirit detracts from the believer's union with Jesus Christ. In Christ the Son God the Father bestows every blessing through the Spirit upon believers (Eph 1:33ff). In coming to faith-union with Jesus Christ through the new birth believers have come to fullness of life and Spiritual completeness (Col 2:9f, John 1:16, 3:5, 1 Cor 1:30). The function of Christ's Spirit is to give Christians access to the whole Christ in his sanctified humanity for progressive corresponding likeness to him (2 Cor 3:18). This fullness of life and grace in Christ together with the believer's once for all union with him rules out the possibility or the necessity of any further initiation experience of salvation (Acts 2:38, 2 Pet 1:3f).

2.4 The Westminster Confession

2.4.1. The Church's Subordinate Standard does not address directly the subject of Spirit baptism but it does teach consistently the unity and the wholeness of salvation in Christ. The Spirit applies Christ to believers in their effectual calling through the Gospel (XI:iv). Therein he persuades and enables them to believe and obey the Gospel (VIII:viii, X:i, ii). In conjunction with their justification by faith in Christ the Spirit functions within them as the Spirit of adoption training them to cry, "Abba, Father" (XII). By dwelling in them and continually supplying strength from Christ he enables them to die increasingly to the flesh and to live progressively for God (XIII). Believers are always dependent on the energy and leading of the Spirit for doing the will and work of God (XVI:iii,

v) and for persevering in faith and obedience to the end of their lives (XVII:ii).

2.4.2. The Confession (XVIII) does speak about the full assurance of faith as a further blessing which arises from saving faith and is inseparable from it. This assurance consists in a sure persuasion of God's love towards the individual believer and is associated with increased joy and peace, love and thankfulness to God, and strength and cheerfulness in the duties of obedience. It is based upon the promises of the Gospel, the evidence of saving graces and the inward witness of the Spirit. While the Confession holds out this assurance as a distinct blessing for believers it does not present it in any schematic way nor as a once for all experience. It is associated with personal sanctification not with public service. Believers may wait long for it and even lose it once enjoyed. It does not rely on personal blessings such as health or wealth, tongues-speaking or similar phenomena for the evidence of it. In all these respects it seems to differ significantly from the typical Charismatic teaching about the baptism of the Holy Spirit.

3. THE GIFTS OF THE HOLY SPIRIT

The gifts of the Holy Spirit are the second area of special Charismatic concern. The New Testament makes three main lists of these gifts in Ephesians 4:11, 1 Corinthians 12:8-10, 28, Romans 12: 6-8 (cf. also 1 Peter 4:10f). Charismatics claim all these gifts for the Church today. Special importance has been attached to the gifts of tongue-speaking, healings and prophecy.

3.1 The Gifts in General.

3.1.1 There can be no doubt that the Holy Spirit richly endowed the first Christians with a variety of gifts for the building up of their congregations in knowledge, faith and fellowship and in worship and witness. Paul admires the fact that the Corinthian church had been provided with Spiritual gifts of knowledge and utterance in a way that implies that not every local congregation of Paul's mission had been so richly endowed (1 Cor 1:4-7).

3.1.2 These gifts are described as both 'charismata' and 'pneumatika' the former indicating their source in God's grace and the latter their close connection with the Spirit. The gifts of the Spirit were special abilities given to individual Christians for the service of the Church and to be used in dependence on the Spirit's power.

3.1.3 It is impossible to identify some of the special gifts mentioned in the New Testament. This might include such gifts as 'words of wisdom and knowledge' (1 Cor 12:8), 'helps' and 'administrations' (1 Cor 12:28), 'service' (Rom 12:7). Even prophets and tongues-speaking distance in time in view of the meagre New Testament information about them. It seems unwarranted to speak dogmatically and to make grandiose claims about gifts that still remain largely uncomprehended in their original form of expression.

3.1.4 In its teaching about the Church the Westminster Confession describes it both outwardly as a visible institution with a "ministry, oracles and ordinances of God" (XXV:i i i) and inwardly as the Body of Christ in which the saints have love and unity in the Spirit and "have communion in each other's gifts and graces" (XXVI:i). The biblical support for each of these aspects is found partly in the key passages, viz., 1 Cor 12:7, 28, Eph 4:11ff, 15f, and partly in the larger biblical context. Nowhere does the Confession actually distinguish among the gifts or become specific.

3.2 The Cessation of the Gifts.

The question whether some or all of those gifts continue to be available for Christians today is a controversial and complex one. The following positions may be put forward for consideration:

3.2.1. The most important gifts were confined to the foundational period of the Christian era. Paul refers to the apostles and prophets as laying the foundation of the church-temple of which Jesus Christ is the cornerstone (Eph 2:20). The foundational role of the apostles and prophets was their pioneering labours and their canonical writings. Along with Jesus' work and words theirs was a once for all achievement upon which all subsequent Christian generations and churches build their faith and practice.

3.2.2 1 Cor 13:8-10 contextually does not necessarily rule out the continuation of certain gifts such as tongues-speaking, prophecy and special knowledge, gifts that Paul has already mentioned in the previous chapters (12:8-10). Attempts to explain the cessation of the gifts in the New Testament seem strained and unconvincing.

in the context. On the other hand the main point of this section is not to define the exact duration of certain Spiritual gifts but to defend the permanent character of Christlike love.

3.2.3 The Holy Spirit distributes his gifts according to his own will (1 Cor 12:11). Conceivably he may withhold certain of his gifts at certain periods of the Church's life or in certain areas of the Church for reasons of his own. In view of the Spirit's freedom in this matter there seems to be no good reason to teach that the Church is always bound to have all the Spirit's gifts or that the modern Church ought to reproduce the apostolic Church in the matter of gifts in every way. The Holy Spirit will always give to the Church in every age those gifts that are most needed for its task of building itself up and extending itself in the world.

3.2.4 Paul's final statement on the Church in 1 Timothy makes no mention of the more spectacular Corinthian gifts in connection with qualifications for Church leadership and order (3:1-13). The same emphasis upon personal, domestic and moral credentials and upon confessional orthodoxy is followed in Titus (1:5-9). The apostle's silence about some of the Corinthian gifts is all the more significant since he is prescribing in the Pastoral Epistles for the post-apostolic order and worship of the Church (2 Tim 4:6ff). Either these kinds of gifts were not an issue in the churches for which Paul was writing or such gifts of the Spirit were already passing away from the Christian world.

3.3 Tongues-speaking

3.3.1 It is not always easy to understand in all cases what kind of phenomenon early Church tongues-speaking was. On the Day of Pentecost the disciples appear to have spoken in the local languages of their hearers (Acts 2:5-13). In the Corinthian church the phenomenon appears to have been more ecstatic and less intelligible. Paul refers to the tongues of men and angels (13:1) and explains how tongues-speaking engages the spirit/Spirit but not the mind of the speaker's hearers (14:2, 14). For this reason identifying the modern tongues movement with Corinthian tongues-speaking must always remain inconclusive and open to question.

3.3.2 The ability to speak in tongues can never be used as a proof of Spirit-baptism since not all the Corinthians spoke in tongues nor did Paul expect them to do so (1 Cor 12:29f). Rather Paul points out that Christ-like love comes before all the gifts because of its general usefulness and its permanence. All the gifts, on the other hand, including tongues, are going to pass away (1 Cor 13).

3.3.3 Paul grades the gifts (1 Cor 12:28) and in doing so places tongues-speaking at the very end. He does the same again earlier and later in the same chapter (12:8-10, 29f). In the same letter Paul compares tongues-speaking unfavourably with prophecy and clearly regards tongues-speaking as among the lesser gifts (12:31, 14:1-19, 27f). Nowhere else in his letters does Paul mention the gift of tongues.

3.4 Healings

3.4.1 Miraculous healing took place in the ministries of Jesus, his apostles and some of their associates and churches (Matt 4:24, Luke 13:32, John 2:23, Acts 10:36ff, 2:43, 3:1ff, 5:14ff, 19:11f, 28:3ff, 6:8, 8:6f, 1 Cor 12:9, 30). But healings were only one of many kinds of miraculous acts performed in those days. Such signs and wonders had already been known in Old Testament times. The possession of such powers were signs in both Testaments of a special call from God to proclaim his authoritative message (Exod 4:1-9, 1 Kings 17:23f, John 2:11, 3:2, Acts 2:22, 4:22, Rom 15:18f, 2 Cor 12:12, Heb 2:3f).

3.4.2 In spite of Charismatic claims that the same healing ministry is being practised today as in Jesus' and the apostles' day there are serious differences between the two. Several aspects of Jesus' healings are never reproduced in modern healing such as healing at a distance, healing with only a word, healing with only a touch, complete healing every time, raising the dead. The same differences exist when Charismatic claims are compared with the healings in Acts (5:15f).

3.4.3 Although healings were an integral part of Jesus' public ministry from the beginning they were always secondary to his ministry of teaching and preaching the word of the Kingdom (Matt 4:23, 9:35). As his ministry neared its climax in the cross and resurrection his healing ministry fades increasingly into the background (Matt 21:14). The same pattern appears in the ministry of the apostles. The extraordinary displays of healing power in the years immediately after Pentecost had largely disappeared by the close of Paul's lifetime. His later letters (Ephesians-Philemon) make no mention of miraculous healings and actually accept the providential fact of illness and death as

well as the use of medical remedies (Phil 2:25ff, 1 Thes 4:13f, 1 Tim 5:23, 2 Tim 4:20).

3.4.4 It is frequently asserted by Charismatics that all illness is sinful and that it is always the will of God to heal people. This viewpoint flies in the face of Scripture which looks forward to the resurrection as the point in time when believers will gain physical wholeness (Rom 8:23, 1 Cor 15:42ff, Rev 21:3f). The Scriptures also reveal a divine purpose for good in the physical sufferings of his people with the result that they learn things and grow Spiritually in ways that would otherwise be impossible. Job (Job 2:7f, 42:1-6, Jas 5:11) and Paul (2 Cor 12:7-10) exemplify this divine principle in an outstanding way. Even in the Corinthian church with its gifts of healings there were those who were sick, weak and dying because this was the way of the Lord with them (1 Cor 11:29ff).

3.4.5 The suggestion that Christians who are ill are failing to exercise sufficient faith in God for their healing also runs up against Scripture teaching. On the one hand God's Word does encourage prayer and faith in the case of sickness (Jas 5:14f, see below) but it nowhere guarantees that such prayers and faith will be answered by healing in every case (2 Cor 12:8f). In the biblical teaching all prayers are conditional on the higher purpose of God which is sometimes inscrutable. The example of Jesus himself teaches Christians to pray submissively whatever they ask for and however much they may desire it (Matt 26:39, 42).

3.4.6 In James 5:14ff no mention is made of any special gift of healing. Rather the elders of the church are to exercise a pastoral ministry of visitation, faith, prayer and absolution for sick members. The emphasis of the whole passage is upon the effectiveness of believing prayer (v 17f). The anointing with oil in the Lord's name may be medicinal or symbolical or both. Whichever it may be it is secondary to the exercise of believing prayer by righteous men (v 16b).

3.4.7. Another passage that Charismatics appeal to in support of their healing practices is Matthew 8:16f which quotes from Isaiah 53:4f about the sufferings of the Messianic Servant of the Lord. It is argued that there is healing in Christ's atonement for believers in this life. According to the Scriptures the ultimate cause of all human suffering is human sin (Rom 5:12, Mark 2:9ff). It was only as Jesus made himself an offering for sin through his atoning sufferings on the cross that he could terminate human pain. All the physical blessings that believers will enjoy as their inheritance in Christ will be due to the fact of his atonement. But whether these physical changes are available to believers now is another question which Matthew does not address.

3.4.8 The New Testament everywhere teaches that although salvation has been completely achieved by Christ the Christian in this life never attains to the fullness of his inheritance (Phil 3:12ff, 2 Cor 5:1-5, 2 Pet 1:5ff). Salvation is experienced as an inescapable tension based on what God accomplished when Jesus came the first time and what he will bring about when Jesus comes again. The Charismatic teaching on healing as well as on other subjects confuses the present and future stages of salvation by failing to distinguish adequately between the "now already" and the "not yet" of salvation in Christ. Christians throughout this age can only experience the Holy Spirit as a "down-payment" and as the "firstfruits" of the age to come (Rom 8:23, 2 Cor 1:22, 5:5). The New Testament opposes the notion of an overly realised eschatology (1 Cor 4:8, 15:12, 2 Tim 2:17f).

3.5 Prophecy

3.5.1 The roots of New Testament prophecy lie in the Old Testament. The institution of prophecy began with Moses. He spoke God's words and his predictions came true (Deut. 18:15-22, Amos 3:7f). He also prayed for the people of God (Exod 32:30ff, Psalm 106:19-23, Gen 20:7). The Lord's prophets sometimes performed wonders (eg. Moses, Elijah, Elisha). There were local and travelling prophets and occasionally prophetesses who brought God's Word for a particular situation (Jud 4:4-14, 6:7ff, 1 Sam 10:5-13, 19:20-24, 1 Kings 11:29ff, 2 Kings 22:14-20). Above all there were the canonical prophets whose words were authoritative not only for their own day but for all future generations of God's people. Throughout the prophetic period there were numerous false prophets and prophetesses who opposed the true prophets of the Lord and whose predictions proved false (1 Kings 22:5-38, Jer 23:9-40, Jer 28, Neh 6:14, Ezek 13:17ff).

3.5.2 The New Testament picture corresponds loosely to the Old Testament one. John the Baptist brought Old Testament prophecy to a close (Matt 11:7 - 14). Jesus embodied in himself as the Messiah the full range of prophetic functions and powers by speaking the words of God, foretelling the future, performing wonders and making intercession for God's covenant people (Matt 4:23, Luke 13:33, 24:19, Acts 3:22ff). These same functions and powers were carried on chiefly by Christ's apostles (Acts 2:42f, 4:33) but in addition there were Christian prophets, both local and travelling (Acts 11:27f, 13:1f, 21:9ff, 1 Cor 11:4f, 14:3, 24f, 29ff, 1 Tim 1:18, 4:14, Rom 12:6) who make up the

foundation of the Church together with Christ and his apostles (Eph 2:19ff, Rev 1:3, 22:18f). Like the apostles they were given special understanding of God's redemptive purposes in Jesus Christ and brought God's Word to the churches in the period when the canon of the New Testament was in process of being formed. They were enabled by the Holy Spirit to predict future events (Acts 11:27f, 21:10f), to gain special knowledge (1 Cor 14:24f), and to help other believers (1 Cor 14:3, 31, Acts 15:32). Those apostles and prophets continue to be Christ's primary gift for building up the church in knowledge and holiness (Eph 3:4 - 6, 4:11, 1 Cor 12:28). The New Testament is the final, organic extract of this new and developing revelation that the Spirit gave during the initial, formative period of the Christian era.

3.5.3 Although the New Testament positively encourages prophecy (14:1, 39, 12:31) and nowhere explicitly declares that it has ceased certain qualifying remarks are called for in the light of the New Testament teaching as a whole. There can be no possibility of any further special revelation in the form of inspired pronouncements which would rank alongside the writings of the New Testament. The closing of the New Testament canon (Rev 22:18f) has rendered such revelation unnecessary and impossible in principle. This means that no one since the time of the New Testament apostles and prophets can speak with an infallible "Thus says the Lord" to the Church of Jesus Christ.

3.5.4 Although the Day of Pentecost was the fulfilling of the prophecy of Joel about all God's people becoming prophets in the last days (Acts 2:16ff) the fact that this did not literally come about even in the days following Pentecost forces us to interpret the words metaphorically. Since the prophets under the old covenant were pre-eminently the bearers of the Spirit Joel (and Peter) has used the kinds of experiences the prophet had (dreams, visions) and applied them to all believers under the new covenant to give some idea of the greater availability of the Spirit in the last days.

3.5.5. With the passing of the apostles and prophets and the completion of their canonical writings the gifts of evangelist and teacher took on a new importance in the life and work of the Church (Eph 4:11). The evangelist communicated the message of divine grace to the outside world, the teacher built up the church on the foundation of the Gospel. The task of the church is the double one of making disciples and of teaching them (Matt 28:19f). In particular the teacher's task was to transmit the apostolic tradition (Matt 13:52), to explain it pastorally to the church (1 Tim 5:17), and to train others to teach (2 Tim 2:2). Already in the New Testament they are distinguished from the local prophets (Acts 13:1, 1 Cor 14:6) as well as being associated with the pastoral office in general (Eph 4:11, 1 Tim 5:17).

3.5.6 The test of the true prophet was whether his words came true or not (Deut 18:21f). The New Testament follows this rule by advising that all prophets should be tested (1 John 4:1, 1 Cor 14:29, 1 Thes 5:19ff). In view of the fact that the New Testament warns against the presence of false prophets inside and outside the Church especially towards the end of the age (Matt 7:15, 22f, 24:11, 24, 2 Thes 2:9-12, 1 John 4:1), that many Charismatic prophecies prove to be either trivial or illusory, and that a real danger exists of playing charismatic authority against apostolic authority, the Church is right to remain sceptical about modern claims to the prophetic gift.

3.6 The Westminster Confession

3.6.1 Our subordinate standard strongly rejects any notion of new revelation by the Holy Spirit because of the completed collection of inspired writings which contain the whole counsel of God for the salvation of God's people (I :i, ii, vi). The Spirit does continue to speak in the life of the Church today but always and only through the Scriptures (I:x) which are the final court of appeal in all controversies of religion.

3.6.2 In the matters of the conduct of public worship and government of the Church the Westminster Confession passes over the liturgical details described in 1 Corinthians 14 (viz, tongues-speaking, prophecy, the exercise of multiple gifts). Instead it extracts such apostolic principles as intelligible speech, intelligent prayer and praise, edification, decency and order in everything (I:vi, viii, XXI:iii see proof texts).

3.7 Conclusion

Finally, in connection with miraculous phenomena in general, the New Testament warns against an obsessive interest in such manifestations or experiences. Very often such an attitude is associated with unbelief rather than faith, with falsehood rather than truth (Matt 16:4, 24:24, John 4:48, 1 Cor 1:22). The fact that God can or may intervene in the natural course of events should not lead us to expect him or ask him to do so normally. Supernatural phenomena are no guarantee of personal salvation (Matt 7:21ff) and cannot be compared in importance with it (Luke

10:17ff). The focus of the New Testament is not upon miracles performed either by Christ himself or his disciples but upon the grand miracle, Jesus Christ himself (Matt 12:38ff, John 11:23ff, 1 Cor 1:22ff), and the great salvation that comes to believers in him (Heb 2:3f).

4. GOD SPEAKS TODAY

The final issue of Charismatic belief and practice concerns divine revelation and guidance today. The Charismatics believe that nothing has changed since New Testament times and that Christian people can experience dreams, visions, angelic visitations, the voice of the Holy Spirit and similar divine interventions in their lives. Everything descriptive in the New Testament is treated as equally prescriptive for the churches today.

4.1 This point of view fails to reckon with the progressive and climactic structure of biblical revelation. God's plan of redemption reaches its historical goal in the Person of Jesus Christ and his crucifixion and resurrection (Heb 1:1ff). God himself bore witness to this final period of redemptive history by all sorts of miraculous happenings and signs (Heb 2:3f). The New Testament records for all times the special set of circumstances connected with the coming of the Lord Jesus Christ to introduce the final age of salvation. By doing this the New Testament draws attention to the unique times of Jesus and his apostles for the history of salvation. As a result the New Testament does not encourage us to expect the same sort of guidance by direct words and supernatural phenomena to continue beyond the period of the redemptive events themselves.

4.2 The New Testament accords a unique place in the life of Christians and the Church to the means of grace which Christ himself has appointed as Saviour and Lord of the Church. These are the Bible and the Sacraments. It is through diligently using these means that Christ communicates himself savingly to his people, revives and builds his Church on earth (Matt 16:16ff, 28:19, Rom 10:17, 1 Cor 11:26). Above all the written words of Scripture are the vehicle of the Spirit's voice (Rev 2:7, 11, 17, 29, 3:6, 13, 22) and take priority over signs and wonders (Luke 16:29) as God's primary means for instructing, correcting and equipping his people (2 Tim 3:16f).

4.3 The Westminster Confession takes the same position by distinguishing the period of special revelation in which God revealed his will to his people by dreams, visions and other supernatural methods, from subsequent periods of Christian history. The composition of the Scriptures which record for all generations the knowledge of God and his will for our salvation, makes these former ways of God revealing himself and his will to his people unnecessary and so they have since ceased (I:i). The Confession confirms this position by declaring that the Holy Spirit is expressly given to believers to convince them of the infallible truth and divine authority of the Holy Scriptures and that he accomplishes this witness in their hearts by and with the Word itself (I:v).

5. CONCLUSION

This Theological Statement concludes with a number of general observations as the main findings of its investigation into the consistency or otherwise of the doctrines and practices of the Neo-Pentecostal/Charismatic Movement in the light of Scripture and the Westminster Confession:

5.1 Insofar as the Charismatic Movement stands for a greater concern for spiritual vitality and blessing in the life, worship and witness of Christian churches and individuals it reflects the ethos and direction of New Testament and the Westminster Confession which both alike call consistently for Christians to press on to a fuller knowledge and enjoyment of God through his Word and Spirit in Christ.

5.2 It cannot be said however that the Charismatic Movement in some of its distinctive teachings and practices reflects the balance of the full teaching of the New Testament and of the Confession about the person and work of the Holy Spirit. Although not true of every Charismatic person/group these beliefs and practices continue to be characteristic of the movement as a whole. In particular this Statement draws attention to the following aberrations in the Charismatic Movement which appear to be sufficiently fundamental and misleading to call attention to.

5.2.1 By paying so much attention to Luke and the Acts of the Apostles for their understanding of the work and blessing of the Holy Spirit Charismatics fail to do justice to the whole New Testament teaching about the Holy Spirit.

5.2.2 By schematising Christian experience of the Holy Spirit into two distinct compartments Charismatics detract from the work of God's Spirit in the new birth at conversion when the believer is once for all baptised and sealed

with the Holy Spirit into the Christ and his body the Church.

5.2.3 By placing so much emphasis upon the experience which they call the baptism of the Holy Spirit, Charismatics detract from the New Testament teaching about being filled with the Holy Spirit which is the normal Christian way of progressing in Spiritual knowledge and fruitfulness from the point of conversion onwards.

5.2.4 By calling undue attention to the Holy Spirit's ministry Charismatics are in danger of isolating the Third Person of the Godhead from the Second Person in the work and experience of salvation and thereby suggesting that something more than union with Jesus Christ is necessary for the possession of a full salvation.

5.2.5 By speaking dogmatically about Spiritual gifts Charismatics have not sufficiently recognised the obscurity of certain aspects of this subject within the New Testament nor the fact that some of the original charismata have ceased.

5.2.6 By giving so much prominence and authority to supernatural experiences in the Spirit today Charismatics detract from the final authority and absolute sufficiency of the Holy Scriptures, from Christ and his completed work as the only ground of Christian assurance, and from God's normal way of guiding his people in general providence.

5.2.7 By classifying physical suffering as sinful and as due to the unbelief of God's people Charismatics fail to honour the wisdom and goodness of God who uses suffering in his plan for his people and the true nature of faith which is always submissive to the higher will of God.

5.2.8 By giving such prominence to physical healing Charismatics have obscured the greater importance of Spiritual healing which comes about through hearing, believing and obeying consistently the Word of God.

5.2.9 By seeking new prophecies today Charismatics divert attention from the prophetic Scriptures and the means of grace appointed by Christ in his Church.

5.2.10 By equating the present period of the Church with the period of the New Testament in everything Charismatics fail to distinguish the period of special redemption and revelation which ended with Christ and his apostles recorded in the New Testament writings, from all later periods of the Christian Church.

5.2.11 By not distinguishing adequately between the present stage of salvation and the final future stage Charismatics have fallen into a type of perfectionism which can breed unhealthy, presumptuous and unrealistic expectations in Christian people today.

Douglas J. W. Milne

Convener

PRESBYTERIAN INLAND MISSION

COMMITTEE

Pursuant to minute 143 (6) of the 1988 General Assembly whereby Executive jurisdiction for the day to day running of the Presbyterian Inland Mission was transferred from N.S.W. to Queensland, the Executive has met in Brisbane on 29 occasions, to the end of June, 1991.

It was with regret that the Committee received the resignations of Rev. R. Scott (Vic.) and Elder R. Staines (Qld.). The Rev. R. Taylor (Vic.) and Mr. Gordon Wallace (Qld.) were appointed to the Committee to replace them. As the 1988 G.A.A. failed to appoint a representative from the Northern Territory, Dr. L. Greenwood (Darwin) was subsequently added to the Committee.

At the time of the compilation of this report there has been only one meeting of the full Committee held, this on the 4th April, 1989. However, comprehensive Minutes compiled by our Secretary, Mr. Gordon Wallace, ensure members are kept informed of Executive decisions and the general thrust of the Missions outreach. Moreover, matters requiring decision by the full Committee are circularised and all replies collated before a final decision is taken. In this manner, our financial resources are conserved.

The Committee is deeply conscious of the privilege and accompanying responsibility as it co-ordinates the work of ministry in the Inland and sparsely populated areas of the Commonwealth. It acknowledges the blessings of our Sovereign God and His leading as we have prayerfully sought his will and guidance. The Committee places on record the dedication of the previous Committee since the inauguration of the Uniting Church in June, 1977. Although devoid of financial resources, it nevertheless established patrol ministries to the glory of God. We give praise and thanks to Almighty God for their endeavours, acknowledging we have reaped where they have sown.

Your Committee acknowledges the valuable contribution given by Mrs. A. Petherick as an observer from the Presbyterian Women's Association of Australia. Mrs. Petherick, through her correspondence with State Units of the P.W.A., keeps these groups informed of P.I.M. activities and needs.

SUPERINTENDENT-EXECUTIVE OFFICER

The 1988 General Assembly resolved that the position of Superintendent should, from the 31st July, 1989, become a part-time appointment (Min. 142.5). The appointee was to receive 25% of N.S.W. Stipend and associated allowances. Accordingly, the Committee held discussions with its Superintendent, Rev. A.B. Clark, who, through his Solicitor, found the proposals unacceptable. After consultation with the Law Agent, Mr. Lindsay Moore, LL.B., and the Trustees of the G.A.A., further proposals were recommended. Mr. Clark subsequently resigned office, which took effect on the 7th March, 1989. Mr. Clark was paid all entitlements due to him up to and including the 31st July, 1989. He further gave a written assurance that he would withdraw all litigation against the Presbyterian Church of Australia, any of its Committees or instrumentalities. Since Mr. Clark's resignation, the Convener, Rev. J. J. Knapp, has acted in the dual role of Superintendent/convener attending to the routine management of the Committee's work. Mr. Knapp's congregation is reimbursed for his services, such amount being significantly less than would otherwise be expended.

LEGAL

At the request of the Executive, the Convener attended the Equity Division of the Supreme Court of N.S.W. where the Chief Justice Mr. Justice Waddell, heard submissions in relation to a bequest to the former Australian Inland Mission. The case was heard from the 13th - 15th March, 1990, after which His Honour reserved his judgment. Subsequently, His Honour has suggested an application might be made to the Court for a cy-pres scheme whereby the Presbyterian Inland Mission and the Frontier Services of the Uniting Church might share in the proceeds of this bequest. To this date, nothing has been finalised. Given the heavy work load of the Legal Reference Committee, we are hopeful that ultimately the decision in the aforementioned case might assist that Committee in future decisions. The Committee records its sincere appreciation for the untiring efforts of Mr. Garry Downes Q.C., Mr. Simon Fraser, B.A., LL.M. (Hons) and Mr. Lindsay Moore LL.B.

FINANCE

The Committee submits its Financial Statements to the Assembly, giving thanks to Almighty God for the generous way in which His people have provided to the needs of the P.I.M. The accounts of the Committee have been audited annually and are submitted to the Assembly as such. The Committee is grateful for the assistance derived from legacies/bequests that it has received from time to time; many of these have yet to be determined by the Legal Reference Committee. It is important to the ongoing work of the P.I.M. that people be encouraged to consider the provision of legacies/bequests for the further extension of God's Kingdom.

ADMINISTRATION

It would be natural that in the changeover of the administration of the P.I.M. from an Executive domiciled in New South Wales to one domiciled in Queensland, there would be some difficulties and problems to be worked out administratively. Your Committee acknowledges the co-operation of the Trustees of the N.S.W. Church and also the sympathetic understanding given to us in this matter by Mr. R. E. Thorpe, the General Secretary of the N.S.W. Church, and his staff.

However, your committee continues to experience difficulties when it is charged with the work of administering the mission and yet does not have immediate and ready access to all financial matters. This is no fault whatsoever of the N.S.W. administration; it is simply a reflection on the fact that the financial operation and the administration are in two separate capital cities. This means that your Committee experiences a lack of day to day control in a most vital area which we consider to be an ineffective way of operation.

It also means that in many situations there is a duplication of work with the N.S.W. Church Office undertaking certain matters for which the P.I.M. makes payment, and in some cases, the Queensland Offices having to rework such material for the benefit of the Committee. When one takes into account the size of the P.I.M. in financial terms alone, such inefficiencies should not really be accepted.

Your Committee is of the mind that precedents have been set for the financial operation of certain agencies of the General Assembly for financial accounting to be done within the State or by the body concerned; and your Committee believes that this practice should be established for the P.I.M. provided, of course, that necessary audits are carried out and presented to the Trustees of the General Assembly.

There is provision for such action to be taken under the G.A.A. Code, chapter 8, Trust Deed sub-section 4, which provides for exceptions. Your Committee has referred this matter for comment to the Trustees of the G.A.A. to fulfil the requirements of the paragraph and will bring a recommendation in our deliverance.

PUBLICITY

We have striven as a Committee to bring a Statement to the State Assemblies each year. Production of Christmas cards has continued. We see this venture as a means of bringing the work of the P.I.M. to a wider circle of friends apart from the profit from their sale. We have continued to advertise within the various charitable journals with an improved format. Brochures have been produced outlining the work of the Mission throughout the Commonwealth, and many have availed themselves of our "money box" stickers.

The Convener and Padres have undertaken deputation work on behalf of the P.I.M. and welcome opportunities to bring to congregations and church gatherings the scope of the work encompassed by the Inland Mission.

FIELD

SOUTH AUSTRALIA

Padre Rupert Hanna continues a very effective ministry in South Australia. The Convener was privileged to undertake a feasibility study with Mr. Hanna, covering some 4,556 km in eight and a half days. It is not envisaged that such a vast territory be covered in such a short space of time. Rather, we should operate on a zonal system, viz Pt. Augusta-Ceduna, Pt. Augusta-Alice Springs, Pt. Augusta-Roxby Downs. With vision, a patrol from Pt. Augusta to Marree and west to Broken Hill in N.S.W. might become a reality. We are greatly encouraged by the enthusiasm of the South Australian Church in its endeavours to minister to the people of the outback.

The Committee has disposed of the manse property at Whyalla for a sum of \$44,000.00, as this property was considered superfluous to our requirements.

TASMANIA

The Rev. H. W. Pennings, a Minister of the Reformed Churches of Australia, is working in co-operation with the Presbyterian Church of Australia, in the region of Stanley-Rocky Cape. It is anticipated that the P.I.M. will be asked to increase its financial commitment as this work develops under Mr. Pennings' ministry.

QUEENSLAND

The work in the North of Queensland continues to consolidate under the ministry of Padre Bob Whiting. A manse purchased at Richmond in 1989 acts as the base for Mr. Whiting as he patrols the far flung homesteads in the N.W. of the State. New families are being contacted and the work is flourishing. Mr. Whiting has produced a fine newsletter, "All Points" whereby he keeps in touch with members of his far flung congregation. The Committee believes that this newsletter might be a basis for a P.I.M. promotional type of publication.

Rev. Laurie Peake continues to exercise a fruitful ministry from his base at Charleville. During the horrific flooding of the town in early 1990, Mr. and Mrs. Peake were greatly used in the counselling of those suffering trauma as a result of the devastation. A new innovation implemented by Mr. Peake is a Telephone Worship Service whereby families isolated by distance can "tune in" to the morning service at Charleville. This service is greatly appreciated by the people in the bush and it certainly makes the work of the patrol padre much more satisfying to be able to make this regular contact with his scattered flock.

NORTHERN TERRITORY

After the resignation of the Rev. Charles Findlay in December, 1986, a succession of supply ministers continued the ministry at Darwin. The P.I.M. is indebted to these ministers, and records its appreciation accordingly. However, such short term supply ministries certainly taxed the financial resources of the Committee. However, the congregation at Darwin rejoiced when Rev. James Bruce accepted the invitation to shepherd the flock of God in that city. Mr. Bruce commenced his ministry on the 20th August, 1989, with a most impressive and inspiring service. The P.I.M. sincerely thank all who contributed on this memorable occasion. We would place on record the contribution made by the Rev. John Baillie, formerly Minister of the Church of St. Andrew, Canberra, now Minister Emeritus. The planning and organising of the Service of Introduction and his pastoral care over many many months has been greatly appreciated.

His health, unfortunately, brought about the end of the Rev. James Bruce's ministry in Darwin, just 12 months after its commencement, the Committee wishes to record its appreciation to Mr. Bruce and his wife, Deidre, for their short but valuable contribution to the life of the Darwin congregation. We pray for a restoration of Mr. Bruce's health in the cooler climate of Cowra, N.S.W.

In December, 1990, after much prayerful consideration, the Committee notified the Presbytery of Sydney that the P.I.M. could no longer continue its involvement in the Darwin Appointment Parish. However, the Committee would be prepared to look at specific proposals put forward to the P.I.M. providing such Interim Pastorates be exercised by one man only, for a minimum of a three monthly period. Further, the P.I.M. resolved that its only future involvement in Darwin would be if the Presbytery of Sydney were to excise it from the bounds of the Presbytery and establish Darwin as a P.I.M. Patrol area.

We would assure the General Assembly that this decision was not taken lightly but only after many hours of lengthy debate and prayerful consideration. In 1985, \$134,000 was advanced as an interest free loan to purchase the Darwin Manse. Between 1986 and 1990, expenses exceeded income by over \$105,000. In addition, the loss of interest on our investment in the Darwin manse would have been at least \$100,000 over those years. Thus, the real cost to the P.I.M. of maintaining our witness in Darwin since 1986 has exceeded \$200,000.

Acting out of a pastoral concern for Darwin, your committee has agreed to fund the air fares for Rev. John and Mrs. Baillie to return to Darwin for a period of eight weeks in the period May-July, 1991. We believe that Mr. Baillie will be a steadying influence and able to give wise counsel after an unsettled period since the translation of Mr. Bruce.

We commend the Darwin congregation to the prayers of the General Assembly and pray that God will undertake for His people in our most northern city.

NEW SOUTH WALES

The P.I.M. continues to contribute a sum of \$16,000.00 per annum towards the cost of the North-west Patrol. This sum is for operating expenses and ultimate replacement of the patrol vehicle which is currently being negotiated. Although there was no appointment by the N.S.W. Ministry and Mission Committee in 1990, this money has continued to be set aside.

The Presbytery of the Murrumbidgee and the Presbytery of Dubbo have communicated with the P.I.M. regarding assistance with some form of patrol ministry to the sparsely populated areas within their bounds. We have referred their requests in the first instance to the N.S.W. Ministry and Mission Committee whereby fruitful discussions might take place with that body.

OTHER STATES

Discussion has taken place with the Western Australian Mission Committee regarding a patrol based upon Kalgoorlie. Money has been set aside for an exploratory and feasibility study to take place. The availability of a man experienced in this form of ministry is required to undertake this work. Your prayers in this regard are earnestly requested.

The proposed Bookmobile and outreach to the rural areas of Victoria has failed to come to fruition. Nevertheless,

we will continue to co-operate with the State Committee, seeking ways of service within the State.

SUMMARY

Our Patrol Padres continue to report on the harsh climatic conditions facing the man on the land. This, coupled with the abysmal economic climate, has brought untold hardship to the inland. Bob Whiting reports: "Literally tens of thousands of sheep have disappeared without trace, swept away by the flood waters. Most of Australia has no idea of the difficulties facing these people. If you lived here, you would begin to feel the desperation of many people." Whilst Rupert Hanna has visited areas in South Australia where suicides have been reported as property owners have seen their flocks decimated, one farmer speaks for countless farmers when he says: "It is cheaper to shoot the sheep rather than freight them to the abattoirs."

Charleville continues to recover, slowly, from the ravages of the 1990 flood. Mention has already been made of the counselling work of Laurie and Gwen Peake during this time. Notwithstanding the financial support given to the region, one doubts whether Charleville will ever fully recover, many having left the township forever.

Brethren, continue to pray for your Patrol Padres. They are determined to preach Christ and Him crucified, for it is only in Him that the real needs of these hurting people in the outback can be met.

Your Committee is delighted that State Home Mission Boards in each State have agreed to act as the P.I.M. representative within their area of jurisdiction. Requests for assistance from the P.I.M. can first be channelled through the State body, who will liaise with the Executive of the P.I.M. in relation to further action. Moreover, these bodies are able to channel information and publicity throughout their jurisdiction. We believe this makes for more efficient functioning and communication throughout the Commonwealth.

Finally, the P.I.M. Committee is thankful to the General Assembly and members of the wider Church for their faithful prayers and financial support during the past three years. We look forward, confidently, to the future assured that we do not journey alone but with the guidance of our Sovereign God. Brethren, continue to pray for us, that in partnership, we may continue to bring to the "Inland" the Good News to those who walk in darkness.

J.J. Knapp

Convener

COMMITTEE ON PUBLIC WORSHIP AND AIDS TO DEVOTION

REPORT TO THE GENERAL ASSEMBLY

1. INTRODUCTION

Once again it is with gratitude to Almighty God that this report is provided for the General Assembly. Much has occurred in the triennium just completed and the Committee recognises the guidance and blessing of God in the work completed.

2. "REJOICE!"

The Assembly will remember that "Rejoice!" was first made available to the Church in 1987. The first edition (18,000) copies was sold out in a short time. The Melody-line edition became available in September, 1988 (10,000) copies and the Organist edition in July, 1989 (1,000 copies). A new edition (mainly for choirs and those who look for full music) was printed and became available in March, 1990 (4,000 copies printed). The Melody-Line has been selling well, while the Organist edition is gradually being used. It is the expectation of the Committee that these editions in time will be sold more frequently as more congregations begin to use the book. A number of congregations from other denominations are using "Rejoice!".

Considerable discussion has ensued regarding the provision of a words-only edition but so far this has not been proceeded with as the Committee has been of the view that most people these days have some knowledge of music (particularly young people) and that it is more likely for congregations to learn new hymns when the music line is printed.

Some enquires were made regarding the provision of overhead transparencies. This is receiving attention at the moment, there are some difficulties concerning copyright which will need to be resolved although this is not

insurmountable.

Members are reminded that the "Companion to 'Rejoice!'" is still available and should be a necessary adjunct to all those who have the privilege of leading worship.

3. THE BOOK OF COMMON ORDER

The committee regrets that it took much longer than anticipated to have this volume in your hands. The manuscripts went to those who were to put it all on computer just prior to the last Assembly. It took some considerable time to have this part of the work completed and it was not until February, 1990, that much progress was made. However, the book is now available and is called "Worship!". It comprises various services which are conducted within our congregations but does not, at this stage, include a lectionary or "full services" for the Sundays of the month.

The following services are included

Worship
Baptism
Communion
Marriage
Funeral
Ministry
Dedications.

The committee is confident that "Worship!" will prove to be an invaluable asset to the Church and looks for the support of the Assembly in this production. It is important that members read carefully the "Preface" and the "Purpose" together with the "Special Note" which are included in the first pages of the book. The book is printed in a format which should suit all users and if necessary people can add pages of their own in appropriate sections. Special concern must be shown regarding the questions used at services where Declarations have been made by the Assembly as to the proper wording to be used.

While recognising that the Committee would not expect to satisfy everyone in matters of liturgy, nevertheless emphasis must be made on the fact that a Book of Common Order is a "guide" and cannot be mandatory. The committee has undertaken to express the breadth of interest and at the same time being faithful to the doctrine and practice of the Church.

"The Committee expresses the hope that the Book of Common Order will prove to be an asset to all those responsible for conducting worship and that the worship of God will be always inspiring and worthy of the Lord."

4. THE ANTHOLOGY

This "work" has had to be put aside for some of the time since the last Assembly but it has now progressed almost to its final stages of editing. The Committee is confident that it will be an invaluable asset to the whole Church. Some disappointment was expressed that the Book of Common Order did not provide services for Sunday worship (morning and evening) but this volume will include "forms" which will satisfy that need. In addition it has certain "theme services" and prayers for specific needs. It could be available close to the meeting of the Assembly.

5. AUSTRALIAN CONSULTATION ON LITURGY

This committee is represented on the Australian Consultation on Liturgy and has provided a representative who attended the Consultation in 1990. No one was able to attend in 1989. Material is received from A.C.O.L. and the committee believes that it is a worthwhile association for this Church to continue. The Very Rev. J. Mullan attended the Consultation on behalf of the Church in 1990.

6. OTHER MATTERS

The committee dealt with some other "concerns" which were raised within the Church from time to time. It has also in mind to carry out a further study on "music in the Church."

7. THE AUSTRALIAN HYMN BOOK

The convener has continued to represent the Church at the meetings of the Australian Hymn Book Committee and is appointed by the Trust as one of the Directors of the A.H.B. Company.

The Australian Hymn Book Editorial Committee has held a few meetings to discuss an updating and revision of the

Australian Hymn Book. The Trust has appointed Mrs. Heather Moen-Boyd and Mr. L. Fouvy (of Victoria) as its representatives on that specialist committee.

8. THE COMMITTEE

The committee comprises an executive from New South Wales and its members constitute people whose knowledge and expertise lie in worship and liturgy. From time to time, and as necessary, others are requested to assist as was the case in the production of "Rejoice!".

The corresponding members receive all documents, minutes and notes so that all are fully informed of discussions and decisions which the executive makes. It is not possible (financially) to have members come from all parts of Australia to meetings and care needs to be exercised regarding the best use of resources.

9. FINANCE

The last General Assembly of Australia resolved as follows:

"Authorise the Finance Committee to distribute profits from "Rejoice!" equally between the Public worship and Aids to Devotion Committee and the Christian Education Committee."

In 1990, \$5,000 was transferred from the profits of "Rejoice!" to that Committee. With the consent of the Finance Committee monies from sales of "Rejoice!" have been used to pay for all editions to date. This has included printing, publishing, computer work, copyright and publicity. In all, A.P.L. has received the sum of \$46,150.65 for work which it was commissioned to do. That included the sum of \$5,004 for work done on the Book of Common Order. The monies for "Rejoice!" have been able to be used, with permission, for the preliminary work on "Worship!" but will need to be repaid as sales of "Worship!" take place. Hopefully, in time, "Worship!" will pay for itself.

Costs have been kept at a minimum and it must be understood that such books cannot be provided for no cost, not even to members of the Assembly. It is anticipated that all costs for production of books commissioned by the Assembly will be covered and that the Assembly itself will not have any expenses there anent. There is in addition the production of the "Anthology" which cost will inevitably be met by sales. The ordinary account of the committee has been carefully watched but will be fully spent by the meeting of the Assembly.

10. THANKS

The committee expresses its thanks for the very helpful assistance given by Mr. and Mrs. O. Todd of Roseville. They deal with the orders for "Rejoice!" and "Worship!", attend to all the banking through the General Office and in addition have attended to all the details regarding copyright - no small task. In all \$31,848.37 has been paid out on copyright for "Rejoice!". The staff of the General Office (N.S.W.) has been most co-operative and the convener in particular is grateful for its assistance.

The various members of the committee have been faithful in their work and the convener acknowledges their support and encouragement.

THE CONVENER acknowledges the opportunity and privilege of being in that position over the past ten years and trusts that the new convener will have a happy and fruitful convenership.

Douglas F. Murray

Convener

RECEPTION OF MINISTERS

1. The Committee - The Executive has met as required since the last meetings of the General Assembly. Following the pattern of the previous years the Executive, whose members reside in New South Wales (mainly Sydney) dealt with all matters related to the Committee. The interstate members were acquainted with the deliberations through receiving the Minutes of each meeting regularly. Interstate members were called upon, when necessary, to interview and report on petitioners.
2. Certificate of Status - The following ministers were received by this Committee upon production of a certificate of status under Regulation 2a.

Rev. B. Z. Kile	Presbyterian Church America
Rev. J. K. Cannon	Presbyterian Church America
Rev. J. Nixon	Presbyterian Church of Ireland
Rev. A. Niel McDonald	Presbyterian Church of New Zealand
Rev. T. S. Pennings	Presbyterian Church America
Rev. P. Bloomfield	Presbyterian Church Eastern Australia
Rev. C. M. Alston	Church of Scotland
Rev. Jeong Kweon Suh	Presbyterian Church of Korea
Rev. Donald Broadwater	Presbyterian Church America
Rev. Dr. P. S. Cameron	Church of Scotland
Mr. S. Cowlie (Licentiate)	Presbyterian Church New Zealand

3. Petitions - The Following petitions were received and dealt with by the Committee under Regulation 4.

Rev. Kul Joo Rhee	Presbyterian Church in Korea
Rev. A. Leenman	Reformed Church of Australia
Rev. R. L. Carner	Westminster Evangelical Presbyterian Church in America
Rev. Sun Doo Kim	Presbyterian Church in Korea
Rev. Chae Oh Park	Presbyterian Church in Korea

4. Report on past petitioners - The Committee is grateful to the College Committee for the following information on past petitioners.

Queensland - Rev. R.I. Kellam has completed the preparatory component of his studies, but is not able to proceed to the Theological Course.

Rev. O.M. Gregory has not been able to fulfil any studies and is unlikely to proceed.

New South Wales - Rev. P. N. Herman has completed some studies, but is showing lack of progress.

Victoria - Rev. D. L. Griffin completed all subjects during 1989.

Rev. Y. Abadi failed subjects during 1990 intends to persevere in 1991 and 1992.

Rev. C. A. Lockyer completed Hebrew and Theology in 1990, intends to complete studies in 1991.

Rev. C. A. Vayne intends to complete H.S.C. equivalent by end of 1992 and to complete his theological studies after that.

5. Completed work

Rev. David Silas

Rev. David Griffin

6. Petitions The petitions of the following ministers will be dealt with by the Assembly in a Private Session.

The Committee recommends

Rev. A. M. Mcconachy

Rev. J. Elnatan

Rev. M. H. Stace

Rev. Andrew (Kyung Cheon) Oh

Rev. K. W. Morris

7. Enquiries - From time to time enquiries are made by ministers of other denominations in this country and overseas. The Convener gives advice on procedures and sends the relevant forms for petition. Also he assists in the preparation of the petition.

8. Financial - There is very little expenditure in this committee. Postage, telephone calls and printing are the main items to cost money.

9. Appreciation - The Committee records its appreciation of the work of the Rev. James Bruce who has now left Sydney. His place has been taken by the Rev. A. Mortimore.
Rev. R. J. Taggart has left South Australia and his place will be filled by this Assembly. We express our thanks to Mr. Taggart for his work and interest.

10. Regulations - The last Assembly appointed an ad hoc committee to review the Regulations of the Reception of Ministers Committee. The members of the Code Committee and the Reception of Ministers Committee were to form this committee with the convener of the Code Committee as the Convener. The Assembly did not appoint a convener of the Code Committee so no meeting of the ad hoc committee was called. However, in consultation with

the Clerk of the Assembly, the Very Rev. Dr. K. J. Gardner, the Reception of Ministers Committee has reviewed the Regulations.

11. Convener and Coaaittee - The Committee nominates the Rev. R. A. Caldwell as Convener with the following members: Rev. H. G. Durbin, A. Mortimore, W. Stewart, Messrs. D. R. Brierley and J. C. Mackillop (N.S.W.), Very Rev. E. R. Pearsons and Mr. M. Bradshaw (Victoria), Very Rev. Dr. K. J. Gardner (Queensland), Rev. B. Fraser (Western Australia), Rev. M. Ramage (Tasmania), Rev. M. Grieve (South Australia).

R. A. Caldwell
Convener

RELATIONS WITH OTHER PRESBYTERIAN AND REFORMED CHURCHES

The Committee met as required during the triennium.

Relationships have, wherever possible, been maintained and fostered with other Presbyterian and Reformed Churches.

We are no longer in membership with the World Council of Churches/Australian Council of Churches. Holding observer status only, it was agreed to ratify the appointment of observers to the World Council of Churches' General Assembly held in Canberra in February, 1991. The Rev. Drs. G.R. Fullerton and P.G. Logan attended in the capacity of observers only, and Rev. David Burke was an accredited press delegate. Eld. H.I.M. MacFarlane continues to give faithful service as he represents the committee as an observer on the Australian Council of Churches' Committee.

The committee explored the possibility of the Australian Presbyterian World Mission assuming its functions. The preferred alternative is to continue and strengthen your current Committee, with the role of caring for relations with other Presbyterian and Reformed Churches especially within Australia.

The next world meeting of the Reformed Ecumenical Council will be held in Athens in 1992. The committee believes that, being serious about maintaining our membership in this Council, we should send a delegate to that meeting. In view of this, a request will be made to the Finance Committee to provide sufficient funds for a delegate to attend. We also believe that the Presbyterian Church of Australia should maintain its membership in the Reformed Ecumenical Council.

After fourteen years as Convener, I have decided to step down. The Rev. Prof. N. T. Barker has agreed to take on the position as Convener.

Very Rev. Dr. K.J. Gardner
Convener

RELATIONS WITH OTHER PRESBYTERIAN AND REFORMED CHURCHES

ADDENDUM

EXCERPTS FROM THE FULLERTON/LOGAN REPORT

THE WORLD COUNCIL OF CHURCHES ASSEMBLY, CANBERRA, 1991.

A Sydney journalist writing about the 7th Assembly of the world Council of Churches in Canberra in February, 1991, made this comment: -

Unity at all costs was the prevailing mood at the W.C.C. Assembly which, in its attempt to be all things to all delegates, notably failed to address the real issues

In fact issues abounded at the Assembly but most of them were old issues rehashed from previous years, issues addressed at every Assembly and little discussion or direction was given to new issues. Canberra was a disappointing experience after Vancouver in 1983 and seemed to be somewhat aimless in comparison. Issues related to the sub-theme of "Justice, Peace and the Integrity of Creation" dominated but there was the feeling that the grass roots of

the church was not being listened to, that the agenda had already been decided by the Assembly executive and everything had to fit the pattern and the jargon. There was little theological undergirding of the discussion, a fact stressed by the Orthodox participants in these terms:

1. The Orthodox noted that there has been an increasing departure from the Basis of the W.C.C. which Basis had provided the framework for Orthodox participation in the W.C.C.
2. We perceive a growing departure from Biblically-based Christian understandings of the Trinitarian God, salvation, the "Good News" of the Gospel itself, human beings as created in the image and likeness of God, and the Church, among others.
3. The Orthodox follows with interest, but also with a certain disquiet, the developments of the W.C.C. towards the broadening of its aims in the direction of relations with other religions.
4. The Orthodox observe that some people tend to affirm with very great ease the presence of the Holy Spirit in many movements and developments without discernment.

Similar criticisms were widespread throughout the participants and observers at the Assembly.

TRUSTEES

In 1979 the General Assembly appointed The Presbyterian Church (New South Wales) Property Trust as Trustee for the Presbyterian church of Australia.

The General Assembly was advised in 1988 that the division of assets and liabilities with the Uniting Church in Australia was completed during 1987. However, there was a further payment from the funds of the A.P.W.M. Committee in 1989.

The financial statements submitted are now a true indication of the financial position of the Presbyterian Church of Australia as at 31 December 1990.

The Legal Reference Committee, which was set up as one of the terms of settlement in the litigation instituted by the Uniting Church in the Equity Division of the New South Wales Supreme Court, is still continuing with its work in determining the proper interpretation of Wills and other instruments in accordance with the heads of agreement recorded on pages 70 and 71 of the 1979 G.A.A. Blue Book. The present members of the Legal Reference Committee are: -

Mr. H. W. Tebbutt and Mr. Justice J. F. Dey from the Uniting Church, Messrs. Garry K. Downes, QC., and Lindsay J. Moore from the Presbyterian Church.

As reported to the General Assembly in 1988, the Trustees in November 1987 were alerted by the Presbyterian members of the Legal Reference Committee that negotiations on many aspects of the Committee were being frustrated by the directions of the Uniting Church Frontier Services section and, as a consequence, the Trustees resolved to endorse the proposed action of our representatives on the legal Reference Committee concerning a hardening of the attitude on the allocation of estates. The main point at issue is the difference of opinion on bequests for the Australian Inland Mission.

The Executors of the Estate late S. B. Pridham instigated a court case concerning the distribution of the Estate. The Estate included a bequest to the Australian Inland Mission. The Uniting Church submitted that it should receive the whole of the bequest as successor to the A.I.M. However, the Supreme Court of New South Wales held, as submitted by the Presbyterian Church, that each denomination is in succession to the former Australian Inland Mission. Accordingly, the Court ordered that a cy-pres scheme would be required. The Uniting Church has lodged notice of appeal to The N.S.W. Court of Appeal. The result of this appeal may influence the distribution of a large number of estates.

With regard to the previous report that the Uniting Church in Western Australia is still making use of the word "presbyterian" in the name of the "Presbyterian Ladies' College, Perth", the matter is still unresolved and further

negotiations are taking place.

In connection with the Northern Territory, the Presbyterian Church (Northern Territory) Property Trust Act, 1985, was assented to on 17 April, 1986. A congregation of the Presbyterian Church has been established at Darwin and had a Minister for a short period but has mainly been operated by supply Ministers. A Manse was purchased, being funded by the Presbyterian Inland Mission, but unfortunately the residence has proved to be unsatisfactory and its future is being discussed at the present time. The original decision to sell was postponed due to the recession in the property market.

During 1987 the "Rejoice" Hymn Book was finalised by the Public Worship and Aids to Devotion Committee and has been introduced to many Presbyterian Churches throughout Australia. An allocation of \$5,000 from the profits has been given to the Christian Education Committee. Funds have also been used to cover the cost of publishing the "Book of Common Order" in 1990.

An allocation of \$3,700 was made from the Estate of the late Nancy V. Paton (A.P.W.M. Committee) to the Bursary Fund for Vanuatu Pastors' Children. The capital fund plus accumulated interest of this estate stands at \$28,999._____

The Trustees have discussed the financial situation of the National Journal Committee and referred the matter to the G.A.A. Finance Committee for investigation, and report to the General Assembly.

The question of ownership of assets of Federal Committees was considered and the following instructions have been issued to all Committees and State corporate Trustees: -

"Property situated in a particular State may be held in the name of the Property Trust of the State concerned with prior consent of the Trustees of the Presbyterian Church of Australia.

The actainistration procedure is as follows :-

- i) A register of Federal property be maintained by the N.S.W. General Secretary in Sydney.
- ii) All security documents relating to Federal property be held in Sydney.
- iii) Each State corporate Trustee formally acknowledge (i.e. in written form) that the particular trust property is for the time being held by it in trust for the purposes of the Presbyterian Church of Australia."

There was a National Appeal for financial assistance to build a complex of Chapels at the Blarney Military Barracks, Kapooka. The New South Wales Property Trust donated \$10,000 on behalf of the Presbyterian Church of Australia and requests other States to share in this excellent public relations exercise. The donation was made by the Moderator General and the Chairman of Trustees at a special function at Wagga Wagga. The Presbyterian Church of Australia, as with other Churches, received a great deal of public recognition.

D. R. Brierley
Convener

COMMUNICATIONS

COMMUNICATION NO. 1

FROM THE VERY REV. DR. K. J. GARDNER RESIGNING AS CLERK OF ASSEMBLY

24 June 1991

The Right Rev. A.C. Stubs
91 Cecil Avenue
CASTLE HILL NSW 2154

My Dear Moderator,

RE: CLERK OF GENERAL ASSEMBLY

It is with regret that I must tender my resignation as Clerk of the General Assembly. The decision has been necessitated by my having had two months' sick leave. The condition requires plenty of rest and the only way to achieve this is to shed some of my work load.

I will be happy to co-operate on the time when the resignation becomes effective.

I thank my brethren for their support during the period of my office.

With best wishes,

Yours sincerely in Christ,

Very Rev. Dr. K. J. Gardner
Clerk of the General Assembly

COMMUNICATION NO. 2

FROM THE REV. J. J. T. CAMPBELL RESIGNING AS DEPUTY CLERK OF ASSEMBLY

3 July 1991

MEMORANDUM FROM: Deputy Clerk of Assembly
TO: Moderator General

Dear Moderator,

RESIGNATION

I wish to advise that in order to facilitate the work of the Acting Clerk and Acting Business Convener on the business of the coming General Assembly of Australia and other commitments, I find it necessary to resign as Deputy Clerk of Assembly.

Kind regards.
Yours sincerely,

J. J. T. Campbell
Deputy Clerk of Assembly

COMMUNICATION NO. 3

FROM THE REV. H. G. DURBIN RESIGNING AS BUSINESS CONVENER OF ASSEMBLY

19th June, 1991.

The Clerk,
General Assembly of Australia

Dear Dr. Gardner,

It is with much regret that I pen this letter to yourself and to the members of the General Assembly of Australia.

I had decided that I would not seek to continue my service as Business Convener, and, in as much as I would be completing my four year term this Assembly, I thought it an appropriate time to call it a day!

Since then, following my unfortunate accident, I have been confined to the local hospital bed.

Whilst I am making good progress, it is obvious that I will be unable to attend the approaching Assembly - a very great disappointment indeed.

May I extend my sincerest thanks to the colleagues with whom I have worked over the years - a great team to be involved with always. May you be aware of the blessings and strength of our Lord and Saviour at all times - especially throughout the days of the approaching Assembly.

Kind regards.

Yours sincerely,

Harold G. Durbin.

COMMUNICATION NO. 4

FROM THE FEDERAL PRESIDENT OF THE P. W. A. CONCERNING
PROPOSED CONSTITUTION ALTERATION

10th May, 1991.

The Very Rev. Dr. K. J. Gardner, O. B. E., D. D.
Clerk of Assembly
Presbyterian Church of Australia
P. O. Box 291
NORTH QUAY QLD 4002

Dear Dr. Gardner

Re: Proposed Constitution Alteration

A Notice of Motion re: alteration to the P.W.A. of A. Constitution, as set out below, was received by the Federal Executive and printed in their Minutes of February 28, 1991, for submission to the Federal Conference of P.W.A. of A. to be held in Sydney, on Monday, September 9, 1991.

The reason given for this submission was to 'mix the stronger states amongst the weaker states.'¹ e.g. At present Western Australia follows South Australia to take Federal Office. Neither state has a large membership and declined taking office for 1991/94.

PROPOSED DELIVERANCE

That the Assembly: -

Approve the following amendment to the Constitution of the Presbyterian Women's Association of Australia:

6. OFFICE BEARERS:

(a) be elected from the members of State Units in the following rotation: -

New South Wales, South Australia, Queensland, Western Australia, Tasmania, Victoria.

Yours in Christian Fellowship,

(Mrs.) D. Ramage
Federal President

COMMUNICATION NO. 5

FROM THE GENERAL ASSEMBLY OF QUEENSLAND EXPRESSING SUPPORT FOR
THE COLLEGE COMMITTEE CHANGE IN REGULATION

26 June 1991

Clerk
General Assembly of Australia

Dear Dr Gardner,

The Queensland General Assembly which met on 28th May, 1991, made the following resolution: -

Min. 49.9

"Express its support for the overture to the General Assembly of Australia by the College Committee to change the regulations, so as to now have a four year integrated college course."

Yours sincerely in Christ,

Very Rev. Dr. K.J. Gardner
Clerk of Assembly

COMMUNICATION NO. 6

FROM THE GENERAL ASSEMBLY OF QUEENSLAND CONCERNING THE MINISTRY OF WOMEN

11 July 1991

Rev. Dr. P. Logan
P.O. Box 485
MAITLAND 2320

Dear Dr. Logan,

The General Assembly which met on 30th May, made the following resolution:

"Receive the document from the Presbytery of Mowbray entitled "Ministry of Women" and transmit it to the G.A.A."
The document is enclosed herewith.

Yours sincerely in Christ,

Very Rev. Dr. K.J. Gardner
Clerk of Assembly

FROM THE GENERAL ASSEMBLY OF QUEENSLAND CONCERNING THE
MINISTRY OF WOMEN

MINISTRY OF WOMEN

Introduction

This paper concerning the Ministry of Women is written to give encouragement to women to find God ordained ministries.

It is our prayer that many women will find in this Paper tools which will enable them, by God's grace, to find ministries which when used, are not only to God's glory, but also satisfying to build up the whole Church.

This Paper is not intended to be a thorough going study of what the whole counsel of God may say on Women's Ministries, but is intended to inspire further interest and study on the part of many. This Paper is based upon more detailed Papers about each of the subjects raised here.

These more detailed papers are available through the Presbytery of Mowbray Clerk, Mr. J. Tucker.

Before we go to look at the various ministries it may be wise to indicate that no amount of work done, no matter how well intended, can earn salvation.

In Luke 10:17-20 we have the record that Jesus sent out his disciples on a missionary tour. They came back with great rejoicings about what had happened. Their missionary endeavour was successful. But Jesus told them that there was something even more important than having a successful missionary ministry. That something more important was that their names were written in heaven.

Our names are written in heaven not because of any work or ministry we may perform but through the mercy and grace of God received through faith in the Lord Jesus Christ. It is when our names are written in heaven that we can serve the Lord to his glory.

With this important truth in mind let us look briefly look at some of the ministries for women that are clearly set out in the Bible. The items are not set out in any order of importance. In 1 Corinthians 12, we find that each member of the Body of Christ is important in the service of the Lord.

A List OF WOMEN'S MINISTRIES

Women as Help Meet

In the midst of the creation narrative we find that God created man and woman. Each had their particular roles and functions.

One of the functions or roles of the woman was to be a help meet to Adam. Genesis 2:18.

It is clear that God created Eve to be a helper to Adam in his work and life. Yet that work and role was to be distinguishable from that of Adam.

It is also clear from Genesis 3:16 (Post Fall) which states "...your desire shall be to your husband and he shall rule over you," that the relationship of the woman to the man is exercised under the loving authority of the man.

The woman can be a great support for her husband to help him in his ministry. Christian men can tell of the real help their wives can be when their wives actively support them in their life and work for the Lord.

This ministry God has given to woman. God has seen that man needs a help to meet so that he may do his work for God.

Woman as Teacher

a. Within the Family

The Bible gives a clear ministry to mothers and wives in the home. Honour is to be given to both fathers and mothers. This is not only an Old Testament injunction, it is also found in the New Testament, (see Ephesians 6:1-3).

This honour given by the children is one result of parental teaching.

In Deuteronomy 6:1-25 we find that teaching, particularly of the things of God, His nature and Being, and the Law etc., was to be carried out by the parents, morning and evening, in the home, along the way, in formal and in casual situations.

Proverbs 6:20 calls upon the son not to forsake the law of his mother. The teaching, and the authority of the mother is established.

The people of God will show respect and obedience to the teachings of the mother. For instance we see that in Genesis 28:7 Jacob obeyed his father and mother, "and was gone to Pagan-aram." We find the godly example of Samuel's mother Hannah, to help equip him for his task as Priest.

We have the godly teaching of not only the mother but also the grandmother upon Timothy.

The teaching role of the women can be either for good or evil. We find the evil effect upon Ahaziah where his mother was his counsellor and he followed the way of the house of the evil Ahab.

The role of teacher in the family is indeed an important one. To neglect it is a tragedy for the child and a failure in the ministry that God offers to women in families.

b. Elsewhere

Paul, though he teaches that there are at least some circumstances where he would not allow a woman to teach as found in 1 Corinthians 14:34 and in 1 Timothy 2:12, also teaches that there are important teaching tasks that are part of the ministry of women.

Family is not the only place for teaching by women. We find an example in Titus 2:3-8. The passage has instruction both for younger and older women.

The task of the older woman is to teach the younger women "good things." Such good things include that the younger women learn to love their husbands and their children, that they be sensible and pure workers at home, being kind, and subject to their own husbands. The purpose of such teaching was that the name of the Lord be not reviled but rather that it be glorified.

But how were the women to teach? Firstly, they were to teach by their examples. The example of any one is a powerful teaching tool. We find for instance in 1 Peter 3:1-2 that wives could win their unbelieving husbands through the kind lives that they were living. In Titus 2, the qualifications of these women as teachers is the same, generally, of the men who were overseers and teachers.

The older women are to be reverent in their behaviour, not gossips or enslaved to alcohol, teaching what is good.

Secondly, the older women were told to admonish (verse 4). The meaning of admonish besides reproving gently means to instruct. Thus women are given the ministry of teaching other women.

But teaching was also taking place in other circumstances. We notice in Acts 18:2, that Priscilla had an important role in teaching with her husband Aquila the things concerning Christ, these two in listening to Apollos became aware that he lacked understanding concerning who Christ is. So they both took him home and taught him.

There is a ministry of teaching that qualified women must engage in to the glory of God and that is they are to teach

privately and personally those who need to know the way of the Lord. The qualifications have been previously mentioned. It is to be understood that the basis for all teaching, whether privately or publicly is the Scriptures, the Supreme rule of Faith and Conduct.

Woman in Caring for Household

These are many examples of women who have cared faithfully for their households. Not only do we have the teaching and example in Proverbs 32:1, but also we have references made to Jochebed, the mother of Moses, Hannah the mother of Samuel, Mary the Mother of Jesus, and Elizabeth the mother of John the Baptist.

1 Timothy 5:14 indicates the high calling given to women in child bearing and in house keeping.

Women who neglect such opportunities of serving the Lord are neglecting part of their God-given ministry.

Women in Physical Work

Throughout the Bible we find many women doing many things to honour the Lord through the use of their bodies. Some of the things that are listed are, Kneading meal, Genesis 18:6, Tending sheep. Genesis 24:11-14, Making Cloth, Proverbs 32.

There are many things that a woman can do with her hands and the strength of her body to help family and society. There are things in the household and outside the family which can earn an income etc. and can be for enjoyment and being done for the glory of God.

Women in Praying

Every Christian would surely know that there is a great ministry in Praying. It is not that we do not know it, but rather that we do not practice it.

Throughout the Bible there are women who have been instigators of prayer and have been people who themselves have prayed.

For instance we have Esther (Esther 3:8ff) who was responsible, through Mordecai, for arranging for a whole People to pray and fast. The result was that the Jews were saved from death at the hand of the evil Haman.

Esther certainly had a high regard for prayer and its effects.

Hannah prayed earnestly for a child. God in his mercy answered her with the birth of Samuel.

Then in the New Testament such people as Anna in Luke 2:27, the Women in the Upper Room, Acts 1:14, Mary the mother of Jesus and Mary, the Mother of John Mark (Acts 12:12) showed that they knew the value of prayer. They were involved in it.

The Church will be bereft of real ministries unless women pray. It is the challenge of our day. Women pray. Prayer is meant to be a ministry wherein women, together with men, can by God's grace, advance the Church.

Women in Witnessing

Witnessing is not a task of teaching some tenet of doctrine or to give some instruction on some matter but rather it is a telling of some experience or of something seen or heard, or it is bearing testimony. Hearsay evidence is not allowable for the witness. It is true that some teaching or instruction may take place in witnessing but such are not its aim but a by-product. The business of the witness is to tell others what has happened.

Two examples of the witnessing of women are given. Firstly there was the woman at the well at Sychar as recorded in John 4. After some earnest conversation that Jesus had with the woman, the woman went off to give witness, as the bible says, "Come and see a man who told me all the things that I ever did....."

Her urgent task was to tell others, to witness concerning what Christ has done and said.

The various Gospel accounts give a second example of women witnessing. That witnessing was at the time of the resurrection of Jesus. Some of the women had gone to the tomb to perform their last loving acts for Jesus. To their surprise, yes even horror, the body was not there.

A series of things then happened to show that Jesus was alive. The women then ran to witness to the men disciples, who were hiding in fear, about the risen Lord.

Peter in his first letter 3:15 calls upon us all to be ready to give a reason for the faith that we have in Jesus Christ.

Thus we all, men and women, are to be ready to witness to the Lord Jesus Christ about his work and life. What a tragedy it would be if when opportunities are available to witness for Jesus that the women of the church did not witness. This is a vital ministry that women are called to do.

Women in Caring for Others

Throughout the Bible there are recorded the works of caring for others by many women. Very often these works were without specific Divine sanction, but rather came out of the nature of these women of God. There appears to be no evidence that these works by the women required a particular office to perform them, but rather that they responded as the need arose. There seems to be no indication that their caring was some part of a movement or a co-ordinated work.

It would be impossible in such a short Paper to note every work of care done by women as recorded in the Bible. Rather a mere sampling is given.

There is perhaps no greater task of caring for others than that which is carried out by mothers. These works of caring range from the care of babies to the care of mature people in all their variety of needs.

Rahab was involved in providing harbour for some Israelite spies. Ruth answered the need of Naomi in their loneliness. Ruth continued with her mother-in-law when it might have appeared to be to Ruth's advantage to leave her mother-in-law as Naomi returned to her homeland. (See the story in the book of Ruth). The widow of Zarephath was used by God to provide food and shelter for Elijah when she and her son were on the brink of dying through starvation. (1 Kings 17:8-27). The Shunamite woman provided shelter and food for Elisha, 2 Kings 4:8-27.

In the New Testament we find the care that was provided by Mary for the child Jesus. Peter's mother-in-law even though she was just healed of a fever provided for Jesus and his disciples (Matthew 8:4,5). In Matthew 27:55 we find that a large number of women attended Christ's crucifixion. Here we see the love of such women being expressed towards Jesus. There are needs in which caring takes on more than answering physical needs. Mary of Bethany (John 10:38-42) shows this similar kind of caring when she took valuable ointment and anointed the feet of Jesus.

Mary and Martha stand out as two, together with their brother Lazarus, who provided for the needs of Jesus and his disciples Luke 10:38-42.

Acts 12:12 show the service of John Mark's mother in providing a place where people could gather.

Dorcas was a woman of good deeds providing clothing for many through her sewing etc.

The idea of women serving the Lord with good works of caring for others is found in such a passage as 1 Timothy 2:9,10 where good works is part of their adornment.

Both from the Old and New Testaments it becomes evident that there are very large ministries in which women may engage in acts of mercy and hospitality. The bible shows what the objective of the good works of the saints is, that they are designed to glorify our God alone.

Women in Giving to the Lord

There are many ways in which a person may give to the Lord of their possessions and wealth.

Jesus spoke about helping the poor whom we "have with us always" (Matthew 26:11) as a means of helping people for

his sake. Even a cup of water could be given in his name is giving to the Lord. (Matthew 25:40).

The giving of tithes money and possessions is taught in the scriptures. For instance we find in Malachi 3:8-10 that God's people are to bring in the full tithes into the storehouse.

This giving to the Lord is required of both men and women, that even the poor amongst the women can be involved in giving to the Lord is shown by Jesus when he was in the temple sitting opposite the treasury. As he watched a widow throw in her two mites. Jesus called his disciples attention to this giving and praised her action ".....but she out of her poverty put in all that she had, her whole livelihood."

In Acts 4:32ff, we find that the people of God found that some of them could sell things in order that the poor may be helped, when we come to chapter 5 we find tha Ananias and Sapphira were both involved in giving to the Lord. Their problem was not the amount that they gave but the lying that accompanied such giving. But even such giving highlighted that both men and women were involved in giving to the Lord.

People like Dorcas gave to the Lord. Dorcas was involved in making clothes for the poor not only involving her skills in serving the Lord but also her gifts of money in order to buy materials etc. Women with skills and/or money for purchasing of materials are encouraged to serve the lord in their giving in the church and in the society in which we are living and to do so for the sake of the Lord that his name be praised.

Giving is a means of expressing thankfulness and love to the Lord and can be done by women too, for God would open the windows of blessing upon all his people.

Women in Worship and Praise

God is worthy of the worship of all his creatures. The heavenly hosts give worship to the Lord God as they surround the throne in heaven. Yet men and women though they are sinners are not excluded from giving worship. The Lord God is pleased to accept the worship of redeemed sinners when such worship is offered in faith.

Without going deeply into the meaning of worship, we can say that worship is what we give to God of what he has given to us. He is the giver of all things.

In reference to the Tabernacle there is mention of "ministering women" at the door of the tent (Exodus 38:8). We notice too that both men and women brought gold objects as offerings of worship to the Lord (Exodus 35:22).

In Deuteronomy 31:12 and Nehemiah 8:2 both men and women are among the people who are called upon to hear and understand the law. The Worship of God includes that women obey and trust in the Lord. This included understanding and obeying his law as it is found in the scriptures.

In the New Testament we find that Anna (Luke 2:36-38) was serving with her worship, prayer and fasting in the temple. This worship she gave day and night.

In Acts 1:14 we find that the women were involved with the disciples in prayer and acts of worship.

Clearly women are to serve the Lord with their worship to the Living God. In such they not only serve Him but also build up the Church to the glory of God.

ENCOURAGEMENT

The writers of this Paper would not claim to be exhaustive in the ministries that are listed but they would claim that those listed are Biblical and essential in the life of the Kingdom of God and to be expressed in and through the Church.

It is hoped that women will see the things listed as tools to use to praise and serve the Living God.

It is our prayer that women throughout the Church by their own initiative and through the initiative of Ministers and Elders, will encourage the women of the Congregations to take up Ministries that the Lord ordains such as we have listed in this Paper.

List of Working Papers on which this Paper is based

Women Giving to the Lord
Woman as Help Meet to Her Husband.
Written by Mr. D. Campbell

Witnessing
Physical work
Praying
Teaching
Written by Rev. B. Napper

Women in Caring for Others
Teaching of Children in the Family
Women in Worship
Written by Rev. B. Stuart

addendum to Genesis 2:18 and 3:16
Woman Caring for the Household
Women in Praise and Worship
Women in the History of Israel etc.
Written by Rev. Dr. N. Wallis

COMMUNICATION NO. 7

FROM THE N. S. W. GENERAL ASSEMBLY
CONCERNING MINISTRY OPEN TO WOMEN REPORT

The Acting Clerk of Assembly

Dear Dr. Logan,

The New South Wales General Secretary at its meeting on 1st July, 1991 resolved to forward to the General Assembly of Australia the report hereunder which was received from four members of the committee appointed by the General Assembly of Australia to explore the full range of ministry open to women.

AN EXPLORATION OF THE FULL RANGE OF MINISTRY OPEN TO WOMEN
(G.A. of A. B.B. 1988 Min.139)

In considering the Biblical evidence as to the role of women in Christian ministry one cannot ignore the fact that women occupied an important place in the ministry of the Lord Jesus Christ. They with men were His followers, friends, supporters and the first witnesses of and to His resurrection. In the Acts of the Apostles and the Epistles of the New Testament women are held in high regard and given significant places in the ministry of the gospel.

The Boundaries:

The N. S. W. official case against the ordination of women contains the following statements:

"In the light of 1 Corinthians 11:2-16; 33-35 and 1 Timothy 2:11-14, it seems that women can pray, prophesy, read the Scripture and sing in the worship services of the Church. Further, there seems to be no good reason why women couldn't be trustees, denominational officers, committee chairpersons, choir directors, church administrative officers, treasurers, Sunday School Superintendents, Sunday School teachers, Bible Study leaders, church paper editors, writers, chaplains, counsellors and missionaries." (Issued by the General Purposes Committee General Assembly of N.S.W. 1990 page 4).

In practice what has happened to the Principals of our Church Girls' Schools is significant. There are few female Principals. If a higher status is given to men it will follow that they will be given preference e.g. how many trustees, chaplains, church paper editors are women? We need more than lip service to the ideals of access. How many women read scriptures in worship?

No one seems to question that women can exercise a serving ministry of care and concern, the area that evokes the most discussion is that of the appropriateness of women in the role of teaching and ruling in the local congregation.

Males Alone?

If one attempts to equate the ordained ministry to day with the Levitical Priesthood of the Old Testament, which was a males only institution, then the book of Hebrews clearly indicates the end of such a priesthood. Jesus was a priest after the order of Melchizedec, "one who has become a priest not on the basis of regulation as to his ancestry but on the basis of the power of an indestructible life" (Hebrews 7:16). We follow Jesus. It is not "maleness" (bodily descent) which is paramount in our concept of ministry but qualifications gifts and the desire for service typically expressed in the form of a "call" to service recognised by peers and the church at large. It is sealed with the oath of service which in ordination is seen as a life time commitment.

If it is to the elders of Israel we look as proof of a male only ministry/eldership we note that their role was the administration of justice (Exodus 18:22) and there is no indication that the 70 elders commissioned by Moses had any spiritual role among the people of God.

In the New Testament we note that the same standards are given the elders, male (Titus 2:2) as given the elders, female (Titus 2:3); the same word is elsewhere translated elders when it is a male reference and older women when the reference is female. Both equally responsible to God for their life and witness in the church. The preference of the translator can colour our reading and interpretation of Scripture.

Christ the head of All Decision making Corporate

Some see preaching and teaching of the Word of God by a woman as contravening Biblical principles of authority and headship. But it is God and God's word that is authoritative. The authority does not come from the person of the preacher but from God. God's Word goes forth and accomplishes what God wills. "There is no other head of the Church but the Lord Jesus Christ" (W.C. of F. 25.6). Therefore for any man to claim headship in the church is dishonouring to the Lord Jesus Christ and usurps His authority.

The analogy of Christ and the Church cannot be used as justification for male leadership in the church. The emphasis of Ephesians 5:21-33 is on the self sacrificing love a man should show his wife and the responding respectful love a wife should show her husband; both laying aside any so called rights out of reverence for Christ (Ephesians 5:21).

Within the Church or local congregation NO ONE takes the place of Christ as head. The encouragement is to mutual submission out of reverence for Christ. Within the Presbyterian Church authority is corporate, decisions being made by the Assembly, Presbytery and Session.

Called by God

The appeal to a so called creation ordinance is futile. If there were a creation ordinance then what of the exceptions. God's word is to be obeyed and God punishes disobedience. Yet, women have taught and ruled within the family of God and their work has been blessed by God and recognised by man. Consider e.g. Deborah, Huldah, Anna, Phoebe. These women did exist and have a ministry of teaching and ruling in the church before and after the coming of Christ. The number of ordained persons, men and women, in our church is small; but obedience to the "call of God" is part of the Christian commitment, as is the necessity for the church to facilitate its members in their response to God's call to service.

Those who oppose women in teaching and ruling roles in the local congregation allow for women as missionaries. What of women who have been engaged in church planting and Bible Translation ministries? Women have planted, taught and established churches by God's grace. Women such as:

MARY SLESSOR who sailed in 1876 from Liverpool U.K., and was sent out by the Church of Scotland for Calabar where she pioneered and established a church.

MARY MCLEAN who was sent out by the W.M.A. in N.S.W. to work in India and who worked mainly with women missionaries in her 30 years service bringing great honour to Christ the head of the Church.

MISSES MENZIES and PERRY were sent out by the P.W.M.U. in 1891 to Korea. They were at the Australian mission alone for most of 1893 and 1894. The first convert was Miss Menzies' language teacher, Mr. Sim. The first baptisms of two ladies plus Mr. Sim. In 1894 twenty four (24) candidates were awaiting formal admission to church membership. The women missionaries of the Australian mission did the bulk of the pioneering work in one of the most successful modern missionary ventures. They were clearly used and blessed by the Holy Spirit in the work of converting and teaching both men and women.

MARY BEAM and ELIZABETH CRIDLAND took up work at Chali, Sudan in 1941. Two other ladies Bea Noffsinger and Barbara Harper joined them. A strong church resulted from their ministry. An educated church with stable elders and pastors. The Scriptures were translated and thousands of believers continue in spite of persecution and civil war. A church planted, taught and guided by women.

ELIZABETH ELLIOT (A.P.L. July 1988). After the death of her husband, with her daughter Valerie and an Auca woman, Dayuma, Mrs. Elliott went and worked among the Aucas of Equador (who had been responsible for the death of her husband and four other missionaries on 6th January 1956). People were lead to faith. They were joined by Rachel Saint and the scriptures were translated. No man missionary, yet God blessed their ministry and a wonderful church resulted: some of its leaders were at the Lausanne Conference in 1974 to testify to God's mighty work.

Others such as EFFIE VARLEY and HELEN GRIFFIN, both Australians, who ministered in Nigeria in different areas were responsible for the establishment of strong local congregations of believers. They became known and respected as the Mothers of the churches. Their ministry was blessed as they were faithful to the call of God.

The Sovereignty of God

God who in His Sovereign grace calls, and equips with gifts, gives the evidence of His call through the work of the Holy Spirit. How can anyone say that this work of the Holy Spirit is irregular and invalid? It would be to claim that the work of God was not of God.

If the content of the ministry engaged in is no different to the work of an ordained person what happens to the person, if a woman, when they are ordained? If the work done is approved before ordination why does ordination cause a person to be dishonoured? We need more study on what we mean when we ordain leaders and particularly what the significance is within the Reformed tradition.

God created male and female to be equal bearers of His image (Genesis 1:26-28). He made them jointly responsible for the tasks He gave. Genesis 2 expresses the complementary roles of male and female, not in an expression of dominance but of mutuality. The sad result of sin in Genesis 3:16 is a statement of what is, not of what should be. Any dominance of male over female is an expression of man's sinfulness; not of obedience to a command or creation ordinance. Being complementary does not mean that there needs to be a strict division of labour socially. We need to remember the words of 1 Corinthians 11:11, 12 "In the Lord, however, woman is not independent of man; nor is man independent of woman. For as woman came from man, so also man is born of woman. But everything comes from God."

The resolution of the question surely lies with a strong view of the Sovereignty of God. God in His mercy chooses whom He wills and gives gifts to His people for the building up of the body of Christ. "I have chosen you and ordained you to bring forth fruit - fruit that will last" John 16:15.

If God in His wisdom chooses, calls and equips women with one or some of the gifts of 1 Corinthians 12:28ff then who are we to doubt. The confirmation of this choice, call and equipping will be in "Fruit that lasts."

The Scriptures are directed to the people of God. Men and women reading the Scriptures hear the God given imperatives

John 3:16 "whosoever....."

Matthew 28:20 "Go....."

preach...

baptise...

"Lo, I am with you always."

James Mullan

Clerk of Assembly

10th July, 1991.

OVERTURES

OVERTURE NO. 1

From St. Columba's Presbyterian Church Session, Peppermint Grove, W.A. concerning revision of the Westminster Confession of Faith.

To the Venerable, the General Assembly of the Presbyterian Church of Australia:

WHEREAS it is desired that there be a clear statement concerning the role of the magistrate in relation to the church and doctrine and

WHEREAS uncertainty may arise so as to comprise the ability and authority of the church in matters concerning doctrine and

WHEREAS the Westminster Confession of Faith was framed at a time when both the doctrine of uniformity and the punishment of heretics was accepted doctrine and practice and the framers of the Westminster Confession of Faith for the most part did believe such doctrines and

WHEREAS this Church for the most part does not believe such doctrines and

WHEREAS the Supreme Authority of this church does not own such doctrine or practice during this dispensation but

WHEREAS the Supreme Authority teaches that the magistrate has no power to guide in points of doctrine and that such power is vested in the Church in subjection to the Supreme Authority (recognising that the Church may err in such decisions) and

WHEREAS the Supreme Authority of this church teaches that the discipline concerning faith and practice rests with the Church which has received such authority through the "keys of Heaven" given by Jesus Christ our One and True Head of the Church and

WHEREAS the civil magistrate has received no such power to determine heresy or to punish heretics but in subjection to the Law of God has received power to preserve the peace and stability of the state and nation from which authority the church is not exempt and

WHEREAS it is required that we should have a faithful and true confession before our god who is the God of all truth and have a willingness to be a 'reforming' church so as to be increasingly subject to the Supreme Standard of this church

NOW THEREFORE we overture the General Assembly of Australia to take these premises into consideration and to act as follows: -

1. Delete the following from Chapter XX Paragraph 4, "and by the power of the civil magistrate."
2. Delete the following words from Chapter XXIII paragraph 3 as follows: "yet he hath authority and it is his duty, to take order that unity and peace be preserved in the Church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered, and observed. For the better effecting whereof, he hath power to call synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God."
3. Add the following words to Chapter XXIII, either "or in the least, interfere in matters of faith. Yet, as nursing fathers, it is the duty of the civil magistrate to protect the Church of our common Lord, without giving the preference to any denomination of Christians above the rest, in such a manner that all ecclesiastical persons whatever shall enjoy the full, free and unquestioned liberty of discharging every part of their sacred functions, without violence or danger. And as Jesus Christ has appointed a regular government and discipline in His church, no law of any commonwealth

should interfere with, let, or hinder the due exercise thereof, among the voluntary members of any denomination of Christians, according to their own profession and belief. It is the duty of civil magistrates to protect the person and good name of all their people, in such an effectual manner as that no person be suffered, either upon pretence of religion or of infidelity, to offer any indignity, violence, abuse, or injury to any person whatsoever: and to take order, that all religious and ecclesiastical assemblies be held without molestation or disturbance." (Originally ratified and adopted by the Presbyterian church in the United States of America in 1788).

or

"or in the least, interfere in matters of faith. Yet, as nursing fathers, it is the duty of the civil magistrate to protect the Church of ere Lord in such a manner that all ecclesiastical persons whatever shall enjoy the full, free and unquestioned liberty of discharging every part of their sacred functions, without violence or danger. And as Jesus Christ has appointed a regular government and discipline in His Church, no law of any commonwealth should interfere with, let, or hinder the due exercise thereof, among the voluntary members of any denomination of Christians, according to their own profession and belief. It is the duty of civil magistrates to protect the person and good name of all their people, in such an effectual manner as that no person be suffered, either upon pretence of religion or of infidelity, to offer any indignity, violence, abuse, or injury to any person whatsoever: and to take order, that all religious and ecclesiastical assemblies be held without molestation or disturbance."

4. Amend Chapter XXXI paragraph 2 which states,
"As magistrates may lawfully call a synod of ministers, and other fit persons, to consult and advise with, about matters of religion; so, If magistrates be open enemies to the church, the ministers of Christ of themselves, by virtue of their office, or they, with other fit persons upon delegation from their Churches, may meet together in such assemblies,"

to the following:

"It belongs to the overseers and other rulers of the particular churches, by virtue of their office, and the power which Christ has given them for edification and not for destruction, to appoint such assemblies; and to convene together in them, as often as they shall judge it expedient for the good of the Church."

5. Or do otherwise as in its wisdom it may deem fit.

Transmitted simpliciter by the General Assembly of Western Australia

OVERTURE NO. 2

FROM THE PRESBYTERY OF MELBOURNE NORTH CONCERNING RECEPTION OF MINISTERS FROM OTHER CHURCHES

To the Venerable the General Assembly of the Presbyterian Church of Australia:

WHEREAS the existing regulations anent the reception of ministers from other churches are out of date, resulting in churches being declared to be Presbyterian when they have little ground for claiming the name, and other churches being omitted which should be included;

WHEREAS it is essential for the future well being of the Church that persons admitted to the ministry of the Church understand what is the doctrine, worship and government thereof, and be prepared to uphold its testimony;

WHEREAS the existing regulations enable persons to be admitted to the ministry of the Church who have a lax understanding of the doctrine, worship and government of the church;

WHEREAS for the purpose of admitting persons to the ministry of the Church there is no real ground for separate admission procedures for those who have ministered in a Presbyterian Church and those who have not;

WHEREAS a most material consideration that led the Presbyterian churches of the six Australian colonies into federation in 1901 was the need to maintain ministerial standards;

WHEREAS the presbyteries of the Church should be given a greater say in the admission of ministries from other churches, as the presbyteries have a special relationship to the ministry of the Church;

WHEREAS the presbyteries of the Church should be given a greater say in the admission of ministers from other churches, as the presbyteries have a special relationship to the ministry of the Church;

NOW THEREFORE the Presbytery of Melbourne North humbly overtures the General Assembly of the Presbyterian Church of Australia to take these premises into consideration and declare that the existing regulations anent the reception of ministers be repealed, and that the following regulations be enacted under the powers of the General Assembly to legislate anent the reception of ministers from other churches: -

'REGULATIONS FOR THE ADMISSION OF MINISTERS OF OTHER CHURCHES

1. A minister or licentiate desirous of becoming a minister of the Presbyterian Church of Australia shall obtain an application form from the Reception of Ministers Committee of the General Assembly, and after providing the information required thereon, shall lodge the form with the presbytery of the Church within the bounds of which he resides, or if he is not resident in Australia, with such presbytery as the Committee directs.
2. The application form shall provide space for information on the following matters :-
 - (a) Evidence of the applicant's status as a minister or licentiate (as the case may be);
 - (b) Details of his past employment with particular stress on the recent past;
 - (c) The applicant's reasons for desiring to enter the ministry of the Presbyterian Church of Australia;
 - (d) The applicant's reasons for leaving the church with which he had been connected;
 - (e) A testimony of his Christian experience;
 - (f) A statement regarding the applicant's attitude to the Scriptures, the Westminster Confession of Faith and the formula subscribed by ministers of the Presbyterian Church of Australia;
 - (g) Evidence of completion of a course of theological studies, giving details of the subjects studied, the standard obtained, and any degrees conferred on him;
 - (h) The names and addresses of at least two referees engaged in a recognised Christian ministry.
3. The presbytery with which the prescribed form has been lodged shall interview the applicant and examine him regarding his statements on the prescribed form, in particular concerning his Christian experience, his views on the Scriptures, his understanding of the Westminster Confession of Faith and the formula. If it is impracticable for the presbytery or a committee thereof to meet with the applicant, the requirements of this regulations may be carried out by correspondence.
4. The presbytery concerned shall forward the prescribed form as completed by the applicant to the Reception of Ministers Committee together with any recommendation or comments arising out of the interview pursuant to regulation 3 or otherwise, and the Reception of Ministers Committee shall give serious consideration to any such recommendation or comment, and if it disagrees with any such recommendation shall say so, in reporting to the General Assembly.
5. Unless the Reception of Ministers Committee is satisfied on the basis of the evidence before it,

that the applicant has completed a course of theological training equivalent to the standard set by the College Committee of the Presbyterian Church of Australia, it shall refer the applicant to the College Committee which shall prescribe for the applicant not less than one year in attendance at one of the Theological Halls of the Presbyterian Church of Australia to fulfil such requirements as shall be determined by the faculty of the Theological Hall he attends.

6. The Reception of Ministers Committee shall report to the General Assembly on each applicant for admission to the ministry for the decision of the Assembly, which may, as the Assembly sees fit be granted or refused, or, if granted, be subject to conditions, such report shall include its recommendation and (so far as is applicable), that of the College Committee.
7. A minister of another church who is under call to a congregation of the Presbyterian Church of Australia, must prior to induction make application to be admitted as a member of this Church, and these regulations shall apply to him, save that the decision to admit him may be made by the Reception of Ministers Committee."

Or do otherwise as the Assembly in its wisdom may deem fit.

Principal A.M. Harman and the Rev. J.E. Webster were appointed to state the overture to the General Assembly.

Forwarded simpliciter by the General Assembly of Victoria.

OVERTURE NO. 3

FROM THE PRESBYTERY OF DARLING DOWNS CONCERNING OVERSEAS MISSION PROGRAM

To the Venerable the General Assembly of the Presbyterian Church of Australia:

WHEREAS the General Assembly has the supremacy of function with regard to Mission to Heathen (Constitution and Procedure and Practice, 128, Article of Agreement 4); and

WHEREAS the General assembly of Australia appoints the Board of Mission (137 Article vii) to have absolute control of the Management and Administration of all Mission to the Heathen conducted by any State Assembly; and

WHEREAS it lies within the power of the General Assembly to have functions legislative, administrative and judicial with regard to Mission to Heathen; and

WHEREAS the Presbytery of the Darling Downs believes there is an urgent need for the establishment of a distinctively Presbyterian World Mission Program; and

WHEREAS such a Program would advance Presbyterian witness in the World; and

WHEREAS such a Program would in no way undermine any existing work of the Board of Mission; and

WHEREAS such a Program would provide an avenue for Australian Presbyterians called to Overseas Mission Work to remain an integral part of the Presbyterian Church of Australia; and

WHEREAS such a Program would be used by the Presbyterian Church of Australia to assess a sense of call for those missionaries seeking overseas mission work who wish to apply to it; and

WHEREAS such a Program would stimulate the advancement of the glorious Gospel and encourage members of the Presbyterian Church of Australia to be involved in mission work;

NOW THEREFORE the Presbytery of the Darling Downs overtures the General Assembly of the Presbyterian Church of Australia to take these premises into consideration and take steps to the establishment of a distinctively Presbyterian Overseas Mission Program.

Or to do otherwise as the Assembly may deem fit.

Rev. D. Secomb
Clerk to the Presbytery

The Rev. J.M. Chandler and the Rev. K.J. Brown were appointed to state the Overture.

Forwarded simpliciter by the General Assembly of Queensland

SUGGESTION ON THE ESTABLISHMENT OF A DISTINCTIVELY
PRESBYTERIAN OVERSEAS MISSION PROGRAM

AIM OF PROGRAM: The aim of the Presbyterian Overseas Mission Program shall be to establish distinctively Presbyterian Missionary work in areas where there are no Presbyterian Churches working, and to work in close association with existing overseas Mission Work of other Presbyterian Denominations which are recognised by the Presbyterian Church of Australia.

ADMINISTRATION OF PROGRAM: The Program shall be administered by the General Assembly through the Board of Missions.

RESPONSIBILITIES OF THE BOARD OF MISSIONS:

1. ESTABLISH TIES WITH OTHER DENOMINATIONS

The Board of Missions shall be responsible for establishing ties with other Presbyterian Denominations acceptable to the General Assembly with the objective of supporting them in their missionary endeavours.

2. SEEK NEW AREAS FOR MISSION WORK

The Board of Missions shall be responsible to investigate the avenues for missionary work in areas untouched by any recognised Presbyterian witness.

3. SEEK MISSIONARIES

The Board of Missions shall be authorised to work through State Committees to find Missionaries from within the Presbyterian Church of Australia who are called to candidate for World Mission Work.

4. TEST MISSIONARY CALLS

The board of Missions shall be authorised to test the Call of Candidates for World Missionary Work and to arrange for suitable training and examination of the Candidate, if this is deemed necessary.

5. PLACE MISSIONARIES

The Board of Mission shall be authorised to place a missionary who has been approved by it into missionary work, after such a missionary has been set apart for the work, and provided that the missionary is placed within a Presbyterian framework, and associated with a Presbytery.

6. NURTURE OF MISSIONARIES UNDER ITS JURISDICTION

The Board of Missions shall be responsible for the ongoing nurture of its missionaries and shall encourage the State Committees to take an active interest in the missionaries.

7. INVESTIGATE MEANS FOR FUNDING

The Board of Missions shall be authorised to investigate avenues for the funding of such missionaries, with the objective of establishing an Overseas Mission Fund.

8. MANAGEMENT OF OVERSEAS MISSION FUND

The Overseas Mission Fund shall be managed by the Board of Missions.

Rev. D. Secomb
Clerk of Presbytery

OVERTURE NO. 4

FROM THE COLLEGE COMMITTEE CONCERNING NEW ARTICLE (viii)

To the Venerable, the General Assembly of the Presbyterian Church of Australia:

WHEREAS the General assembly of 1985 directed the Committee to revise Article viii (Min. 105.9); and

WHEREAS it is important that there should be a clear statement as to the nature and standard of the course of training for the whole of Australia and

WHEREAS uncertainty has arisen as to the responsibilities and the relationship between the General Assembly of Australia, the State assemblies and presbyteries; and

WHEREAS it is important that there be adequate safeguards as to the implementation of the requirements of the Assembly relating to the course of training; and

WHEREAS it is important to avoid unnecessary particularities or irrelevancies in the existing article;

NOW THEREFORE the College Committee humbly overtures the General Assembly of Australia to take these premises into consideration and to amend the Articles of Agreement by deleting the present Article viii and inserting a new Article viii as follows:

ARTICLE VIII

- (a) There shall be a course of training for the ministry of Word and Sacrament as hereinafter in the Article provided.
- (b) The General Assembly shall prescribe the course of training, together with the prerequisites for entry to the course.
- (c) The General Assembly shall appoint a committee to be known as the College Committee, which shall supervise the course of training. It shall admit candidates for the ministry to the course of training, grade students throughout the course, approve syllabi, conduct examinations as necessary, and issue certificates on completion of the course of training.
- (d) The state assemblies shall administer the course of training through the operation of such theological halls or colleges as may be recognised from time to time by the General Assembly.
- (e) Each state assembly operating a theological hall or college shall appoint professors or lecturers, together with a faculty and a committee to administer each such hall or college.
- (f) The course of training shall consist of a theological course, at degree standard, whose subjects are prescribed in regulations approved by the General Assembly after receiving advice from the College Committee.
- (g) A candidate for the ministry shall be licensed only after such a candidate has been issued by the College Committee with a certificate when all requirements have been met.

Or do otherwise as the Assembly in its wisdom may deem fit.

The Rev. Prof. A.M. Harman and Rev. J.A. Davies were appointed to state the overture to the General Assembly.

OVERTURE NO. 5

FROM THE N. S. U. GENERAL ASSEMBLY CONCERNING DARWIN

To the Venerable the General Assembly of Australia:

WHEREAS by decisions of the General Assembly of Australia and the General Assembly of N.S.W. Darwin was created a pastoral charge and placed under the jurisdiction of the N.S.W. General Assembly and the Presbytery of Sydney in 1985, and

WHEREAS since that time the Charge has been ministered to by two duly ordained and appointed ministers for limited periods in each case, and supply ministry as available, and

WHEREAS the pastoral charge has been vacant from the 31st August, 1990, and

WHEREAS the Communicant membership stands at forty-three and the Adherents list numbers thirty five, and

WHEREAS on the basis of information supplied to the Presbytery of Sydney, the charge appears unable to maintain ministry without financial assistance, and

WHEREAS the many difficulties encountered within the charge by the congregation, successive interim Moderators, and the Session threaten the viability of Darwin continuing as a sanctioned pastoral charge, and

WHEREAS situations have arisen from time to time which have rendered it impossible for the Presbytery to exercise pastoral oversight and judicial responsibility to needs within the charge, and

WHEREAS it is difficult, if not impossible for a Sydney based Interim Moderator to exercise oversight of the Darwin charge, and

WHEREAS the geographical remoteness of Darwin from any capital city and Presbytery presents similar difficulties to those stated above, and

WHEREAS the Presbyterian Inland Mission Committee has advised that it is willing to accept responsibility for Darwin, but will only provide further funds for Darwin if Darwin is made a Patrol Ministry of the Presbyterian Inland Mission, and

WHEREAS the Presbyterian Inland Mission has resources and expertise to facilitate ministry in remote areas

NOW THEREFORE the N.S.W. General Assembly humbly overtures the general Assembly of Australia to instruct the Presbyterian Inland Mission to accept responsibility for ministry and administration of the pastoral Charge of Darwin such that Darwin becomes a Patrol Ministry of the Presbyterian Inland Mission and is therefore no longer recognised as under the jurisdiction of a presbytery

Or to do otherwise as the Assembly in its wisdom may deem fit.

The Rev. D.A. Burke and Mr. J. Watson were appointed to state the Overture.

PETITIONS

PETITION NO. 1

FROM THE GENERAL ASSEMBLY OF QUEENSLAND
CONCERNING BECOMING MINISTERS OF THE PRESBYTERIAN OF AUSTRALIA

Unto the Venerable the General Assembly of the Presbyterian Church of Australia:

The Petition of the undersigned,

Respectfully shows that: -

WHEREAS the General Assembly of Australia Regulations for the Reception of Ministers, 199, outlines action to be taken in relation to Petitioners wishing to become ministers of the Presbyterian Church of Australia; and

WHEREAS such action is that which is to be taken in the general Assembly and thereafter; and

WHEREAS (b) (ii) of regulation 199 deals with academic attainments; and

WHEREAS since the petitioner would be a licentiate or minister of another denomination, no trials for licence are set; and

WHEREAS there appears to be no way in which a Presbytery or the Home Missions Committee under which the petitioner is serving in a capacity of temporary supply can formally evaluate the pastoral gifts of the petitioner; and

WHEREAS the General Assembly of Australia has made a decision to accept the petitioner subject only to academic requirements being made;

YOUR PETITIONERS ACCORDINGLY PRAY that the General Assembly of the Presbyterian Church of Australia will take these premises into account and amend the regulations for the Reception of Ministers 199 (b) (ii) by adding the following words after "Senatus" and before "of the Petitioner's work":-

"the Home Missions Committee of the State under which the petitioner would normally be temporarily employed, and the Presbytery of the bounds in which the petitioner is serving"

And your Petitioners, as in duty bound, will ever pray.

13 March, 1991.

The Rev. B.E.G. Napper and Rev. R.C. Clark will state the Petition.

PETITION NO. 2

FROM THE FIVE MEMBERS OF THE ASSEMBLY CONCERNING THE C E COMMITTEE

To the Venerable The General Assembly of the Presbyterian Church of Australia:

This petition of the Very Rev. Dr. K.J. Gardner, O.B.E., Clerk of the General Assembly of the Presbyterian Church of Australia and Clerk of the General Assembly of the Presbyterian Church of Queensland, the Very Rev. James Mullan, Clerk of the General Assembly of New South Wales; the Very Rev. E.r. Pearsons, Clerk of the General Assembly of Victoria; Mr. F. Maxwell Bradshaw, Procurator of the General Assembly of Australia; and Mr. Lindsay J. Moore, Law Agent of the General Assembly of Australia humbly showeth that:-

WHEREAS the Code Committee has down the years discharged an important function in dealing with matters pertaining to the law and constitution of the Church;

WHEREAS the Committee had a long and jealously guarded tradition of being objective and non-partisan, and while the members of the Committee might have strongly differing views on matters before the Committee, that was kept from intruding into consideration of legal issues;

WHEREAS the 1985 General Assembly changed the location of the Executive of the Committee from Melbourne to Brisbane without adding to the Queensland members to enable the Executive to function adequately, while leaving the majority of members with nothing to do;

WHEREAS apparently to meet this situation it would seem that the Assembly of 1988 inadvertently removed the clerk of the General Assembly of Australia and the Clerks of the Assemblies of Queensland, New South Wales and

Victoria from membership of the Code Committee, and it is the opinion of the law officers of the Assembly that they also are not members of the Committee;

WHEREAS without the abovenamed persons it is hard to see the Committee functioning effectively;

WHEREAS for many years the Executive has done most of the work of the Committee and with the cost of a full committee meeting on the scale of former years it would be preferable not to have an Executive and keep the size of the full Committee down to the size of the Executive of former years.

NOW THEREFORE your Petitioners pray the General Assembly to take these premises into consideration and reconstitute its Code Committee as herein provided or do otherwise as in their wisdom they may deem fit.

And your Petitioners will ever pray, etc.

Dated the Ninth day of July 1991.

J. Mullan, E.R. Pearsons, F. Maxwell Bradshaw, L.J. Moore, K.J. Gardner.

PETITION 3

FROM MR. GRAHAM NOEL GUY CONCERNING EXEMPTION FROM ITS FURTHER STUDY OF BIBLICAL LANGUAGES

To the Venerable the General Assembly of the Presbyterian Church of Australia.

The Petition of Graham Noel Guy, B. A. humbly showeth:

THAT your Petitioner, Graham Noel Guy was born on 2nd September 1950, is married with one child and has been associated with the Presbyterian Church throughout the whole of his life, having been baptised at St. Andrew's Wollongong and grown up in the Sunday School and then a member of the P.F.A. until, feeling the Call of God to the ministry your petitioner was accepted by the Presbytery of Illawarra as a Candidate for the Ministry in 1971.

THAT your petitioner commenced studies in the Bachelor of Arts course at the University of N.S.W., later transferring to Macquarie University to study part time whilst gaining work experience in the N.S.W. Public Service. Your petitioner graded into the Degree of Bachelor of Arts in 1979.

THAT in 1980 your petitioner commenced Theological Studies but due to personal circumstances did not complete the course and was advised to seek employment as a Home Missionary with the Ministry and Mission Department. Your petitioner has now served ten years as a Home Missionary serving as: the Assistant to the Minister of Bal lina (1981), Lismore (1982), Tuggerah Lakes (1983-84), as Home Missionary at Woy Woy (1985-87), following which an Ordained Minister was Inducted, and as the Assistant to the Minister at Wollongong since 1988

THAT in 1980 your petitioner's candidature was terminated, but in view of favourable reports on his practical work in the ministry, especially in Lismore and Tuggerah Lakes, he successfully applied to have his candidature re-instated in 1983 by the Presbytery of Sydney North.

THAT in 1984 your petitioner recommenced his theological studies with the Theological Hall in N.S.W. and since that time has passed the exams in all the Core subjects internally and/or externally at Th.L. level, except the Biblical languages. All Supplementary Course subjects have been passed, including Presbyterian Polity.

THAT in 1988 your petitioner contracted a severe attack of influenza of three weeks duration which left him suffering from Post Viral Syndrome. Your petitioner immediately advised his Lecturers of his condition by medical certificate. Recent pathology tests have confirmed that your petitioner is continuing to suffer from Post Viral Syndrome, in regard to which Medical Certificates are attached.

THAT because of the short term memory impairment caused by Post Viral Syndrome, your petitioner has been unable to

pass the standard closed book exams in Preparatory Hebrew and Greek New Testament.

THAT in 1989 your petitioner was ordained as an Elder of the Presbyterian Church of Australia and was inducted into the Eldership of the parish of Wollongong, N. S. W.

THAT your petitioner has received favourable reports of his work as a Home Missionary and, having attained forty years of age, there are precedents for exemptions from Hebrew and/or Greek being granted to mature age students in the Presbyterian Church in N. S. W. in the Codes of 1926, 1959, and 1967.

NOW THEREFORE your Petitioner prays the Venerable the General Assembly of Australia to take these premises into consideration and exempt your Petitioner from the further study of Greek and Hebrew, or to do otherwise as the Assembly in its wisdom may deem fit.

Your Petitioner will ever pray.

Graham Noel Guy

Forwarded with the support of the Presbytery of Illawarra.

PETITION NO. 4

FROM THE PRESBYTERY OF DARLING DOWNS
CONCERNING AUTHORITY TO TAPE WILLIAM HOWARD MILLER ON TRIALS
FOR LICENCE TO PREACH THE GOSPEL WITH A VIEW TO THE OFFICE OF
HOLY MINISTRY

To the Venerable the General Assembly of the Presbyterian Church of Australia through the Venerable the State Assembly of the Presbyterian Church of Australia in the State of Queensland:

The Petition of the undersigned,
respectfully shows,

- (1) William Howard MILLER, a Home Missionary appointed at present in Roma, Queensland was born in Murwillumbah N.S.W. on the 25th January 1938. He left school at the age of fourteen years to support himself. In 1952 he commenced an apprenticeship as a motor mechanic and completed this in 1957.

W. Miller became a Christian at the age of twenty one years in 1959. He commenced and built up a viable Garage-Tyre Service which he managed from 1961-65.

W. Miller was ordained and inducted an elder of the Presbyterian Church of Australia on the 16th February 1964 in the Wandoan Charge. He was set apart for mission work to the Aborigines on the 7th December 1966 from Chinchilla, by the Presbytery of Darling Downs. He spent seven years at Aurukun Mission filling many roles because of key staff shortages, and finally as acting manager for six months in 1971 and as manager-superintendent from 1972-74. Note the following extract from a Certificate of Service from the Board of Ecumenical Mission and Relations:

"He commenced service as Mechanic with responsibility for vehicle and plant maintenance and repair. He gradually undertook a wide range of other duties including electrical installation and maintenance, plumbing installation and maintenance, sanitation and garbage disposal, water reticulation, airstrip maintenance, refrigeration maintenance, unloading supply boats, sawmilling and store management."

"In all his duties Mr. Miller has shown remarkable drive and dedication. In the midst of complex and rapid change in the development of the community towards the goal of self support and self determination, he has been sensitive to the needs of emerging leadership and has enabled the community council to effectively manage many community matters."

- (2) W. Miller left Aurukun on the 1st april 1974 and became an assistant to the Rev. K.J. Gardner at Cairns.

He was accepted as a Home Missionary on the 12th September 1974 and continued as assistant at Cairns during Rev. K. Gardner's Moderatorial year and successfully maintained the work in Cairns during the fifteen months vacancy following Rev. Gardner's call to Ann Street, Brisbane. During a period of twelve months of the vacancy he had fifty-three funerals and forty-five wedding. He delegated responsibility by enlisting the help of ten people whom he trained as Religious Education teachers. He also established seven Home Bible Study Groups.

- (3) In 1977 W. Miller was accepted by the Committee on Training for the Ministry as a candidate for the Ministry. Owing to the shortage of ministers and the urgency of the situation at Mackay following Church Union, the Rev. J. Knapp, director of Home Missions asked Mr. W. Miller to defer study for the ministry and with three weeks notice he was sent to Mackay in August 1977. Because of the isolation of the Charge of Mackay from its Moderator (over 300km) Mr. Miller was approved to administer the sacraments.

The Charge of Mackay consisted of a dislocated group of Presbyterians following Church Union, with no Kirk Session or Committee of Management. These were established under the guidance of Mr. W. Miller, the Presbytery and the Committee on Home Missions. The Charge of Mackay was sanctioned in 1980.

In 1980 Mr. Miller was moved to Chinchilla to minister to a congregation that had suffered much division and disintegration. He was there for ten years and left the charge in a very satisfactory and settled state. It is now filled by an Exit Student with the anticipation of becoming sanctioned shortly.

At the request of the Presbytery of Darling Downs and at short notice Mr. Miller was seconded for two months to the Maranoa charge (Roma, Surat & Eumamurrim). This Sanctioned Charge was in a state of turmoil, being thwart with disharmony, division and a lack of direction, was described as 'a lost cause' and appeared to be irretrievable.

Mr. Miller's time at Roma was extended by a period of six weeks until the Charge was changed to home mission status. From thence he was appointed as the Home Missionary. Due to his effective leadership and application of the Gospel and spiritual guidance the Charge is now in a reasonable state of recovery enjoying good fellowship. It has progressed to such a stage that all past debts are now paid off.

- (4) Mr. Miller's health is not good as he suffers from severe arthritis and contends with diminished hearing and has an eye problem. In 1988 and 1989 he underwent two throat operations to correct a fault with no guarantee that the problem would not re-occur. He also has a Degenerative Disc Disease and a Hiatus Hernia.

Mr. Miller has served as both Moderator and Clerk of the Presbytery of Darling Downs for a period of time.

- (5) This Presbytery testifies to Mr. Miller's gifts for the ministry as shown over a long period of time, by the excellent work he has undertaken in both Aboriginal and Home Mission work, and very often in the most difficult circumstances and at personal cost: such gifts as make him worthy of ordination.

Your Petitioners therefore pray the General Assembly of the Presbyterian Church of Australia to take these premises into consideration and grant the Presbytery of Darling Downs the necessary authority to take the said William Howard MILLER on Trials for Licence to preach the Gospel with a view to the office of Holy Ministry or do otherwise as the Venerable the General Assembly of the Presbyterian Church of Australia may in its wisdom see fit.

And your petitioners, as in duty bound will ever pray,

This Fourteenth day of February 1991.

For and on behalf of the Presbytery of Darling Downs.

Mr. W. Posthuma
Clerk of Presbytery

Endorsed by the General Assembly of Queensland.

The Rev. R. C. Clark and J.K. Brown were appointed to state the Petition.

Presbyterian Church of Australia

Office of The
Official Auditor
R.C. Williams EC.A.



Nelson Parkhill BDO
Chartered Accountants

MM1 Centre
2 Market Street, Sydney 2000
GPO Box 255 1 Sydney 2001
DX 1222 Sydney
Tel: (02) 286 555 5 Fax: (02) 286 5 599

AXJDITOR³S^j P Mⁱ TO THS TRUSTEES OF
THE B B B 3 OF m

I have audited the accompanying financial statements in accordance with Australian Auditing Standards.

In y opinion^ the financial stat nts present fairly the financial position of the Presbyterian Church of Australia at 31 December 1990 and the results of its operations for ths three years then ended in accordance with Australian Accounting Standards and comply with Be rules, regulations and constitutions of the Presbyterian Churd of Australia o.

R C f FCA

Registered under the Public Accountants³
Registration Act, 1945

Sydney, 8 May, 1991.



Presbyterian Church of Australia

THE ASSEMBLY BUILDING, MARGARET, YORK AND JAMISON STREETS, SYDNEY

ENQUIRIES TO:

Trustee:
The Presbyterian Church (New South Wales) Property Trust

G.P.O. BOX 100,
SYDNEY, N.S.W. 2001
TELEPHONE (02) 299 1301
FACSIMILE (02) 262 3916

SECRETARY:
R.E. THORPE

8 May 1991

FINANCIAL STATEMENTS

The Financial Statements for three years ended 31 December, 1990 reflect exclusively the assets and liabilities of the Presbyterian Church of Australia.

In the opinion of the Trustees, the accompanying Balance Sheets disclosing the funds and investments for which the Trustees are responsible and the Income and Expenditure Accounts are properly drawn up so as to give a true and fair view of the state of affairs at 31 December 1990 and the results for the three years ended at that date.

D. R. Brierley
Chairman of Trustees

PRESBYTERIAN CHURCH OF AUSTRALIA

BALANCE SHEET AT 31 DECEMBER 1990

(Excluding Australian Presbyterian World Mission, Christian Education
National Journal Committee, Presbyterian Inland Mission, Hymn Book,
and Book of Common Order Funds)

	£	£
<u>CAPITAL AND RESERVES</u>		
<u>Ordinary</u>		
Balance 1 January 1988	39,728	
Capital Funds Received	1,000	
Adjustments	40	
Surplus for the period (Three Years)	<u>17,382</u>	
Balance 31 December 1990		<u>58,150</u>
<u>TOTAL CAPITAL AND RESERVES</u>		<u>\$58,150</u>
<u>R9pr9s9ni¾LbyL</u>		
<u>INVESTMENT OF FUNDS</u>		
<u>Ordinary</u>		
Investments	4,500	
Debtors	4,994	
Deposit (Presbyterian Church NSW)	<u>48,655</u>	
<u>TOTAL (ORDINARY)</u>		<u>58,150</u>
<u>TOTAL FUNDS INVESTED</u>		<u>\$58,150</u>

PRESBYTERIAN CHURCH OF AUSTRALIA

INCOME AND EXPENDITURE ACCOUNT FOR THE PERIOD ENDED 31 DECEMBER 1990

(ORDINARY CAPITAL)

(Excluding Australian Presbyterian World Mission, Christian Education,
National Journal Committee, Presbyterian Inland Mission, Hymn Books,
and Book of Common Order Funds)

<u>INCOME</u>	1	£
Investment Income		2,016
Trustee Interest		15,366
Contributions Received or Receivable from the States:-		
- New South Wales	74,882	
- Queensland	29,896	
- South Australia	5,022	
- Tasmania	5,022	
- Victoria	36,848	
- Western Australia	<u>3^44</u>	<u>155,014</u>
<u>EXPENDITURE</u>		<u>\$172,396</u>
<u>1988 GENERAL ASSEMBLY:</u>		
Travelling and Accommodation	63,113	
Honoraria to Assembly Officers	2,480	
White and Blue Books/Other	3Q,7Q1.	96,294
<u>Moderatorial</u>		
Honorarium	3,000	
Travel and Accommodation	17,886	
Other	<u>2,s4a</u>	23,729
<u>Committees</u>		
Church and Nation	3,056	
Code	2,932	
College	9,625	
Defence forces	373	
Finance	344	
Public Worship and Aids to Devotion	1,532	
Reception of Ministers	351	
Relations with Other Churches	777	
Stewardship and Promotion	<u>30</u>	19,020
Contribution to W.A.R.C.		1,300
Contribution to R.E.C.		2,000
Office Services		9,000
Other		3,671
Surplus for the period (Three Years) ended 31 December 1990		<u>17,382</u>
		<u>\$172,396</u>

PRESBYTERIAN CHURCH OF AUSTRALIA
CHRISTIAN EDUCATION COMMITTEE
BALANCE SHEET AT 31 DECEMBER 1990

CAPITAL AND RESERVES

1 £

Ordinary

Balance 1 January 1988	9,455	
Surplus for the Period	<u>6,565</u>	
Balance 31 December 1990		16,020

TOTAL CAPITAL AND RESERVES

\$16,020

Represented by:

INVESTMENT OF FUNDS

Ordinary

Cash	100	
Fixed Assets	324	
Deposit (Presbyterian Church NSW)	<u>15,596</u>	

TOTAL (ORDINARY)

16,020

TOTAL FUNDS INVESTED

\$16,020

INCOME AND EXPENDITURE ACCOUNT FOR the period (THREE YEARS) ENDED 31 DECEMBER 1990

INCOME

Interest	3,306	
Publication Income	8,712	
Allocation from Hymn Book Profit	5,000	
Sundry	<u>627</u>	

\$.17,655

EXPENDITURE

Publication Expenses	4,828	
Travelling Expenses	1,879	
Other	4,383	
Surplus for the Period (Three Years)	<u>1,565</u>	

\$17,655

PRESBYTERIAN CHURCH OF AUSTRALIA
NATIONAL JOURNAL COMMITTEE
BALANCE SHEET AT 31 DECEMBER 1990

	\$ \$	
<u>CAPITAL AND RESERVES</u>		
<u>Ordinary.</u>		
Balance 1 January 1988	75,987	
(Deficit) for the Period	<u>(132,373)</u>	
Balance 31 December 1990		(56,386)
<u>TOTAL CAPITAL AND RESERVES</u>		<u>\$(56,386)</u>

Represented by:

INVESTMENT OF FUNDS

Fixed Assets	36,395	
Cash	200	
Interest Bearing Deposit (Bank)		
<u>TOTAL</u>	<u>36,595</u>	

USSL

LIABILITIES

Deposit - Interest Free	10,000	
Creditors	16,698	
Provisions	1,063	
Subscriptions in Advance	20,609	
Overdraft (Presbyterian Church NSW)	<u>44,611</u>	(56,386)

TOTAL FUNDS INVESTED \$(56,386)

INCOME AND EXPENDITURE ACCOUNT FOR THE PERIOD (THREE YEARS)
ENDED 31 DECEMBER 1990

INCOME

Interest	9,696
Donations	3,918
Year Book - Sales and Advertising	23,582
APL - Sales (Bulk)	38,329
APL * Sales (Other)	174,354
APL - Advertising	111,582
Typesetting "Rejoice" Hymn Book	16,500
Other	12,133
Deficit for the Period (Three Years)	<u>132,373</u>

\$522,467

EXPENDITURE

Salaries	166,190
Office Services	9,000
Rent	16,004
Rent - Manse	33,667
Printing - Year Book	3,959
Printing - APL	144,464
Postage	51,756
Travel	5,997
Other	<u>91,430</u>

\$522,467

PRESBYTERIAN CHURCH OF AUSTRALIA
PRESBYTERIAN INLAND MISSION COMMITTEE
BALANCE SHEET AT 31 DECEMBER 1990

	1	1	1
<u>CAPITAL AND RESERVES</u>			
<u>Specific</u>			
Balance 1 January 1988		2,202	
Surplus for the Period (Three Years) (Interest Only)		<u>827</u>	
Balance 31 December 1990			3,029
<u>Represented by:</u>			
Inland Hospital	1,045		
Darwin Ministry	<u>1224</u>		
	SiQ29,		
<u>Ordinary</u>			
Balance 1 January 1988		989,037	
Capital Funds Received		130,763	
Surplus for the period		<u>82,173</u>	
Balance 31 December 1990			<u>1,201,973</u>
<u>TOTAL CAPITAL AND RESERVES</u>			<u>\$1,205,002</u>
Represented by:			
<u>Investment of funds</u>			
<u>Specific</u>			
Deposit (Presbyterian Church NSW)		102a	
<u>Total (Specific)</u>			3,029
<u>Ordinary</u>			
Cash	6,000		
Fixed Assets	98,676		
Investments	755,462		
Loan - Darwin	134,000		
Deferred Expense - Estate Late S B Pridham	46,080		
Deposit (Presbyterian Church NSW)	<u>161,755</u>		
<u>Total (Ordinary)</u>			<u>1,201,973</u>
<u>Total Funds Invested</u>			<u>\$1,205,002</u>

PRESBYTERIAN CHURCH OF AUSTRALIA
PRESBYTERIAN INLAND MISSION COMMITTEE
INCOME AND EXPENDITURE ACCOUNT FOR THE PERIOD (THREE YEARS)

ENDED 31 DECEMBER 1990 (ORDINARY CAPITAL)

Income

Dividends	3,528
Interest	336,411
GMP (NSW) Allocation	1,600
Donations	126,410
Other	29,173
Christmas Cards (Profit)	<u>9,343</u>
	<u>\$506,465</u>

Expenditure

<u>Blackall</u>	- Salaries	10,657
	- Other	51,005
<u>Darwin</u>	- Salaries	40,383
	- Other	30,066
<u>Mt. Isa</u>	- Other	1,588
<u>North Queensland</u>	- Salaries	18,918
	- Other	59,946
<u>North West NSW</u>	- Other	15,000
<u>Pt. Augusta - Whyalla</u>	- Salaries	15,859
	- Other	17,172
<u>South Australia</u>	- Other	16,051
<u>Stanley - Rocky Cape</u>	- Other	3,528
<u>Western Australia</u>	- Other	2,500
<u>General Administration</u>		
	Salaries	67,428
	Office Services	24,500
	Rent	2,244
	Travelling Expenses	16,075
	Other	31,372
<u>Surplus for the Period (Three Years)</u>		<u>82,173</u>
		<u>\$506,465</u>

PRESBYTERIAN CHURCH OF AUSTRALIA
AUSTRALIAN PRESBYTERIAN WORLD MISSION COMMITTEE
BALANCE SHEET AT 31 DECEMBER 1990
FUNDS HELD BY THE COMMITTEE IN QUEENSLAND

	1	1
<u>CASH AT BANK</u>		
<u>BALANCE 1 JANUARY 1988</u>	12,554	
Deficit for the period	(5,213)	
<u>BALANCE 30 SEPTEMBER 1988 (BANK)</u>		7,341
<u>PLUS Interest Bearin DeDosits</u>		<u>23.776</u>
<u>TOTAL UNDISTRIBUTED INCOME - AS AT 30 SEPTEMBER 1988</u>		<u>\$31,117</u>
<u>TRANSFERRED TO SYDNEY 1988/90</u>		<u>\$31,117</u>
<u>BALANCE 31 DECEMBER 1990</u>		<u>NIL</u>

INCOME AND EXPENDITURE ACCOUNT FOR NINE MONTHS ENDED
30 SEPTEMBER 1988

INCOME

Category 1		46,236
Category 3		4,207
Unallocated		40
Bank Interest		<u>280</u>
		<u>\$50,763</u>

EXPENDITURE

Category 1		45,586
Category 3		9,665
Administration		<u>72</u>
		<u>\$55,976</u>

(Deficit) for D riod ended 30 SeDtember 1988 (\$5,213)

NOTE: Funds transferred to Sydney were credited to Sundry Income. Interest Received on Interest Bearing Deposits on Maturity, was also credited to Sundry Income.

AUSTRALIAN PRESBYTERIAN WORLD MISSION COMMITTEE
FUNDS HELD BY PRESBYTERIAN CHURCH IN NEW SOUTH WALES
BALANCE SHEET AT 31 DECEMBER 1990

	\$	\$
<u>CAPITAL AND RESERVES</u>		
<u>Specific</u>		
Balance 1 January 1988	23,764	
Capital Funds Received	18,806	
Surplus for the period (Three Years) (Interest Only)	<u>11,484</u>	
Balance 31 December 1990		54,054
<u>Represented by:</u>		
Estate Late N. V. Paton	28,999	
Scholarship - Indian/Aboriginal Children	19,971	
Bursary Fund - Vanuatu Pastors' Children	<u>5,084</u>	
	<u>\$54,054</u>	
<u>Ordinary</u>		
Balance 1 January 1988	212,955	
Capital Funds Received	9,676	
Capital Funds Distributed (Uniting Church)	(11,737)	
Surplus for the period (Three Years)	<u>63,821</u>	
Balance 31 December 1990		<u>274,715</u>
<u>TOTAL CAPITAL AND RESERVES</u>		<u>\$328,769</u>
<u>Represented by:</u>		
<u>INVESTMENT OF FUNDS</u>		
<u>Specific</u>		
Deposit (Presbyterian Church NSW)	<u>54,054</u>	
<u>TOTAL (SPECIFIC)</u>		54,054
<u>Ordinary</u>		
Cash	30	
Fixed Assets	130,878	
Investments	137,398	
Deposit (Presbyterian Church NSW)	<u>6,409</u>	
<u>TOTAL (ORDINARY)</u>		<u>274,715</u>
<u>TOTAL FUNDS INVESTED</u>		<u>\$328,769</u>
<u>INCOME AND EXPENDITURE FOR THE PERIOD (THREE YEARS) ENDED 31 DECEMBER 1990</u>		
<u>INCOME</u>		
Interest		36,584
Sundry - General	187,109	
- Vanuatu	59,309	
- Africa	58,085	
		<u>304,503</u>
		<u>\$341,087</u>
<u>EXPENDITURE</u>		
<u>Vanuatu</u>		
Salaries	95,781	
Other	<u>62,656</u>	
		158,437
<u>Africa</u>		
Salaries etc	29,983	
Other	<u>8,462</u>	
		38,445
<u>Administration</u>		
Salaries etc	16,666	
Other	<u>63,718</u>	
Surplus for the Period (Three Years)		<u>80,384</u>
		<u>63,821</u>
		<u>\$341,087</u>

*Note: Includes Funds transferred from Queensland

PRESBYTERIAN CHURCH OF AUSTRALIA
PUBLIC WORSHIP AND DEVOTION COMMITTEE
"REJOICE" HYMN BOOK
BALANCE SHEET AT 31 DECEMBER 1990

	\$	\$
<u>CAPITAL AND RESERVES</u>		
<u>Ordinary</u>		
Balance 1 January 1988	46,710	
(Deficit) for the Period (Three Years)	(10,727)	
Balance 31 December 1990		35,983
<u>TOTAL CAPITAL AND RESERVES</u>		<u>35,983</u>
<u>Represented by:</u>		
<u>INVESTMENT OF FUNDS</u>		
Investment in Companies	5	
Deposit (Presbyterian Church NSW)	35,978	35,983
<u>TOTAL FUNDS INVESTED</u>		<u>35,983</u>
<u>INCOME AND EXPENDITURE ACCOUNT FOR THE PERIOD (THREE YEARS)</u> <u>ENDED 31 DECEMBER 1990</u>		

<u>INCOME</u>		
Interest	10,033	
Publication Income	177,225	
Deficit for the Period (Three Years)	10,727	
	<u>\$197,985</u>	
<u>EXPENDITURE</u>		
Allocation to Christian Education Committee	5,000	
Publication Expenses	156,313	
Publicity	6,371	
Copyright	16,191	
Travelling Expenses	1,304	
Other	12,806	
	<u>\$197,985</u>	

BOOK OF COMMON ORDER
BALANCE SHEET AT 31 DECEMBER 1990

<u>CAPITAL AND RESERVES</u>		
<u>Ordinary</u>		
Balance 1 January 1990	-	
(Deficit) for the year	(10,542)	
<u>TOTAL CAPITAL AND RESERVES</u>		<u>\$(10,542)</u>
<u>Represented by:</u>		
<u>INVESTMENT OF FUNDS</u>		
Funds overdrawn (Presbyterian Church NSW)	(10,542)	
<u>TOTAL FUNDS INVESTED</u>		<u>\$(10,542)</u>
<u>INCOME AND EXPENDITURE ACCOUNT FOR THE YEAR ENDED 31 DECEMBER 1990</u>		
<u>INCOME</u>		
Publication Income		3,401
Deficit for the year		10,542
		<u>\$13,943</u>
<u>EXPENDITURE</u>		
Publication Expenses		13,943
		<u>\$13,943</u>

APPEAL

From the Rev. A.A.D. Gardiner against a decision of the General Assembly of Queensland:

To the Venerable the General Assembly of the Presbyterian Church of Australia the Rev. A.A.D. Gardiner B.D. appeals against the decision of the General Assembly of the Presbyterian Church of Queensland not to sustain my appeal against the Presbytery of Brisbane declaring the election and induction of a previously ordained Elder invalid.

The grounds of the appeal:

- (1) Whereas the decision of the General Assembly of Queensland denies natural justice, and
- (2) Whereas the Presbyterian Church of Australia holds the doctrine of the eldership as set forth in the Westminster Form of Presbyterian Church Government under the heading "other Church Governors", and
- (3) Whereas in 1969 the Queensland Assembly (B.B. 1969 Min. 76(4)) noted the Rules 1A and 213 then existing put no impediment in the way of electing women as Elders, incorporating the decision of the G.A. of A. 1967 Min. 131 (2) viz. that inter alia "the Eldership is a Service within the Church which can be performed appropriately by men and women", and
- (4) Whereas the 1984 Assembly of Queensland at Min. 133 according to notice (NM 2 (2)) "Rev. G.C. Lake moved that the Assembly 'Acknowledge that in accordance with the Rules and Forms of Procedure, no interpretation of declaration of any of the Rules of the Church can be effected without an Overture being presented and Barrier Act Procedure being followed (Rule 246 and Rule 253 of the Qld Code" and the text of the Barrier Act itself)', and
- (5) Whereas notwithstanding this acknowledgement that same Assembly without Overture being presented and Barrier Act Procedures being followed proceeded at Min. 144 to rescind the 1969 Min. 76.4 by declaring it irregular; thereby abrogated its own rules and purported to interpret those rules without recourse to Overture or Barrier Act Procedure, and
- (6) Whereas the General Assembly of Australia is supreme with regard to Doctrine, Worship, Discipline of the Church, Article iv (4) but government remains a prerogative of the Courts of the State Assembly, and
- (7) Whereas a person can only be deprived or denied Office in the Church if that person is found to hold personal views or acted contrary to the standards of the Church, discipline may only be exercised in terms of the General Assembly of Australia Code, denial as deprecation of Office is a disciplinary matters, and
- () Whereas at no time has the elder concerned been charged or proceeded against by any Kirk Session under the said General Assembly of Australia Code of Discipline, and
- (9) Whereas the Assembly of Queensland under the "Nobile Officium" (Min. 143 1984) denied the said elder's privileges of Rule 4.15 (Qld):

"When an elder transfers from his Charge to another although he remains an elder of the Presbyterian Church and his certificate of transference is so endorsed, he only becomes an elder of the Session of the Church to which he transfers upon election to such Session by the communicants of that Charge and subsequent induction to office in that court., and
- (10) Whereas the 1970 General Assembly of the Presbyterian Church of Queensland (B.B. 1970 page 184) noted:

"A Presbyterian Church is in nature a federal structure...The work of each Court is different from that of the other. That of the Kirk Session pertains exclusively to itself. So does that of the Presbytery pertains exclusively to itself...The functions are not transferable in whole or part and neither can one Court interfere with another. Each is supreme in its own province", and
- (11) Whereas the Kirk Session has among its functions Rule 4.10(k)

"To examine and judge the qualifications of persons elected to the eldership and to the Committee of Management.", and

- (12) Whereas the Kirk Session of St. Paul's Church judged the qualifications of the said elder to be such as would entitle her to be added to the Kirk Session of St. Paul's Church, and
- (13) Whereas the Presbytery of Brisbane does not possess the power or function to judge the qualifications of the said elder, and
- (14) Whereas Rule 4.21 (Qld) states that the right of electing elders belongs to the communicants of the congregation, and
- (15) Whereas the said elder was duly elected by the congregation of St. Paul's and possessed such attainments she was according to the Code of the Church duly admitted into the Kirk Session of St. Paul's having previously been Ordained as an Elder on the 6th April 1975 as duly certified by the Kirk Session of the previous charge, and
- (16) Whereas as the decision appealed against is contrary to natural justice, the peace and unity of the Church and to the edifying of the body of Christ in love,

I respectfully appeal to the General Assembly of the Presbyterian Church of Australia to sustain this my appeal against the decision of the Assembly of the Presbyterian Church of Queensland at its meeting on twentyfourth day of May 1990 and to exercise it Nobile Officium and restore to Mrs J. Murdoch her privileges of which she has been summarily deprived.

Signed this thirtieth day of May Nineteen Ninety .

ANDREW GARDINER, Appellant.

Extract minute

Presbyterian Church of Australia
State of Queensland

At Brisbane and within Ann Street Presbyterian Church, the 24th day of May, 1990 which day the General Assembly being duly constituted.

Inter alia:

153. The Moderator called for Appeal No. 3.
The Rev. H.G.D. Todd occupied the Chair.

Appeal 3

154. Appeal No. 3 from Rev. A.D. Gardiner against the Brisbane was laid on table and received.
It was moved, seconded and approved that the Appellant and Respondent be given 10 minutes to state their case.
The Appellant, Rev. A.D. Gardiner and the Presbytery of were called to the Bar of the House.
Rev. A.D. Gardiner stated this Appeal.
Rev. L.J.Hall and Rev. L.J. Percy, Respondents appointed by the Presbytery of Brisbane, addressed the House.
Rev. A.D. Gardiner spoke in reply.
The Moderator called for questions to the Appellant and Respondents.
The Appellant and the Respondents were removed from the Bar of the Assembly.

Rev. A.D. Presbytery of
Gardiner
against
Presbytery
of Brisbane Brisbane

155. It was moved, seconded and approved.
That the Assembly:
Authorise the Presbytery of Brisbane to remain in the House to hear the deliberation of the case.

Presbytery
Brisbane
Remain in
House

156. It was moved, seconded and approved on a show of hands,
That the Assembly:

1. Not sustain the Appeal.
2. Dismiss the Appeal.

Rev. A.R. Wilson, A.E. Dempster and J.I. I. Wilson dissented.
The parties were called to the Bar of the Assembly and
advised of the decision of the Assembly.

Rev. A.D. Gardiner advised of his intention to appeal to
the General Assembly of Australia.

Rev. P.J. Barson moved that the Assembly declare the Appeal
of Rev. A.D. Gardiner to the General Assembly of Australia,
frivolous.

The motion was seconded and approved.

Appeal
Dismissed

Dissent

Appeal to
G.A.A.
Frivolous

157. It was moved seconded and approved that the Assembly
appoint Rev. P.J. Barson and J. Langbridge as Respondents
to the Appeal of Rev. A.D. Gardiner to the General Assembly of
Australia.

Respondents

15B. The Deputy Clerk read the Minutes and it was moved
seconded and approved that they be confirmed.

Minutes

Signed: H.G.D. Todd - Moderator
G.J. Nicholson- Deputy Clerk.

Extracted from the records of the General Assembly by me

K.J. GARDNER, Clerk.

COMMUNICATIONS

(8) From the General Assembly of Tasmania concerning Returns to Remits:

The Acting Clerk of the General Assembly,
Presbyterian Church of Australia.

Dear Dr. Logan,

In response to your telephone call to the St. Andrew's, Launceston Church Office, I enclose an Extract Minute from the Proceedings of the 1989 General Assembly concerning the G.A.A. Remit on eligibility of women to the ministry.

I hope the Extract will be adequate. Due to the change of Clerk and the need for an urgent reply we have been unable to find any further information.

Our sincere apologies for the oversight.

A. D. TURNER, Clerk.

Extract from Minutes of Proceedings of the General Assembly
of the Presbyterian Church of Tasmania 1989

Second Session.

(Within Riverside Presbyterian Church on Wednesday, 10 May, 1989)

12. Constitution.

The Session was constituted with prayer by the Moderator.

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33. Remit of G.A.A. Overture: Eligibility of women to ministry.

- (a) It was moved, seconded and approved that the remit be received.
- (b) It was moved, seconded and approved that form "(a)" of the Article be approved.
- (c) It was moved, seconded and approved that the deletion of the words in Article 111 be approved.
- (d) It was moved, seconded and approved that form "(b)" of the Article be disapproved.

Certified extract.

A.D. TURNER, Clerk.
28th July, 1991.

(9) From the General Assembly of Victoria concerning Returns to Remits:

The Acting Clerk of the General Assembly,
Presbyterian Church of Australia.

Dear Dr. Logan,

Re: G.A. of A. Remit

On the 11th October 1990 I advised the then Clerk of the General Assembly, the Very Rev. Dr. K.J. Gardner, of the response of the Presbyteries and the General Assembly of the

Presbyterian Church of Victoria to the remit of the G.A. of A. anent the proposed alteration to Article VIII of the Articles of Agreement i.e. the proposal to either ordain men and women or only men to the Ministry of Word and Sacrament of this Church. (I enclose a copy of the letter to Dr. Gardner).

You have advised me in response to my telephone conversation to you on the 1st August, 1991 that:

1. You are in possession of that letter to Dr. Gardner and
2. that in the opinion of the law Agent of the G.A. of A. i.e. Mr. L. Moore, my letter is so ambiguous that the forthcoming "White Book" will record that the Victorian General Assembly has made no response to the remit.

Leaving aside the multitude of issues that such a curious action must raise I will endeavour to make the situation plain.

1. Proposed alteration to articles of agreement - Article VIII G.A.A. Blue Book 1988 Min. 134 etc.

The returns from the Presbyteries were as follows:

Those in favour of the Article reading:

- (a) "Only men shall be eligible for admission to the Ministry of Word and Sacraments in the Presbyterian Church of Australia and all rules and regulations of the Assembly and services of Ordination shall be construed that reference therein to ministers of the Word and Sacraments shall refer only to men."

were Ballarat, Bendigo, Benalla, Flinders, Gippsland, Kilnoorat, Melbourne North, Melbourne West, i.e. the above Presbyteries are in favour of the proposed alteration to Article VIII and are of the opinion that the Ministry of Word and Sacraments should only be open to men.

Those in favour of the Article reading:

- (b) "Women shall be eligible for admission to the Ministry of Word and Sacraments in the Presbyterian Church of Australia on the same terms and conditions as are applicable to men and all rules and regulations of the Assembly and services of Ordination and Induction shall be construed that reference therein to Ministers of the Word and Sacraments shall include women."

were Geelong, Melbourne East, i.e. the above Presbyteries desire no change to the existing Article and with the Ministry of Word and Sacraments to continue to be available to both men and women. They therefore disapprove any alteration to Article VIII.

The General Assembly voted to approve the following wording of Article VIII:

- (a) "Only men shall be eligible for admission to the Ministry of Word and Sacraments in the Presbyterian Church of Australia and all rules and regulations of the Assembly and services of Ordination shall be construed that reference therein to ministers of the Word and Sacraments shall refer only to men".

i.e. the General Assembly is in favour of the proposed alteration of Article VIII and therefore "approved" the change.

I trust that the above will assist the Business Committee to correctly report the response of the Presbyterian Church of Victoria.

R. PEARSONS. Clerk of Assembly.

(10) From the Presbytery of Sydney concerning Returns to Remits:

The Acting Clerk of Assembly,
General Assembly of Australia.

Dear Dr. Logan,

I am instructed by the Presbytery of Sydney at its last meeting held on Tuesday, 6th August, 1991 at 7.00 p.m. and within the Presbyterian Theological Centre, Burwood to forward

to you certain "Extract Minutes" relating to the decisions of Presbytery as resolved last year, concerning the Remit re Ordination of Women to the Ministry sent down from the General Assembly of Australia.

Please find enclosed herewith the relevant "Extract Minutes" number 390:96 and 390:103 which are evidence that the business was dealt with and the resolutions approved in the appropriate manner as required.

With Christian greetings and kind regards,

G.A. ELDRIDGE, Clerk of Presbytery.

Extract Minute

At Burwood and within the Presbyterian Theological Centre on Tuesday the sixth day of March 1990 at 7.00 p.m. the Presbytery of Sydney met pursuant to adjournment for ordinary business and was constituted with prayer.

Inter alia - Remit re Ordination of Women.

390: 96 It was moved, seconded and agreed that the Presbytery approve the deletion of the following words from Article VIII "Women shall be eligible for admission to the ministry of Word and Sacraments in the Presbyterian Church of Australia on the same terms and conditions as are applicable to men and all rules and regulations of the Assembly and services of Ordination and Induction shall be construed that reference therein to ministers of Word and Sacraments shall include women...".

- Remit re Article VIII

390:103 It was moved, seconded and agreed that the Presbytery approve Clause (b) relating to Article VIII namely "Women shall be eligible for admission to the ministry of Word and Sacraments in the Presbyterian Church of Australia on the same terms and conditions as are applicable to men and all rules and conditions as are applicable to men and all rules and regulations of the Assembly and services of Ordination and Induction shall be construed that reference therein to ministers of the Word and Sacraments shall include women."

The meeting was closed with prayer.

Extracted from the records of the Presbytery of Sydney this fifteenth day of August, 1991 by me.

G.A. ELDRIDGE, Clerk.

(11) From the Historical Records and Library Committee of the N.S.I.L. General Assembly concerning archives of the General Assembly of Australia:

Acting Clerk of the General Assembly,
Presbyterian Church of Australia.

Dear Dr. Logan,

As you know, the Presbyterian Church of Australia in New South Wales maintains the Ferguson Memorial Library, containing its archives and records, together with a collection of valuable printed works relevant to the history of our church.

You will also know that the New South Wales Property Trust, faced with the re-development

of the Assembly Hall at 44 Margaret Street, Sydney, has purchased a Property in Buckingham Street, Sydney to accommodate certain committees and enterprises of the New South Wales General Assembly. That building is now being extensively renovated to include a significant area which will house the Ferguson Memorial Library in climate-controlled conditions designed to meet professional archive and library standards. The 'Ferguson' is managed for the General Assembly of New South Wales by a special committee styled the 'Historical Records and Library Committee' which since February 19 8 has employed a full-time highly qualified professional archivist.

A meeting of the Historical Records and Library Committee earlier this year instructed me to offer the use of the facilities of the Ferguson Memorial Library, including the services of the Archivist, as the official repository for the records and documents of the General Assembly of Australia. It is expected that the 'Ferguson' will move to the renovated premises later in 1991.

K.J. SWAN, Convener.

(12) From the General Assembly of Tasmania concerning Returns to Remits:

The Acting Clerk of Assembly,
General Assembly of Australia.

Dear Dr. Logan,

I refer again to the matter of the G.A.A. Remit concerning women in the ministry. My letter of 2B July was dispatched in haste on receipt of a message from one of our churches in Tasmania. Since then I have looked more closely at the matter and am able to advise as follows:

On 11 October 1988 the former Clerk of the General Assembly of Tasmania received from the Clerk of the General Assembly of Australia an unsigned memorandum dated 6 October 1988 (copy attached) with a photocopy of an 'extract minute' of the proceedings of the General Assembly of Australia of 16 September 1988 (copy attached).

The 'extract minute' was placed before the General Assembly of Tasmania at its meeting in May 1989. The GAT acted on the assumption that the word 'for' first appearing in line two of the 'extract minute' was a typographical error intended to read 'from'.

The Business Convener indicated that it seemed inappropriate to delete words from Article viii until a decision had been taken to approve one of the proposed additional Articles. It was then moved and seconded that an additional Article in the form of words as proposed in paragraph (a) of the Remit be approved. This motion was carried on the voices without dissent.

It was then moved and seconded that the words specified in the Remit be deleted from Article viii. This motion was carried on the voices without dissent.

The Moderator then asked whether any action was necessary with regard to the form of words as proposed in paragraph (b) of the Remit. The Law Offices advised that no action was necessary but as a matter of caution it could be dealt with. It was then moved and seconded that the form of words as proposed in paragraph (b) of the remit be disapproved. This motion was carried on the voices without dissent.

When it was perceived that the motions relate to the Remit, their effect is clear.

The former Clerk of GAT has advised that he believes he did forward the replies to the Remit to the Clerk of GAA soon after the rising of the GAT in May 1989. Unfortunately there are some problems relating to the records of correspondence and it is not possible at present to provide you with a copy of the reply. However, the former Clerk believes the replies to this Remit were in the same letter as a number of other matters about which he needed to write to the Clerk of GAA. He wonders whether his letter has been misfiled in the Clerk's office. I am attaching a Statutory Declaration from the former Clerk setting out his recollection of

transmitting the replies.

I understand the decision of the GAT to restrict eligibility for admission to the Ministry of Word and Sacraments to men only was reported in Australian Presbyterian Life Today and was wellknown to the Clerk of GAA. I note the only intimation that either I or my predecessor in the office of Clerk have had about your problem in not being able to find the replies from GAT was the verbal message referred to above. Naturally, I would have provided the information sooner if I had known.

On re-examining my letter of 2B July I see the extract contained in it refers to the deletion of words from Article iii. Of course, this is an obvious typographical error and should refer to deletion of words from Article viii. Although this typographical error is also contained in the "Blue Book" it does not effect either what happened or the actual Minutes. The "Blue Book" was prepared from a draft. I used the "Blue Book" when I wrote my letter because the Minutes themselves were not available. For information I enclose a copy of the actual notes taken by the former Clerk during the Assembly showing clearly that Article viii was the subject of the motion.

I trust this letter and the enclosures assist you to overcome any procedural or administrative difficulties you might be having in relation to the sensitive issue the Remit addresses.

With Christian greetings,

A.B. TURNER, Clerk of Assembly.

PRESBYTERIAN CHURCH OF AUSTRALIA

MEMORANDUM

TO: Clerks of State Assemblies

DATE: 6th October, 1988

FROM: Clerk of Assembly

SUBJECT: Overture 17
Amend Article viii
Assembly Paper 19

Will you please bring the Overture 17 Amend Article viii and Assembly Paper 19 to the attention of your Assembly for the appropriate action.

It will also be your responsibility to remit Overture 17 and Assembly Paper 19 to the Presbyteries within your State.

With every good wish for the continued work and witness of the Church in your State.

VERY REV. DR. K.J. GARDNER, Clerk of Assembly.

Received 11 Oct 1988

Extract Minute

At Brisbane, and within St. Paul's Presbyterian Church, the sixteenth day of September 1988 which day the General Assembly being duly constituted

Inter alia:

Overture	Remit to State Assemblies and Presbyteries under the Barrier Act a proposed
Article viii	deletion of the following words for Article viii for approval or disapproval
Deliverance	with replies to be in the hands of the Clerk by 31st December, 1990.

"Woman shall be eligible for admission to the Ministry of Word and sacraments in the Presbyterian Church of Australia on the same terms and conditions as are applicable to men and all rules and regulations of the Assembly and services of Ordination and Induction shall be construed that reference therein to Ministers of the Word and Sacraments shall include women."

and

Remit both forms of an additional Article to State Assemblies and Presbyteries under Barrier Act procedure, either one for approval with replies to be in the hands of the Clerk by 31st December, 1990 as follows:

(a) "Only men shall be eligible for admission to the Ministry of Word and Sacraments in the Presbyterian Church of Australia and all rules and regulations of the Assembly and services of Ordination shall be construed that reference therein to ministers of the Word and Sacraments shall refer only to men."

(b) "Women shall be eligible for admission to the Ministry of Word and sacraments in the Presbyterian Church of Australia on the same terms and conditions as are applicable to men and all rules and regulations of the Assembly and services of Ordination and Induction shall be construed that reference therein to Ministers of the Word and Sacraments shall include women."

Assembly Paper 19: Assembly Paper 19 was received. Rev. D. Burke moved that the Statement be sent to State Assemblies and Presbyteries with the remit.
The motion was seconded and approved.

STATUTORY DECLARATION
OF
PHILIP BRUCE MCVEITY

Philip B. McVeity
Barrister & Solicitor
11 Reibey Street, Ulverstone
Telephone (004) 255007

I, PHILIP BRUCE MCVEITY of 11 Reibey Street, Ulverstone in Tasmania, Barrister & Solicitor solemnly and sincerely declare as follows:

1. At all material times I was a Clerk of Assembly of the Presbyterian Church of Tasmania.
2. On the 11th October 198 I received a communication from the Clerk of the General Assembly of Australia relating to Overture number 17 (minute 134) of the remit to State Assemblies under the Barrier Act. The remit was placed before the General Assembly of Tasmania at its meeting in May 1989.
3. Soon after the rising of the General Assembly of Tasmania I caused the return to that remit to be forwarded to the Clerk of the General Assembly of Australia along with other material arising out of that meeting of the General Assembly of Tasmania.

And I make this solemn declaration by virtue of the Statutory Declarations Act 1959 and subject to the penalties provided by that Act for the making of false statements in Statutory Declarations, conscientiously believing the statements contained in this declaration to be true in every particular.

Declared at Ulverstone)
in Tasmania on the 13th) (Sgd.) P.B. McVeity
day of August 1991)

Before: (Sgd.) A JUSTICE OF THE PEACE.

(13) From the General Assembly of Victoria concerning Returns to Remits:

Acting Clerk of Assembly,
General Assembly of Australia.

RE: RETURN T GAA REMIT ARTICLE VIII

Dear Dr. Logan,

I have now received the G.A.A. papers and am in a position to study how the Business Committee (I presume it is their responsibility) has reported the returns.

While I would maintain that the response of the Presbyteries and the Victorian General Assembly have been adequately conveyed to the Clerk of Assembly and well within the time requested to alleviate any possible confusion the following was decided:

On the first section of the remit i.e. to delete the following words:

"Women shall be eligible for admission to the Ministry of Word and sacraments in the Presbyterian Church of Australia on the same terms and conditions as are applicable to men and all rules and regulations of the Assembly and services of Ordination and Induction shall be construed that reference therein to Ministers of the Word and Sacraments shall include women."

The Presbytery replies were:

APPROVE: Ballarat, Benalla, Bendigo, Flinders, Gippsland, Kilnoorat, Melbourne North, Melbourne West.

DISAPPROVE: Geelong, Melbourne East.

GENERAL ASSEMBLY:

The General Assembly voted to "Approve".

I trust this will clarify the situation.

(The Very Rev.) E.R. PEARSONS, Clerk of Assembly.

(14) From the Presbytery of Canberra concerning the status of Mrs. Jackie Somerville,
Candidate for the Ministry:

22nd April, 1991.

The Clerk,
General Assembly of Australia.

Dear Mr. Gardner,

The Presbytery of Canberra has under its jurisdiction Mrs. Jackie Somerville who is a Candidate for the Ministry. Mrs. Somerville was accepted as a Candidate for the Ministry by the old Presbytery of the South Coast and Tablelands. She was transferred to the Presbytery of Canberra at the time of the dissolution of the old Presbytery.

The Presbytery of Canberra is pastorally concerned for Mrs. Somerville in relation to the possibility that at its September 1991 meeting, the General Assembly of Australia may decide to no longer allow women to be ordained to the Ministry of Word and Sacrament.

Mrs. Somerville was accepted as a Candidate for the Ministry in good faith by the Presbytery and Mrs. Somerville's application was also in good faith. When she was accepted there was a possibility that a change could occur in the Articles of Agreement, but it was no certainty. It would seem to the Presbytery that special provision should be made for Mrs.

Somerville should any change be made to the Articles that would effect her position, as it would then seem to have some retrospective force.

I enclose the relevant Extract Minutes of the Presbytery's decisions. I note that the Presbytery has requested that the GAA be informed. I therefore request that the GAA be informed of Mrs. Somerville's position and that special provision be made for her.

Ronald Keith, Clerk

Presbytery of Canberra

Extract minute

At Bega and within the Presbyterian Church on the sixteenth day of April 1991 the Presbytery of Canberra met and was constituted with prayer.

Among other things

GAA It was moved, seconded and agreed that the Presbytery communicate with the 1991 General Assembly of Australia.

- (a) to advise the General Assembly of Australia of Mrs. Somerville's position and
- (b) seeking special provision for Mrs. Somerville to ensure that she is not unfairly dealt with should the Assembly legislate to exclude women from the Ministry of Word and Sacrament.

It was moved, seconded and agreed that the Clerk be instructed to advise Mrs. J. Somerville of the above decisions and commend her for her progress with her studies and work.

The meeting was closed with prayer.

Extracted from the minutes of the Presbytery of Canberra this nineteenth day of April, 1991 by me.

Ronald Keith, Clerk.

(15) From the P.M.A. in N.S.W. concerning the Ordination of Women.

Acting Clerk of Assembly,
General Assembly of Australia.

Dear Dr. Logan,

Members attending the State Council Meeting of the Presbyterian Women's Association in N.S.W., held on 23rd August, 1991, expressed concern at moves in the General Assembly of Australia to change the status of women in our Church. Many women have served the Church as elders since this was made possible in 1937 - almost a quarter of a century. They have done this in a way acceptable to the people in our parishes and we believe, in a way acceptable to God. We are proud of the women who have taken up the full time ordained ministry in our Church, and we believe they have faithfully served Christ, the only Head of the Church.

We cannot see how some are proposing to restrict the service of women in the Church at home, when we are at present celebrating one hundred years of P.W.M.U. work, which commemorates the role women in particular, played in establishing churches on the mission field at such places as India and Korea.

We believe there has been a gradual acknowledgment of the role women have always played

in the Church and this has been the result of more accurate study of the Bible and a movement a£. the Holy Spirit. The fruits of their work are evidence of this.

We are concerned and dismayed that many committed and evangelical Presbyterians are resigning from the Church over this issue, particularly fine women who were considering the Holy Ministry as their vocation.

The State Council, after expressing its mind on the issue, resolved unanimously -

'That a letter be sent to Rev. Dr. Paul Logan, Acting Clerk of the General Assembly of Australia, reiterating N.S.W. Council's support of women's role in the Church as ministers and elders.'

2 th August, 1991.

(Mrs.) JUDY STEWART, State Secretary.

(16) From the Very Rev. Dr. K.J. Gardner re G.A.A. matters;

The Clerk,
Presbyterian Church of Australia.

Dear Dr. Logan,

1. Re Tasmania. Both my Secretary and I have made a thorough check of my office for the return from Tasmania. Unfortunately, our search has been unsuccessful. It is possible that the letter was lost in transition in the post or when we moved Church Offices. I cannot recall seeing it. I believe the Assembly will have to decide the issue.

2. Judicial Commission. I requested the Business Committee of the P.C.Q. to put the matter on the business of the Assembly but the Committee decided it would be done at the General Assembly. I guess we can make the necessary nomination at the Assembly or refer the matter back to the P.C.Q. for their nomination.

3. Rubber Stamp. We have not been successful in our search for same. Whether all the material came across from the previous Clerk, I cannot be sure. The easiest solution is for you to purchase a new one.

4. Other material. Hopefully, you have all the material that I have forwarded on to you. I thought it best to send it to you so that there is nothing in my office that has any relevance to the General Assembly.

5. Filing Cabinet. There is a four drawer cabinet that was passed over by the former Clerk. It actually was left in the Church Offices - he had an office there when he resigned. It contains relevant material from the 19 5 and 1988 Assemblies. When the Assembly finalizes the position of Clerk, we can decide whether it is worth while to transfer it, as te cost of removal may be just as high as the cost of a new one.

I tried to ring you on Friday, 23rd August but failed to locate you.

K.J. GARDNER.

26 August 1991

(17) From the Presbytery of Moubray concerning Returns to Remits:

The Clerk,
General Assembly of Australia.

Dear Sir,

Re G.A.A. Overture 17 Women in the Ministry

At its meeting on 3rd September 1991 the matter was raised on the non receipt of the Presbytery of Moubray response to the above matter as the Overture was dealt with at the November 1989 meeting of Presbytery.

The Presbytery resolved inter alia to

"Direct the Clerk to forward such Extract Minutes as are necessary to indicate the Presbytery's reply on the 1988 G.A.A. Overture 17 anent Article 8 and a proposed new Article to the Clerk of the G.A.A., Rev. Dr. P.G. Logan and direct such reply to be forwarded by express courier with receipted reply."

The following Extract Minute was extracted from the minutes of the ordinary meeting of the Presbytery of Moubray held in the Presbyterian Church, Graceville, 7th November 1989.

G.A.A. OVERTURE 17 89/292 Rev. D.B. Johnston reported anent the overture and moved as follows:

That Presbytery:

- (i) Receive the Report.
- (ii) Approve the deletion of the following words from Article viii of the Articles of Agreement, "women shall be eligible for admission to the Ministry of Word and Sacraments in the Presbyterian Church of Australia on the same terms and conditions as are applicable to men, and all rules and regulations of the Assembly and service of Ordination and Induction shall be construed that reference therein to ministers of the Word and Sacraments shall include women."
- (iii) Approve an additional Article of Agreement in the following form:
"Only men shall be eligible for admission to the Ministry of Word and Sacraments in the Presbyterian Church of Australia and all rules and regulations of the Assembly and services of Ordination and Induction shall be construed that reference therein to ministers of the Word and Sacraments shall refer only to men."

The motion was seconded and approved.

Extracted by me J.E. Tucker, Clerk, Presbytery of Moubray on this fourth day of September 1991.

J. TUCKER, Clerk.

(18) From the Media and Church & Nation Committees of the N.S.W. General Assembly and the N.S.W. State P.W.A. concerning Public Issues.

Acting Clerk,
Presbyterian Church of Australia.

Dear Dr. Logan,

Enclosed is the Submission of the Committees of the Church and Nation, Media and P.W.A. Social Issues to the Inquiry into Standards on Telecommunications Technology and Pay Television.

We ask that matters raised therein be raised with the Assembly, and some statement issued as a result so that the Church may be seen to be interested in the deteriorating community life.

To have no position on important issues is to give the impression that we agree with what is happening.

Could I also urge that the Assembly make some statement to counteract the Media impression that Churches are against the Bill to come before Parliament this week to end the operation of Private Abortion Clinics. Even the Parliament voted overwhelmingly for this to be a Conscience Vote, it is important that they get some indication from the usually silent majority, otherwise their consciences may not operate as well as they should. I believe this Bill is a necessary development.

(Mrs.) MARION SMITH, Convener, Social Issues Committee, P.W.A.

9 September, 1991.

Submission from the Committees of
The Church and Nation, The Media and the Presbyterian Women's Association

to the

Select Committee on Community Standards Relevant to the
Supply of Services Utilising Telecommunications Technologies

On June 21, 1991 the Australian Senate resolved to set up a select Committee to report on whether there was a need to update the regulation of the electronic media in the light of recent technological advances.

The increase of violence and the abuse of women and children is a matter of record and the proliferation of Government literature, seminars and documentaries on Domestic Violence and Child Abuse support this observation. This situation has been contributed to by the spread of increasingly offensive media over the last 15 years. It will not be easily remedied.

Our comments address questions in the terms of Reference as follows:

1(a) Whether a code of conduct reflecting Community standards should be observed by providers and carriers of commercial recorded, information or entertainment services utilising telecommunications technologies and if so, its content, monitoring and enforcement:

We are convinced there should be a code of conduct reflecting community standards to regulate these services. The manner of access to these technologies is so open that regulatory control is imperative. With economic conditions dictating that in many families both parents work, children and young people are often at home alone and parents cannot control phone and media use. When information services become well established and the possibilities well known among young people, peer group pressure will further ensure large numbers are affected.

If these services are to be established, perhaps the best and most efficient means of controlling the content is for the information to be assessed by a Statutory Committee of responsible citizens with involvement in the community. Their task would be to restore and maintain (and not gradually reduce) reliable Community Standards.

The members of this Committee should not be involved in the Information Service business, or have links with the distributors of Pornography in any way, either as past or present employee or consultant; by marriage or de-facto relationship or by family. Telecom has advised that a Review Committee for 0055 is now set up. The same conditions should apply to this Committee. A precedent for this requirement is the provisions applying to the ABC Board of Governors.

- (b) Whether it is appropriate to control the provision of certain commercial telecommunications technologies, or to control access to such services, or both, and, if so, how control would best be achieved.

It is appropriate to control these services, just as any other services are controlled by application of standards. Such Standards apply to professional people, building regulations, traffic and car registration, transport and travel and numerous other areas of our organised society. If any information service or item of such, is judged by the Standards Committee to be against the public interest, then permission should be withheld for that service or item.

This could not be judged discriminatory when the Government's guidelines on video and audio entertainment and information services (VAEIS) agreed to by providers, state that VAEIS providers will not program AO material (less strong than X or R) unless arrangements have been made to ensure that the programs are not accessible to persons under the age of 18.

We appreciate the effort which have been made to set out guidelines for 0055, however the ideal of self-regulation is never realised. This has been proven with television already. Any Standards must be given more teeth than the Australian Broadcasting Tribunal presently has. The ABT should be funded to monitor all broadcast and telecommunications services and enabled to exact penalties. Unless there is realistic control, where any penalty will be enforced, little notice will be taken of either rules or complaints. Use of needless information services has the potential to greatly increase friction in families because of high phone bills. This is already happening.

Surely we are "closing the door after the horse has bolted" if we allow automatic access to indiscriminate information and wait for the complaints. Those who will be most affected are least likely to complain about content. The point is not that it will offend "some people" but that it can injure susceptible individuals and ultimately the community.

Apart from our very real concern for young people to have the best possible personal lives now, it is enlightened self-interest to care deeply about the influence on the community of immorality and destroyed personal relationships. Whether we are parents or not, if we do not care enough about the vulnerable to regulate commercial greed now for their sake, we will all experience the collective consequences.

If some of the information services are deemed to be suitable although in need of control (e.g. racing), then this service could be a separate category which should be applied for in writing by the actual subscriber. Automatic access to Telecom lines should only be for factual and emergency medical or other information, not for entertainment, teaching Insults or any justification of immorality. Any information on immoral behaviour should be such that it gives factual hygiene information which will discourage these dangerous practices and does not indicate that they can ever be "safe". Condoms can only make those practices "safer".

Already the laws prohibiting blasphemous, offensive and obscene material are enacted. These laws, if interpreted as intended, should cover violence and pornography as well as racial and sexual offence. We should not need an inquiry to know that the community does not approve of the portrayal of detailed violence or abandoned, infamous, demoralised and anti-social behaviour. All media is educational and exerts an influence even our entertainment.

- (c) The suitability of the continued provision of commercial recorded information or entertainment services carried by Telecom Australia including 0055 and Discovery Services;

It is our opinion about the continued provision of commercial recorded information (necessarily seeking high turnover for profits) that most of the information supplied on 0 55 is contrary to the public interest. There is a case for the providing of factual and emergency information on medical or personal matters, however, this could be done by Telecom without any other agencies.

As the means of access to 0055 at the moment is automatic and therefore indiscriminate, any control except at source will be impossible as these services seek wider markets and become more diverse.

The provision of non-essential services by a Government Agency in the guise of "information" is only encouraging people who are susceptible, to believe in or take unwise courses of action. All citizens should be protected and not exploited by Telecom.

If these services are automatically available to everyone's phone, the obvious potential for wrongful charge or excessive use which could not be disproved or controlled by the subscriber is enormous. From our own experience this is already happening with expensive consequence.

The "Discovery" service available for Computers should be covered by the same regulations required for all other telecommunications technologies. There are presently available by phone pornographic computer "sex games" which certainly are not in the interests of a harmonious work-place or respect for women. Indeed when these services become wide spread, even doing the homework in front of the computer will have new dimensions. It is a pity that the human fascination for sex destroys what is good when it is allowed to become a spectator sport. Both men and women are degraded by any form of pornography (Video Report Vol. 1 Chapter 13). This should be acknowledged by substantive legislation which can be enforced rather than the present shallow tolerance.

- (d) whether the content of pay TV., were such a service to be introduced, should include material classified under the Customs (Cinematograph Films) Regulations in the "R" and "X" categories.

If the Government wants a "Fair Go and Choice" for women as was loudly proclaimed some years ago, they will REFUSE "X" classification and its transmission by Pay TV.

If the Government wants a reduction in the community violence (such as at Strathfield on 17.8.91 when 8 people died and many were injured by a gunman) the place to begin is in a revision of the Classification and Censorship guidelines and they will REFUSE "R" rated material. "R" rated film should not be allowed transmission by Pay TV. PIN numbers and codes alone will not work because they do not stop access to damaging film by socially disorientated adults.

The provision on Television of continuous violent films or those which portray women as available and/or consenting to deviate or indiscriminate sex, can only do more harm.

Pay Television may well be possible, but we are yet to be convinced that it is either necessary or advisable. It is likely to be yet another expensive, obsolete indulgence like many others with unfulfilled financial rewards. The numbers of likely users in the present economic climate would be reduced. If, in order to make it pay, it needs "X" and "R" then we do not need it.

Why must Australia have the same as other countries without regard to the welfare of the Australian people? At the moment, if Pay Television will add to our balance of payments difficulties, it should be shelved. The availability of non-stop sport or any other programs from overseas cannot be to our benefit as far as culture or happiness is concerned. Pay T.V. will come at a very high cost which at present we cannot afford. This must apply also to Television programs. We would be better to fund more Australian made programs providing employment.

Censorship Rather Than Classification

Opposition to Censorship is pursued by commercial interests at every opportunity. In reality all forms of media exercise their own unacknowledged Censorship in what they select to

be circulated. Even in entertainment there is content removed without notification in order to make time for advertising. Censorship approved by community consent should not present a problem. The censorship by selection of news, information and entertainment, is often manipulative and belies media concern for our freedom. As has been shown by the events of the present economic situation, "market pressures" have no concern for people. It is necessary, in the public interest, to return to regulated control of offensive material in all film, video, literature, audio and other publications.

The existing situation of simply classifying media, other than the REFUSED CATEGORY is simply not adequate. Any additional State laws on Censorship have been prompted by the pressure of public opinion to combat the rising tide of damaging media and literature which has been tolerated since 1973, not by Parliament, but by Federal policy changes. This had the stated aim to gradually make the public used to ever more offensive material. (Report of the Parliamentary Committee on Video Material Vol 1 page 15-17).

The subsequent administrative direction for Customs Officers to ignore Customs Regulations or pornographic film and other matter gradually allowed the build-up of damaging media. In 1983 the Customs Regulations were changed to agree with this policy. Classification is now voluntary and only necessary if used for public viewing. The personal possession of pornography is allowed with Privacy regulations in mind.

Meanwhile the Censorship Board classified ever more offensive films so that we would gradually accept the situation. We were told public opinion was "evolving". Please read the Censorship Guidelines for 1987 to see the qualifying "contextual" justification and the descriptions of "X" rated. Any complaint was fobbed off with "you do not have to watch", or "Community Standards have changed, you are out of step."

The reduction of the Censorship Board to merely a classifying process, has meant that people are free to see what they like in the privacy of their own home. However women are not free to walk in public or to live in their own home without strict security, and even that is no protection against domestic violence. Our whole community has now been altered, and it is not a modern phenomenon. It is the age old influence of undisciplined, selfish and violent people who have been allowed to do as they please. As a result, too often, women are blamed for the violence.

In Australia we have had great confidence in the Law. This has been undermined by disregarding some and diluting other strong laws which reinforced social pressures of personal and family responsibility. "Nobody's Children" on ABC TV showed graphically the plight of great numbers of children suffering already to the second generation. What of the third?

The Broadcasting Act contains a Clause forbidding the use of indecent, offensive or blasphemous matter yet there have been few prosecutions and the media has been allowed to gradually deteriorate despite complaints.

I believe the unchallenged media penchant for blasphemy, in its overt and covert forms, is slowly undermining traditional respect for the foundation of our Culture, Faith and Law and fosters a contempt for all religion. It is defaming the hard won social progress of the last century. The spread of disrespectful language in the community is a cause of social disorder as much as is racial and sexual discrimination. The removal of blasphemous and assaultive words from film and television would begin to defuse present social disharmony.

Conclusion

It is said "the pen is mightier than the sword". This could be updated by saying "mass communications are mightier than nuclear weapons". We are playing with dangerous powers indeed when we allow destructive ideas to flow uncontrolled.

If we are to regain a peaceful community, we must train all young people to value responsibilities instead of rights, service instead of selfishness, productive learning instead of entertainment, and generosity instead of greed. We all deserve to live in peace, however this can only be achieved if elected leaders are willing to uphold the Law.

The next generation must once more be taught the way of peace and obedience instead of confrontation, immorality and violence if they are to be hopeful and constructive rather than, so often now cynical, vengeful and/or suicidal.

Entertainment could be channelled by the limits of tighter classification guidelines, acting as a "market pressure" into better quality scripts instead of repeatedly using death, destruction, and shocking or spectacular special effects. At present too many films are making entertainment of other people's wickedness and giving instruction in violence and criminality to the young and the susceptible.

We hope that some action will be taken as a result of this inquiry.

(Rev.) DAVID INGLIS, Convener, Media Committee.
(Mr.) KEITH SWAN, Convener, Church & Nation Committee.
(Mrs.) MARION SMITH, Convener, Social Issues C'tee, P.W.A. in N.S.W.

August 27, 1991.

EXTRACT FROM THE 1987 CENSORSHIP GUIDELINES:

X - Extra-restricted (18 years and over). Material which includes explicit depictions of sexual acts involving adults, but does not include any depiction suggesting coercion or non-consent of any kind.

NB. This classification includes material which includes explicit penetration, fellatio, cunnilingus, insertion of objects in orifices, urolagnia, necrophilia coprophilia, anal sex acts, homosexual acts, fetichisms, etc. This material also includes depictions of incest, but the material does not include any depictions suggesting coercion or non-consent of any kind).

The changes to this classification made after the Censorship Ministers 1988 Conference at which all six States wanted this classification banned, were as follows:

X Non-violent Erotica (18 years and over). No depiction of sexual violence, coercion or non-consent of any kind is permitted in this classification. Material which can be accommodated in this classification includes explicit depictions of sexual acts between consenting adults and mild non-violent fetiches.

It seems the only change was to remove the description of the acts allowed and we are not told if incest may still be depicted. The fact that these activities contain no coercion shows approval of them and is, in itself, a cause for great concern. The Report of the Parliamentary Committee on Video Material recommended that the NVE category should contain all those films presently classified X. We can only assume that this will apply.

(19) From the P.I.N. Committee concerning the ministry and administration of the Pastoral Charge of Darwin.

The Acting Clerk,
Presbyterian Church of Australia.

Dear Dr. Logan,

The full committee of the P.I.M. meeting on 9th September, 1991, resolved that should the Assembly sustain the Overture (No. 5) from the N.S.W. General Assembly concerning Darwin, the P.I.M. is willing to negotiate on arrangements with the congregation at Darwin.

The Committee noted that Darwin was declared a Pastoral Charge within the Presbytery of Sydney by the N.S.W. General Assembly in June 1985. The Committee also noted the General Assembly of Australia acknowledged the uniqueness of the situation at Darwin; a city with a population of 75,000, of which approximately 1,200 purport to be Presbyterians, being a new

cause and truly remote from any other major population centre, and placed Darwin under the authority and management of the P.I.D'l. Committee, with the proviso that the arrangements should be consistent with the practice and procedure of the Presbyterian Church of Australia.

It is to be noted that the Darwin congregation was subsequently declared by the Presbytery of Sydney to be an appointment parish. The P.I.I l. Committee was then unable to fulfill its obligations conferred upon it by the General Assembly of Australia.

The full Committee of the P.I.I l. is of the opinion that the Presbyterian Church of Australia should maintain a ministry in Darwin. The Committee recognises that should the P.I.I l. be responsible for the ministry:

- (1) it will stretch the financial resources of the P.I.I l.,
- (2) it will lead to the disbandment of the Kirk Session at Darwin, to the detriment of both the P.I.I l. appointee and the congregation, and
- (3) communication between the general public and the Church on both general and urgent matters will be made more difficult.

J.J. KNAPP, Superintendent.

(20) From the P.M.A. of Australia concerning the ordination of women:

The Clerk of Assembly,
Presbyterian Church of Australia.

Dear Sir,

At the P.M.A. of A. Conference held in Scots Church on 9th September 1991, the following motion was approved.

"That this Conference send a communication to the General Assembly of the Presbyterian Church of Australia, stating that this Conference supports the continuation of the role of women in the Church as ministers and elders."

DOROTHY ALLISON, Federal Secretary.

9th September, 1991.

(21) From the Australian Council of Churches conveying greetings to the General Assembly of Australia.

The Very Rev. Alan Stubs,
Presbyterian Church of Australia.

Dear Alan,

The Executive Committee of the Australian Council of Churches met today.

It resolved to send Christian greetings to the 41st General Assembly of the Presbyterian Church of Australia.

I was asked to convey to the Assembly the assurance of the ACC's prayerful support for its deliberations and especially for a quick recovery to full health of the new Moderator-General.

I should be most grateful if you would convey this word, at an appropriate moment, to your General Assembly.

With warmest personal greetings,

10 September 1991.

DAVID GILL, General Secretary.

OVERTURES

(B) From the Presbytery of Kiln rat concerning the Westminster Confession of Faith and the Declaratory Statement of Faith:

To the Venerable the General Assembly of the Presbyterian Church of Victoria for transmission simpliciter to the General Assembly (G.A.A.) of the Presbyterian Church of Australia.

Whereas the Declaratory Statement of the Basis of Union 1901 states that "liberty of opinion is allowed on matters in the Subordinate Standard not essential to the doctrine therein taught" and

Whereas some take this liberty to imply that the Declaratory Statement repudiates the Reformed doctrine of the Westminster Confession of Faith, especially the doctrines of Total Inability, Unconditional Election, Definite Atonement, Efficacious Grace, and Perseverance of the Saints which are an integral part of chapters 3 to 1B of the Church's Subordinate Standard, and

Whereas others in the Church believe that this is a misrepresentation and a misuse of the Declaratory Statement - that its historical context and its content indicate that it was intended to clarify disputed clauses in the Confession and balance them with corresponding Biblical truths, not to repudiate them, and that the constitution of the Church must be read as one whole and not construed in such a way as to set one section against another, and

Whereas these interpretations are creating uncertainty, unnecessary division, and a lack of a clear theological position for our Church, and

Whereas the Church must guard against the abuse of this liberty to the injury of its unity and peace, and

Whereas the General Assembly of Australia is responsible for matters of doctrine.

Now therefore the undersigned humbly overture the General Assembly of Australia to take these premises into consideration and rule:

- (1) Whether the Declaratory Statement of the Basis of Union 1901 substantially alters or nullifies the distinctive Reformed doctrine taught in the Westminster Confession of Faith, particularly the sovereignty of God in grace as taught in chapters 3-1 .
- (2) What the framers of the Declaratory Statement intended by the phrase "the doctrine therein".

or do otherwise as in their wisdom they may deem fit.

D.L. FLEMING, Clerk.

Forwarded simpliciter by the General Assembly of Victoria.

(7) From Seven Members of the Assembly concerning the Ordination of Women:

To be presented before consideration of question of ordination of women is before the Assembly.

To the Venerable the General Assembly of the Presbyterian Church of Australia.

Whereas the question of the ordination of women has deeply divided the Church into two irreconcilable parties, and any decision by the General Assembly either one way or the other would cause a division and split in the present church, and

Whereas the N.S.W. Code assigns the acceptance of candidates for the ministry to individual presbyteries. The acceptance and subsequent supervision is exercised in the following ways:

- (a) 7.01 the fitness of candidates for the ministry, and 5.02 supervision and sustaining of candidature from year to year.
- (b) 7.04 trials for licence
- (c) 6.23 trials for ordination, and
- (d) 6.17, 6.18 sustaining a call

Whereas the General Assembly of Australia only exists in so far as State Churches in 1901 surrendered some of their rights and powers, which are listed in Article iv of the Articles of Agreement, and include:

"the training of candidates, and the admission of candidates to the ministry."

Whereas the G.A. of A. legislation has been confined to establishing a system of academic training so that a uniform standard of training is achieved in all States, and

Whereas G.A. of A. College Committee regulations require a certificate that a candidate has been "accepted by a presbytery and recommended by the presbytery", and

Whereas the Rules on the Spiritual Freedom of the Church (178(7)) state: "that nothing in these Rules...shall take away the right...of inferior courts to exercise their administrative functions", and

Whereas the same system applies to the Federal Constitution, which came into being in 1901 as States surrendered some of their rights, but the Constitution (Sec. 11) ensured State sovereignty in subjects where the Commonwealth had no power to legislate, and

Whereas the opinion of the I.S.W. Procurator given to the I.S.W. G.A. at a pro re nata meeting in 1987 on the matter of a Presbytery not sustaining a Call said that the State Assembly was not entitled "to substitute its opinion for the opinion of the presbytery. That is not its function. That is not its right." And furthermore, on the question of sustaining a call, the Procurator stated that, according to the Code, the question belonged "to the presbytery and to the presbytery alone. There can be no doubt about that.", and

Whereas when the same matter of the Presbytery of Wagga Wagga not sustaining a call came on appeal before the G.A. of A. in 1988, the Moderator ruled (Min. 65) that the Assembly had no jurisdiction in the matter, and this was accepted by the Court (Min. 66), and

Whereas prior to 1974, presbyteries determined the fitness of candidates on the question of sex, while no legislation existed prohibiting the acceptance of women, and the question of accepting only male candidates was made on the decision of each individual presbytery, and

Whereas the right of presbytery to decide on the fitness of candidates has never been surrendered, or given to the Federal Assembly, and

Whereas it has always been the practice of Presbyterian Churches in Scotland to have presbyteries decide on the fitness of candidates, rather than give this right to synods or assemblies.

Now therefore the undersigned humbly overture the Venerable, the General Assembly of Australia to take these premises into consideration and declare

- (a) that the right to decide on the fitness of candidates for the ministry lies solely with presbyteries, and
- (b) that the question of whether men or women should be admitted as candidates for the Ministry, accepted on trials for licence or ordination, or sustaining calls in their favour, is a matter to be decided by each individual presbytery, and
- (c) that the question of either prohibiting or admitting women to the ordained ministry is outside the jurisdiction of the General Assembly of Australia

or to do otherwise as the General Assembly in their wisdom may deem fit.

Signed: Rev. Brian K. Burton, Dr. D.L. Ferrington, J.F. Bartholomew, S.J. Clements, Dr. Helen Clements, Rev. J.F. Broadhead, A.R. Ewin.

(8) From certain members of the Assembly concerning the legal status of women already ordained to the Ministry and Eldership:

To the Venerable the General Assembly of the Presbyterian Church of Australia:

Whereas the legal status of certain women who have been admitted to the office of the holy ministry is uncertain, and

Whereas the eligibility of a woman student to become a candidate for licence is uncertain, and

Whereas the legal status of certain women who have been admitted to the office of the eldership is uncertain, and

Whereas such uncertainty cannot finally be resolved without an authoritative judicial determination of important questions of law, and

Whereas there is a strong judicial tradition against permitting questions of law to be finally determined by non-legal criteria, and

Whereas this church recognises the doctrine of the Civil Magistrate and his authority and duty in the sphere of religion as taught in the subordinate standard,

Now therefore we the undersigned humbly overture the General Assembly of the Presbyterian Church of Australia to take these premises into consideration and request the Trustees of the Presbyterian Church of Australia to seek from the Supreme Court of New South Wales judicial determinations regarding

- (1) the legal status of women who have been admitted to the holy ministry of the church, and
- (2) the eligibility of a woman student for the ministry to become a candidate for licence, and
- (3) the legal status or otherwise of women who have been admitted to the office of eldership,

or to do otherwise as the Assembly in its wisdom may deem fit.

J.C. MACKILLOP, B.Z. KILE, A.C. STUBS, N.S. WILCE, B.K. BURTON, D.L. FERRINGTON, H. CLEMENTS.

PETITION

(5) From Miss Alison J. Sherrington concerning her commissioning as a deaconess:

To the Venerable the General Assembly of the Presbyterian Church of Australia.
The Petition of Deaconess Candidate Miss Alison Janet Sherrington humbly sheweth

- (1) That on 2nd July 1991 the Presbytery of Brisbane's Committee on Trials for License reported to the Presbytery: "It was agreed that the real issue facing the Presbytery is whether we believe it is consistent with the standards of our Church to commission as a Deaconess one who holds to the views that Miss Sherrington has expressed...we believe that there is a serious inconsistency between the standards of our Presbyterian Church and her views on special revelation and baptism";
- (2) That accordingly, the Committee recommended that the Presbytery not proceed with the commissioning of your petitioner;
- (3) That consequently, at the July Presbytery meeting the following motion was passed: "That Presbytery not commission Miss Allison (sic) Sherrington as a Deaconess at this time and notify her accordingly";
- (4) That in contrast to God's revelation of Himself through His creation, the type of revelation attested in the Scriptures as a whole is sometimes defined by theologians as "redemptive revelation";
- (5) That your petitioner's written answer to the question "Since the first writing down of the whole New Testament has the Holy Spirit ever given any new revelations?" No, if by 'revelation' is meant redemptive revelation. 'I these last days (God) has spoken to us by a Son' (Hebrews 1:2). The canon of Scripture is closed";
- (6) That your petitioner's written answer to the question "Does God reveal anything through tongue speakers today?" was "Through Christians who speak in tongues, God reveals nothing new today concerning His grand plan of redemption";
- (7) That your petitioner's expression "His grand plan of redemption", refers to the subject-matter of the Bible as a whole, and therefore to the whole body of Christian doctrine and ethics;
- (8) That in her written answer to the question "Is the gift of 'Apostle' with us still today?", after drawing a contrast between the 'apostles in a strict sense' who 'acted with full authority on behalf of Christ', and on the other hand the looser New Testament use of the word "apostle" to refer to workers such as Barnabas and Timothy, your petitioner added, "Perhaps there is some justification for using it today to refer to prominent pioneer missionaries and church planters, even though they must be under the authority of the completed Scriptures";
- (9) That your petitioner's written answer to the question "Is there any gift of the Spirit referred to in the New Testament which the Holy Spirit sovereignly does not make available to the church today?" was "In my opinion, the Holy Spirit does not make available the gift of apostleship in its original form. Prophecy and public tongue-speaking are also more limited today, in that there is no new redemptive revelation. Prophetic messages (whether in tongues or not) lack the Infallibility and inerrancy of Scripture. I think the Holy Spirit probably continues to make all the other gifts available in their original form. In 1 Cor. 13, Paul says that prophecy, tongues and knowledge will all disappear 'when the perfect comes' - i.e. at the Lord's return, when perfect knowledge will be given. We still 'know in part' and the perfect has not yet come, so these gifts should still be operating in the church. That all the spiritual gifts will operate till Christ returns is assumed by Paul in 1 Cor. 1:7";
- (10) That your petitioner's statement that "the Holy Spirit does not make available the gift of apostleship in its original form" emphasises the fact that every Christian today "must be under the authority of the completed Scriptures";

- (11) That your petitioner's assertion that today "there is no new redemptive revelation" emphasises that today there is no revelation of the type given to the writers of the Bible, and therefore no new revelation concerning either doctrine or ethics;
- (12) That as part of her answer to the question, "What place does tongue speaking have today? What's its use?" your petitioner wrote: "A message in tongues must be followed by an interpretation given either by the tongue speaker or by another person. It is then the equivalent of a prophecy. Today there is no new revelation pertaining to God's grand pattern of redemption, but God can still speak through a person to encourage or warn an individual or a group. The message must be tested in the light of Scripture, and the gift of discernment of spirits needs to be exercised by the leaders so as to judge whether the utterance is really from the Lord";
- (13) That your petitioner's assertion that "Today there is no new revelation pertaining to God's grand pattern of redemption" emphasises that the word "prophecy" in the previous sentence does not refer to prophecy of the type given through the writers of Scripture;
- (14) That the following is a summary of the written statement about revelation which your petitioner read to the Presbytery of Brisbane on 4th June 1991 and afterwards supplied to the Presbytery:

Paul teaches in I Cor. 13 and implies in I Cor. 1:7-8 that prophecy, tongues and knowledge may operate till Christ returns; and from Joel's prophecy about the last days quoted in Acts 2:17, one would assume that revelatory gifts are available to ordinary Christians now. Some false conclusions have commonly been drawn from the opening words of Hebrews: "In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son".

The abovementioned Scripture passages can be reconciled only by understanding that there are different kinds of revelation with different degrees of authority. The opening of Hebrews refers to that inspired revelation meant to become part of Scripture, the very Word of God written - infallible, inerrant and absolutely authoritative for both faith and life. It is redemptive revelation, in that the general theme of every book has some relevance to God's grand plan for the redemption of mankind through Christ. In Old Testament times it came through prophets, to whom God gave fragmentary glimpses of His plan by such means as dreams, visions and prophecies; in New Testament times it came through apostles or their close associates, to whom God gave a full view of His plan by means of His own Son.

On the other hand, Joel's prophecy and the teaching of I Cor. 12-14 refer to a different type of revelation. Prophecies and words of wisdom and knowledge in the New Testament church were not regarded as infallible, inerrant or authoritative, but had to be tested by Scripture, apostolic teaching and discerning of spirits (I Cor. 12:3; 14:29; I John 4:1-3. Such revelation gave no new insights into God's plan for man's redemption, but encouraged or warned or guided an individual or a group through a prediction (Acts 11:28), an indication of God's will in a given situation (Acts 13:1-2), or a strengthening and comforting message (I Cor. 14:3).

The canon of Scripture is closed, but God continues to give the lesser kind of revelation through the exercise of gifts. God reveals nothing new today concerning doctrine or ethics, and messages must be tested by the completed Scriptures and discerning of spirits. The exercise of revelatory gifts does not compete with the authority of Scripture, and nor may anything be added to Scripture.

The Westminster Confession states that "those former ways of God's revealing His will unto His people (are) now ceased (I.I) and give Hebrews 1:1-2 as the proof text. In one sense, "those former ways" have ceased, for there can now be no new revelation that is redemptive, infallible, inerrant and authoritative for faith and life (doctrine and ethics); but in another sense "those former ways" have not ceased, for a type of revelation still comes through gifts similar to those spoken of in Scripture. Such revelation is not for mankind in general but for particular persons and groups, for it adds nothing new concerning doctrine or ethics. Moreover, it lacks the infallibility, inerrancy and authority of Scripture.

The Declaratory Statement of 1901 allows liberty of opinion on "matters in the Subordinate Standard not essential to the doctrine therein taught". The matter of whether spiritual gifts such as those practised by ordinary members of the early church, have ceased, is not essential to any of the Westminster Confession's doctrines.

If God can speak to us today only through Scripture, how can anyone be sure that God has called him to a particular vocation? Why would we ever pray for guidance?;

- (15) That a fair summary of the Westminster Confession 1.1 would read thus: "Since the knowledge of God which can come from general revelation is not sufficient for salvation, the Lord revealed His will to His Church, and caused it to be written. Holy Scripture is essential, because God does not now reveal His will in the former ways";
- (16) That the essence of the doctrine of the Confession 1.1 is that holy Scripture is essential for a knowledge of God which is sufficient for salvation;
- (17) That the final phrase of the Confession 1.1 ("those former ways of God's revealing His will unto His people being now ceased") merely gives a reason for the essential point, which is the necessity for Scripture;
- (16) That the essence of the abovementioned reason for the necessity for Scripture is that there can now be no new redemptive revelation - a view which your petitioner has repeatedly expressed.
- (19) That the Westminster confession expresses thus the doctrine of the sufficiency of Scripture: "The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit or traditions of men" (I.VI);
- (20) That since Christians sometimes need to seek the advice of a doctor or other professional person, or to pray for guidance about personal matters such as vocation and place of residence, or to receive a word of encouragement from another Christian, it is obvious that in the Confession's expression of the sufficiency of Scripture the words "faith and life" must refer to doctrine and ethics;
- (21) That your petitioner has repeatedly expressed the view that nothing may be added to Scripture, and that there can be no new revelations today about doctrine and ethics;
- (22) That from all the evidence given above, it is clear that the views on revelation which your petitioner has expressed do uphold all the beliefs essential to the Confession's doctrines concerning Scripture, and that these views are therefore consistent with the Standards of the Presbyterian Church of Australia;
- (23) That your petitioner's written answer to the question "Is infant baptism irrepeatably valid - even when administered by a misguided minister, or to the infant of misguided parents?" was "Whether or not the minister is 'misguided' does not affect the validity of infant baptism, for the Confession states: 'neither doth the efficacy of a sacrament depend upon the piety or intention of him that doth administer it'. However, there is no clear guidance in the Confession as to whether the baptism of an infant of unbelieving parents is irrepeatably valid. On the other hand, the Confession states that at least one parent must be a believer; on the other hand, it states that 'The sacrament of Baptism is but once to be administered unto any person'";
- (24) That your petitioner's written answer to the question "Is it a great sin for believing parents not have their children baptised when infants?" was "The Confession states that it is 'a great sin to contemn or neglect' baptism. I agree. A corollary of this is that Christian parents who hold the Presbyterian view that 'the infants of one, or both, believing parents, are to be baptised', and yet do not put this into practice, are greatly sinning";
- (25) That your petitioner's written answer to the question, "Should baptism always be administered but once to any person?" was "The Confession states that 'The sacrament of Baptism is but once to be administered unto any person. ' I agree with this general principle, but there remains a problem for those who were not 'worthy receivers' when they were baptised";

- (26) That your petitioner's expression, "worthy receivers", is a reference to the Westminster Confession's statement that "the efficacy of a sacrament (depends) upon the work of the Spirit, and the word of institution, which contains, together with a precept authorising the use thereof, a promise of benefit to worthy receivers" (XXVII.III);
- (27) That therefore the Westminster Confession does not teach that the baptism of an infant of non-Christian parents is or will be of any benefit to him;
- (28) That your petitioner was asked the question "How would you advise a woman in hospital (if you were a Chaplain employed by the Presbyterian Church) who is a member of the Presbyterian Church, who is concerned about her baptism, because she was baptised as an infant when both her parents were unbelievers and she feels that this is not sufficient?";
- (29) That your petitioner's written answer to the above question was "I would explain that baptism is a topic which she should talk to her minister about, and would offer to arrange for her minister (or another Presbyterian minister, if necessary) to visit her as soon as possible. However, I would also try to ensure that she was in a right relationship with the Lord, pointing out that, in itself, baptism cannot save us, and nor can lack of it cause us to be lost";
- (30) That in a written statement which your petitioner read to the Presbytery of Brisbane on 4th June 1991 and afterwards supplied to the Presbytery, your petitioner declared:
1. I could not be called Anabaptistic, since I do not believe it is wrong to baptise an infant, as long as at least one parent is truly a Christian believer.
 2. I do not believe it is necessary for a Christian to be rebaptised because neither of his parents was a believer at the time of his infant baptism. This is strictly a matter of personal conscience. At the Presbyterian Theological Centre in I.S.W. this matter was discussed in a class situation, and the lecturer strongly implied that he agreed that rebaptism of such a person should be permitted if requested.
- (31) That your petitioner has expressed opinions about baptism which are not inconsistent with the Westminster Confession of Faith read in the light of the Declaratory statement, which allows liberty of opinion on matters not essential to the doctrine taught in the Confession;
- (32) That only a serious misunderstanding of the views on special revelation and baptism which your petitioner has expressed could have led the Presbytery of Brisbane's Committee on Trials for Licence to believe that "there is a serious inconsistency between the Standards of our Presbyterian Church and her views on special revelation and baptism";
- (33) That the Committee's recommendation to the Presbytery that it not proceed with the commissioning of your petitioner as a deaconess was based on the incorrect belief that "there is a serious inconsistency between the Standards of our Presbyterian church and her views on special revelation and baptism";
- (34) That the Presbytery's decision not to commission your petitioner as a deaconess at this time was the result of the Committee's recommendation, which was supported by a statement of its incorrect belief concerning your petitioner's views;

Now therefore, Deaconess Candidate Miss Alison Janet Sherrington prays the Venerable the General Assembly to take these premises into consideration, and

- (1) Assure the Presbytery of Brisbane that your petitioner has not expressed views on special revelation and baptism which are inconsistent with the Westminster Confession of Faith read in the light of the Declaratory Statement, which allows liberty of opinion on matters not essential to the doctrine taught in the Confession;
- (2) Therefore inform the Presbytery of Brisbane that deaconess commissioning should not be withheld from your petitioner.

or to do otherwise as the Assembly in its wisdom may deem fit.

And your petitioner, as in duty bound, will ever pray.

Dated this twenty-third day of July, 1991.

ALISON J. SHERRINGTON.

Alison J. Sherrington

4th June, 1991

BAPTISM.

1. I could not be called Anabaptistic, since I do not believe it is wrong to baptise an infant, as long as at least one parent is truly a Christian believer.
2. I do not believe it is necessary for a Christian to be rebaptised because neither of his parents was a believer at the time of his infant baptism. This is strictly a matter of personal conscience. At the Presbyterian Theological Centre in I.S.W. this matter was discussed in a class situation, and the lecturer strongly implied that he agreed that rebaptism of such a person should be permitted if requested.
3. My rebaptism took place in an interdenomination group, not in another church; and in the presence of and with the approval and support of my own Presbyterian minister.
4. Theological details about baptism have no relevance to either the vows or the work of a deaconess.

TONGUES.

1. The Bible commends praying aloud in tongues in private. Paul says "I thank God that I speak in tongues [in private] more than all of you" (I Cor. 14:18).
2. Even in public worship, the Bible does not forbid some vocal prayer in tongues as long as an interpretation is afterwards supplied. In order to avoid practices such as giving thanks in an uninterpreted tongue, Paul recommends that "anyone who speaks in a tongue [in public] should pray that he may interpret what he says" (I Cor. 14:13-17).
3. Paul's ruling that "If there is no interpreter, the speaker should...speak to himself and God" (I Cor. 14:28) shows that an interpretation is not necessary when a tongue is being used in private prayer. Even without an intellectual understanding of what he is saying, the speaker evidently has a sufficient spiritual understanding of what the Holy Spirit is accomplishing through his tongue, in order for his prayer of praise or supplication to be "with understanding" in the sight of the Lord. The speaker is not worshipping in ignorance when God's Spirit is in control.
- (4) Fairly certainly, the Westminster Divines were not forbidding tongues-speaking in prayer, because they would have held the view that the gift of tongues had ceased. Rather, in true Reformation style, they would have been determined to forbid the use of Latin as a kind of sacred language when it was not understood.
- (5) The matter of prayer in tongues is not essential to any of the three classes of doctrines taught in the Confession - Christian, Protestant, or Reformed.

REVELATION.

Paul plainly teaches in I Cor. 13 that prophecy, tongues and knowledge will cease when Christ returns, i.e. "when perfection comes" and we shall see "face to face" and "know fully", just as we are "fully known". These gifts may operate, whenever the Lord chooses, right up till Christ returns. (See also I Cor. 1:7-8). One would also assume from Joel's prophecy quoted by Peter in Acts 2:17 that revelatory gifts are available to ordinary Christians now, as they were to those in the early church: "In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy". It is clear that some false conclusions have commonly been drawn from the opening words of Hebrews: "In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son."

The key to reconciling the opening of Hebrews with Joel's prophecy, the teaching of I Corinthians 12-14, and the exercise of supernatural gifts in the New Testament church, is to understand that there are different kinds of revelation with different degrees of authority. The opening of Hebrews is referring to that inspired revelation meant to become part of Scripture. As the very Word of God written, it is infallible, inerrant and absolutely authoritative for both faith and life. It is redemptive revelation, in that the general theme of every book either deals with or has some relevance to God's grand plan for the redemption

of mankind through Christ. In Old Testament times it came through prophets, to whom God gave fragmentary glimpses of His plan by such means as manifestations of Himself, healings, miracles, dreams, visions, prophecies, and interpretation of events. In New Testament times it came through apostles or their close associates, to whom God gave a full view of His plan by means of the Person, life, teachings, death, resurrection and ascension of His own Son. The apostles had to have seen the risen Christ so that they could bear witness to the resurrection.

On the other hand, Joel's prophecy quoted by Peter, and the teaching of I Cor. 12-14, refer to a different type of revelation altogether; and the exercise of revelatory gifts in the New Testament church illustrates this difference. Prophecies in a known or an unknown language, and words of wisdom and knowledge, were not regarded as infallible, inerrant, or authoritative. They had to be tested in the light of Old Testament Scripture and of apostolic teaching, and the gift of discerning of spirits had to be exercised by the leaders so as to judge whether the utterance was really from the Lord (I Cor. 12:3, 14:29; I John 4:1-3). Such revelation was not redemptive, for instead of giving new insights into God's plan for man's redemption, it encouraged or warned or guided an individual or a group through a prediction (Acts 11:28), an indication of the will of God in a given situation (Acts 13:1-2), or a strengthening and comforting message (I Cor. 14:3).

Though the canon of Scripture is now closed, God continues to give this kind of revelation today through the exercise of gifts, just as Paul envisaged; and those churches which are open to such gifts are experiencing great blessing and growth. God reveals nothing new today concerning doctrine or ethics, and messages must be tested in the light of the completed Scriptures and with the aid of the gift of discerning of spirits. The exercise of revelatory gifts does not compete with the authority of the Scriptures, and nor may anything be added to Scripture.

The Westminster Confession of Faith states that "those former ways of God's revealing His will unto His people [are] now ceased" (I.I). In the whole chapter "Of the Holy Scripture", charismatic Presbyterians have some problems with only this last phrase. The proof text given for it is Hebrews 1:1-2. In one sense, "those former ways" have indeed ceased, for there can now be no new revelation that is redemptive, infallible, inerrant, and authoritative for faith and life (doctrine and ethics); but there is another sense in which "those former ways" have certainly not ceased, for, as we have seen, a type of revelation still comes through "speech" and "knowledge" gifts which are similar to those spoken of in the Scriptures. However, this revelation is not for mankind in general but for particular persons and groups, for it adds nothing new concerning doctrine or ethics. Moreover, it lacks the infallibility, inerrancy, and authority of Scripture.

One thing is certain: members of the Presbyterian Church of Australia are not required to reject supernatural gifts, whether or not the Westminster Divines believed that all such gifts had ceased. The Declaratory Statement of 1901 allows liberty of opinion on "matters in the Subordinate Standard not essential to the doctrine therein taught". Revelation through spiritual gifts today neither competes with Scripture nor adds anything to it, because it is of a different kind and at a different level altogether. The matter of whether spiritual gifts such as those practised by ordinary members of the early church, have ceased, is not essential to any of the Confession's doctrines concerning Scripture.

If God cannot speak to us today in any other way but through the Scriptures, how can anyone be sure that God has called him to the ministry, or to any other vocation in life? How can anyone be sure that he is marrying the person God wants him to marry? Why would we ever need to pray for guidance? The theory that God speaks to us today only through Scripture is totally unrealistic.

ANSWERS TO QUESTIONS SUBMITTED BY MEMBERS OF THE PRESBYTERY OF BRISBANE.

INTRODUCTION

My answers on the following pages will reveal that I am a conservative evangelical and Reformed Christian, trying always to be faithful to Scripture, and upholding the sovereignty

of God.

My charismatic beliefs and practices have never been extreme in any way, and are firmly based on Scripture. They do not conflict with the Westminster Confession of Faith as read in the light of the Declaratory Statement; and may I also add, the Presbyterian Church of Australia has never made any official statement concerning any form of charismatic belief or practice.

I set a high priority of maintaining peace and unity among the followers of Christ at all times, and on abiding by the Biblical principles of church leadership. In ministry, love is my aim and our Lord Jesus is central; so I minister to each person in a way that conforms to those principles.

In his book, "Joy Unspeakable", Dr. Martyn Lloyd-Jones makes the statement that the view that Spirit-baptism is different from and sometimes subsequent to the new birth, is the older and sounder evangelical view, as opposed to the more recent view that Spirit-baptism and the new birth are the same.

The Scriptures show that spiritual gifts are to operate till Christ's return (I Cor. 1:7; I Cor. 13), and we are encouraged to desire them earnestly (I Cor. 14:1). At the same time we must be wise and balanced, testing all things, yet being careful not to quench the Spirit.

A. DOCTRINAL QUESTIONS

1. Since the first writing down of the whole New Testament has the Holy Spirit ever given any new revelations?

No, if by "revelation" is meant redemptive revelation. "In these last days [God] has spoken to us by a Son" (Hebrews 1:2). The canon of Scripture is closed.
2. Does God reveal anything through tongue speakers today?

Through Christians who speak in tongues, God reveals nothing new today concerning His grand plan of redemption.
3. How do you understand the doctrine of common grace?

Because God is favourably disposed toward mankind in general, He restrains sin in the unregenerate, enables them to contribute positively to the fulfillment of the cultural mandate given to Adam, and also enables them to perform civic duties in a righteous way. However only God's special grace can regenerate the hearts of men, thus bringing His elect to eternal salvation.
4. How much would you have in common with a Roman Catholic charismatic? (More or less than with a non-charismatic Presbyterian?)

This would depend on the doctrinal position of the Roman Catholic charismatic. If he remained faithful to his church's false teaching about the place of works in salvation, about the Pope, about Mary, and so on, then I would have far less in common with him than with a non-charismatic Presbyterian. However, some "Roman Catholic" charismatics stay within their church, even though they no longer believe its unscriptural doctrines, in order to bear witness to the Truth who is our Lord Jesus Christ. Such people are, in fact, evangelicals.
5. Do you accept the "Carnal Christian" doctrine common among charismatics?

I don't think I've ever come across this doctrine, so I don't know what is being referred to.
6. Various charismatic assemblies are allowing infants and children to the Lord's Supper. What is your attitude to this?

I can see the reason why some assemblies feel that the children of believers should not be excluded from the Lord's Supper - covenantally, they are in the Kingdom. However, I have serious reservations about this practice because it is very important to understand what one is doing at the Lord's Supper. A lack of understanding because of immaturity

could mean to eat and drink judgment upon oneself because of a failure to discern the Lord's body.

7. What things within the "charismatic movement" do you disapprove of?

There are many shades of opinion and many different practices within the various strands of the "charismatic movement". However, some charismatic groups have one or more of the following characteristics of which I disapprove:

- (i) Too great an emphasis on the gifts of the Spirit at the expense of the fruit of the Spirit.
- (ii) The tendency to think that a person is not baptised or filled with the Holy Spirit unless he can speak in tongues.
- (iii) Too great an emphasis on material prosperity.
- (iv) The tendency to have an inordinate respect for spiritual leaders.
- (v) The tendency to assume that most illnesses are caused directly by Satanic forces and can be healed by deliverances or exorcism.
- (vi) The tendency to blame people for lack of faith if they are not healed through prayer.
- (vii) The tendency to be disappointed if people do not fall down under the power of God in some ministry situations.
- (viii) The tendency for evangelism to be man-centred rather than God-centred.
- (ix) Indiscriminate layings-on-of-hands.
- (x) The tendency to feel superior to non-charismatic Christians.
- (xi) Too little testing of prophecy.

8. "The charismatic claims have caused disunity in numerous churches by dividing Christians into inferior and superior." How do you respond?

Disunity over charismatic claims is tragic and unnecessary.

The main causes seem to be:

- (i) Some charismatics are so excited about the renewal of their spiritual lives that they unwisely try to push their experience on to others.
- (ii) Others misinterpret this eagerness and suppose (usually wrongly) that the charismatics are claiming to be superior Christians.
- (iii) Satan always tries to use any opportunity to stir up trouble among Christians.

9. Must all worship, whether public or private, be conducted only as actually prescribed in Holy Scripture?

Yes. (I am assuming that "actually prescribed" refers not only to commands, but also to the favourable mention in Scripture of certain features of worship.)

10. Do you agree with the ordination of women as ...

- (i) Ruling Elders?
- (ii) Teaching Elders?

I seriously doubt that the Scriptures allow the ordination of women as either ruling elders or teaching elders.

B. HOLY SPIRIT AND HIS GIFTS.

1. Is the gift of "Apostle" with us still today? (Eph. 4)

If there is a gift of "Apostle" with us today, it is not in its original form. The Twelve (with Judas replaced by Matthias), Paul, and perhaps James (the Lord's brother) were recognised as apostles in a strict sense. They were sent on a definite mission by Christ Himself, acted with full authority on behalf of Christ, and were accountable to Him alone. They had to have seen the risen Christ so that they could bear witness to the resurrection. Their duties were preaching, teaching and administration and they became the foundation of the church in a sense secondary only to that of Christ Himself. However, even within the New Testament, the word "apostle" is sometimes used in a looser

way to refer to workers such as Barnabas and Timothy. Perhaps there is some justification for using it today to refer to prominent pioneer missionaries and church planters, even though they must be under the authority of the completed Scriptures.

2. Is there any gift of the Spirit referred to in the New Testament which the Holy Spirit sovereignly does not make available to the church today? If so, name it.

In my opinion, the Holy Spirit does not make available the gift of apostleship in its original form. Prophecy and public tongue-speaking are also more limited today, in that there is no new redemptive revelation. Prophetic messages (whether in tongues or not) lack the infallibility and inerrancy of Scripture. I think the Holy Spirit probably continues to make all the other gifts available in their original form.

In I Cor. 13, Paul says that prophecy, tongues and knowledge will all disappear "when the perfect comes" - i.e., at the Lord's return, when perfect knowledge will be given. We still "know in part" and the perfect has not yet come, so these gifts should still be operating in the church. That all the spiritual gifts will operate till Christ returns is assumed by Paul in I Cor. 1:7.

3. What do you understand by "The baptism of the Holy Spirit"?

In Acts, baptism with the Holy Spirit is the full empowering of the believer for service, so that he is "filled with the Spirit". The most important outcome of being "filled with the Spirit" is power to witness for Jesus (Acts 1:8; 4:31). There is not necessarily any direct relationship between baptism with the Spirit, and sanctification or Christian maturity.

In I Cor. 12:13, Paul uses the phrase "baptised by one Spirit into one body" to refer to the incorporation of Christians into the Body of Christ; but it seems that most commentators believe he is thinking of baptism with water.

On this topic, the Westminster Confession is silent.

4. Is the baptism of the Holy Spirit something all Christians have? Please explain.

No, not all Christians have been "baptised with" (i.e. filled with or fully empowered by) the Holy Spirit; but all Christians have been regenerated by the Holy Spirit, are indwelt by the Holy Spirit, and are gradually being sanctified by the Holy Spirit as they look to Jesus and make use of the means of grace.

- (i) The disciples were believers before Pentecost and had already "received" the Holy Spirit in some sense (John 20:22).
- (ii) The Samaritans believed in Jesus and were baptised, but the Holy Spirit did not fall on them until Peter and John laid their hands on them (Acts 8:12-17).
- (iii) It seems to have been on the Damascus road that Saul was converted, but he was not filled with the Spirit till Ananias laid his hands on him (Acts 9:3-18).
- (iv) The "disciples" at Ephesus believed and were baptised in the name of Jesus. The text implies that it was after this that the Spirit came on them when Paul had laid his hands upon them (Acts 19:4-6).

In his book, "Joy Unspeakable", the great Reformed theologian Dr. I. L. Murray contends powerfully that not all Christians have been baptised or filled with the Holy Spirit. He maintains that the identification of Spirit-baptism with the new birth has gained ground among evangelicals only in the last 100 years, and that the older view is more conformable with Scripture, with the history of the church, and with personal experience. Paul's claim that God "has blessed us in the heavenly realms with every spiritual blessing in Christ" (Eph. 1:3) should not be twisted into a "proof-text" for the identification of Spirit-baptism with the new birth.

On this topic, the Westminster Confession is silent.

5. When does "baptism of the Holy Spirit" occur?

It occurs whenever God sovereignly chooses. However, Jesus is the one who baptises with the Holy Spirit (Luke 3:16; John 1:33), and He taught that our heavenly Father will give the Holy Spirit to those who ask Him, those who truly seek (Luke 11:13). Sometimes

baptism with the Spirit occurs at the point of conversion, as it did in the case of Cornelius and his relatives and close friends; but sometimes it occurs later on in the Christian life.

On this topic, the Westminster Confession is silent.

6. How do you understand I Cor. 12:13?

It is clear that Paul and the Corinthian Christians, regardless of race and social class, have all been united with Christ as part of His body; and also that they have all been given the life-giving water of the one Spirit to indwell them and make them spiritually fruitful. It is not clear what Paul means by the claim that he and the Corinthian Christians "were all baptised by one Spirit into one body". Most commentators seem to follow Calvin, who claims that Paul here "speaks of the baptism of believers [i.e. their baptism with water], which is efficacious through the grace of the Spirit". Matthew Henry comments: "The outward rite [of baptism with water] is of divine institution, significant of the new birth.... It is the Spirit's operation, signified by the outward administration, that makes us members."

7. What is meant by "being filled with the Spirit"? (Eph. 5:18?)

Literally, Paul writes: "Be being filled with the Spirit". The present tense in Greek signifies either a continuous action or a repeated action. If Paul means here to signify a continuous action, then it is probable that he is using the expression "filled with the Spirit" in a different sense from that in which Luke uses it, and is referring to the gradual process of sanctification in the life of the Christian. However, if Paul is signifying a repeated action, he probably means: "Have repeated infillings or empowerings with the Spirit". The apostles and others were refilled in answer to prayer in Acts 4:31, and Calvin maintained that the Lord baptises His believing people with the Holy Spirit daily! (I cannot find this reference).

8. What is meant by "being born of the Spirit"? (John 3)

It is through the regeneration of the Holy Spirit that people are born again. This means that the ministry of the Holy Spirit has caused them to repent of sin, place their faith in the Lord Jesus Christ, and thus become members of the Kingdom of God, the invisible Church. This is "being born of the Spirit".

9. How do you distinguish (if at all) between...baptism of the Spirit, filling of the Spirit, and being born of the Spirit?

Nobody is truly a Christian unless he has been born of the Spirit through repentance for sin and faith in Christ.

Luke uses "baptised with the Spirit" almost synonymously with "filled with the Spirit"; the first term emphasises the outer aspect, and the second term the inner aspect, of what is really the one experience of the full empowering of the believer for service, and particularly for witness to Jesus (Acts 1:5,2; 2:4; 4:31).

10. Is it possible to have Christ but not the Holy Spirit?

No, because "if anyone does not have the Spirit of Christ, he does not belong to Christ" (Romans 8:9). All Christians have the Holy Spirit indwelling them. It is by His Spirit that Jesus is in us, and we are in Him; thus we can call Him "Lord" and call God our Father (I Cor. 12:3; Gal. 4:6).

11. Is it possible to have Christ but not the fulness of the Holy Spirit?

Yes, because not all Christians have been filled with the Spirit. The twelve disciples and others with them, the Samaritans, Saul (Paul), and the "disciples" at Ephesus are all examples of Christians who were converted some time before they received the fulness of the Spirit (John 20:22 and Acts 1-2; Acts 8; Acts 9; and Acts 19, especially verses 4-6). Moreover, we do not automatically remain "full". Having been "filled with the Spirit" we are to go on being filled, as Paul says - Eph. 5:18 - literally "Be being

filled with the Spirit". The apostles and others were refilled in answer to prayer in Acts 4:31; and if all Christians had the fulness of the Spirit, there would be no point in Luke's mentioning twice that Stephen was "full of the Holy Spirit" (Acts 6:5; 7:55).

C. GLOSSOLALIA

1. (a) Do you personally engage in glossolalia (tongue-speaking)?
Yes.
 - (b) If so, where and when?
 - (i) Mainly in private prayer, which is usually at home.
 - (ii) Sometimes when meeting with other charismatic Christians.
 - (c) Should all vocal prayer, whether public or private, be expressed only in a recognisable human language?
No, the Bible does not teach this. When Paul says, "I thank God that I speak in tongues [in private] more than you all", there is no suggestion of any necessity for mental prayer or whispering. Moreover, in I Cor. 14:15 Paul seems to mean that he will sometimes pray or sing with his spirit in a tongue, and at other times he will pray or sing with his mind in his own language.
The Westminster Confession teaches that prayer is to be made "with understanding..and, if vocal, in a known tongue." I have no difficulty with this if, in this paragraph, "religious worship" refers to public worship, as it probably does. The message in tongues which are heard in charismatic meetings, and which must be followed by interpretations, could not be called "prayer".
2. If you speak in tongues, what sort of tongues are they?...
 - (i) ecstatic utterances?
 - (ii) foreign languages?
 - (iii) revelations (messages) from God?
 - (iv) other?
 - (i) Only very occasionally would my tongue-speaking ever have come close to being called an "ecstatic utterance", in any true sense of the phrase.
 - (ii) I do not know whether or not I am speaking in a foreign (human) language. (Although at Pentecost the apostles told the mighty works of God in various human languages, there are other valid tongues. Paul mentions "the tongues of men and of angels").
 - (iii) Only very occasionally have I ever given a message in tongues, and only in a charismatic setting.
 - (iv) Nearly all my tongue-speaking is simply a normal part of my private prayer.
 3. What place does tongue speaking have today? What's its use?
 - (i) In private:
 - (a) A very joyful way of praising the Lord, probably akin to "singing and making music in your heart to the Lord" (Eph. 5:19).
 - (b) Of great value in intercession, especially when we do not know how to pray for somebody or about something. This is probably akin to the Spirit "interceding for us with groans that words cannot express" (Rom. 8:26).
 - (c) "He who speaks in a tongue edifies himself". (I Cor. 14:4).
 - (d) We are told to "pray in the Spirit on all occasions". (Eph. 6:18).
 - (ii) In public worship:
 - (a) A message in tongues must be followed by an interpretation given either by the tongue speaker or by another person. It is then the equivalent of a prophecy. Today there is no new revelation pertaining to God's grand pattern of redemption, but God can still speak through a person to encourage or warn an individual or a group. The message must be tested in the light of Scripture, and the gift discernment of spirits needs to be

exercised by the leaders so as to judge whether the utterance is really from the Lord.

- (b) Occasionally a message in a language unknown to the speaker turns out to be in the native language of a foreigner who hears it in the meeting! This is a particular powerful witness.

4. Is tongue speaking available for all Christians?

"Speaking in different kinds of tongues" is among a list of gifts of which Paul says that the Spirit "gives them to each one, just as he determines" (I Cor. 12:11).

5. Is tongue speaking desirable for all Christians?

I would like every one of you to speak in tongues", says Paul (I Cor. 14:5).

6. Is tongue speaking normal for all Christians?

- (i) If "normal" means "usual" then in these times it is obviously not normal for all Christians.
- (ii) "Do all speak in tongues?" implies the answer "No". We don't all have a ministry of giving messages in tongues in meetings (I Cor. 12:30).
- (iii) In Acts, tongues are mentioned in three of the five accounts of initial infillings with the Spirit (2:4; 8:17-18; 9:17-18; 10:44-47; and 19:6). Since Pentecost, it seems that one is fairly likely (if one wishes) to have the ability to speak in tongues, at least for private prayer, after being empowered with the Spirit; but I think this gift is often suppressed, sometimes unconsciously by potential speakers who do not want to receive it.

7. How would someone go about getting the gift of tongues?

I'm not sure that we can "get" a spiritual gift, but I believe that we can tell God we are willing to receive whatever gift He has for us, and assure Him that we will use that gift for His glory.

8. If someone had prayed earnestly for the gift of tongues, but still couldn't do it, what counsel would you give her?

Make sure that you are seeking the Giver more than the gift, and that your motivation is right. Your relationship with Christ is far more important than any particular gift. God is sovereign. If He wants you to have the gift of tongues He will give it in His timing.

D. HEALING

1. Do you support the charismatic idea of "slaying in the Spirit"?

Although the term "slaying in the Spirit" is unbiblical, there are examples in Scripture of people falling down under the power of God, unable to remain standing in His presence (e.g. II Chronicles 5:14; Daniel 10:8-11; John 18:6; Acts 9:3-4). In revivals down the ages, some people have fallen down under the sense of the presence and power of God. However, it is objectionable if this phenomenon is cultivated so that there is a tendency to be disappointed if somebody does not fall down in a meeting; under such circumstances some instances of it may not be genuine. Moreover, there is no Biblical basis for the tendency of some people to think that falling down during prayer for healing is definite evidence of healing. Being "slain in the Spirit", when genuine, seems to be a human reaction to the power of God.

2. Do you believe in the gift of "faith healing" today?

No, faith, of itself, cannot heal except in a psychosomatic way. For the Christian, it is Christ who heals. As a Christian doctor once said, "I use the scalpel; it is Christ who heals the wound." All healing is "Divine healing", but I do believe that even today our Sovereign God has given to various members of Christ's Church the spiritual gift of healing as they pray the prayer of faith (James 5:15).

3. Is faith healing a gift any believer can have?
The gift of healing is among a list of gifts of which Paul says that the Spirit "gives them to each one, just as he determines". (I Cor. 12;11).
4. Do you approve of "faith healing meetings" where the sick are invited to have hands laid on for healing?
I approve of them, if the following conditions apply:
 (i) Christ, and not any human being, is glorified as the Healer.
 (ii) The Word is soundly preached.
 (iii) No extravagant claims are made.
 (iv) Healing is prayed for in the name of Jesus.
 (v) The sovereignty of God is upheld, and nobody is made to feel guilty for lack of faith if he is not healed.
 (vi) Healing is not made to seem as important as salvation.
 In New Testament times, prayer for healing seems usually to have been accompanied by the laying on of hands. There were numerous "healing lines" during the ministry of Jesus and the apostles. Holding a meeting at a set time and place seems the only efficient way in modern times to conduct a healing ministry.
5. What is your opinion of John Wimber's "power ministry"?
I think that John Wimber is making a valuable contribution to the Body of Christ by helping to restore certain perspectives of ministry that have been neglected. I hope that, in so doing, he will not begin to neglect the things that are more basic to the Christian faith.
6. "It is not God's will for a Christian to be sick"! What do you think?
I think that a study of the topic of healing in the whole Bible forces us to the conclusion that, in general, God wants Christians to be well; apart from the ageing process and possibly a "sickness unto death". Only if we operate on this principle can we exercise any real faith-expectation as we carry out the Biblical commands about praying for the sick to be healed. Problems arise only if this principle is carried too far and made into a watertight rule. We live in a fallen world and this fallenness", I believe, has affected all people to greater or lesser degrees physically, mentally and spiritually. We must not deny God His sovereign right to withhold healing occasionally from a Christian for a special purpose; nor must we assume that a Christian who is not healed is always either sinful or lacking in faith.
7. Do non-christian doctors have healing gifts?
They may have great healing talents, both natural and acquired, but the gift of healing in the Biblical sense, i.e. a special spiritual gift from the Lord, is available only to Christian, and that primarily for the building up of the Body of Christ (I Cor. 12).
8. Do non-charismatic Christian doctors have the gift of healing?
Some may have the spiritual gift of healing, in the Biblical sense, which they would use in conjunction with or in addition to their natural and acquired talents for healing. A spiritual gift from the Lord is more than a talent which has been dedicated to God. The gift of healing in the Biblical sense is supernatural. It is the gift of a sovereign God.

E. BAPTISM

1. What do you understand the Presbyterian Church of Australia's position on baptism to be?
As set out in Chapter 27 and 28 of the Westminster Confession.
2. Is infant baptism irrepeatably valid - even when administered by a misguided minister, or to the infant of misguided parents?

Whether or not the minister is "misguided" does not affect the validity of infant baptism, for the Confession states: "neither doth the efficacy of a sacrament depend upon the piety or intention of him that doth administer it". However, there is no clear guidance in the Confession as to whether the baptism of an infant of unbelieving parents is irrepeatably valid. On the one hand, the Confession states that at least one parent must be a believer; on the other hand, it states that "The sacrament of Baptism is but once to be administered unto any person".

3. Is baptism rightly administered by sprinkling water upon the person?

Yes.

4. Is it a great sin for believing parents not to have their children baptised when baptised?

The Confession states that it is "a great sin to contemn or neglect" baptism. I agree. A corollary of this is that Christian parents who hold the Presbyterian view that "the infants of one or both, believing parents, are to be baptised", and yet do not put this into practice, are greatly sinning.

5. Should baptism always be administered but once to any person?

The Confession states that "The sacrament of Baptism is but once to be administered unto any person". I agree with this general principle, but there remains a problem for those who were not "worthy receivers" when they were baptised.

F. PASTORAL/PRACTICAL

1. Have you ever been associated with a church in which divisions occurred over charismatic matters?

Yes.

2. If so, what were the issues and what was the nature of your own involvement?

(i) The issues:

There were two traditional morning services, but the minister with the support of the Session, was experimenting with the form of the evening service. The vast majority of the congregation loved the minister, who had been there for many years; but a minority of the elders strongly objected to the change in the form of the evening service, and kept stirring up trouble and petitioning the Presbytery against the minister. The particular complaints about the evening service were:

- (a) chorus-singing, in which clapping and raising of hands was permitted;
- (b) occasionally, somebody prophesied (not me);
- (c) once or twice, there was a message in tongues (not from me).

There was a series of petitions about these matters, beginning in 1982 or 1983, and several investigations by the Presbytery. The Presbytery kept on finding that the minister was not at fault, since nothing was being done unbiblically; but the small group of elders kept up the pressure until finally, towards the end of 1988, the Presbytery said that the minister must go, and also dissolved the Session, because "division had been caused". (Actually, the "division" was virtually confined to the Session). Nearly all of the congregation were devastated by the decision against the minister, and a great number left - including charismatics and non-charismatics - in protest against the Presbytery's decision.

(ii) My involvement:

Early in 1984 I became a communicant member of that church, and I attended regularly till the end of 1989. In 1984 and 1985 I had little time to become involved, because I was studying at a Bible college. Early in 1986 I felt called to offer full-time assistance to the minister: he no longer had a student-assistant, and the work-load was too great; and the trouble being stirred up by the petitioners was becoming intolerable for him. The minister and his wife were very glad of my help,

but the six petitioners began to persecute me as well as the minister, because he was insisting on using me to lead the choruses in the controversial evening service! When the minister was forced to leave at the end of that year, I felt called to remain, and for the next two years the interim-moderator was very grateful of my full-time help and very supportive of my ministry. The services were conducted by the supply minister. Because of the needy church situation and the value of my involvement, the Presbyterian Theological Centre allowed me to do all the practical work for my deaconess training at that same church during 1990. I have always abided by the Biblical principles of church leadership, and have always been under proper authority.

3. What advice and spiritual help would you give to a terminal cancer patient in each of the following cases... (a) a non-christian, (b) a Christian charismatic, (c) a Christian (non-charismatic).

- (a) I would minister in a traditional way. My main aim would be to bring her to saving faith in Jesus Christ as her Lord and Saviour. I would also pray for her healing if she wanted me to do this
- (b) and (c) I would try to ensure that she was in a right relationship with the Lord, and would pray for her healing if she wanted me to do this. (For the charismatic Christian, my prayer might include the laying on of hands.) I would emphasise trusting in the Lord, whatever the outcome.

4. How would you advise a woman in hospital (if you were a Chaplain employed by the Presbyterian Church) who is a member of the Presbyterian Church, who is concerned about her baptism, because she was baptised as an infant when both her parents were unbelievers and she feels that this is not sufficient?

I would explain that baptism is a topic which she should talk to her minister about, and would offer to arrange for her minister (or another Presbyterian minister, if necessary) to visit her as soon as possible. However, I would also try to ensure that she was in a right relationship with the Lord, pointing out that, in itself, baptism cannot save us, and nor can the lack of it cause us to be lost.

CONCLUSION

If you have sincere charismatic views, why do you not join a charismatic church?

- (i) God has not called me out of the Presbyterian Church to which I have always belonged.
- (ii) I am sincerely evangelical and Reformed, as well as sincerely charismatic.
- (iii) Charismatic issues are only on the fringes of the Christian faith; they have nothing to do with the heart of the gospel.
- (iv) My beliefs do not conflict with the Bible itself, or with our subordinate standard—the Westminster Confession read in the light of the Declaratory Statement. The Declaratory Statement proclaims "That liberty of opinion is allowed on matters in the Subordinate Standard not essential to the doctrine therein taught". The Confession says nothing about baptism (or filling) with the Spirit, and hardly anything about spiritual gifts.

ALISON J. SHERRINGTON.
June, 1990.

A REPORT TO THE BRISBANE PRESBYTERY FROM THE COMMITTEE ON TRIALS FOR LICENSE

Tuesday 2 July 1991

RE. MISS ALISON SHERRINGTON

The Committee was convened with prayer at North Pine at 2.45 p.m. on Wednesday 26 June 1991. All members were present with the exception of the Rev. Gary Tosh who was absent on holidays.

There was much discussion and deliberation arising from the material available to the Committee regarding Miss Alison Sherrington's doctrinal views. It was agreed that the real issue facing the Presbytery is whether we believe it is consistent with the standards of our Church to commission as a Deaconess one who holds to the views that Miss Sherrington has expressed.

Your Trials for license Committee recognises the obvious sincerity and spiritual mindedness of Miss Sherrington. We also appreciate that Alison's refusal to the Committee to undertake any further Trials for License arises from the fact that she has completed all that has been asked of her thus far, and her views are stated plainly in that material.

Your Committee also recognises that Miss Sherrington's trials for License were declared "satisfactory" by the Presbytery of Brisbane. However, in the light of further material presented by Miss Sherrington we believe that there is a serious inconsistency between the standards of our Presbyterian Church and her views on special revelation and baptism. Accordingly, your Committee recommends unanimously that the Presbytery not proceed with the commissioning of Miss Sherrington.

In the process of deliberating, the Committee concluded that there would be wisdom in recombining the Candidates and the Trials for License Committees of this Presbytery.

The Committee closed with a season of prayer at 5.15 p.m.

DELIVERANCE:

That the Presbytery:

- (1) Receive the Report.
- (2) Not commission Miss Alison Sherrington as a Deaconess and notify her accordingly.
- (3) Recombine the Candidates and the Trials for License Committees as a single Committee of this Presbytery.

STEVEN NICHOLSON, Convener.

PRESBYTERY OF BRISBANE

4th July, 1991.

Dear Miss Sherrington,

At the July Presbytery meeting the following motion was passed.

"That Presbytery not commission Miss Allison Sherrington as a Deaconess at this time and notify her accordingly."

May our almighty God guide you.

K. KETTNISS, Clerk.

Presbytery of Brisbane

The Acting Clerk,
General Assembly of Australia.

Dear Dr. Logan,

Please find enclosed the following documentation for the General Assembly of Australia in support of the Presbytery's case in the matter of the Petition submitted by Miss A. Sherrington, previously forwarded.

- (i) Presbytery of Brisbane Extract Minutes:
 - 90/265-268
 - 90/329-331
 - 90/334-347
 - 90/3B0-403A
 - 91/278
 - 91/298-300
 - (ii) Copies of outward correspondence
 - 90/420.6
 - 90/420.13
 - (iii) The paper by Rev. S. Nicholson "Substance of address.."
 - (iv) A letter from the Rev. R. Missenden which he requested be forwarded to the General Assembly of Australia. However we wish to point out the inaccuracies as clearly indicated in extracted minutes 342 of the 5th June, 1990. Miss Sherrington was given a mark of 'satisfactory', and the motion was not carried unanimously, but several dissents were recorded.
 - (v) The reply/report by the Presbytery of Brisbane to the Petition of Miss A. Sherrington.
 - (vi) I also enclose the extract of Minutes which authorises me to do all the above.
- The Lord's grace and peace.

20th August, 1991

(Rev.) G. KETTNISS, Clerk.

Presbytery of Brisbane

At Brisbane, and within St. Paul's Presbyterian Church, on Tuesday, 3rd April, 1990, the Presbytery of Brisbane having met inter alia:

265. Rev. L. Timms (Convener) reported to the Presbytery on the meeting with Miss A. Sherrington. Miss A Sherrington was then introduced to the Presbytery.
1. It was moved, seconded and approved by Presbytery that the Report be received.
Rev. L. Timms was asked if the Candidates Committee was satisfied that all requirements of Rule 7.4 have been met, to which the Convener replied in the negative.
 2. It was moved, seconded and approved that Presbytery accept Miss A. Sherrington as a Candidate for the Order of Deaconesses.
 3. It was moved and seconded that Presbytery request the Committee on the Trials for Licence to set the Trials (Rule 7.4) for Miss Alison Sherrington and report back to the next meeting of Presbytery.

26B. It was moved and seconded that the following words be added after Miss Alison Sherrington, "and that such Trials to include work in the area of the Church's position on Baptism".

The Amendment was lost on a show of hands.

2B7. The motion, "that Presbytery request the Committee on the Trials for Licence to set the Trials (Rule 7.4) for Miss Alison Sherrington and report back to the next meeting of Presbytery" (Min. 265[3]) was put and carried on a show of hands.

The dissent of Rev. L. Percy is recorded with the following reasons:

"1. When Miss Sherrington was asked the question as to her understanding of the Presbyterian Church's position on Baptism and her position on Baptism, she advised the Presbytery that in the past she had been re-Baptised as an adult outside the Presbyterian church because at that time she questioned the validity of her Baptism as an infant when neither of her parents were Christians; however she did not tell the Presbytery what her present position is in relation to Baptism, nor did she state her understanding of what she sees the position of the Presbyterian Church to be.

2. The Presbytery defeated the amendment which sought to include the matter of Baptism in the Trials to be set for Miss Sherrington."

26B. It was moved, seconded and approved by Presbytery that the debate on Miss Sherrington be adjourned.

Extracted from the Minutes of the Presbytery of Brisbane, this 2th day of August, 1991.

(Rev.) G. KETTNISS, Clerk.

Presbytery of Brisbane

At Brisbane, and within the Charlton Street Presbyterian Church, on Tuesday 5th June 1990, the Presbytery of Brisbane having met, inter alia:

329. Rev. R. Missenden, Convener of Trials for Licence Committee, presented the report to Presbytery re the Trials set for Miss Alison Sherrington.

It was moved, seconded and approved by Presbytery that the report be received.

330. It was moved and seconded that the Presbytery endorse the mark of "Satisfactory".

331. It was moved and seconded that the word "endorse" be deleted and be replaced with the word "note"; and that the words "given by the Committee" be added at the end. i.e. the amendment to read "that the Presbytery note the mark of 'Satisfactory' given by the Committee".

334. It was moved, seconded and approved by Presbytery that the debate concerning Miss A. Sherrington be resumed.

335. The Moderator ruled that sufficient debate had been given to the amendment.

It was moved, seconded and approved by Presbytery that the amendment be put.

336. The amendment "that the Presbytery note the mark of 'Satisfactory' given by the Committee" (Min. 331), was put and lost on a show of hands.

337. It was moved and seconded that the debate be adjourned. The motion was lost.

338. It was moved and seconded by Rev. L. Percy "that the report lie on the table until members of Presbytery have received printed copies of the Trials set for Miss Sherrington".

The Moderator was asked to rule on the competency of the motion.

339. The Moderator ruled that the motion was incompetent.

340. Rev. Percy moved disagreement with the Moderator's Ruling stating that the motion is a procedural matter and that the Moderator's Ruling therefore is incorrect. The motion was seconded. The motion was lost on a show of hands - the Moderator's Ruling was upheld. Dissent is recorded for Rev. L. Percy and Rev. R.I. Richards.

341. It was moved and seconded "that all words be deleted and replaced with the words that Presbytery "sustain the Trials". The amendment was put and lost.
342. The motion "that Presbytery endorse the mark of 'Satisfactory'" (1 lin. 330) was put and on a show of hands was carried. Rev. R.I. Richards, Rev. P. Cornford and Rev. L. Percy requested their dissent be recorded.
343. It was moved and seconded that the Presbytery "proceed to commission Miss Sherrington".
344. A foreshadowed motion was moved and seconded "That the Presbytery refrain from further determination of this matter until such time as the theological views of the candidate have been more carefully heard and assessed by the Presbytery".
345. The Moderator's ruling was sought regarding Rule 7.4 on the competency of the motion (Min. 343) "proceed to commission Miss Sherrington", on the grounds that the first step to sustain the Trials has not occurred.
The Moderator ruled that the motion Min. 343 is incompetent as Presbytery has not sustained the Trials and therefore cannot proceed to Commission Miss Sherrington.
346. The motion "That the Presbytery refrain from further determination of this matter until such time as the theological views of the candidate have been more carefully heard and assessed by the Presbytery" was put and carried on a show of hands. Rev. R. Missende , Rev. A. Switzer, Rev. G. Lake, Rev. A. Gardiner requested that their dissent be recorded.
347. It was moved, seconded and approved that Presbytery
1. Request from members of Presbytery written questions to be submitted to the Clerk by 19th June, 1990 for transmission to Miss Sherrington;
 2. Direct the Clerk to circulate to members of Presbytery Miss Sherrington's written replies;
 3. Request Miss Sherrington to appear before a subsequent meeting of Presbytery.

Extracted from the Minutes of the Presbytery of Brisbane, this 20th day of August, 1991.

(Rev.) G. KETTNISS, Clerk.

Presbytery of Brisbane

At Brisbane, and within the Clayfield Presbyterian Church, on Tuesday, 3rd July, 1990, the Presbytery of Brisbane having met, inter alia:

380. The Clerk reported that the questions sent in by members of Presbytery were collated and sent to Miss Sherrington who answered the questions, and these had been circulated to Presbytery members.
381. It was moved, seconded and approved by Presbytery that the report be received.
382. It was moved and seconded that the Candidate for Deaconess, Miss A. Sherrington, be congratulated and thanked for her candid and written replies - to the questions submitted in writing by members of Presbytery in June 1990, for her to answer. Questions were put to the Rev. L. Hall.
383. The motion was put and approved.
384. It was moved and seconded that Presbytery at the present time, not sustain the Trials for Commissioning Candidate Sherrington.
Questions were asked of the Rev. L. Hall. There were several members who spoke for and against the motion.
[Business was suspended and Presbytery adjourned for supper.]
385. It was moved and seconded that Miss Sherrington be given the opportunity to address the House to clarify answers already given, and that the House be given further opportunities to ask questions arising from her replies. There was debate on this motion.
386. The procdura1 motion was put and lost.
387. It was moved and seconded that the debate be adjourned.
The motion was lost.
388. The original motion (Minute 384) was put and disapproved by the Presbytery on a show of hands.

389. Dr. F.N. Lee dissented for the following reasons:
 "I dissent on the ground that the candidate's approximately fifty written answers to most of the questions put to her by Members of Presbytery, which questions and answers I have thrice meticulously studied, unfortunately do not, in my theological opinion, adequately qualify her to be commissioned in order to be able to become a Deaconess within the Presbyterian Church of Australia, at this point in time."
390. The Rev. G. Lake moved that Dr. K. Gardner and Rev. G. Lake, with power to co-opt be appointed to examine the written dissent of Dr. Lee and report to a subsequent meeting of Presbytery. The motion was seconded and approved.
391. Rev. P. Bloomfield recorded his dissent for the following reasons:
 "1. The written answers of the candidate are inconsistent with the standards of our church on the doctrine of the sufficiency of Scripture.
 2. The doctrine of Scripture is not a minor matter where liberty of opinion is granted."
392. He then gave notice that he would appeal to the State Assembly.
393. The Moderator ruled that Mr. Bloomfield did not have a right to appeal.
394. It was moved, seconded and approved that the same committee (see Minute 390) examine the written dissent of Rev. Bloomfield and report to a subsequent meeting of Presbytery.
395. It was moved and seconded that the trials for Miss Sherrington be sustained.
 Questions were asked as to what this involved
396. The motion was put and carried on a show of hands.
397. Dr. Lee asked for his dissent to be recorded for the reasons already stated, (see Min. 389).
398. Rev. P. Bloomfield requested his dissent be recorded for the same reasons as previously stated, (see Min. 391).
399. Rev. J. Knapp recorded his dissent because of insufficient time to peruse the document.
400. The following also recorded their dissent: Rev. L. Hall, G. Kettmiss, P. Seiler, S. Nicholson and Mr. Id. Harvey.
401. The Rev. P. Bloomfield gave notice of his intention to appeal to the State Assembly.
402. The Clerk then extracted the following Minutes:
 At Clayfield, the Presbytery of Brisbane being properly constituted with prayer, met within Scott Church on the 3rd July 1990.
 Inter Alia:
395. It was moved and seconded that the trials for Miss Sherrington be sustained.
 Questions were asked as to what this involved
396. The motion was put and carried on a show of hands.
397. Dr. Lee asked for his dissent to be recorded for the reasons already stated, (see Min. 389).
398. Rev. P. Bloomfield requested his dissent be recorded for the same reasons as previously stated, (see Min. 391).
399. Rev. J. Knapp recorded his dissent because of insufficient time to peruse the document.
400. The following also recorded their dissent: Rev. L. Hall, G. Kettmiss, P. Seiler, S. Nicholson and Mr. W. Harvey.
401. The Rev. P. Bloomfield gave notice of his intention to appeal to the State Assembly.

Extracted from the records of the Presbytery of Brisbane, on the 3rd day of July, 1990 by me, Guido Kettmiss. Clerk.

403. It was moved, seconded and approved that the extract minute was a true record of proceedings.
- 403A. It was moved, seconded and approved that candidate Sherrington be assured of Presbytery's prayer for her - as the Lord Himself guides her in her ongoing desire to live for Him".

Extracted from the Minutes of the Presbytery of Brisbane, this 20th Day of August, 1991.

(Rev.) G. KETTNISS, Clerk.

Presbytery of Brisbane

At Brisbane, and within the Charlton Street Presbyterian Church, on Tuesday 4th June, 1991,
the Presbytery of Brisbane having met.inter alia:

- 278 It was moved, seconded and approved that the letter from the Clerk of Assembly-
(i) informing Presbytery that the appeal by the Rev. P. Bloomfield was sustained
(ii) directing the Presbytery to consider the application of Miss A. Sherrington to
be taken on trials "for licence" "de Novo", be received.
- 278.1 The Clerk laid on the Table a letter from Miss A. Sherrington requesting permission
to address the Court on the question of Baptism.
- 278.2 It was moved, seconded and approved that the letter be received.
- 278.3 It was moved, seconded and approved that the Notice of Motion of the Rev.
P.Bloomfield be dealt with.
- 278.4 The Moderator vacated the Chair and the Rev. K. Turner acted as Moderator.
- 278.5 It was moved and seconded that the Presbytery appoint the Rev. S. Nicholson as
Convener of the Trials for Licence Committee.
- 278.6 Questions were asked.
- 278.7 The motion was put and carried.
- 278.8 It was moved and seconded that the Presbytery direct the Committee on Trials for
Licence to recommend to the July meeting of Presbytery appropriate trials to be
undertaken by Miss A. Sherrington.
- 278.9 Statements were made and matters drawn to the attention of the Trials for Licence
Committee. The motion was put and carried.
- 278.10 It was moved and seconded that Miss A. Sherrington be invited to address the Court.
- 278.11 Rev. N. Thomason spoke to his motion.
- 278.12 It was moved that the words: "After the Trials for Licence Committee has reported to
Presbytery" be added to the original motion. (Minute 278.1).
- 278.13 The Rev. L. Percy spoke to his amendment.
- 278.14 A question was asked of Miss Sherrington.
- 278.15 Miss Sherrington made a statement.
- 278.16 Rev. L. Percy asked the Moderator to rule if the language used by Miss Sherrington
was objectionable under Standing Order 70 and 71.
- 278.17 Questions were asked.
- 278.18 A statement was made by Mr. G. Orr concerning the Rev. L. Percy.
Rev. L. Percy asked the Moderator to rule if the language used by Mr. G. Orr was
objectionable under Standing Order 70 and 71.
Mr. G. Orr left the Court.
Rev. L. Percy withdrew his request to the Moderator for a ruling on Mr. G. Orr's
remarks.
- 278.19 Miss Sherrington fell from her remarks and the Rev. L. Percy withdrew his request to
the Moderator for a ruling.
- 278.20 The amendment to add certain words was seconded. (Minute 278.12).
- 278.21 Members spoke for and against the amendment.
- 278.22 The amendment (Minute 278.12) was put and lost.
- 278.23 The motion (Minute 278.10) was put and carried.
- 278.24 Miss Sherrington addressed the Presbytery.
- 278.25 It was moved and seconded that the Presbytery receive Miss Sherrington's paper.
Miss Sherrington indicated she would arrange her paper in a presentable form and
forward it to the Clerk.
- 278.26 Rev. N. Thomason spoke against the motion.
- 278.27 The Rev. P. Bloomfield spoke for the motion.
- 278.28 The motion was put and carried.
- 278.29 It was moved, seconded and approved that Presbytery thank Miss Sherrington for
addressing the Court.

- 278.30 It was moved, seconded and approved that Presbytery apologise to Miss Sherrington for the strain she was placed under.
- 278.31 It was moved that the New South Wales Ministry in Mission be approached for further reasons as to why Miss Sherrington was not commissioned as a Deaconess in New South Wales.
- 278.32 The motion was seconded and carried.

Extracted from the Minutes of the Presbytery of Brisbane, this 20th Day of August, 1991.

(Rev.) G. KETTNISS, Clerk.

Presbytery of Brisbane

At Brisbane, and within the Clayfield Presbyterian Church, on Tuesday 2nd July, 1991, the Presbytery of Brisbane having met, inter alia:

298. It was moved, seconded and approved that Presbytery vary the Order of the Day to bring on the report from the Trials of Licence Committee and that Presbytery sit until the matters raised in that report were disposed of.
- 299.1 The Moderator, the Rev. N. Thomason vacated the chair, and the Rev. L. Timms then moderated proceedings.
- 299.2 The Clerk informed the Court that time for speakers would be the following:
Movers of Motion 5 minutes
Subsequent speakers 3 minutes
- 300.1 The Convener of the Trials for Licence Committee, the Rev. S. Nicholson presented his report.
- 300.2 It was moved and seconded that the report be received.
- 300.3 Questions were asked of the Clerk and the Convener. The Clerk advised the Presbytery that no reply had been received from the New South Wales Ministry and Mission Committee.
- 300.4 The motion was put and carried.
- 300.5 It was moved and seconded that Presbytery note that Miss Sherrington advised the Convener of the Committee on Trials for Licence that she would not do any further trials.
- 300.6 The Rev. L. Percy spoke to his motion.
- 300.7 Questions were asked of the Convener and the Moderator.
- 300.8 The Rev. M. Ryan spoke against the motion and Dr. F.N. Lee spoke for the motion.
- 300.9 The Rev. P. Cornford raised a matter of privilege in that the Presbytery was being portrayed in a bad light and that Miss A. Sherrington was being portrayed as being victimised.
- 300.10 The motion was put and carried - Minute 300.5.
- 300.11 It was moved and seconded that Presbytery notes that Miss Sherrington was not asked to do any further trials by the Trials for Licence Committee.
- 300.12 The Rev. P. Bloomfield and the Rev. S. Nicholson made statements that they would not personally be parties to setting further trials for Miss Sherrington.
- 300.13 The Rev. L. Percy made a personal explanation.
- 300.14 The Moderator made the observation that Miss Sherrington had not been given the opportunity to withdraw the comment being noted in Minute 300.5 and that he felt it would be wrong to ask her if she desired to withdraw that comment.
- 300.15 The following amendment was moved and seconded:
"that the following words be added to the Motion of Minute 300.4 - 'and that Presbytery understand her refusal to undertake any further Trials for Licence to arise from the fact that she has completed all that has been asked of her thus far and her views are stated plainly in that material.'"

- 300.16 Rev. L. Percy spoke against the amendment and the Rev. M. Ryan spoke for the amendment.
- 300.17 The amendment was put and carried.
- 300.18 The amended motion "that Presbytery notes that Miss Sherrington was not asked to do any further trials by the Trials for Licence Committee and that Presbytery understands her refusal to undertake any further trials for Licence to arise from the fact that she has completed all that has been asked of her thus far, and her views are stated plainly in that material", was put and the Moderator indicated that it had passed.
- 300.19 A show of hands was called for.
- 300.20 The Rev. L. Percy recorded his dissent, with reasons to be forwarded to the Clerk for circulation with the minutes - Standing Order 85.
- (a) The Presbytery at its June meeting resolved at Minute 278.8 "that the Presbytery direct the Committee on Trial for Licence to recommend to the July meeting of Presbytery appropriate trials to be undertaken by Miss A. Sherrington."
The Presbytery has not resolved to either rescind Minute 278.8 or to resolve that the Trials for Licence for Miss Sherrington be the previous material submitted by her. Until that is done Miss Sherrington is subject to the authority of the Presbytery in setting her any further trials it considers appropriate. For her to state that she "would not do any further trials" for any reason, let alone the reason that she "has completed all that has been asked of her thus far and her views are stated plainly in the material" is a statement of contumacy against the Presbytery. The motion as amended is an acceptance of her statement.
- (b) The fact that Miss Sherrington's previous trials were declared satisfactory by the Presbytery was the subject of a successful appeal which directed the Presbytery to consider the matter "de novo".
- 300.21 It was moved and seconded that Presbytery not set any trials for Miss Sherrington.
- 300.22 The Moderator ruled that the motion arose out of the debate.
- 300.23 It was moved and seconded that the words 'at this time' be added to the motion (Minute 300.18).
- 300.24 Members spoke against the motion.
- 300.25 Questions were asked concerning the amendment.
- 300.26 The amendment (Minute 300.23) was put.
- 300.27 The Moderator indicated the amendment was carried.
- 300.28 A show of hands was called for.
- 300.29 The Moderator called for a count.
- 300.30 The Moderator declared the amendment carried.
- 300.31 The Moderator put the amended motion "that Presbytery not set any trials for Miss Sherrington at this time."
- 300.32 The Rev. L. Percy spoke against the amended motion.
- 300.33 The amended motion was put.
- 300.34 The Moderator indicated the motion passed.
- 300.35 A show of hands was called for.
- 300.36 The Moderator declared the motion (Minute 300.31) carried.
- 300.37 The Rev. L. Percy recorded his dissent with reasons to be given to the Clerk for circulation with the minutes (Standing Order 85).
"In speaking to Minute 278.8 (278.9) I drew the attention of the Presbytery to the need for Miss Sherrington to be required to review her answers to questions previously asked by members of Presbytery and to clarify her understanding of the position of the Presbyterian Church on Baptism and her position on Baptism. These matters have not been addressed.
In her unsolicited statement to Presbytery of the 4th June, Miss Sherrington made the statement in relation to Baptism. "4. Theological details about baptism have no relevance to either the vows or the work of a deaconess." This statement needs

- further investigation particularly as it applies to the role of a Deaconess in Hospital Chaplaincy in dealing with parent(s) of dying babies when a Minister" is unavailable.
- 300.38 It was moved that Presbytery declare that there is a serious inconsistency between the standards of our Presbyterian Church and Hiss Sherrington's views on special revelation and baptism.
- 300.39 The Moderator ruled the motion to arise out of the debate.
- 300.40 The motion was seconded and the Rev. S. Nicholson spoke in support of the motion.
- 300.41 It was moved, seconded and approved that the Rev. S. Nicholson be given an extension of two minutes.
- 300.42 Dr. Lee spoke for the motion, and the Rev. N. Thomason spoke against the motion.
- 300.43 The Rev. L. Percy closed the debate.
The motion was put.
- 300.44 The Moderator indicated the motion lost.
- 300.45 A show of hands was called for.
- 300.46 The Moderator declared the motion passed.
- 300.47 It was moved and seconded that Presbytery not commission Miss Alison Sherrington as a Deaconess and notify her accordingly.
- 300.48 The Rev. J. Knapp moved an amendment that the following words be added between the words "Deaconess" and 'and': "and request that she liaise with the Faculty of the Queensland Presbyterian Theological Hall with the view of undergoing further training."
The motion was seconded.
- 300.49 Dr. F.N. Lee, Rev. S. Nicholson and Rev. P. Blomfield spoke against the amendment.
- 300.50 The Rev. J. Knapp made a statement to the Court.
- 300.51 The amendment was put and lost.
- 300.52 It was moved and seconded that the words 'at this time' be added after the word 'Deaconess' in Minute 300.47.
- 300.53 The amendment was put and carried.
- 300.54 The amended motion "that Presbytery not commission Miss Alison Sherrington as a Deaconess at this time and notify her accordingly" was put.
- 300.55 The Moderator indicated that the motion had passed.
- 300.56 A show of hands was called for.
- 300.57 The Moderator declared the motion carried.
- 300.58 Mr. S. Petherick recorded his dissent.
- 300.59 It was moved, seconded and approved that Presbytery recombine the Candidates and the Trials for Licence Committees as a single Committee of this Presbytery.
- 300.60 It was moved, seconded and approved that the following be the members of this Committee - Rev. S. Nicholson (Convener), Rev. L. Timms, Rev. P. Bloomfield, Mr. J. Mcclenahan, Mr. B. Boer and Mr. C. Scott.
- 300.61 It was moved, seconded and approved that Presbytery adopt the Deliverance as a whole.
- 300.62 The Moderator indicated that the motion was passed.
- 300.63 A show of hands was called for.
- 300.64 The Moderator declared the motion passed.
- 300.65 The following recorded their dissent: Mr. S. Petherick and Rev. L. Percy.

Extracted from the Minutes of the Presbytery of Brisbane, this 20th Day of August, 1991.

(Rev.) G. KETTNISS, Clerk.

Miss A. Sherrington,
11 Raglan Street,
ST. LUCIA. 4067

12 July, 1990

Dear Miss Sherrington,

At our last meeting, the following motions were approved: that -

- (a) Miss A. Sherrington be congratulated and thanked for her candid and written replies to the questions submitted in writing by members of Presbytery in June 1990 for her to answer.
- (b) the trials for Miss Sherrington be sustained.
- (c) candidate Sherrington be assured of Presbytery's prayer for her - as the Lord Himself guides her in her ongoing desire to live for Him."

Motion number (b) has been appealed against, and this therefore stays procedure until the appeal is heard by the Assembly in May next year. I draw your attention again to motion (c).

Sincerely in Christ Jesus,

(Sgd.) (Rev.) G.K. Kettmiss, Clerk.

Presbytery of Brisbane

Miss A. Sherrington,
11 Raglan Street,
ST. LUCIA. 4067.

Dear Miss Sherrington,

Please find enclosed the questions submitted by members of the Presbytery.

Could I suggest that your answers be concise, and that you answer each question rather than put "see above". You may wish to write an introductory page after answering the questions, that is giving a short summary of where you stand on those issues raised.

As soon as the answers are received, I will circulate them among members.

May you continue to know and seek God's grace and peace.

Sincerely in Christ,

(Sgd.) (Rev.) G.K. Kettmiss.

A. DOCTRINAL QUESTIONS

1. Since the first writing down of the whole New Testament has the Holy Spirit ever given any new revelations?
2. Does God reveal anything through tongue speakers to-day?
3. How do you understand the doctrine of common grace?
4. How much would you have in common with a Roman Catholic charismatic? (more or less than with a non-charismatic Presbyterian?)
5. Do you accept the "Carnal Christian" doctrine common among charismatics?
6. Various charismatic assemblies are allowing infants and children to the Lord's Supper. What is your attitude to this?

7. What things within the "charismatic movement" do you disapprove of?
 - "The charismatic claims have caused disunity in numerous churches by dividing Christians into inferior and superior"! How do you respond?
9. Must all worship, whether public or private, be conducted only as actually prescribed in Holy Scripture?
10. Do you agree with the ordination of women as...
 - i) Ruling Elders?
 - ii) Teaching Elders?

B. HOLY SPIRIT AND HIS GIFTS

1. Is the gift of "Apostle" with us still today? (Eph. 4)
2. Is there any gift of the Spirit referred to in the New Testament which the Holy Spirit sovereignly does not make available to the church today?
If so, name them.
3. What do you understand by "The baptism of the Holy Spirit"?
4. Is it something all Christians have? Please explain.
5. Where does "baptism of the Holy Spirit" occur?
6. How do you understand 1 Cor. 12:13?
7. What is meant by "being filled with the Spirit"? (Eph. 5:18)
8. What is meant by "being born of the Spirit"? (John 3)
9. How do you distinguish (if at all) between ... baptism of the Spirit, filling of the Spirit, and being born of the Spirit?
10. Is it possible to have Christ but not the Holy Spirit?
11. Is it possible to have Christ but not the fulness of the Holy Spirit?

C. GLOSSOLALIA

1. a. Do you personally engage in glossolalia (tongue speaking)?
 - b. If so, where and when?
 - c. Should all vocal prayer, whether public or private, be expressed only in a recognisable human language?
2. If you speak in tongues, what sort of tongues are they?...
 - i) ecstatic utterances?
 - ii) foreign languages?
 - iii) revelations (messages) from God?
 - iv) other
3. What place does tongue speaking have to-day? What's their use?
4. Is tongue speaking available for all Christians?
5. Is tongue speaking desirable for all Christian?
6. Is tongue speaking normal for all Christians?
7. How would someone go about getting the gift of tongues?
8. If someone had prayed earnestly for the gift of tongues, but still couldn't do it, what counsel would you give them?

D. HEALING

1. Do you support the charismatic idea of "slaying in the Spirit"?
2. Do you believe in the gift of "faith healing" today?
3. Is faith healing a gift any believer can have?
4. Do you approve of "faith healing meetings" where the sick are invited to have hands laid on for healing?
5. What is your opinion of John Wimber's "power ministry"?
6. "It is not God's will for a Christian to be sick"! What do you think?
7. Do non-christian doctors have healing gifts?
8. Do non-charismatic Christian doctors have the gift of healing?

E. BAPTISM

1. What do you understand the Presbyterian Church of Australia's position on Baptism to be?
2. Is infant baptism irrepeatably valid - even when administered by a misguided Minister, or to the infant of misguided parents?
3. Is baptism rightly administered by sprinkling water upon the person?
4. Is it a great sin for believing parents not to have their children baptised when infants?
5. Should baptism always be administered but once to any person?

F. PASTORAL/PRACTICAL

1. Have you ever been associated with a church in which divisions occurred over charismatic matters?
2. If so, what were the issues, and what was the nature of your own involvement?
3. What advice and spiritual help would you give to a terminal cancer patient in each of the following cases...(a) a non-christian, (b) a Christian charismatic, (c) a Christian (non-charismatic) .
4. How would you advise a woman in hospital (if you were a Chaplain employed by the Presbyterian Church) who is a member of the Presbyterian Church, who is concerned about her baptism, because she was baptised as an infant when both her parents were unbelievers and she feels that this is not sufficient?

CONCLUSION

If you have sincere charismatic views, why do you not join a charismatic church?

THE SUBSTANCE OF AN ADDRESS BY REV. S. NICHOLSON TO THE PRESBYTERY OF BRISBANE ON TUESDAY 2 JULY 1991 AS CONVENER OF THE TRIALS FOR LICENSE COMMITTEE ASSERTING THAT THERE IS A SERIOUS INCONSISTENCY BETWEEN THE STANDARDS OF OUR PRESBYTERIAN CHURCH AND MISS SHERRINGTON'S VIEWS ON SPECIAL REVELATION AND BAPTISM.

The Trials For License Committee has considered a number of issues in its deliberations. Issues such as -

- (a) What about others who also hold Miss Sherrington's neo-Pentecostal views and who are currently serving within our Presbyterian Church? But then we realised - No! That is not our appointed responsibility since this Presbytery has no jurisdiction over their views! Our responsibility is to determine whether we believe it is consistent with the Standards of our Church for this Presbytery to commission as a Deaconess one who holds to the views that Miss Sherrington has expressed.
- (b) We thought about whether Miss Sherrington has been "pushed from pillar to post" by various committees and courts in our Church, both here and in N.S.W.. But then we realised - No! That is not our brief! Our responsibility is to determine whether we believe it is consistent with the Standards of our Church for this Presbytery to commission as a Deaconess one who holds to the views that Miss Sherrington has expressed.
- (c) We considered whether Miss Sherrington may have been unfairly treated because - (i) She is a woman; (ii) She has received some training at a neo-Pentecostal Bible College; (iii) She approves of the ministry of John Wimber (with his emphasis upon "signs and wonders" and "power" ministries); (iv) She personally speaks in "tongues" and approves of others engaging in this practice - at least in private; (v) She has been involved in a PCA congregation which split essentially over neo-Pentecostal issues, and whose former minister whom Miss Sherrington fully supported is now involved in a neo-Pentecostal Mission, and is no longer a Minister of the PCA; and (vi) She has been refused as a candidate for Deaconess in N.S.W. But then we realised - No! ... Our responsibility is

to determine whether we believe it is consistent with the Standards of our Church for this Presbytery to commission as a Deaconess one who holds to the views that Miss Sherrington has expressed.

Furthermore, as Alison made it clear to us that she would not undertake any further trials for license, so we realised that we did not need to speak with her in person any further on this matter because - (i) Her views have been stated publicly and in print in ample detail; (ii) Telephone conversations with Rev. Roland Sondergeld in Sydney; with Miss Sherrington herself; and with a former elder of the Castle Hill congregation where she previously served, all helped to give a clearer picture of the situation.

Upon consideration of all the available information the Committee determined unanimously that it was inconsistent with the Standards of our Church for the Presbytery of Brisbane to commission as a Deaconess one who is clearly of neo-Pentecostal convictions.

Q. Why did we conclude that Miss Sherrington's views are inconsistent with the Standards of our Church?

We concluded that, in our opinion, in at least two areas the views of Miss Sherrington are at significant variance with the Supreme Standard of our Church - The Word of God; and with the Westminster Confession of Faith (read in the light of the Declaratory Statement) as the Subordinate Standard of our Church.

ON THE MATTER OF SPECIAL REVELATION

- (1) 'Non-redemptive revelation' in tongues is expected by Miss Sherrington in public worship services but by her own admission this is not the position of our Westminster Confession (see her longer June 1990 document, pp. 8-9).
- (2) She admits that the Westminster Divines held the view that the gift of tongues had ceased (see her shorter 4 June 1991 document under "Tongues", para 4).
- (3) The WCF nowhere recognises Wayne A. Grudem's novel distinction between "redemptive revelation" and "non-redemptive revelation". Miss Sherrington's attempts to read this into the WCF are forced. Her statement that, "Charismatic Presbyterians have problems only with this last phrase" (see her shorter 4 June 1991 document under "Tongues"), arises precisely because the WCF does not uphold Grudem's thesis, and precisely because Miss Sherrington's stated position is a position that the WCF denounces.
- (4) Miss Sherrington repeatedly claims safety under the "liberty of opinion" clause in the Declaratory statement, and this in itself causes your Trials For License Committee grave concern. **LET IT BE NOTED** that this difference between Miss Sherrington's stated views and that of the WCF arises at the end of the FIRST paragraph of the FIRST chapter of the Confession! The Westminster Divines were at pains to oppose the very views and practices espoused by Miss Sherrington because these issues are so vital. These are not trifling differences - they deal with the very nature of God's communication with man, of His will for His Church for all time, and of the sufficiency of His written revelation.
- (5) A further inconsistency arises when we look at paragraph 6 of the WCF which states, "The whole counsel of God concerning ALL THINGS necessary for His own glory, man's salvation, faith and life is EITHER expressly set down IN Scripture, OR by good and necessary consequence may be deduced FROM Scripture; unto which NOTHING AT ANY TIME is to be added, whether by NEW (including so called 'non-redemptive') REVELATIONS of the Spirit or traditions of men..."

Clearly, the WCF does not support the position held by Miss Sherrington regarding special revelation. No amount of appeal to the liberty of opinion clause in the Declaratory statement can change the fact that Miss Sherrington, an avowed "Charismatic", holds to views on special revelation that differ significantly from those of the reformed theological position of our Church.

CONCERNING BAPTISM

- (1) On the matter of baptism, the Trials of License Committee is very concerned that Miss Sherrington has been "rebaptised" (by her own admission). Moreover, (by her own admission) it occurred outside of the proper government of the Church ("not in another Church"), but in an interdenominational para church setting. This, despite the fact that she has been infantly baptised in the Presbyterian Church!
- (2) The WCF is very plain in Chapter 28 and paragraph 7, "The sacrament of Baptism is but ONCE to be administered unto ANY person." Why does Miss Sherrington call her baptism a "REBAPTISM" unless she admits that her infant baptism was true baptism!
- (3) Miss Sherrington states that she was "rebaptised" because she believes that her parents were not Christians at the time of her infant baptism. However, (even if we accept this assumption on her part) where neither parent is a believer baptism does not need to be repeated. We may say that it was irregular, unusual, even unfortunate, but if performed with water only, with the proper words of institution, in the name of the Father, and of the Son, and of the Holy Spirit, by a Minister of the Word lawfully ordained, our WCF accepts this as valid baptism (Chapter 27, para. 3, and Chapter 28, para. 2). Think carefully about this - if we believe with Colossians 2:11-12 that baptism replaces circumcision, then baptism can no more be repeated than can circumcision!

Miss Sherrington's stated views on baptism leave the Committee with grave reservations about the compatibility of her views with those of the Standards of our Presbyterian Church.

CONCLUSION

Finally, on a purely pastoral level. The Committee recognises that if Miss Sherrington holds to her stated views on these aspects of her theology, then she will encounter continuing and serious difficulties in exercising a ministry utilising her "gifts" in the PCA. Her position is not, and never has been, the theological position of the PCA. Her attempt to reconcile her position with that of the PCA under the guise of "liberty of opinion" is to abuse the original intention of this clause which was inserted to safeguard the unity of the church over matters not essential to the faith taught in the Confession. To commission Miss Sherrington as a Deaconess in the PCA whilst she holds to her current theological opinions would result in injury to the unity of our Church, and this over matters which are certainly essential to the doctrine taught in our Confession.

We believe that it would be far wiser for Miss Sherrington to seek a ministry within another Protestant denomination that agrees with her theological opinion, because the Presbyterian Church does not.

(Sgd.) Rev. Steven Nicholson (6/8/91)

Presbyterian Church of Australia
WILSTON-NEWMARKET-WINDSOR PARISH

40 Hewitt Street,
Wilston, Qld. 4051.
7th August, 1991.

To the Venerable,
The General Assembly of Australia,
C/- Rev. J.C. Nicol, B.A., B.D., Dip.Lib.,
9 Pascoe Street, Mitchelton, Qld., 4053.

Dear Sirs,

re: Miss Alison Sherrington.

At the time of the June 1990 Meeting of the Brisbane Presbytery I occupied the position

of Convener of the Committee of Trials for Licence within that Presbytery. It was at that June 1990 Presbytery Meeting I presented that Committee's Report on recent Trials undertaken by Miss Alison Sherrington, a candidate for the Deaconess Order of our Church.

The Report revealed that the Committee were very satisfied with the work submitted by Miss Sherrington and the Deliverances; (i) that the Report be received, and (ii) that the pass mark be approved, were carried (as far as I can remember) unanimously. The difficulties which unfortunately followed, are documented elsewhere.

R.T. Missenden (Rev.)
Wilston

REPLY BY THE PRESBYTERY OF BRISBANE
TO THE PETITION OF MISS A. SHERRINGTON

When the Presbytery of Brisbane met on Tuesday July 2, 1991, the following motions were carried:

"That Presbytery declare that there is a serious inconsistency between the standards of our Presbyterian Church and Miss Sherrington's views on special revelation and baptism." (Minutes 300.38 and 300.46).

"That Presbytery not commission Miss Alison Sherrington as a Deaconess at this time and notify her accordingly." (Minutes 300.54 and 300.57).

Presbytery carried these motions after debate on the report of the Trials for Licence Committee. The Committee found

"that there is a serious inconsistency between the Standards of our Presbyterian Church and her views on special revelation and baptism."

The arguments presented for this conclusion were as follows:

Special Revelation

"Non-redemptive revelation" in tongues is expected by Miss Sherrington in public worship services (see her "Statement to the Presbytery of Brisbane" July 4, 1991 under "Tongues", para. 4) but by her own admission this is not the position of our Westminster Confession of Faith (see her longer June 1990 document, pp. 8-9). Miss Sherrington admits that the Westminster Divines held the view that the gift of tongues had ceased.

The Westminster Confession of Faith nowhere recognises Wayne A. Grudem's novel distinction between "redemptive revelation" and "non-redemptive revelation". Miss Sherrington's attempts to read this position into the Westminster Confession of Faith are forced. Her statement that, "Charismatic Presbyterians have problems only with this last phrase" (see again her "Statement to the Presbytery of Brisbane" June 4, 1991 under "Tongues"), arises precisely because the Westminster Confession of Faith does not uphold Grudem's thesis, and precisely because Miss Sherrington's stated position is one which the Westminster Confession of Faith denounces.

Miss Sherrington repeatedly claims safety under the "liberty of opinion" clause in the Declaratory Statement. This difference between Miss Sherrington's stated views and that of the Westminster Confession of Faith arises at the end of the FIRST paragraph of the FIRST chapter of the Confession! The Westminster Divines were at pains to oppose the very views and practices which Miss Sherrington espouses, because these issues are so vital. These are not trifling differences - they deal with the very nature of God's communication with man, of His will for His Church for all time, and of the sufficiency of His written revelation. The Declaratory Statement only allows liberty of opinion on matters in the Subordinate Standard which are not essential to the doctrine taught within that Subordinate Standard. [Par. 118

(v)]. The Presbytery has sought to guard against abuse of this liberty to the injury of the unity and peace of the Church.

A further inconsistency arises when chapter 1, paragraph 6 of the Westminster Confession of Faith is considered. This paragraph states:

"The whole counsel of God concerning ALL THINGS necessary for His own glory, man's salvation, faith and life, is EITHER expressly set down IN scripture, OR by good and necessary consequence may be deduced FROM Scripture: unto which NOTHING AT ANY TIME is to be added, whether by NEW (including so called 'non-redemptive') REVELATIONS of the Spirit or traditions of men..."

Clearly, the Westminster Confession of Faith does not support the position held by Miss Sherrington regarding special revelation. No amount of appeal to the 'liberty of opinion' clause in the Declaratory Statement can change the fact that Miss Sherrington holds to views on special revelation which differ significantly from those of the theological position of our Church.

Baptism

On the matter of baptism, Miss Sherrington has been "re-baptised" (by her own admission). Moreover, (by her own admission) this occurred outside of the proper government of the church ("not in another church"), but in an interdenominational para-church setting. This, despite the fact that she has been baptised as an infant in the Presbyterian Church!

The Westminster Confession of Faith is very plain in Chapter 2B, paragraph 7, where it states:

"The sacrament of Baptism is but ONCE to be administered unto ANY person."

Why does Miss Sherrington call her baptism a "RE-baptism" unless she admits that her infant baptism was a true baptism??

Miss Sherrington states that she was "re-baptised" because she believes that her parents were not Christians at the time of her infant baptism. However, (even if this assumption on her part is accepted) where neither parent is a believer, baptism does not need to be repeated. It may have been irregular or unusual, but if performed with water only, with the proper words of institution, in the name of the Father, and of the Son, and of the Holy Spirit, by a Minister of the Word, lawfully ordained, the Westminster Confession of Faith accepts this as a valid baptism (Chapter 27, paragraph 3, and Chapter 2B, paragraph 2). Colossians 2:11-12 indicates that baptism replace circumcision, so baptism can no more be repeated than can circumcision!

Comment on Miss Sherrington's Petition

In her petition, Miss Sherrington states (p. 3, para. 3) with respect to the Westminster Confession of Faith chapter 1, paragraph 1, that

'In one sense, "those former ways" have ceased, for there can now be no new revelation that is redemptive, infallible, inerrant, and authoritative for faith and life (doctrine and ethics) but in another sense "those former ways" have not ceased, for a type of revelation still comes through gifts similar to those spoken of in Scripture.'

This statement is again inconsistent with the Westminster Confession of Faith.

Miss Sherrington's stated views on baptism and special revelation are therefore incompatible with the Standards of the Presbyterian Church of Australia.

Brisbane, 15th August, 1991.

Presbytery of Brisbane

At Brisbane, and within the Mitchelton Presbyterian Church, on Tuesday 13th August, 1991, the Commission of the Presbytery of Brisbane having met, inter alia:

369.2 It was moved, seconded and agreed that the following documentation be forwarded to the General Assembly of Australia in support of the Presbytery's case in the matter of the Petition:

- (i) Presbytery of Brisbane Extract Minutes:
 - 90/265-268
 - 90/329-331
 - 90/334-347
 - 90/380-403A
 - 91/278
 - 91/298-300
- (ii) Copies of Outward Correspondence
 - 90/420.6
 - 90/420.13
- (iii) Reasons for dissent to Minutes:
 - 91/300.2
 - 91/300.36
- (iv) The paper by Rev. S. Nicholson "Substance of address..."

369.3 It was moved, seconded and agreed that the Commission receive a letter from the Rev. R. Missenden and forward the same to the General Assembly with the comment that the minutes of the Presbytery of Brisbane do not agree with the comment "unanimously" and that the mark there recorded was "satisfactory".

Extracted from the Minutes of the Presbytery of Brisbane, this 20th Day of August, 1991.

G. KETTNISS, Clerk.

Presbytery of Brisbane

At Brisbane, and within the Mitchelton Presbyterian Church, on Thursday 15th August, 1991, the Commission of the Presbytery of Brisbane having met, inter alia:

377.2 It was moved, seconded and agreed that the reply as formulated be adopted and forwarded to the General Assembly of Australia.

Extracted from the Minutes of the Presbytery of Brisbane, this 20th Day of August, 1991.

G. KETTNISS, Clerk.

EXTRACT MINUTES OF GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH OF QUEENSLAND CONCERNING MISS
A.J. SHERRINGTON'S PETITION (5):

At Brisbane and within Ann Street Presbyterian Church the 29th and 30th days of May 1991 which days the General Assembly being duly constituted.

Inter alia:

- | | | |
|------|---|---|
| 125. | Appeal No. 1 from Rev. P.J. Bloomfield, and Assembly Paper 11 anent Decision of the Presbytery of Brisbane were laid on the table and received. Rev. P.J. Bloomfield and the Presbytery of Brisbane ere called to the Bar of the House. | Appeal No. 1
Rev. P.J.
Bloomfield
& A.P. 11 |
| 126. | It was moved, seconded and approved that all documents be taken as read. | |
| 127. | It was moved, seconded and approved that the Appellant and the Respondent be given 10 minutes to speak. | Time to
Speak |
| 128. | Rev. B.P. Stuart moved,
That the Assembly:
Sit in private and that Miss Sherrington be permitted to hear the debate.
The motion was seconded. | In Private |
| | The competency of the motion was questioned.
The Moderator ruled the motion to be incompetent. | Competency |
| 129. | Rev. P. Bloomfield presented his Appeal.

Very Rev. Dr. K.J. Gardner and Rev. N.C. Thomason, Respondents appointed by the Presbytery of Brisbane, responded.
Rev. P.J. Bloomfield addressed the House in reply.
The Moderator called for questions to the Appellant and to the Respondents. | Appeal

Appellant and
Respondents

Questions |
| 130. | It was moved, seconded and approved that the parties be permitted to hear the determination of the Appeal. | Parties permitted
to hear
determination of
Appeal. |
| 131. | Arising out of the Appeal, Rev. R.C. Clark moved,
That the Assembly:
Dismiss the Appeal.
The motion was seconded. | Arising out
of
Appeal |
| 132. | The debate was adjourned. (Min. 175) | Debated
Adjourned |
| 175. | The debate anent Appeal 1. was resumed. (Min. 132).
The Parties to the Appeal were returned to the Bar of the Assembly. | Appeal 1
Resumed
Parties called
to Bar |

- | | | |
|------|---|---------------------------------|
| 176. | The motion to dismiss the Appeal was disapproved on a show of hands. | |
| 177. | Rev. P.J. Barson moved that the Appeal be sustained. The motion was seconded and approved. | Appeal Sustained |
| 178. | According to Notice (N.I.I. 43) Re . R.L. Stone moved, That the Assembly:
Direct the Presbytery of consider the application of Miss Sherrington "de novo".
Leave was granted for the motion to be amended by the addition of the words:
"to be taken on trials for licence". | N.I.I. 43 |
| 179. | The motion was seconded and approved as follows:
Direct the Presbytery to consider the application of Miss Sherrington to be taken on trials for licence "de novo". | N.M. 43
Approved as Amended. |
| 180. | The Moderator called the parties to the Bar and advised them of the decision.
The parties were dismissed from the Bar. | Parties Advised
Dismissed |

Closed with prayer.

Extracted from the records of the General Assembly this fifth day of September 1991 by me.

K.J. GARDNER, Clerk.

REPORTS

BUSINESS COMMITTEE

(addendum)

The Business Committee has given consideration to the need to revise the regulations for the Ballot Committee in order to reduce the potential embarrassment of election by deliverance being contested by amendment in the Assembly. The Committee also recommends the practice of the N.S.W. Assembly, whereby the Assembly Committees are elected by ballot, employing an equal value system of voting.

W.G. [1] RR W, Acting Convener.

NATIONAL JOURNAL COMMITTEE

(addendum)

The purpose of this report is to bring to the General Assembly of Australia a response to minute 171 of the 198 General Assembly which stated inter alia:

- "4(a) Remit the matter of a design for the Church crest to the National Journal Committee.
(b) Request the National Journal Committee to consult widely throughout the Church on a new design for the Church crest.
(c) Request the Committee to report with recommendations to the next General Assembly."

The notion of seeking ideas for a crest/logo has the disadvantage of seeking unprofessional advice without having the depth of knowledge to progress a design with competence. Accordingly, the National Journal Committee has co-opted the help of a professional designer who was briefed on aspects of the church and subsequently undertook consultation within the church.

From the ensuing date/comments the design of a suitable logo resulted in several proposals. Four of these, which encapsulate the design parameters, are displayed in the foyer of the Assembly Hall. For the information of commissioners there were several parameters considered, for example:

- . colours: to use or not the blue and gold.
- . use of the burning bush
- . use of the open Word
- . a distinctive Australian influence, etc.

THE WAY FORWARD

1. Commissioners are asked to indicate their preference using papers provided. Assistance will be gained from the printed detailed explanation sheet which details some of the points considered by the designer in his brief.
2. The National Journal will carry the preferred and other logos over the next few months. This will facilitate an overall consensus of the logo most seen as appropriate.
3. The National Journal Committee will then adopt the most favoured logo and provide technical details (e.g. dimensions, pantone colours etc.) to enable printing and stationery to be printed accordingly.

D.J. ROA IS, Convener.

RECEPTION OF MINISTERS COMMITTEE

(addendum)

A Statement in respect to the repeal of the Regulations of the Reception of Ministers Committee substituting thereto a new set of regulations as proposed by overture from the Presbytery of Melbourne North and forwarded simpliciter by the Victorian General Assembly.

In general, this statement sets out to inform Assembly Commissioners that the proposed new regulations will not serve the best interests of the Presbyterian Church of Australia nor do they in any respect appear to improve the present practice and procedure of the General Assembly as presently set out in the revised Regulations approved by the 19 8 General Assembly in Brisbane (l lin. 130).

It may be assumed from the action of the Victorian General Assembly in forwarding the overture simpliciter there was a reticence of that body to forward the overture with approval as though that Assembly was lacking the necessary conviction to signify approval.

Apart from that, the overture itself does not engender confidence in its ability to improve the Church's practice and procedure..which has generally been operative in its present form for some 40/50 years and which only 3 years ago the G.A.A. itself endorsed such practice and procedure! In spite of this the Presbytery of Melbourne North through its overture seeks to overturn completely by repeal this tried and trusted practice and procedure.

The Committee believes nothing is gained by this radical proposition of repeal with a substitution of new regulations which gains no advantage for the Presbyterian Church which it cannot obtain already through the existing Regulations. An analysis of the overture will establish this fact.

A general criticism of the arguments set forth in the overture is that they lack substance; in their place there is but innuendo! Especially is this so in the first paragraph, e.g. the Assembly is not informed how or why the existing Regulations are out of date and what evidence is there for the assertion 'some churches claim to be Presbyterian when they have little ground for claiming the name'? This paragraph asserts that some churches not listed should be included in the existing Regulations..but the proposed new regulations do not include the names of any Presbyterian Churches at all!

There is no criticism of the second paragraph for this is precisely what pertains under the existing Regulations.

The third paragraph does not set out how the existing Regulations enable persons to be admitted to the ministry of the Church who have a lax understanding of doctrine etc. Again this is innuendo! It is possible to infer from this paragraph that such persons already have been admitted but no evidence is shown for this. The Assembly's safeguard against this happening is the conscientious application of Presbyteries' and the Committee's responsibility.

The fourth paragraph brings out an entirely new proposition i.e. the procedures for accepting ministers of non-Presbyterian Churches should be the same as for those of Presbyterian Churches..but the Presbytery of Melbourne North does not present any grounds for this contention. This automatically rules out the existing provisions whereby Presbyterian ministers from selected Presbyterian Churches on call, commissioned or appointed be admitted on the basis of such call, commission, appointment and the certificate of status.and also the provision for overseas missionaries hitherto members of the Presbyterian Church of Australia (Regulation 2 (a) and (b).

The fifth paragraph rightly asserts that a material consideration in the scheme that led to the Presbyterian Church of Australia being formed (24th July 19 1) was the need not only to 'maintain ministerial standards' but as the records of the time state..'In the matter of theological education arrangements might be made for securing a uniform standard of ministerial qualification'. In making its assertion in this paragraph does the Presbytery of Melbourne North imply that somehow ministerial standards have not been maintained? If this were true blame must rest with the General Assembly itself for it enacts for ministerial standards and has oversight thereto.

The sixth paragraph pleads for a 'greater say' for Presbyteries in the admittance of ministers. Why? It should be recognised that there was a time when Presbyteries had all the say leading to a disparity of views and practice. Surely Presbyteries could not be more influential than they are at the present time under the existing Regulations. They approve or disapprove Calls to outside ministers and licentiates. They approve or disapprove Trials for Licence and/or Ordination of outside licentiates. They..the Presbyteries..have members with voting rights at the G.A.A. level. The Presbytery of Melbourne North fails to state in what form a 'greater say' should be for Presbyteries. Presbyteries also approve or disapprove petitions from outside ministers and licentiates.

In the main the arguments for a total repeal of the existing Regulations lack substance., especially when a comparison is made with what is proposed to be put in their stead.

The proposed new regulations.

The practice and procedure enunciated in sections 1 to 4 inclusive do not appear to differ with the present situation except in section 4 the procedure would simply reduce the Committee's responsibility to processing papers whereas the present Regulations provide for the Committee to be active in all aspects of the petition and the petitioner.

Section 5 differs from the present practice in that the decision to impose a study load upon a petitioner is taken out of the hands of the Assembly and given to the College Committee, which action thereby can delay the petition coming before the Assembly for another year or two. This procedure is criticised on the basis that the petition is addressed to the Assembly and therefore the Assembly itself should (as at present) determine what study factors (if any) should apply. The new proposal could prevent a decision being made by Assembly on the petition for 1 or 2 years as stated above..with always the possibility the Assembly could refuse the petition. Better surely for the petitioner being either refused forthwith by the Assembly or accepted subject to the completion of a study load (if required) as in the present practice.

Section 6 seeks to relieve the Committee of its responsibility in relation to various categories of ministers who, being members of other Presbyterian Churches, are commissioned or appointed to serve in the Presbyterian Church of Australia and others being missionaries of an overseas church or denomination on return to Australia. The Committee believes the proposed regulation is detrimental to the interests of everyone. It could mean a wait of up to 3 years for such persons to obtain a decision of the Assembly itself! The present Regulations allow for the Committee on the authority of the Assembly to deal with the above categories.

Section 7 leaves the onus of admitting a minister from 'another church' (the church is not specified) on call to the Committee..which procedure is quite different to the present procedure where the Assembly itself has accepted the responsibility to accept a minister from specified Presbyterian Churches on call with the Committee having no onus but 'to receive at once' the minister called provided a certificate of status is secured and that the call has regularly been sustained by the Presbytery of the bounds. The Committee is of the opinion that the present practice will serve the interests of the Church better. The present measure is much more strict than what is proposed.

In considering the entire overture the Committee is of the opinion that the overture contains no real advantage to the Assembly which would warrant the total repeal of the present Regulations.

R.A. CALDWELL, Convener.

RETURNS TO REMITS

Overture 4 concerning Office in the Church (B.B. 198 Min. 69):

The returns from presbyteries and assemblies on this remit are as follows:

ASSEMBLIES - 1 approves (N.S.W.)

3 disapprove (Victoria, Queensland, South Australia)

2 no reply (Western Australia, Tasmania)

PRESBYTERIES - 11 approve (Ballarat, Benalla, Bendigo, Dubbo, Hawkesbury, Kilnoorat, Melbourne West, Moree, New England, South Coast and Tablelands, Sydney)

18 disapprove (Bathurst, Darling Downs, Flinders, Geelong, Hastings, Hunter, Melbourne East, Melbourne North, Mowbray, Murrumbidgee, North Queensland, Northern Rivers, Penola, Rockhampton, Sydney North, Sydney South, Torrens, Wagga Wagga.)

4 no reply (Brisbane, Gippsland, Tasmania, Western Australia)

As a majority of assemblies and presbyteries was not obtained it is proposed that the Assembly disapprove Overture 4 concerning Office in the Church (B.B. 198B Min. 69).

Deletion of words from the Articles of Agreement concerning ordination (B.B. 19 Min. 134 (Overture 17)):

The returns from assemblies and presbyteries on this remit are as follows;

ASSEMBLIES - 4 approve (N.S.W., Queensland, Western Australia, South Australia).

0 disapprove

2 no reply (Tasmania, Victoria).

PRESBYTERIES - 23 approve (Bathurst, Benalla, Bendigo, Brisbane, Darling Downs, Dubbo, Flinders, Hastings, Hawkesbury, Kilnoorat, Melbourne North, Moree, Murrumbidgee, New England, North Queensland, Northern Rivers, Penola, Rockhampton, South Coast and Tablelands, Sydney South, Torrens, Wagga Wagga, Western Australia).

3 disapprove (Hunter, Melbourne East, Sydney North).

7 no reply (Ballarat, Geelong, Gippsland, Melbourne West, Mowbray, Sydney, Tasmania)

A majority of State Assemblies and a majority of presbyteries was obtained on this remit.

Insertion of New Article concerning ordination (Men Only or Men and Women (B.B. 1988 Min. 134 (Overture 17)):

Proposal (a) i.e. to insert the following words in the form of an additional Article -

Only men shall be eligible for admission to the Ministry of Word and Sacraments in the Presbyterian Church of Australia and all rules and regulations of the Assembly and services of Ordination shall be construed that reference therein to ministers of the Word and Sacraments shall refer only to men.

ASSEMBLIES - 3 approved (Queensland, Victoria, Western Australia)

PRESBYTERIES - 21 approved (Ballarat, Bendigo, Benalla, Brisbane, Darling Downs, Dubbo, Flinders, Gippsland, Hastings, Hawkesbury, Kilnoorat, Melbourne North, Melbourne West, Moree, Murrumbidgee, New England, Northern Rivers, North Queensland, Rockhampton, Sydney South, Western Australia).

Proposal (b) i.e. to insert the following words in the form of an additional Article -

Women shall be eligible for admission to the Ministry of Word and Sacraments in the Presbyterian Church of Australia on the same terms and conditions as are applicable to

men and all rules and regulations of the Assembly and services of Ordination and Induction shall be construed that reference therein to Ministers of the Word and Sacraments shall include women.

ASSEMBLIES - 2 approved (N.S.W., South Australia)

PRESBYTERIES - 10 approved (Bathurst, Geelong, Hunter, Melbourne East, Penola, South Coast and Tablelands, Sydney, Sydney North, Torrens, Wagga Wagga.)

No replies were received from the Assembly of Tasmania or the Presbyteries of Mowbray and Tasmania.

As a majority of State Assemblies was not obtained for either Article neither can be inserted in the Articles of Agreement.

PAUL LOGAN, Acting Clerk of Assembly.

An examination of Constitution and Procedure and Practice Chapter III has revealed anomalies in the regulations. Dr. P. Lush, Convener-nominate of the Ballot Committee, consulted with me and after further consultation with the Rev. B.H. Christian and D.A. Burke, presents the following report.

PAUL G. LOGAN, Acting Clerk of Assembly.

REPORT ON REVISION OF CONSTITUTION AND PROCEDURE AND PRACTICE

CHAPTER III; REGULATIONS

As preparations were being made to conduct the Ballot at the 1991 G.A.A., several problems became apparent with the existing regulations. They are as follows: There are contradictions between the numbers of Committee members provided for in the general regulations for Committees and the regulations of individual Committees. Mention is sometimes made of corresponding members for whom no definition or provision is otherwise made. In some cases regulations provide for a Committee Executive of a certain number and which is to be from the same State as the Convener, necessitating drastic changes to the Committee membership as Conveners change and thereby complicating conduct of the ballot.

A new Chapter III is proposed to redress these problems. It incorporates much of the present Chapter with alterations drafted according to the following principles. There is to be only one class of Committee member. Committees are encouraged to meet by means other than face to face gatherings. Committees are to define the number of their members and any State quota on the membership in their individual regulations. Committees are left to make their own internal arrangements for appointments of Executives and sub-committees. Provision is made for each Committee to have at least one member from each State. Where representatives from the states are called for by individual Committee regulations (as distinct from members elected from states) these must be elected by State Assemblies.

For the purposes of the 1991 G.A.A., clauses in Committee Deliverances which deal with membership have been taken as nominations. All Committees will need to examine their individual regulations with a view to proposing revisions which will bring them into consistency with the proposed general regulations for Committees. Committees wishing to enhance State participation can include representatives elected from the States, Convener or representatives from equivalent State Committees, or provide for a certain number of members from all or particular states.

P. Lush, D. Burke and B. Christian.

CHAPTER III

REGULATIONS

Election of Standing and other Committees

1. **Committees.** The Committees of the Assembly shall be:
 - (a) **Standing Committees:**
 - Australian Presbyterian World Mission
 - Christian Education
 - College
 - Defence Forces Chaplaincy
 - Finance
 - National Journal
 - Presbyterian Inland Mission
 - Public Worship and Aids to Devotion
 - Reception of Ministers
 - (b) **Special Committees:**
 - Code
 - Relations with Other Churches
 - (c) The Ballot Committee, Business Committee and Moderator's Nominating Committee are elected under their own regulations.
 - (d) Committees in (a) and (b) shall be elected in accordance with the following regulations:
2. **Principal of Election:** The Committees of the Assembly shall consist of a Convener and members elected by the General Assembly or appointed by State Assemblies as provided for in the Regulations of individual Committees. Each Committee must have at least one member from each state. The Officers of the Assembly shall be ex officio members of all Assembly Committees, Boards and Councils, except where expressly excluded.
3. **Election by General Assembly:** The members and Convener of each Committee, other than the members ex officio, shall be elected by the Assembly and shall be comprised wherever possible of an equal number of ministers and elders.

The Convener and members of the Committee are elected by ballot under the rules of the Ballot Committee and in accordance with the regulations of individual committees.
4. **Casual vacancies:** Casual vacancies on any Committee arising between meetings of the General Assembly shall be filled by the Committee, subject to the terms of its own Regulations.
5. **General Rules of Committees:**
 - (a) All members of Committees shall have full standing and equal rights.
 - (b) A Committee shall appoint its own Executive and/or sub-committees and shall arrange the work of the Committee as it shall see fit.
 - (c) Committees are encouraged, where appropriate, to do business other than in face to face meetings with care being taken to preserve the rights of all members.
 - (d) Committees shall present a budget to the Finance Committee, for consideration by the General Assembly, to cover their expected expenses until the next meeting of the General Assembly.
6. **Finance:** Each Standing Committee of the General Assembly, and other such Committees whose work requires meetings which involve state representatives in travelling expenses for which no other financial arrangements are made, and Committees responsible for the Assembly's involvement in work and interests beyond the Assembly's jurisdiction (i.e. World Alliance of Reformed Churches) shall submit to the Convener of the Finance Committee, one month prior to the date dead-line for the material for the White Book, an

estimate, with detailed statement, of expenses or commitments per annum in the period before the next Assembly.

7. **Financial Estimates:** The Finance Committee shall consider these estimates and shall report with any recommendations to the General Assembly.
8. **Determination of financial allocations:** Any Committee not provided for, or of the opinion that its needs are not adequately met by the provisions of the Finance Committee may seek, by notice of motion, to amend the proposed deliverance of the Finance Committee to make such provision.
9. **Times of Returns:** The returns from State Assemblies nominating members of Committees are required to be in the hands of the respective Committees at least three (3) months before the meeting of the General Assembly.
10. **All members of State Assemblies eligible:** Members of State Assemblies, not being members of the General Assembly, may be nominated as members and Convener of the General Assembly's Committees.
11. **Ad hoc Committees:** The Assembly may also appoint ad hoc Committees, for which the membership shall be specified in the Minute establishing them, and to which the above regulations do not apply.

MINUTES OF PROCEEDINGS OF THE
GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH OF AUSTRALIA
THE FORTY-FIRST GENERAL ASSEMBLY
FIRST SEDERUNT

1. **Assembly Constituted:** At Sydney and within the Scots Church, Margaret and York Streets at 7 p.m. on Monday 9th September, 1991, the General Assembly of the Presbyterian Church of Australia convened.

Public Worship was conducted by the Right Reverend the Moderator, the Rev. A.C. Stubs. Thereafter the Assembly was constituted with prayer.

2. **Clerk's Declaration:** The Rev. Dr. Paul Logan and the Rev. B.M. Meller made the solemn affirmation to faithfully discharge the duties of their office as Acting Clerk of Assembly and Acting Deputy Clerk of Assembly respectively.

3. **Roll of Assembly:** The Acting Clerk laid on the table the list of commissioners appointed to this Assembly by the assemblies and presbyteries of the Church. It was resolved that the list of commissioners as made up be the Roll of this Assembly.

4. **Representatives of Other Churches:** The following representatives of Other Churches were present and were welcomed by the Moderator: Rt. Rev. K.H. Short, Dean of Sydney representing the Acting Primate of Australia; Very Rev. Monsignor John Walsh representing the Roman Catholic Archbishop of Sydney; Dr. E.C. Andersen, President of the Baptist Union of New South Wales representing the President of the Baptist Union of Australia; Rev. Dr. Alan Harley, representing the Moderator of the Congregational Churches; Pastor R.P. Hamann, representing the President of the Lutheran Church of Australia; Mr. Jim Polyzoidis representing the Primate of the Greek Orthodox Church of Australia; Rev. Gregor Henderson, General Secretary of the General Assembly of the Uniting Church in Australia representing the President of the Uniting Church in Australia; Lt. Col. Cec Williams, Divisional Commander, Sydney, representing Commissioner Bath of the Salvation Army.

5. **Moderator:** The Acting Clerk laid on the table the report of the Moderator's Nominating Committee. The report was received.

It was resolved that the Assembly accept the nomination of the Moderator's Nominating Committee and elect the Rev. Murray James Keith Ramage, Minister at Launceston, as Moderator of the Assembly.

The Moderator led the Assembly in prayer for the Rev. M.J.K. Ramage and family and inducted him into office as Moderator.

6. **Acting Moderator:** Pursuant to notice the Rev. Dr. Paul Logan moved that the Assembly appoint the Very Rev. Alan Charles Stubs, Minister of Castle Hill, as Acting Moderator of the Assembly. The motion was seconded and approved.

7. **Prayers for Recovery:** By leave of the House the Rev. B.M. Meller moved that the Assembly express to the Rt. Rev. M.J.K. Ramage its fraternal concern for him, his wife, Daphne, and family in his indisposition and assure him of its prayers for his quick and complete recovery.

The motion was seconded and approved.

8. **Ration of Loyalty:** The following Motion of Loyalty, submitted by the Acting Business Convener, was approved, the Assembly joining in the singing of "God save the Queen".

To Her Most Excellent Majesty Queen Elizabeth, the Second.

May it please Your Majesty:

We, your loyal subjects, Ministers and Elders of the Presbyterian Church of Australia convened in General Assembly in the city of Sydney in the State of New South Wales on the ninth day of September, 1991, affirm anew our loyalty to Your Majesty's Person and Throne.

Your Majesty may be assured that, both in our Church Courts and Services of Worship, we give thanks to the King of Kings for Your Majesty's personal faith in the Gospel of our Lord Jesus Christ, and we ever pray that Almighty God will continue to bestow upon You, Your husband and Your family, His grace, mercy and peace, providing Your Majesty all that is necessary for the discharge of the duties of Your high office.

Signed in our name and by authority of the General Assembly.

Murray James Keith Ramage, Moderator.

9. **Business Committee:** Communications (1), (2) and (3) and the report of the Business Committee were laid on the table and received.

The Rev. W.G. Morrow submitted the deliverance.

Clauses (1) to (3) were approved.

Clause (4) was moved and seconded.

Pursuant to notice the Rev. G. Kettiniss moved:

That the Assembly:

Amend Clause (4)

- (i) by inserting before the word "Appoint" the words "Endorse the action of the Moderator (W.B. p.15) in having appointed the Rev. William Morrow as Acting Business Convener and the Rev. Paul Logan as Acting Clerk and the Rev. Bruce Meller as Acting Deputy Clerk; and"
- (ii) by leaving out after the word "for" the words "this Assembly, each to act until the first day of January, 1992."
- (iii) by inserting after the word "for" the words "the first part of this Assembly, each to act until the rising of the house".

- so that the entire thus amended proposed clause shall then read:

"(4) Endorse the action of the Moderator (W.B. p.15) in having appointed the Rev. William Morrow as Acting Business Convener and the Rev. Paul Logan as Acting Clerk and the Rev. Bruce Meller as Acting Deputy Clerk; and appoint the Rev. William Morrow as Business Convener, the Rev. Paul Logan as Clerk, the Rev. Bruce Meller as Deputy Clerk for the first part of this Assembly, each to act until the rising of the house".

The amendment was seconded and disapproved.

Clause (4) was approved.

Clause (5) was approved.

It was resolved that the Assembly suspend Standing Orders so that Clause (5) could be resubmitted.

Clause (5) was moved and seconded.

Pursuant to notice the Rev. G.J. Nicholson moved:

That the Assembly:

Amend Clause (5) by the addition of the following words "and that in the event of three or more nominees for any one position, that ballot be by preferential vote".

The amendment was seconded and disapproved.

Clause (5) was approved.

Standing Orders were resumed.

Clauses (6) to (13) were approved.

Clause (14) was approved.

Pursuant to notice the Rev. W.G. Morrow moved:

That the Assembly declare a Fixed Order of the Day for 12.20 p.m. during the Second Sederunt,

to hear the Rev. Victor Atallah speak o the work of the Middle East Reformed Fellowship for 10 minutes.

The motion was seconded and approved.

Pursuant to notice the Rev. W.G. Morrow moved:

That the Assembly:

Declare a Fixed Order of the Day for 4 p.m. during the Second Sederunt, to take up and deal with the Report of the Defence Forces Chaplaincy Committee, followed immediately by the Report of the National Journal Committee.

The motion was seconded and approved.

Clauses (16)(a),(b)(1) to (3) were approved.

Clause (16)(b)(4) was moved and seconded.

Pursuant to notice the Rev. G. Nicholson moved:

That the Assembly:

Amend Clause (16)(b)(4) by the addition of the following words:

"unless directed by the Assembly to employ the preferential system in such cases where there are three or more nominees for a single position.:

The amendment was seconded and disapproved.

Clause (16)(b)(4) was approved.

Clauses (16)(b)(5) to (7) were approved.

Clause (16)(b)() was moved and seconded.

Pursuant to notice the Rev. G. Nicholson moved:

That the Assembly:

Amend Clause (16)(b)() by the addition of the following words:

"or a proxy signed by two members of the Assembly declaring that the nominee has personally indicated his willingness to serve if elected"

The amendment was seconded and approved.

The motion as amended was approved.

Clauses (16)(b)(9) to (12) and (16)(c) were approved.

Clause (17) was approved.

Pursuant to notice Dr. P.E. Lush moved:

That the Assembly:

Declare that for this Assembly names in clauses in committee's deliverances, and in notices of motion, for membership of committees be accepted as nominations for the purposes of the Ballot.

The motion was seconded and approved.

The debate was adjourned. (Min. 166)

10. Notices of Motion: Notices of Motion 1 to 89 were laid on the table.

11Adjournment: Thereafter the Assembly adjourned to meet tomorrow at 9.30 a.m. in the Scots Church for the celebration of Holy Communion and thereafter for the transaction of business whereof public intimation having been given the sederunt was closed with prayer.

A.C. STUBS, Moderator.
PAUL G. LOGAN, Clerk.
B.M. MELLER, Deputy Clerk.

SECOND SEDERUNT

12. **Holy Communion:** At Sydney and within the Scots Church on Tuesday 10th September, 1991 at 9.30 a.m. the Assembly met for the celebration of Holy Communion. The Solemn Service was conducted by the Moderator assisted by the Rt. Rev. D. Tsai, the Rev. C.J. Letcher, D.K. Robson, R.J. Lee, M.S. Grieve and D.J. Inglis and the following Elders: Mesdames B. Finlay, M. Milne, A. MacSween, I I. Nardin, Misses J. Cameron and B. Forrester, Messrs. A. Brackenbury, W. Cathcart and A. Crawford, Dr. T. Clezy, Messrs. J. Finlay, W. Grossman and H. MacFarlane.

13. **Assembly Constituted:** At the conclusion of the Solemn Service the Assembly was constituted with prayer, the Moderator presiding.

14. **Apology:** An apology for absence was received from the Rev. J.M. Chandler.

15. **Privilege:** The Very Rev. James Mullan raised a point of privilege under Standing Order No. 52: that the privileges of the House had been breached in the light of documents tabled and asked the Moderator to rule that a prima facie case had been established that the privileges of the court and its members had been breached. The Moderator referred the matter to the Law Officers of the Assembly. It was resolved that the Assembly grant the Law Officers time to examine the material and report to the Assembly. (Min. 2A)

16. **Privilege:** Mr. H.I.M. MacFarlane raised a matter of privilege concerning the lodgement of notices of motion in insufficient time for commissioners to be able to adequately peruse them. The Moderator ruled that the privileges of the House had not been breached.

17. **Code Committee:** The report of the Code Committee was laid on the table. It was moved and seconded that the report be received. The debate was adjourned. (Min. 27)

18. **Finance Committee:** The report of the Finance Committee was laid on the table and received.

Mr. D.R. Brierley submitted the deliverance.

Clauses (1) to (5) were approved.

Clause (6)(a) was moved and seconded.

Pursuant to notice the Rev. D.A. Burke moved:

That the Assembly delete the figure of \$10,000 where appearing after Relations with Other Churches and substitute the figure of \$3,000.

The amendment was seconded and approved.

The motion as amended was approved.

Pursuant to notice Dr. R.F. Burns moved:

That the Assembly:

In view of the requirements of the General Assembly that the full committee of the Australian Presbyterian World Mission meet once per year, allocate to the committee an amount of approximately \$2,500 per annum to meet the cost of interstate travel.

The motion was seconded and disapproved.

Pursuant to notice Dr. R.F. Burns moved:

That the Assembly:

In view of the possible appointment of a full-time Mission Co-ordinator during the next triennium set up a fund towards the increased costs that would be incurred.

The motion was seconded and approved.

The debate was adjourned. (Min. 20)

19. **Rev. Victor Atallah:** The Rev. Victor Atallah, Director of the Middle East Reformed Fellowship addressed the Assembly.

20. Finance Committee Debate was resumed on the report of the Finance Committee ((lin. 18).

Clause (7) was approved.

Clause (8) was moved and seconded.

It was resolved as a motion of procedure that consideration of Clause (8) be deferred until the report of the National Journal Committee is before the Assembly (l lin. 31).

Pursuant to notice the Rev. D.A. Burke moved:

That the Assembly adjourn consideration of the Finance Committee report until after the Presbyterian Inland Mission report is concluded.

The motion was seconded and approved.

The debate was adjourned. (Min. 32)

21. The Trustees: The report of the Trustees was laid on the table and received.

~~22-~~ Report of Retiring Moderator: The report of the retiring Moderator was laid on the table and received.

The Very Rev. A.C. Stubs addressed the House.

Pursuant to notice the Rev. Dr. Paul Logan moved:

That the Assembly:

- (1) Record its appreciation to the Very Rev. A.C. Stubs for his service to the Presbyterian Church of Australia as Moderator General and thank him for the way in which he discharged his duties.
- (2) Record its appreciation to Mrs. A.C. Stubs for her able support of Mr. Stubs in his work as Moderator.
- (3) Convey its prayers and warm wishes to the Very Rev. A.C. and Mrs. Stubs in their continued ministry.

The motion was seconded and approved.

23. Christian Education: The report of the Christian Education Committee was laid on the table and received.

Rev. D.A. Burke submitted the deliverance.

Clauses (1) to (6) were approved.

Pursuant to notice the Rev. D.A. Burke moved:

That the Assembly:

- (a) Repeal Clause 1 of the Christian Education Committee Regulations.
- (b) Insert the following as Clause 1 of the Christian Education Committee Regulations:

The Committee shall consist of twelve members, Ministers and elders, five of whom shall come from N.S.W., two each from Victoria and Queensland, and one each from Tasmania, South Australia and Western Australia and the Convener of Christian Education (or a representative) from each state.

The motion was seconded and approved.

The deliverance as a whole was approved as follows:

That the Assembly:

- (1) Request the Christian Education Committee to prepare and publish a study booklet on environmental stewardship but not before it has consulted, and sought advice from, the Church and Nation Standing Committee of the New South Wales General Assembly.
- (2) Request the Christian Education Committee to continue its programme of publications designed to serve the educational needs of the Church.
- (3) Authorise the Christian Education Committee to proceed to publication of a resource book on the Westminster Confession of Faith and the Declaratory Statement of 1901.
- (4) Authorise the Christian Education Committee to commence a national external study course designed to promote Christian maturity and effective service amongst the people of the Church.
- (5) Request the co-operation of appropriate state bodies in the design, promotion and administration of the national external study course.

- (6) Authorise bi-annual meetings, rotating between the states, of the full Christian Education Committee, in order to conduct business and ministry.
- (7) (a) Repeal Clause 1 of the Christian Education Committee Regulations
(b) Insert the following as Clause 1 of the Christian Education Committee Regulations:
The Committee shall consist of twelve members, Ministers and elders, five of whom shall come from I.S.W., two each from Victoria and Queensland, and one each from Tasmania, South Australia and Western Australia and the Convener of Christian Education (or a representative) from each state.

24. **Reply to Point of Privilege:** The Moderator read the reply of the Law Officers concerning the Question of Privilege raised by the Very Rev. James Mullan (Min. 15) The Moderator ruled that a breach of privilege had occurred but that no further action be taken.

25. **Privilege:** The Rev. L.E. Timms raised a point of privilege concerning comments alleged to be made by members of the Assembly. The Moderator ruled that a breach of privilege may have occurred in such comments but that no action be taken.

26. **Communication (11):** A Communication was received from the Historical Records and Library Committee of the I.S.W. General Assembly concerning the archives of the General Assembly of Australia.

Pursuant to notice Mr. K.J. Swan moved:

That the Assembly accept the offer of the Historical Records and Library Committee of the I.S.W. General Assembly to house the archives of the General Assembly of Australia in its Ferguson Memorial Library.

The motion was seconded and approved.

27. **Code Committee:** Debate on the report of the Code Committee was resumed (Min. 17) The debate was adjourned. (Min. 107)

28. **Overture (1):** An Overture from St. Columba's Presbyterian Church Session, Peppermint Grove, W.A. concerning revision of the Westminster Confession of Faith was received.

Mr. S. Tomlinson and the Rev. R.J. Lee stated the overture.

Questions were called for.

It was resolved that the Assembly dismiss the overture.

29. **Overture (6):** An Overture from the Presbytery of Kilnoorat concerning the Westminster Confession of Faith and the Declaratory Statement was taken up and received.

The Rev. D.A.R. Brown and the Rev. Dr. A.E. Bird stated the overture.

Questions were called for.

It was resolved that the Assembly sustain the overture.

Pursuant to notice the Rev. D. Brown moved:

That the Assembly:

Refer the matter to a committee which is to consult with the Procurator and Law Agent as required and report to the next General Assembly of the Presbyterian Church of Australia.

The motion was seconded and approved.

Pursuant to notice the Rev. D. Brown moved:

That the Assembly:

Appoint the committee as follows: Rev. C.D. Balzer (Convener), D.A. Burke, C. ten Broeke, P.F. Cooper with corresponding members Rev. P.J. Barson, R. Humphreys and D. Tsai.

The motion was seconded and approved.

Pursuant to notice the Rev. J.F. Boyall moved:

That the Assembly:

- (1) Affirm that, with respect to the Basis of Union 1901
 - (a) the subordinate standard is the Westminster Confession of Faith (l:si-iv, vi) and as such is the Church's Confession of Faith (l:ii,iv);
 - (b) the Church is bound to the essential doctrine within the Confession of Faith (l:v);
 - (c) no doctrine within the Confession of Faith has been declared by the declaratory statement to be not essential to the doctrine of the Confession (l:i-iv; vi);
 - (d) the declaratory statement has not altered any doctrine within the Confession of Faith but has added alongside statements concerning certain doctrines within the Confession of Faith (l: i-ii, ui);
 - (e) the church has power to alter what is not essential to the doctrine of the Confession, whether by revision or abridgment of the Confession or restatement of its doctrine (III-V).
- (2) Rule that the doctrines of any part of the Confession of Faith remain essential to the doctrine therein taught unless
 - (a) this can be established otherwise from the text of the Confession itself or
 - (b) the Church itself determines otherwise through revision or abridgment of the Confession or restatement of its doctrine, accordingly, the doctrines of Total Inability, Unconditional Election, Definite Atonement, Efficacious Grace and Perseverance of the Saints as taught in chapters 3 to 18 of the Confession are essential to the doctrine therein taught and thereby binding on the Church.

The motion was seconded.

The Previous Question was moved, seconded and disapproved.

The motion was approved.

The following commissioners recorded their dissent: Rev. W.G. Camden, J. Mullan, Angus R. Ewin, Dr. D.L. Ferrington, Dr. Paul Logan, R.D. Garland, Dr. W.J. Hare, Messrs. L.J. Moore, S. Tomlinson and H.I.M. MacFarlane. (Min. 83)

30. **Defence Forces Chaplaincy:** The report of the Defence Forces Chaplaincy Committee was laid on the table and received.

Rev. Dr. G.F. Lyman submitted the deliverance.

The deliverance as a whole was approved as follows:

That the Assembly:

- (1) Record a vote of thanks for the services of Chaplain General RL K.J. Gibson for long and faithful service to the Defence Forces Chaplaincy Committee.
- (2) Seek the practical and prayerful support of presbyteries and parishes for the Presbyterian Chaplains serving in the Defence Forces.

31. **National Journal Committee:** The report of the National Journal Committee was laid on the table and received.

Mr. D.J. Roams submitted the deliverance.

Clause (1) was approved.

Clause (2) was moved and seconded.

The debate was adjourned. (Min. 180)

32. **Finance Committee:** Debate on the report of the Finance Committee was resumed (Min. 20).

Clauses (10) to (12) were approved.

Pursuant to notice the Rev. C.D. Balzer moved:

That the Assembly:

- (a) Until further notice pay for motel accommodation during the course of the Assembly for the Moderator, Clerks and Business Convener.
- (b) Declare that, until further notice, other Commissioners to the Assembly will be allocated accommodation with billets, where these are offered, and that those who find this unacceptable will be responsible for their own accommodation.

The motion was seconded and approved.
The debate was adjourned, (1 lin. 181)

33. **Notices of Motion:** Notices of Motion 90 to 112 were laid on the table.

34. **Adjournment:** Thereafter the Assembly adjourned to meet at 7 p.m. whereof public intimation having been given the sederunt was closed with prayer.

A.C. STUBS, Acting Moderator.
PAUL G. LOGAN, Clerk.
B.M. MELLER, Deputy Clerk.

THIRD SEDERUNT

35. **Assembly Constituted:** At Sydney and within the Scots Church on Tuesday, 10th September, 1991 at 7 p.m. the Assembly met pursuant to adjournment and was constituted with praise, the reading of Scripture and prayer, the Moderator presiding.

36. **Business Committee:** The Report of the Business Committee was laid on the Table and received.
It was resolved that the Assembly approve the order of business for the Fourth and Fifth Sederunts.

37. **Confirmation of Minutes:** It was resolved that the Assembly confirm the minutes of the First Sederunt.

38. **Australian Presbyterian World Mission Committee:** The report of the Australian Presbyterian World Mission Committee was laid on the table and received.

Dr. R.F. Burns submitted the deliverance.

Clause (1) was approved.

Clause (2) was moved and seconded.

Pursuant to notice Dr. P.E. Lush moved:

That the Assembly delete all words after Assembly, and substitute therefor:

Refer the document "Action for Advance in Mission" to presbyteries and Assemblies for consideration and report.

The amendment was seconded and disapproved.

By leave of the House the Rev. J.F. Broadhead moved:

That the Assembly:

Amend Clause (2) by the addition of the following words "...and request the Committee to seek comments from Assemblies and presbyteries on the document."

The amendment was seconded and approved.

The motion as amended was approved.

Clauses (3) to (7) were approved.

Pursuant to notice Dr. R.F. Burns moved:

That the Assembly enter into negotiations with the Presbyterian Church of Brazil (Inglesia Presbiteriana do Brasil) for formal partner relations and authorise A.P.W.M. to finalise such arrangements.

The motion was seconded and approved.

Pursuant to notice Dr. R.F. Burns moved:

That the Assembly, recognising the importance of Mission to the Jews, believes our aims in such mission work would be best served at this time by recognising Christian Witness to Israel as an accredited mission agency in which members of the Presbyterian Church of Australia may work as assigned missionaries.

The motion was seconded and approved.

Pursuant to notice Dr. R.F. Burns moved:

That the Assembly:

(a) In view of the importance of the occasion, ask the Moderator of the General Assembly to represent the Presbyterian Church of Australia at the forthcoming Celebration of the One Hundredth Anniversary of the establishment of the Presbyterian Mission at Mapoon:

The motion was seconded and approved.

Pursuant to notice Dr. R.F. Burns moved:

That the Assembly:

(b) Request the Moderator on behalf of the Presbyterian Church of Australia to apologise to the people of Mapoon for failing to resolutely support them in their desire to remain at Mapoon and at the time of their forced ejection:

The motion was seconded and approved.

Pursuant to notice Dr. R.F. Burns moved:

That the Assembly:

Request the Moderator, on behalf of the Presbyterian Church of Australia to apologise to the aboriginal Presbyterians of Mapoon, Aurukun and Thursday Island, whose expressed desire was to remain Presbyterian, at the time of Church Union, but which was denied them and which continues to be a source of bewilderment and hurt to them.

The motion was seconded and disapproved.

Pursuant to notice Dr. R.F. Burns moved:

That the Assembly:

(c) Appoint the following to draw up a document or documents expressing the substance and intention of resolution (b); Moderator, Clerk of Assembly, Representative from A.P.W.M. who together would consult with the Law Agent in drafting the Documents).

The motion was seconded and approved.

By leave of the House the Rev. G. Kettmiss moved:

That the Assembly:

Request the Moderator, on behalf of the Presbyterian Church of Australia, to inform the Aboriginal Presbyterians of Mapoon, Aurukun and Thursday Island whose expressed desire was to remain Presbyterian at the time of Church Union, which desire was denied them and continues to be a source of bewilderment and hurt to them, that the Assembly assures them of its prayers, interest and support so as to provide them with a Presbyterian ministry as soon as possible.

The motion was seconded and approved.

The deliverance as a whole was approved as follows:

That the Assembly:

- (1) Repeal the Regulations to the "Dual Membership Agreement" as contained in Addendum A of the A.P.W.M. Deliverance at the Fortieth General Assembly of the Presbyterian Church of Australia in 1988 (Min. 177(4)).
- (2) Adopt the Document "ACTION FOR ADVANCE IN MISSION" Annexure A of this Report, as the policy document of the Presbyterian Church of Australia in negotiations towards Partner Churches and in accreditation of Missionary Societies, and request the Committee to seek comments from Assemblies and presbyteries on the document.
- (3) Acknowledge the strengthening of close bonds with the Presbyterian Church of Vanuatu and the desirability of continuing this with appropriate two-way visits.
- (4) Congratulate the Rev. Bill Camden on his Award of the Order of Vanuatu Distinguished Service Medal, 3rd Class, for most distinguished service rendered to Vanuatu.
- (5) Congratulate and thank the Rev. Dr. Graham Miller for the History of the Church in the New Hebrides as contained in LIVE I-VII.
- (6) Authorise the Executive of A.P.W.M. to appoint a Mission Co-ordinator if considered necessary within the next triennium.
- (7) Enter into negotiations with the Synod of Soutspanburg Reformed Church of South Africa for formal partner relations and authorise A.P.U.M. to finalise such arrangements.
- (8) Enter into negotiations with the Presbyterian Church of Brazil (Inglesia Presbiteriana do Brasil) for formal partner relations and authorise A.P.lil.M. to finalise such arrangements.
- (9) Recognising the importance of Mission to the Jews, believes our aims in such mission work would be best served at this time by recognising Christian Witness to Israel as an accredited mission agency in which members of the Presbyterian Church of Australia may work as assigned missionaries.
- (10) (a) In view of the importance of the occasion, ask the Moderator of the General Assembly to represent the Presbyterian Church of Australia at the forthcoming Celebration of the One Hundredth Anniversary of the establishment of the Presbyterian Mission at Mapoon:
(b) Request the Moderator on behalf of the Presbyterian Church of Australia to apologise to the people of Mapoon for failing to resolutely support them in their desire to remain at Mapoon and at the time of their forced ejection:

- (c) Appoint the following to draw up a document or documents expressing the substance and intention of resolution (b); Moderator, Clerk of Assembly, Representative from A.P.W.M. who together would consult with the Law Agent in drafting the Document (s).
- (11) Request the Moderator, on behalf of the Presbyterian Church of Australia to inform the aboriginal Presbyterians of Mapoon, Aurukun and Thursday Island, whose expressed desire was to remain Presbyterian, at the time of Church Union, which desire was denied them and continues to be a source of bewilderment and hurt to them, that the Assembly assures them of its prayers, interest and support so as to provide them with a Presbyterian ministry as soon as possible.

The Rev. A.R. Ewin recorded his dissent to the deliverance as a whole.

39. **Notices of Motion:** Notices of motion 113 to 120 were laid on the table.

40. **Adjournment:** Thereafter the Assembly adjourned to meet to-morrow at 9.30 a.m. whereof public intimation having been given the sederunt was closed with prayer.

A.C. STUBS, Moderator.
PAUL G. LOGAN, Clerk.
B.M. MELLER, Deputy Clerk.

FOURTH SEDERENT

41. **Assembly Constituted:** At Sydney and within the Scots Church on Wednesday, 11th September, 1991 at 9.30 a.m. the Assembly met pursuant to adjournment and was constituted with praise, the reading of Scripture and prayer, the Moderator presiding.

42. **Judicial Commission Nominations:** The Clerk drew the attention of the Assembly to the need for nominations for the Judicial Commission.

43. **Ballot:** Dr. P.E. Lush brought to the notice of the Assembly difficulties with the ballot in that a person who is not a member of the General Assembly of Australia or of a State Assembly may not be nominated as a member or convener of the General Assembly's Standing Committees.

It was resolved that the Assembly suspend Standing Orders to allow an amendment to Chapter 3 of Constitution and Procedure and Practice concerning the Election of Standing and Other Committees to be considered.

The Rev. R.C. Clark moved:

That the Assembly amend the regulations on the Election of Standing and Other Committees by -

- (i) the addition of the words "or communicants" to clause (2);
- (ii) the addition of the words "ministers without charge, elders and communicants of the Church" after "Assemblies" and before "not being" in clause (10) so that clause (10) would read:

Members of State Assemblies, ministers without charge, elders and communicants of the Church, not being members of the General Assembly, may be nominated as members and conveners of the General Assembly's Standing Committees.

The motion was seconded and approved.

Standing Orders were resumed.

44. **Communication (4):** A communication was received from the Federal President of the P.W.A. concerning a proposed constitution alteration.

Pursuant to notice the Rev. Dr. Paul Logan moved:

That the Assembly:

Approve the following amendment to the Constitution of the Presbyterian Women's Association of Australia:

6. OFFICE BEARERS:

- (a) be elected from the members of State Units in the following rotation: New South Wales, South Australia, Queensland, Western Australia, Tasmania, Victoria.

The motion was seconded and approved.

45. **Presbyterian Women's Association:** Mrs. D. Ramage, retiring President; Mrs. D. Fell, President; Mrs. M. Banks, Secretary and Mrs. J. Angus, Treasurer were presented to the Moderator and at his invitation Mesdames D. Ramage and D. Fell addressed the House.

By leave of the House the Rev. Dr. Paul Logan moved:

That the Assembly:

- (1) Convey to the Presbyterian Women's Association of Australia its appreciation of the work of its members and branches throughout the Church in Australia.
- (2) Thank the members of the outgoing Executive of the Presbyterian Women's Association of Australia from Tasmania, for their service since the 1988 Assembly.
- (3) Assure the new Executive of the Presbyterian Women's Association of Australia, from N.S.W., of its prayers and interest for the future.

The motion was seconded and approved.

46. **Order of Business:** The Rev. Dr. G.R. Fullerton moved that the Assembly include Communication (14) from the Presbytery of Canberra after the reception of Communication (20). The motion was seconded and approved.

47. **Questions of Procurator:** The Rev. J.F. Bartholomew moved that the Assembly take the notice of motion concerning questions to the Procurator as the first item of business after the reception of the report on the Returns to Remits.

The motion was seconded.

Points of order were raised and questions asked concerning the order of business.

The motion was disapproved.

48. **Order of Business:** It was resolved that the order of business be approved for this Sederunt.

49. **Public Worship and Aids to Devotion:** The report of the Public Worship and Aids to Devotion Committee was laid on the table and received.

Rev. D.F. Murray submitted the deliverance.

Clause (1) was moved and seconded.

Pursuant to notice the Rev. Prof. F.I. Lee moved:

That the Assembly amend Clause (1) by leaving out the word "worship" and inserting the words "worship, and also encourage Sessions and Presbyteries to study the new 1991 Australian Complete Book of Psalms for Singing with a view to its use in further enhancing our public worship."

so that the entire thus amended proposed clause shall then read:

Recommend the use of "Rejoice!" in services of worship, and also encourage Sessions and Presbyteries to study the new 1991 Australian Complete Book of Psalms for Singing with a view to its use in further enhancing our public worship.

The amendment was seconded and disapproved.

Clause (1) was approved.

Pursuant to notice the Rt. Rev. C. Abel moved:

That the Assembly recommend that the Committee publish a **words only** edition of "Rejoice!" in order to facilitate its wider use.

The motion was seconded and approved.

Pursuant to notice the Rev. J.J.T. Campbell moved:

That the Assembly:

Encourage the Committee to produce a set of Overhead Transparency masters for the songs in "Rejoice!" or as many of them as may be able to be copyright-cleared, and to include alternate traditional and modernised versions where appropriate.

The motion was seconded and approved.

Clause (2) was moved and seconded.

Pursuant to notice the Rev. C.D. Balzer moved:

That the Assembly:

Delete all words after 'presbyteries' in the first line and add words so that the clause will then read:

Request ministers, sessions and presbyteries NOT to use or recommend the provisional Book of Common Order, known as "Worship", and refer the book back to the Committee for complete revision.

The competence of the amendment was challenged

The Moderator ruled the amendment competent.

Dissent was moved from the Moderator's ruling.

The House upheld the Moderator's ruling.

The amendment was seconded and approved.

Clause (2) as amended was approved.

The Very Rev. J. Mullan, the Rev. D.F. Murray, Angus R. Ewin, J.S. Woodward, R.D. Garland, J.F. Broadhead, Dr. D.L. Ferrington and Messrs. R.W. Arstall and K.J. Swan recorded their dissent.

Clause (3) was approved.

Mr. S. Tomlinson recorded his dissent.

Clauses (4) and (5) were approved.

Pursuant to notice the Rev. D.F. Murray moved:

That the Assembly:

- (a) Repeal Clauses (2) and (3) of the Public Worship and Aids to Devotion Committee Regulations.
- (b) Insert the following: The Committee shall consist of twelve (12) members; 5 from I.S.W., 3 from Victoria, 1 each from W.A., S.A., Queensland and Tasmania.

The motion was seconded and approved.

Pursuant to notice the Rev. J.F. Boyall moved:

That the Assembly direct the Committee to report to the next Assembly, after consultation with presbyteries, on the bases of worship.

The motion was seconded and approved.

By leave of the House the Rev. C.R. Thomas moved:

That the Assembly:

Record its heartfelt thanks to the Rev. D.F. Murray for the dedicated way in which he has given of his time and talents to the work of the Public Worship and Aids to Devotion Committee over the past ten years.

The motion was seconded and approved.

The deliverance as a whole was approved as follows:

That the Assembly:

- (1) Recommend the use of "Rejoice!" in services of worship.
- (2) Recommend that the Committee publish a words only edition of "Rejoice!" in order to facilitate its wider use.
- (3) Encourage the Committee to produce a set of Overhead Transparency masters for the songs in "Rejoice!" or as many of them as may be able to be copyright-cleared, and to include alternate traditional and modernised versions where appropriate.
- (4) Request ministers, sessions and presbyteries NOT to use or recommend the provisional Book of Common Order, known as "Worship", and refer the book back to the Committee for complete revision.
- (5) Request ministers, sessions and presbyteries to study and use the Anthology of Prayers known as "Pray!" and report to the Committee no later than 31st December, 1992.
- (6) Confirm the appointment of the Convener, or his nominee, to the Editorial Committee of the Australian Hymn Book Committee as a representative of the Presbyterian Church of Australia.
- (7) Request the Committee to continue its work on "Music in the Nineties" and report to the next G.A.A. on progress made.
- () (a) Repeal Clauses (2) and (3) of the Public Worship and Aids to Devotion Committee Regulations.
- (b) Insert the following: The Committee shall consist of twelve (12) members; 5 from N.S.W., 3 from Victoria, 1 each from W.A., S.A., Queensland and Tasmania.
- (9) Direct the Committee to report to the next Assembly, after consultation with presbyteries, on the bases of worship.
- (10) Record its heartfelt thanks to the Rev. D.F. Murray for the dedicated way in which he has given of his time and talents to the work of the Public Worship and Aids to Devotion Committee over the past ten years.

50. Returns to Remits - Office in the Church: The report on Returns to Remits, Office in the Church was laid on the table and received.

The Rev. Dr. Paul Logan submitted the deliverance.

It was resolved that the Assembly disapprove Overture (4) (B.B. 198 Min. 69) concerning Office in the Church.

51. Returns to Remits: The report on Returns to Remits, Ordination of Men only or of Men and Women was laid on the table and received.

52. C m u n i c a t i (10): A communication was received from the Presbytery of Sydney concerning Returns to Remits.

53. C o m L i c a t i o n (17): A communication was received from the Presbytery of Mowbray concerning Returns to Remits.

54. C u n i c a t i o n (9): A communication was received from the General Assembly of Victoria concerning Returns to Remits.

55. C u n i c a t i o n (13): A communication was received from the General Assembly of Victoria concerning Returns to Remits.

56. C o m m u n i c a t i o n s (8), (12) and (16): Communication (8) from the General Assembly of Tasmania concerning Returns to Remits; Communication (12) from the General Assembly of Tasmania concerning Returns to Remits; and Communication (16) from the Very Rev. Dr. K.J. Gardner concerning G.A.A. matters were received.

Pursuant to notice Mr. A.L. Crawford moved:

That the Assembly:

Count with the Returns to Remits the opinion expressed by the General Assembly of Tasmania on the question of the ordination of men only or of men and women to the ministry of Word and Sacraments.

The competence of the motion was challenged.

The Moderator ruled the motion competent.

Dissent was moved from the Moderator's ruling.

The Moderator's ruling was upheld.

The motion was approved.

57. C o m m u n i c a t i o n (15): A communication was received from the P.W.A. in 1915.W. concerning the Ordination of Women.

58. C o m m u n i c a t i o n (20): A communication was received from the P.W.A. of Australia concerning the Ordination of Women.

59. C o m m u n i c a t i o n (14): A communication was received from the Presbytery of Canberra concerning the status of Mrs. Jackie Somerville, Candidate for the Ministry. (Min. 170)

60. P o i n t o f O r d e r r e E x t r a c t R i n u t e s: Mr. H.I.M. MacFarlane raised a point of order concerning Standing Order 88 asking whether the returns from Presbyteries and Assemblies were in the form of Certified extracts from the minutes of the said courts.

The Moderator ruled that a letter from a clerk of a Presbytery or an Assembly in reply to a remit from this Assembly is an acceptable form of reply.

61. O r d e r o f B u s i n e s s: Pursuant to notice the Rev. R. van Delden moved:
That the Assembly deal with notice of motion 99 before dealing with Overture (7) or Overture (8) or notices of motion numbered 26, 4A and 87.
The competence of the motion was challenged.
The Moderator ruled the motion competent.
The motion was seconded and approved.

62. P r i v i l e g e: The Rev. J.F. Bartholomew raised a point of privilege that her notice of motion asking questions of the Procurator had been in the hands of the Clerk for some time and that her rights would be infringed if the notice of motion was not taken at this time.
The Moderator ruled that there had been no breach of privilege.
Dissent was moved from the Moderator's ruling.
The Moderator's ruling was upheld.

63. **Status of men already ordained:** Pursuant to notice the Rev. R. van Delden moved:
That the Assembly:

Declares that the insertion of the following words in the form of an additional article concerning ordination:

"Only men shall be eligible for admission to the ministry of Word and Sacraments in the Presbyterian Church of Australia and all rules and regulations of the Assembly and services of Ordination shall be construed that reference therein to ministers of the Word and Sacraments shall refer only to men"

- (1) Uili not affect the ministerial and legal rights and privileges of any woman who has been already ordained to the ministry of Word and Sacraments in the Presbyterian Church of Australia.
- (2) Uili not affect the legal rights and privileges of any woman who has been accepted by a presbytery as a candidate for the ministry prior to this meeting of the General Assembly of Australia and she shall be entitled to proceed, under the Rules applicable at the time she was accepted as a candidate to licencing and ordination.

The motion was seconded and approved.

The dissents of the Very Rev. James Mullan, Rev. S.J. Clements, Dr. H. Clements and Messrs. S. Tomlinson and L.J. Moore were recorded.

The Rev. S.J. Clements and Dr. H. Clements recorded the following reasons for their dissent: I dissent on the grounds that this motion purports to give guarantees which cannot be assured.

64. **Overture (7):** An overture from Seven Members of the Assembly concerning the Ordination of Women was taken up.

It was resolved that the overture be received.

Notice of Motion 8 in the name of the Rev. Prof. F.N. Lee was taken up.

The Rev. B.K. Burton raised, as a point of order, that to take notice of Motion BB at this point was a move to change the order of business.

The Moderator ruled that there was no point of order.

Dissent was moved from the Moderator's ruling.

The Moderator's ruling was upheld.

Pursuant to notice the Rev. Prof. F.N. Lee moved:

That the Assembly postpone all consideration thereof until after final disposition of the Remit(s) anent Overture 17 of 1988.

The motion was seconded and approved.

The debate was adjourned. (Min. 145)

65. **Privilege:** The Rev. B.K. Burton and Dr. D.L. Ferrington raised a point of privilege: that their rights had been breached by the passing of the resolution to postpone all consideration thereof until after the final disposition of the Remit(s) anent Overture 17 of 1988.

The Moderator ruled that there was no breach of privilege.

66. **Qualifications for Ministry of Word and Sacraments:** Pursuant to notice the Rev. Prof. F.N. Lee moved:

That the Assembly declare that the determination of the qualifications for the Ministry of the Word and Sacraments is a matter of doctrine.

The motion was seconded.

The competence of the motion was challenged.

The Moderator ruled the motion competent.

Dissent was moved from the Moderator's ruling.

The Moderator's ruling was upheld.

The motion was approved.

The dissent of the Rev. B.K. Burton, U.G. Camden, A.R. Ewin, Dr. D.L. Ferrington, Dr. B.Z. Kile, J. Mullan, N.M. Pritchard, Dr. H. Clements, Messrs. R.U. Arstall, J.C. Mackillop and J.C.E. Ridley was recorded.

Reasons for dissent were submitted by the Rev. Dr. B.Z. Kile: Doctrine is a set of beliefs to

which one holds. We can train people in the beliefs of the Church, and, if they hold to them, ordain them. But we cannot train them in the sex to which they were born.

67. Questions to Procurators Pursuant to notice the Rev. J.F. Bartholomew moved that the Assembly request the Procurator to provide formal advice to the Assembly on the following questions:

- (1) Is the 1974 GAA Minute 51 (2) a valid amendment to Article viii of the Articles of Agreement?
- (2) Is a woman who is already ordained to the ministry of Word and Sacraments validly ordained by reason of the power contained in Article viii, as amended in 1974?
- (3) If not, does the General Assembly of Australia have the legal power to declare such an ordination to be a valid exercise of power by the ordaining presbytery?
- (4) Can a woman student for the ministry in I I.S.W. be taken by a presbytery in I I.S.W. on trials for licence?
 - 4.1 under existing law as it is printed in the 1991 text of the Constitution, Procedure and Practice?
 - 4.2 if Article viii is amended by the 1991 GAA by deleting the words added in 1974?
 - 4.3 if a new Article is added by the 1991 GAA permitting the ordination of women to the ministry of Word and Sacraments?
 - 4.4 if an amendment is made to the subordinate standard of the Church permitting the ordination of women to the ministry of Word and Sacraments?
- (5) Can a woman already ordained to the ministry of Word and Sacraments be duly appointed a commissioner to the 1991 GAA?
- (6) If the answer to 5 is in the negative, are the proceedings of the 1991 GAA thereby invalid?
- (7) Having regard to the passing of the resolution in the Amethyst Hall, Melbourne 1st May 1974 (Min. 54.11) repealing
 - 1967 GAA Minute 131
 - 1970 GAA Minute 102
 - 1970 GAA Minute 103
 - 7.1.1. Is any subsequent ordination of a woman to the office of the eldership a valid exercise of power by an ordaining session?
 - 7.1.2. Is the ordination of a woman to the ministry of Word and Sacraments a valid exercise of power by an ordaining presbytery?
 - 7.1.3. In N.S.BJ. on what authority
 - 7.1.3.1. did sessions ordain women to the office of the eldership prior to 1st May 1974?
 - 7.1.3.2. do sessions ordain women to the office of the eldership after 1st May 1974?
 - 7.1.4. Can a woman ordained as an elder in N.S.W. prior to 1st May 1974 be a member of the G.A.A.?
 - 7.1.5. Can a woman ordained as an elder in I I.S.lil. after 1st May 1974 be a member of the G.A.A.?
 - 7.1.6. If the answer to 7.1.4. or 7.1.5. is in the negative are the proceedings of such GAA thereby invalid?
- (7.2) Are the resolutions of those who assembled in the Amethyst Hall Melbourne 1st May 1974 repealing certain resolutions of the 1967 GAA, the 1970 GAA and the 1973 GAA valid?
- (7.3) Are the resolutions of those who assembled in the Amethyst Hall Melbourne 1st May 1974 invalidated by the failure to confirm any purported minutes?
- (8.1) Is the position in I I.S.W. described in Question 4, 5 and 7 any different in any other State?
 - 8.1.1. as regards a woman ordained to the ministry of Word and Sacraments?
 - 8.1.2. as regards a woman student for the ministry?
 - 8.1.3. as regards a woman ordained to the eldership?
- (8.2) If so, how?

- (9) If the ordination of a woman as an elder is for any of the reasons given in answer to any of the above questions invalid, does the G.A.A. have the power to declare such ordination a valid exercise of power by the ordaining session?
- (10.1) Is an amendment to the subordinate standard permitting the ordination of a woman to the Ministry of Word and Sacraments of the Church the only valid procedure to be followed to authorise such an action by a presbytery?
- (10.2) If not, what other procedures are available and/or necessary?
- (11.1) Is an amendment to the subordinate Standard permitting the ordination of a woman to the eldership of the Church the only valid procedure to be followed to authorise such action by a session?
- (11.2) If not, what other procedures are available and/or necessary?
- (12) If the answers to Question 10 and Question 11 are different, why?
- (13) If the answers to Question 3 and Question 9 are different, why?
- The motion was seconded.

68. **Privilege:** The Rev. C.R. Thomas raised a question of privilege concerning the suggestion that a woman ordained to the ministry of Word and Sacraments was not validly a member of this Assembly.
The Moderator ruled there was no breach of privilege.

69. **Questions to Procurator:** Debate was resumed on the motion of the Rev. J.F. Bartholomew to ask questions of the Procurator (Min. 67).
The Rev. J.F. Bartholomew moved as an amendment arising out of the debate that the Assembly in the event that the Procurator is unable to present his opinion in time for this General Assembly request the Procurator to provide his opinion to the Clerk of Assembly on or before 31st December, 1991, and instruct the Clerk to forward such opinion to each State Assembly for circulation to all presbyteries.
The Moderator ruled that the amendment did not arise out of the debate.
Dissent was moved from the Moderator's ruling.
The Moderator's ruling was upheld.
The motion was disapproved.

70. **Notion arising out of debate:** Arising out of the debate Dr. H. Clements moved that in view of the Procurator's statement that he was not willing to answer the questions referred to him in the motion of the Rev. J.F. Bartholomew (Min. 67) the Assembly request the Law Agent to answer the questions.
The motion was seconded.
The Moderator ruled that the Procurator, being the senior Law Officer, was the appropriate person to be asked questions of law.

71. **Returns to Remits:** Pursuant to notice the Rev. J.D. Sutherland moved:
That the Assembly:

- (1) Declare that the Extract from Minutes of the proceedings of the General Assembly of Tasmania 1989 (Assembly Paper No. 3, p.3) together with other relevant documents printed in Assembly Paper No. 3 constitute a valid return to Overture 17 (1988) and clearly indicate a decision of that Assembly to alter the present Article viii and to insert a new Article in the Articles of Agreement in terms of Overture 17 (1988).
- (2) Direct the Clerk of the General Assembly of Victoria to lay on the table either (a) the Minutes of the 1990 Assembly of the Presbyterian Church of Victoria or (b) a duly certified Extract from the Minutes of that Assembly recording all decisions taken on Overture 17 (1988).
- (3) Authorise the circulation of copies of a Minute extracted as in 2(b) above to members of the Assembly immediately.
- (4) Adjourn the debate on Overture 17 (1988)

(5) (When the debate is resumed)

Proceed to make a declaration on the validity of the above Extract as a Return to Overture 17 (1988).

The motion was seconded.

The Moderator ruled that the matters raised had already been dealt with (1 lin. 60).

Leave was granted for the Rev. J.D. Sutherland to fall from his motion.

72. **Question re Return to Remit from the General Assembly of Victoria:** Mr. L.J. Moore asked the Moderator to rule whether or not the documents received from the Clerk of the General Assembly of Victoria and duly tabled constituted Certified Extracts from the minutes of the General Assembly of Victoria.

The Moderator ruled that the documents were valid extract minutes.

Dissent was moved from the Moderator's ruling.

The Moderator declared that his ruling was upheld upon a show of hands.

A division with names recorded was called for on the motion of dissent from the Moderator's ruling.

The House divided.

The Moderator declared the result of the division as follows:

For - 55:

MINISTERS: Rt. Rev. C. Abel, Rev. J.B. Baker, J.F. Bartholomew, F.S. Belcher, D.L. Blakey, G.M. Bradbeer, J.F. Broadhead, B.K. Burton, R.A. Caldwell, W.G. Camden, P.M. Clark, S.J. Clements, A.R. Ewin, Dr. D.L. Ferrington, Dr. G.R. Fullerton, Very Rev. Dr. K.J. Gardner, Rev. R.D. Garland, Dr. Paul G. Logan, R.J. McCracken, Very Rev. J. Mullan, Rev. D.F. Murray, N.M. Pritchard, D.M. Smith, R.E. Spring, Dr. I.G. Stewart, N.S. Wilce and J.S. Woodward.

ELDERS: Messrs. R.W. Arstall, D.R. Brierley, A.T. Buchanan, J.A. Christie, Dr. H. Clements, Messrs. B.W. Crawford, R. Crowther, E.C.W. Davey, G.G. Drummond, R.P. Dunlop, B.D. Evans, J.A. Finlay, Dr. W.J. Hare, Messrs. C.A. Huckstadt, R. Jackson, H.I.M. MacFarlane, J.C. Mackillop, R.D. Menzies, L.J. Moore, F.A. Morrison, D. Murchie, S.V. Petherick, J.C. Ridley, G.S. Rutherford, K.J. Swan, R.E. Thorpe, J.H. Watson and Mrs. A. Worthington.

Against - 123

MINISTERS: Rev. C.D. Balzer, P.E. Barnes, P.J. Barson, R.P.F. Benn, Dr. A.E. Bird, Rev. S.M. Bonnington, J.F. Boyall, D. Brookes, D.A.R. Brown, J.K. Brown, J. Buchanan, D.A. Burke, P.J. Burns, J.J.T. Campbell, T.K. Cannon, B.H. Christian, R.C. Clark, P.F. Cooper, R.H. Coxhead, J. A. Davies, R. Duncanson, J.C. Ellis, C. Findlay, T.S. Fishwick, D.C. Geddes, D.L. Griffin, K. G. Hamill, Prin. A.M. Harman, C.A. Harrison, P.W. Hastie, Rt.Rev. D.J. Innes, Rev. G. Jansen, G.J. Johnson, G.K. Kettmiss, J.J. Knapp, J.W. Langbridge, Prof. F.N. Lee, R.J. Lee, C. J. Letcher, P. George Logan, P.D. Mercer, Prof. D.J.W. Milne, Dr. D.C. Mitchell, Rev. D.V. Morey, K.D. Murray, B.E.G. Napper, D.J. Newman, G.J. Nicholson, S.J. Nicholson, E.L. Noble, T.S. Penning, D.G. Schulz, N.G. Shellard, R.S. Sondergeld, D.B. Stone, C.R. Thomas, P.P. Thorneycroft, L.E. Timms, G.A. Tosh, I.H. Touzel, R. van Delden and J.E. Webster.

ELDERS: Messrs. C.E. Baker, J.M. Baxter, J.E. Beer, F.W. Bennett, A.E. Bignill, R.W. Blackwell, F.M. Bradshaw, P.A. Burke, M.S. Burns, Dr. R.F. Burns, Messrs. R.H. Butcher, D.A. Cartan, W. Conrow, W.A. Cowie, A.L. Crawford, B.S. Crawford, R.N. Davidson, W.T. Deroon, Dr.

D. P. Dezentje, Messrs. R. Dobbins, E.F. Duncan, H.C. Evans, I.M. Ferguson, K.A. Ferguson, N.E.J. Gallan, R. Green, B. Hafner, R.W. Hartley, D.C. Hayward, F.B. Holder, E.R. Jerome, R.J. Kent, W.E. Lawrence, B. Layt, D. Lewis, J.R. Little, C.J. Llewellyn, J. Louws, K.S. McDonald, P. Marjoram, J. Mill, F. Monckton, N. Munro, R.W. Oakroot, Dr. D.B. Paterson, Messrs. R.M. Penn, W. Posthuma, M.J. Quirk, N.B. Saunders, J.H. Searle, P.B. Simmonds, K. Solomons, B. Spaulding, C.W. Spragg, E.K. Stone, N.L.G. Taylor, S. Tomlinson, J.E. Bucker, D. Wallace, R.E.J. Whiting and D.M. Wilson.

The motion was resolved in the negative and the Moderator's ruling upheld.

73. **Point of Order:** Mr. D.R. Brierley asked the Moderator to rule whether or not the documents received from the Clerks of the General Assemblies of N.S.W., Queensland, South Australia, Tasmania and Western Australia, and duly tabled, constituted Certified Extracts from the minutes of the respective State Assemblies.

The Moderator ruled that the documents were ualid extract minutes.

Dissent was moved from the Moderator's ruling.

The Moderator declared that his ruling was upheld upon a show of hands.

A division with names recorded was called for on the motion of dissent from the Moderator's ruling.

The House divided.

The Moderator declared the result of the division as follows:

For - 49:

MINISTERS: Rev. J.B. Baker, J.F. Bartholomew, D.L. Blakey, G.M. Bradbeer, J.F. Broadhead, B. K. Burton, R.A. Caldwell, W.G.Camden, P.M. Clark, S.J. Clements, A.R. Ewin, Dr. D.L. Ferrington, Dr. G.R. Fullerton, Rev. R.D. Garland, Dr. Paul G. Logan, Very Rev. J. Mullan, Rev. D.F. Murray, R.J. McCracken, N.M. Pritchard, D.M. Smith, R.E. Spring, Dr. I.G. Stewart, N.S. Wilce and J.S. Woodward

ELDERS: Messrs. R.W. Arstall, D.R. Brierley, A.T. Buchanan, J.A. Christie, Dr. H. Clements, Messrs. B.W. Crawford, R. Crowther, E.C.W. Davey, G.G. Drummond, R.P. Dunlop, B.D. Evans, Dr. W.J. Hare, Messrs. C.A. Huckstadt, R. Jackson, J.C. Mackillop, R.D. Menzies, L.J. Moore, F.A. Morrison, H.I.M. MacFarlane, J.C. Ridley, S.V. Petherick, R.E. Thorpe, K.J. Swan, J.H. Watson and Mrs. A. Worthington.

Against - 127:

MINISTERS: Rev. C.D. Balzer, P.E. Barnes, P.J. Barson, R.P.F. Benn, Dr. A.E. Bird, Rev. S. Bonnington, J.F. Boyall, D. Brookes, D.A.R. Brown, J.K. Brown, J.R. Buchanan, D.A. Burke, P.J. Burns, J.J.T. Campbell, A.D. Campbell, T.K. Cannon, B.H. Christian, R.C. Clark, P.F. Cooper, R.H. Coxhead, J.A. Davies, R.D. Duncanson, J.C. Ellis, C. Findlay, T.S. Fishwick, D.C. Geddes, D. L. Griffin, Prof. A.M. Harman, C.A. Harrison, P.W. Hastie, Rt. Rev. D.J. Innes, Rev. G. Jansen, V.J. Johnson, G.K. Kettmiss, J.J. Knapp, J.W. Langbridge, Prof. F.N. Lee, R.J. Lee, C. J. Letcher, P. George Logan, P.D. Mercer, Prof. D.J.W. Milne, Dr. D.C. Mitchell, Rev. D.V. Morey, W.G. Morrow, K.D. Murray, B.E.G. Napper, D.J. Newman, G.J. Nicholson, S.J. Nicholson, E. L. Noble, T.S. Penning, N.G. Shellard, R.S. Sondergeld, D.G. Schultz, D.B. Stone, J.D. Sutherland, C.R. Thomas, P.P. Thorneycroft, L.E. Timms, G.A. Tosh, I.H. Touzel, R. van Delden and J.E. Webster.

ELDERS: Messrs. C.E. Baker, J.M. Baxter, J.E. Beer, F.W. Bennett, A.E. Bignill, R.W. Blackwell, F.M. Bradshaw, P.A. Burke, M.S. Burns, Dr. R.F. Burns, R.H. Butcher, D.A. Cartan, W. Conrow, W.A. Cowie, A.L. Crawford, B.S. Crawford, R.N. Davidson, W.T. Deroon, Dr. D.P. Dezentje, Messrs. R. Dobbins, E.F. Duncan, H.C. Evans, I.M. Ferguson, N.E.J. Gallan, R. Green, B. Hafner, R.W. Hartley, D.C. Hayward, F.B. Holder, A.M. Horsburgh, E.R. Jerome, R.J. Kent, A. Larkings, W.E. Lawrence, B. Layt, D. Lewis, J.R. Little, C.J. Llewellyn, J. Louws, K.S. McDonald, P. Marjoram, J. Mill, F. Monckton, N. Munro, D. Murchie, R.W. Oakroot, Dr. D.B. Paterson, Messrs. W. Posthuma, M.J. Quirk, N.B. Saunders, J.H. Searle, P.B. Simmonds, K. Solomons, B. Spaulding, C.W. Spragg, E.K. Stone, N.L.G. Taylor, S. Tomlinson, J.E. Tucker, D. Wallace, R.E.J. Whiting, D.M. Wilson and K.K. Wilson.

The motion was resolved in the negative.

74. **Secret Ballot:** Pursuant to notice the Rev. J.S. Woodward moved:

That the Assembly determine the vote whether both men and women, or men only, are eligible for ordination to the Ministry of Word and Sacraments, be by secret ballot.

The motion was seconded.

The Rev. W.G. Camden asked a question concerning Standing Order 80.

The Moderator ruled that under Standing Order 80 it was not possible to have a division with names recorded if the motion for a secret ballot was approved.

Dissent was moved from the Moderator's ruling.

The Moderator declared his ruling to be disapproved.

The Moderator declared that in his opinion the motion had been approved.

A division with names recorded was called for on the motion to hold a secret ballot.

The House divided.

The Moderator declared the result of the division as follows:

For - 76:

MINISTERS: Rt. Rev. C. Abel, Rev. J.B. Baker, F.S. Belcher, R.P.F. Benn, J.F. Broadhead, D. Brookes, R.A. Caldwell, P.M. Clark, R.H. Coxhead, R.S. Duncanson, Dr. D.L. Ferrington, T. Fishwick, Very Rev. Dr. K.J. Gardner, Rev. D.C. Geddes, D.L. Griffin, K.G. Hamill, Rt. Rev. D. Innes, Rev. G. Jansen, V.J. Johnson, G.K. Kettmiss, D.V. Morey, W.G. Morrow, Very Rev. J. Mullan, Rev. R.J. McCracken, B.E.G. Napper, G.J. Nicholson, S.J. Nicholson, E.L. Noble, T.S. Penning, D.G. Schulz, N.G. Shellard, R.E. Spring, D.B. Stone, J.E. Webster, N.S. Wilce and J.S. Woodward.

ELDERS: Messrs. R.W. Arstall, C.E. Baker, A.E. Bignill, F.M. Bradshaw, A.T. Buchanan, J.A. Christie, A.L. Crawford, B. Crawford, R.H. Crowther, G.G. Drummond, R.P. Dunlop, K.A. Ferguson, J. Finlay, S.H. Fraser, R.W. Hartley, C.A. Huckstadt, R. Jackson, B. Layt, P. Marjoram, R.D. Menzies, N. Munro, D. Murchie, K.S. McDonald, R. Oakroot, Dr. D.B. Paterson, Messrs. S.U. Petherick, C. Phillips, J.C. Ridley, G.S. Rutherford, J.A. Searle, P. Simmonds, K. Solomons, B. Spaulding, E.K. Stone, J.E. Tucker, D.F. Wallace, R.E.J. Whiting, D.M. Wilson, K. K. Wilson and Mrs. A. Worthington.

Against - 95:

MINISTERS: Rev. C.D. Balzer, P.E. Barnes, P.J. Barson, Dr. A.E. Bird, Rev. D.L. Blakey, S.M. Bonnington, J.F. Boyall, G.M. Bradbeer, D.A.R. Brown, D.A. Burke, P.J. Burns, W.G. Camden, A.D. Campbell, J.J.T. Campbell, T.K. Cannon, B.H. Christian, P.F. Cooper, R.C. Clark, S.J. Clements, J.A. Davies, J.C. Ellis, A.R. Ewin, C. Findlay, Dr. G.R. Fullerton, Rev. R.D. Garland, Prof. A.M. Harman, P.W. Hastie, Dr. B.Z. Kile, Rev. J.J. Knapp, Prof. F.N. Lee, R.J. Lee, C.J. Letcher, P. George Logan, J.D. Mercer, Prof. D.J.W. Milne, Dr. D.C. Mitchell, Rev. D.F. Murray, K.D. Murray, D.J. Newman, N.M. Pritchard, D.M. Smith, J.D. Sutherland, C.R. Thomas, P.P. Thorneycroft, L.E. Timms, G.A. Tosh, I.H. Touzel and R. van Delden.

ELDERS: Messrs. J.M. Baxter, J.E. Beer, F.W. Bennett, R. Blackwell, D.R. Brierley, P.A.

Burke, Dr. R.F. Burns, Messrs. R. Butcher, D.A. Cartan, Dr. H. Clements, Messrs. W.H. Conrow, W.A. Cowie, B.W. Crawford, E.C.W. Davey, W.T. Deroon, Dr. D.P. Dezentje, R. Dobbins, E.F. Duncan, B.D. Evans, I.M. Ferguson, N.E.J. Gallan, R. Green, B. Hafner, Dr. W.J. Hare, Messrs. D. Hayward, F.B. Holder, A.M. Horsburgh, T. Jerome, R.J. Kent, W.E. Lawrence, D. Lewis, J.R. Little, C.J. Llewellyn, J. Louws, H.I.M. MacFarlane, J.C. Mackillop, J. Mill, F. Monckton, L. J. Moore, F.A. Morrison, M.J. Quirk, W. Posthuma, C.W. Spragg, R.E. Thorpe, S. Tomlinson, K.J. Swan and J.H. Watson.

The motion was resolved in the negative.

75. Ordination: Pursuant to notice the Rev. Prin. A.M. Harman moved:

That the Assembly:

(1) Delete the following words from Article viii of the Articles of Agreement:

Women shall be eligible for admission to the Ministry of Word and Sacraments in the Presbyterian Church of Australia on the same terms and conditions as are applicable to men and all rules and regulations of the Assembly and services of Ordination and Induction shall be construed that reference therein to Minister of the Word and Sacraments shall include women.

The motion was seconded.

The Moderator declared his opinion that the motion was approved.

A division with names recorded was called for on this motion

The House divided.

The Moderator declared the result of the division as follows:

For - 124:

MINISTERS: Rt. Rev. C. Abel, Rev. C.D. Balzer, P.E. Barnes, P.J. Barson, R.P.F. Benn, Dr. A.E. Bird, Rev. S. Bonnington, J.F. Boyall, D. Brookes, D.A.R. Brown, J.K. Brown, J.R. Buchanan, D.A. Burke, P.J. Burns, A. Campbell, J.J.T. Campbell, T.K. Cannon, B.H. Christian, R.C. Clark, P.F. Cooper, R.H. Coxhead, J.A. Davies, R.S. Duncanson, J.C. Ellis, C. Findlay, T. Fishwick, Very Rev. Dr. K.J. Gardner, Rev. D.C. Geddes, D.L. Griffin, Prof. A.M. Harman, P.W. Hastie, Rt. Rev. D.J. Innes, Rev. G. Jansen, V.J. Johnson, G.K. Kettmiss, J.J. Knapp, J.W. Langbridge, Rev. Prof. F.N. Lee, Rev. R.J. Lee, C.J. Letcher, P. George Logan, B.M. Meller, P.D. Mercer, Prof. D.J.W. Milne, Dr. D.C. Mitchell, Rev. W.G. Morrow, K.D. Murray, B.E.G. Napper, D.J. Newman, G.J. Nicholson, S.J. Nicholson, E.L. Noble, T.S. Penning, D.G. Schultz, N.G. Shellard,

R.S. Sondergeld, D.B. Stone, J.D. Sutherland, C.R. Thomas, P.P. Thorneycroft, L.E. Timms, G.A. Tosh, I.H. Touzel, R. van Delden and J.E. Webster.

ELDERS: Messrs. J. I. Baxter, J.E. Beer, J.W. Bennett, A. Bignill, R.W. Blackwell, F.P.

Bradshaw, P.A. Burke, M.S. Burns, Dr. R.F. Burns, Messrs. R. Butcher, D.A. Cartan, W.A. Cowie, A.L. Crawford, B. Crawford, W.T. Deroon, Dr. D.P. Dezentje, G. Dobbins, E.F. Duncan, H.C. Evans, I.M. Ferguson, K.A. Ferguson, J.A. Finlay, N.E.J. Gallan, B.P. Hafner, R.W. Hartley, D.E. Hayward, F. Holder, A.M. Horsburgh, E. Jerome, R.J. Kent, W.E. Lawrence, B. Layt, D. Lewis, J.R. Little, C.J. Llewellyn, J. Louws, P. Marjoram, J. Mill, F. Monckton, F. Morrison, I. I. Munro, D. Murchie, K.D. McDonald, C.R. Phillips, M.J. Quirk, R.W. Oakroot, W. Posthuma, G.S. Rutherford, I. I.B. Saunders, J.H. Searle, P. Simmonds, K. Solomons, C.W. Spragg, E.K. Stone, B. Spaulding, I. I.L.G. Taylor, J.E. Tucker, R.E.J. Whiting and D.M. Wilson.

Against - 60:

MINISTERS: Rev. J.B. Baker, J.F. Bartholomew, F. Belcher, G.M. Bradbeer, D.L. Blakey, J.F. Broadhead, B.K. Burton, R.A. Caldwell, W.G. Camden, P.M. Clark, S.J. Clements, A.R. Ewin, Dr. D.L. Ferrington, Dr. G.R. Fullerton, Rev. R.D. Garland, K.G. Hamill, Dr. B.Z. Kile, Dr. Paul G. Logan, D.V. Morey, Very Rev. J. Mullan, Rev. D.F. Murray, R.J. McCracken, N.M. Pritchard, D.M. Smith, R.E. Spring, Dr. I.G. Stewart, Rev. N.S. Wilce and J.S. Woodward.

ELDERS: Messrs. R.W. Arstall, C.E. Baker, D.R. Brierley, A.T. Buchanan, J.A. Christie, Dr. H. Clements, Messrs. W.H. Conrow, B.W. Crawford, R.H. Crowther, E.C. Davey, R.N. Davidson, G.G. Drummond, R.J. Dunlop, E.D. Evans, R.G. Green, Dr. W.J. Hare, Messrs. C.A. Huckstadt, R.J. Jackson, A. Larkings, J.C. Mackillop, R.D. Menzies, L.J. Moore, H.I.M. MacFarlane, Dr. D.B. Paterson, Messrs. S.V. Petherick, J.C. Ridley, R.E. Thorpe, K.J. Swan, D.F. Wallace, J.H.

Watson, K.K. Wilson and Mrs. A. Worthington,

The motion was resolved in the affirmative.

The dissent of Rev. J.F. Bartholomew, W.G. Camden, Messrs. L.J. Moore and R.W. Arstall was recorded.

Reasons for dissent were submitted by the Rev. J.F. Bartholomew and Mr. R.W. Arstall as follows: That in passing this motion the Assembly has placed a limitation on its understanding of the Sovereignty of God who calls, equips and gifts whom He will to serve Him; and further has limited the ministry of women to women.

Pursuant to notice the Rev. Prin. A.M. Harman moved:

That the Assembly:

(2) Declare that:

Only men shall be eligible for admission to the Ministry of Word and Sacraments in the Presbyterian Church of Australia and all rules and regulations of the Assembly and services of Ordination shall be construed that reference therein to ministers of the Word and Sacraments shall refer only to men.

(3) Enact the following words as an Article of Agreement:

Only men shall be eligible for admission to the Ministry of Word and Sacraments in the Presbyterian Church of Australia and all rules and regulations of the Assembly and services of Ordination shall be construed that reference therein to ministers of the Word and Sacraments shall refer only to men.

The motion was seconded.

Mr. L.J. Moore asked the Moderator to declare which Assemblies approved the Remit to enact a new Article of Agreement in terms of Clause (3) having regard to the documents received from the Clerk of the General Assembly of Victoria and tabled.

The Moderator declared Clause (3) incompetent as the General Assembly of Victoria had resolved to amend Article (viii) rather than insert a new Article approving the ordination of men only. Dissent was moved from the Moderator's ruling.

The Moderator declared his opinion that the motion of dissent was disapproved.

A division with names recorded was called for on the motion of dissent from the Moderator's ruling.

The House divided.

The Moderator declared the result of the division as follows:

For - 115.

MINISTERS: Rt. Rev. C. Abel, Rev. C.D. Balzer, P.E. Barnes, P.J. Barson, R.P.F. Benn, Dr. A.E.

Bird, Re . S. Bonnington, J.F. Boyall, D.A.R. Brown, D.B. Brookes, J.R. Buchanan, D.A. Burke, P.J. Burns, A.D. Campbell, J.J.T. Campbell, T.K. Cannon, B.H. Christian, R.C. Clark, P.F. Cooper, R.H. Coxhead, J.A. Davies, R.S. Duncanson, J.C. Ellis, C. Findlay, T.S. Fishwick, D.C. Geddes, D.L. Griffin, Prof. A.M. Harman, P.W. Hastie, Rt. Re . D.J. Innes, Reu. J.J. Knapp, J. W. Langbridge, Prof. F.I. Lee, Rev. R.J. Lee, C.J. Letcher, P. George Logan, G. Jansen, V.J. Johnson, G.K. Kettmiss, P.D. Mercer, Prof. D.J.W. Milne, Dr. D.C. Mitchell, Rev. W.G. Morrow, K. D. Murray, B.E.G. Napper, D.J. Newman, G.J. Nicholson, S.J. Nicholson, E.L. Noble, T.S. Penning, D.G. Schulz, N.G. Shellard, R.S. Sondergeld, D.B. Stone, J.D. Sutherland, C.R. Thomas, P.P. Thorneycroft, L.E. Timms, G.A. Tosh, I.H. Touzel, R. uan Delden and J.E. Webster, ELDERS: Messrs. J.M. Baxter, F.W. Bennett, A.E. Bignill, R. Blackwell, F.M. Bradshaw, R. Butcher, P.A. Burke, M.S. Burns, Dr. R.F. Burns, Messrs. D.A. Cartan, W.A. Cowie, A.L. Crawford, B. Crawford, R. Daidson, W.T. Deroon, Dr. D.P. Dezentje, R. Dobbins, E.F. Duncan, J. C. Ellis, I.M. Ferguson, K.A. Ferguson, N.E.J. Gallan, B. Hafner, R.W. Hartley, D.C. Haywood, F.B. Holder, R.J. Kent, W.E. Lawrence, B. Layt, D. Lewis, J.R. Little, C.J. Llewellyn, J. Louws, P. Marjoram, J. Mill, F. Monckto , F. Morrison, N. Munro, K.S. McDonald, R.W. Oakroot, W. Posthuma, M. Quirk, J.H. Searle, P. Simmonds, K. Solomons, B. Spaulding, C.W. Spragg, E.K. Stone, N.L.G. Taylor, S. Tomlinson, J.E. Tucker, R.E.J. Whiting and D.M. Wilson.

Against - 62

MINISTERS: Rev. J.B. Baker, J.F. Bartholomew, F.S. Belcher, D.L. Blakey, G.M. Bradbeer, J.F. Broadhead, J. Brown, B.K. Burton, R.A. Caldwell, W.G. Camden, P.M. Clark, S.J. Clements, A.R. Ewin, Dr. D.L. Ferrington, Dr. G.R. Fullerton, Very Reu. Dr. K.J. Gardner, Rev. R.D. Garland, K. G. Hamill, C.A. Harrison, Dr. B.Z. Kile, Very Rev. J. Mullan, Rev. D.F. Murray, R.J. McCracken, N.M. Pritchard, D.M. Smith, R.E. Spring, Dr. I.G. Stewart, Rev. N.S. Wilce and J.S. Woodward,

ELDERS: Messrs. R.W. Arstall, C.E. Baker, D.R. Brierley, A.T. Buchanan, J.A. Christie, Dr. H. Clements, W.H. Conrow, Messrs. B.W. Crawford, R. Crowther, E.C.W. Davey, G.G. Drummond, R.J. Dunlop, B.D. Evans, J.A. Finlay, R.G. Green, Dr. W.J. Hare, Messrs. C.A. Huckstadt, R. Jackson, E. Jerome, J.C. Mackillop, R.D. Menzies, L.J. Moore, H.I.M. MacFarlane, Dr. D.B. Paterson, Messrs. S.V. Petherick, J.C. Ridley, G.S. Rutherford, K.J. Swan, R.E. Thorpe, D. Wallace, J.H. Watson, K.K. Wilson and Mrs. A. Worthington.

The motion was resolved in the affirmative.

76. **Adjournment of Debate:** It was resolved that the debate on the question of the insertion of a new Article of Agreement approving the ordination of men only be adjourned, that it be resumed at the beginning of the next Sederunt and carried through until the completion of the debate on Overture (7). (Min. 84)

77. **Notices of motion:** Notices of motion 121 to 125 were laid on the table.

78. **Adjournment:** Thereafter the Assembly adjourned to meet at 7 p.m. whereof public intimation having been given the sederunt was closed with prayer.

A.C. STUBS, Moderator.
 PAUL G. LOGAN, Clerk.
 M. MELLER, Deputy Clerk.

FIFTH SEDERUNT

79. **Assembly constituted:** At Sydney and within the Scots Church on Wednesday, 11th September, 1991 at 7 p.m. the Assembly met pursuant to adjournment and was constituted with praise, the reading of Scripture and prayer, the Moderator presiding.

80. **Business Committee:** The Report of the Business Committee was laid on the table and received. It was resolved that the Assembly approve the order of business for the Sixth Sederunt with the Presbyterian Inland Mission allocated 25 minutes for the presentation of its report.

81. **Variation in hours of sitting:** Rev. W.G. Florro moved that the Assembly determine that the hours of meeting for Thursday, 12th September, 1991 and Friday, 13th September, 1991 be:

Morning Sederunt:	9.3 a.m.	to	6 p.m.
Lunch Interval:	1.15 p.m.	to	2 p.m.
Evening Sederunt:	7. p.m.	to	10 p.m.

The motion was seconded and approved.

82. **Confirmation of Minutes:** The minutes of the Second and Third Sederunts were confirmed.

83. **Reasons for Dissent:** Reasons for dissent to Min. 29 were tabled as follows:
The Basis of Union 1901 does not give the General Assembly the constitutional power to make binding definitions of the essential faith of the Church in this manner.

The Very Rev. James Mullan, the Rev. W.G. Camden, A.R. Ewin, R.D. Garland, Dr. D.L. Ferrington, Dr. Paul G. Logan, Messrs. L.J. Moore, H.I.M. MacFarlane, S. Tomlinson and Dr. W.J. Hare.

The Formula to be signed by ministers and elders at ordination includes 'owning and accepting the Subordinate Standard of this Church with the explanations given in the Declaratory Statement, as an exhibition of the sense in which I understand the Holy Scriptures.'

It appears that clause (2) of the motion passed requires the assent to the whole of the Confession except where otherwise stated in the Confession. It thus appears that changes to the Confession or our Subordinate Standard cannot be pursued without breaking the formula.

Mr. S. Tomlinson.

84. **Ordination:** Debate was resumed on the motion of the Rev. Prin. A.M. Harman to approve the ordination of men only (Min. 75).

The Moderator declared his opinion that clauses (2) and (3) were approved.

A division with names recorded was called on this motion.

The House divided.

The Moderator declared the result of the division as follows:

For - 116:

MINISTERS: Rev. C.D. Balzer, P.E. Barnes, P.J. Barson, Dr. A.E. Bird, Rev. S.M. Bonnington, J.F. Boyall, D. Brookes, D.A.R. Brown, J.K. Brown, J.R. Buchanan, D.A. Burke, P.J. Burns, A.D. Campbell, J.J.T. Campbell, T.K. Cannon, B.H. Christian, R.C. Clark, P.F. Cooper, R.H. Coxhead, J.A. Davies, R.S. Duncanson, J.C. Ellis, C. Findlay, T.S. Fishwick, Very Rev Dr. K.J. Gardner, Rev. D.C. Geddes, Prin. A.M. Harman, P.W. Hastie, Rt. Rev. D.J. Innes, Rev. G. Jansen, V.J. Johnson, G.K. Kettmiss, J.J. Knapp, J.W. Langbridge, Prof. F.N. Lee, Rev. R.J. Lee, C.J. Letcher, P. George Logan, B.M. Meller, P.D. Mercer, Prof. D.J.W. Milne, Dr. D.C. Mitchell, Rev. W.G. Morrow, K.D. Murray, B.E.G. Napper, D.J. Newman, G.J. Nicholson, S.J. Nicholson, E. Noble, T.S. Penning, D.G. Schulz, N.G. Shellard, D.B. Stone, J.D. Sutherland, C.R. Thomas, P.P. Thorneycroft, L.E. Timms, G.A. Tosh, I.H. Touzel, R. van Delden and J.E. Webster.
ELDERS: Messrs. J.M. Baxter, J. Beer, F.W. Bennett, A.E. Bignill, F.M. Bradshaw, P.A. Burke, M.S. Burns, Dr. R.F. Burns, Messrs. R. Butcher, D.A. Cartan, W.A. Cowie, A.L. Crawford, B. Crawford, W.T. Deroon, Dr. D.P. Dezentje, R. Dobbins, E.F. Duncan, H.C. Evans, K.A. Ferguson,

N.E.J. Gallan, R. Green, B. Hafner, R.W. Hartley, D.C. Hayuard, F.B. Holder, A.M. Horsburgh, R.J. Kent, W.E. Laurence, B. Layt, D. Le is, J.R. Little, C.J. Lluellyn, J. Louus, K.S. McDonald, P. Marjoram, J. Mill, F. Monckton, F. Morrison, N. Munro, R.W. Oakroot, W. Posthuma, M. Quirk, G. Rutherford, I.B. Saunders, J.H. Searle, P. Simmonds, K. Solomons, B. Spaulding, C. Spragg, E.K. Stone, N.L.G. Taylor, S. Tomlinson, J.E. Tucker, R.E.J. Whiting and D.M. Wilson.

Against - 65:

MINISTERS: Rt. Rev. C. Abel, Rev. J.B. Baker, J.F. Bartholomeu, F.S. Belcher, D.L. Blakey, G.M. Bradbeer, J.F. Broadhead, B.K. Burton, R.A. Calduell, W.G. Camden, P.M. Clark, S.J. Clements, A.R. E in, Dr. D.L. Ferrington, Dr. G.R. Fullerton, Rev. R.D. Garland, M.S. Grieve, K.G. Hamill, C.A. Harrison, Dr. B. Kile, Dr. Paul G. Logan, Rev. R.J. McCracken, D.V. Morey, Very Rev. J. Mullan, Rev. D.F. Murray, N.M. Pritchard, D.M. Smith, R.E. Spring, Dr. I.G. Steuart, Very Rev. A.C. Stubs, Rev. N.S. Wilce and J.S. Woodward.

ELDERS: Messrs. R.W. Arstall, C.E. Baker, D.R. Brierley, A.T. Buchanan, J.A. Christie, Dr. H. Clements, Messrs. W. Conrou, B.W. Crauford, R. Crouther, E.C.W. Dauey, R.N. Daidson, G.G. Drummond, R.P. Dunlop, B.D. Euans, J.A. Finlay, Dr. W.J. Hare, Messrs. C.A. Huckstadt, R. Jackson, E.R. Jerome, A. Larkings, H.I.M. MacFarlane, J.C. Mackillop, R.D. Menzies, L.J. Moore, D. Murchie, Dr. D.B. Paterson, Messrs. S.V. Petherick, J.C. Ridley, K.J. Suan, R.E. Thorpe, D.F. Wallace, J.H. Watson and K. Wilson.

The motion was resolved in the affirmative.

The following recorded their dissent: the Very Rev. James Mullan, the Rev. R.A. Calduell, F.S. Belcher, A.R. Euin, R.D. Garland, R.E. Spring, R.J. McCracken, N.S. Wilce, J.F. Bartholomeu, W.G. Camden, Norman M. Pritchard, John S. Woodward, D.F. Murray, P.M. Clark, C.A. Harrison, K.G. Hamill, Dr. Bryan Z. Kile, Dr. Paul G. Logan, Dr. I.G. Steuart, Dr. G.R. Fullerton, Dr.

D. L. Ferrington, Dr. Helen Clements, Dr. D.B. Paterson, Dr. W.J. Hare, Messrs. G.G. Drummond, J.C. Mackillop, B.W. Crauford, L.J. Moore, D.R. Brierley, K.J. Suan, H.I.M. MacFarlane, R.E. Thorpe, K. Wilson, John Ridley, B.D. Euans and J.H. Watson.

Reasons for dissent were tabled as follows:

That in passing this motion the Assembly has placed a limitation on its understanding of the Sovereignty of God Who calls, equips and gifts whom He wills to serve Him and further it has limited the ministry of women to women.

The Very Rev. James Mullan, the Rev. J.F. Bartholomeu, A.R. Euin, R.D. Garland, N.S. Wilce, Messrs. B.W. Crauford, K.J. Suan, L.J. Moore and R.W. Arstall.

85. Women not to be ordained to the ministry of Word and sacraments: Pursuant to notice the Rev. J.F. Boyall moved:

That the Assembly declare:

- (1) Chapter one of the Confession of Faith lists what books are part of "Holy Scripture, or the Word of God written" (II), which books are "given by inspiration of God to be the rule of faith and life" (II), of which books God is "the author" (IV), which books have "infallible truth" (V) and for which books "the infallible rule of interpretation of Scripture is the Scripture itself" (IX);
- (2) according to the teaching of 1 Timothy 2:12-14, supported by the teaching of such as 1 Corinthians 11:3; 14:34,5 and Ephesians 5:22-33, and based on the teaching of Genesis 2 and 3, and which teaching is complementary to the teaching of such as Galatians 3:28 and Genesis 1, and
- (3) as the books of Genesis, Galatians, Ephesians, 1 Corinthians and 1 Timothy are within the abovementioned list of books of Holy Scripture, and
- (4) as the abovementioned parts of Chapter One of the Confession of Faith have been neither altered, nor declared to be not essential to the doctrine taught within the Confession, by the Presbyterian Church of Australia,
- (5) the Presbyterian Church of Australia, as a matter of doctrine and bound by what it believes to be the clear directive by Christ to His Church, shall not ordain women to the ministry of Word and Sacrament.

The competence of the motion was challenged.

The Moderator ruled the motion competent.

Dissent was moved from the Moderator's ruling.
The Moderator's ruling was upheld.
The competence of the motion was further challenged.
The Moderator ruled the motion competent.
Dissent was moved from the Moderator's ruling.
The Moderator's ruling was upheld.
The motion was seconded.
The Previous Question was moved, seconded and disapproved.
The debate was adjourned. (Min. 167)

86. **Notices of Motion:** Notices of motion 126 to 131 were laid on the table.

87. **Adjournment:** Thereafter the Assembly adjourned to meet to-morrow at 9.30 a.m. whereof public intimation having been given the sederunt was closed with prayer.

A.C. STUBS, Moderator.
PAUL G. LOGAN, Clerk.
B.M. MELLER, Deputy Clerk.

SIXTH SEDERUNT

88. **Assembly Constituted:** At Sydney and within the Scots Church on Thursday, 12th September, 1991 at 9.30 a.m. the Assembly met pursuant to adjournment and was constituted with praise, the reading of Scripture and prayer, the Moderator presiding.

89. **Business Committee:** The report of the Business Committee was laid on the table and received.

It was resolved that the Assembly approve the order of business for the Seventh Sederunt.

90. **Communication (19):** A communication was received from the Presbyterian Inland Mission Committee concerning the ministry and administration of the Pastoral Charge of Darwin.

91. **Overture (5):** An overture from the N.S.W. General Assembly concerning Darwin was taken up and received.

The Rev. D.A. Burke and Mr. J.H. Hjatson stated the overture.

Questions were called for.

It was moved and seconded that the Assembly sustain the overture.

It was resolved that Dr. L. Greenwood, Session Clerk at Darwin, be invited to address the House and answer relevant questions.

The motion to sustain the overture was approved.

Pursuant to notice the Rev. D.A. Burke moved:

That the Assembly:

Declare Darwin to be a Pastoral Ministry under the jurisdiction of the Presbyterian Inland Mission and therefore no longer a pastoral charge under the jurisdiction of a presbytery.

The motion was seconded and approved.

Arising out of the debate the Rev. J.J. Knapp moved:

That the Assembly:

Request the Queensland General Assembly to consider the creation of a Special Charge of Darwin under the pastoral oversight of the Presbyterian Inland Mission or with a relationship to the Presbyterian Inland Mission.

The motion was seconded and approved.

92. **Assembly Expenses:** Pursuant to notice the Rev. G.J. Nicholson moved:

That the Assembly:

(1) Authorise the payment by the Finance Committee of such extra accommodation expenses as may be incurred by members of the Assembly in staying until the business is completed.

(2) Authorise the payment by the Finance Committee of such extra travel expenses as may be incurred by members of the Assembly who need to alter their travel arrangements to attend to the full business of the Assembly.

The motion was seconded and approved.

93. **Presbyterian Inland Mission:** The report of the Presbyterian Inland Mission was laid on the table and received.

The Rev. J.J. Knapp submitted the deliverance.

Clauses (1) and (2) were approved.

Clause (3) was moved and seconded.

Arising out of the debate Mr. D.R. Brierley moved:

That the Assembly:

Amend Clause (3) by adding the following words:

and

(a) Keep the funds of the Presbyterian Inland Mission separate in the accounts of the Presbyterian Church of Queensland.

(b) Declare that any investments must be in authorised Trustee investments in terms of the provisions of the Queensland Trusts Act.

- (c) Declare that the income from investments, donations, allocations from Budget and G.M.P. programmes of State churches, etc., be used for Presbyterian Inland Mission purposes only; and that any co-operative work with a State Assembly activity must be in the best interests of the work of the Presbyterian Inland Mission.

The amendment was approved.

The motion as amended was approved.

The debate was adjourned (Min. 127)

94. **Ad hoc Committee on Freemasonry and Other Fraternal Sects and Societies:** The report of the ad hoc Committee on Freemasonry and Other Fraternal Sects and Societies was laid on the table and received.

The Rev. Prin. A.M. Harman submitted the deliverance.

Clauses (1) and (2) were approved.

The dissent of Mr. H.I.M. MacFarlane was recorded.

Pursuant to notice the Rev. R. Coxhead moved:

That the Assembly request the ad hoc Committee on Freemasonry and other Fraternal Sects, to give pastoral guidance on the matter of Freemasonry to State Assemblies, Presbyteries, Sessions and Congregations.

The competence of the motion was challenged.

The Moderator ruled the motion incompetent.

Dissent was moved from the Moderator's ruling.

The Moderator's ruling was upheld.

Clause (3) was approved.

The deliverance as a whole was approved as follows:

That the Assembly:

- (1) Note and approve the report.
- (2) Table the replies from presbyteries and sessions.
- (3) Thank and discharge the Committee.

95. **Revealed Knowledge:** Pursuant to notice the Rev. J.F. Boyall moved:
That the Assembly:

With respect to all who seek revealed spiritual knowledge, and the Godly requirements of life, complementary to that found in Christ and His Church, issues the following declaration for the guidance of presbyters and members:

the teaching of the Presbyterian Church of Australia, according to its Confession of Faith, is as follows:

- (1) Holy Scripture contains the books of the Old and New Testaments and these alone, and alone is the Word of God written, alone is authored by God, alone has His infallible truth, alone is the rule of faith and life, and contains the whole counsel of God concerning all things necessary for His own glory, man's salvation, faith and life. (ch. D);
- (2) The living and true God is exclusively the One of Whom in the Godhead there be three persons, of one substance, power and eternity: God the Father, God the Son and God the Holy Spirit, (ch. 2)
- (3) There is only one Mediator between God and man, the Lord Jesus Christ (ch. 8), in Whose Name alone are prayers accepted (ch. 21) and in Whom alone is there salvation (ch. 7, 8, w);
- (4) the Scripture of the Old Testament, in addition to the Scripture of the New Testament, is to be understood exclusively in Christ (ch. 7);
- (5) the life which is spiritually good is exclusively that which is in Christ (ch. 9-13, 1B).

The motion was seconded and approved.

96. **Communicati (21):** A communication was received from the Australian Council of Churches conveying greetings to the General Assembly of Australia.

97. **Ballot:** The ballot as held for the following: Australian Presbyterian World Mission; Clerk of Assembly; Code Committee - N.S.W., Tasmanian and Victorian members; College Committee; Defence Forces Chaplaincy Convener; Defence Forces Chaplaincy Committee; Finance Committee Convener; Finance Committee; National Journal Committee; Presbyterian Inland Mission - South Australian and Victorian members; Public Worship and Aids to Devotion Committee Convener; Public Worship and Aids to Devotion Committee; Reception of Ministers Committee Convener; Reception of Ministers Committee; and Relations with Other Churches Committee.

98. **Ad hoc Committee on the Neo-Pentecostal/Charismatic Movement:** The report of the ad hoc Committee on the Neo-Pentecostal/Charismatic Movement was laid on the table and received. The Rev. Prof. D.J.W. Milne submitted the deliverance.

Clause (1) was moved and seconded.

Pursuant to notice Dr. P.E. Lush moved:

That the Assembly delete all words after Assembly, and substitute therefor:

Refer the Theological Statement to presbyteries and Assemblies for consideration and report.

The amendment was seconded and disapproved.

Clause (1) was approved.

The dissents of Dr. W.J. Hare and Mr. S. Tomlinson were recorded.

Clauses (2) and (3) were approved.

The deliverance as a whole was approved as follows:

That the Assembly:

- (1) Approve and officially adopt the Theological Statement as an understanding of the Presbyterian Church's current thinking about the Neo-Pentecostal/Charismatic Movement.
- (2) Authorise the printing of the Theological Statement for distribution and use by presbyteries, sessions and Church members.
- (3) Thank and discharge the Committee.

99. **Reception of Ministers:** The report of the Reception of Ministers Committee was laid on the table and received.

The Rev. R.A. Caldwell submitted the deliverance.

100. **Private Sitting:** The Assembly sat in private.

101. **Reception of Ministers:**

- (1) Rev. A.M. Mcconaghy: The petition of the Rev. A.M. Mcconaghy was received.

It was moved and seconded:

That the Assembly:

- (a) Grant the prayer of the Petition.

The motion was approved.

It was moved and seconded.

That the Assembly:

- (b) Receive the Rev. A.M. Mcconaghy as a minister of the Presbyterian Church of Australia under the jurisdiction of the Presbytery of Canberra.

Pursuant to notice the Rev. Prin. A.M. Harman moved:

That the Assembly:

Amend the recommendation of the Committee by the addition of the words: "upon completion of such study as may be determined by the College Committee"

The amendment was seconded.

The competence of the motion was challenged.

The Moderator ruled that the motion was incompetent.

Dissent was moved from the Moderator's ruling.

The House disagreed with the Moderator's ruling.

The amendment was disapproved.

The motion was approved.

- (2) Rev. J. Elnatan: The petition of the Rev. J. Elnatan was received.
 It was moved and seconded.
 That the Assembly:
 (a) Grant the prayer of the Petition.
 The motion was approved.
 It was moved and seconded.
 That the Assembly:
 (b) Receive the Rev. J. Elnatan as a minister of the Presbyterian Church of Australia under the jurisdiction of the Presbytery of Maroondah.
 The motion was seconded.
 Pursuant to notice the Rev. Prof. A.M. Harman moved:
 That the Assembly:
 Amend the recommendation of the Committee by the addition of the words: "upon completion of such study as may be determined by the College Committee."
 The amendment was seconded and disapproved.
 The motion was approved.
- (3) Rev. M.H. Stace: The petition of the Rev. M.H. Stace was received.
 It was moved and seconded:
 That the Assembly:
 (a) Grant the prayer of the Petition.
 The motion was approved.
 It was moved and seconded:
 That the Assembly:
 Receive the Rev. M.H. Stace as a minister of the Presbyterian Church of Australia upon the completion of two years study to the satisfaction of the I.I.S.W. Faculty and the College Committee.
 Pursuant to notice Dr. P.E. Lush moved:
 That the Assembly delete the words "upon the completion...College Committee" and add the words "under the jurisdiction of the Presbytery of New England".
 so that the motion would read:
 (b) That the Assembly receive the Rev. M.H. Stace as a minister of the Presbyterian Church of Australia under the jurisdiction of the Presbytery of New England.
 The amendment was seconded and approved.
 The motion as amended was approved.
- (4) Rev. Andrew (Kyung Cheon) Oh: The petition of the Rev. Andrew (Kyung Cheon) Oh was received.
 It was moved and seconded:
 That the Assembly:
 (a) Grant the prayer of the petition.
 The motion was approved.
 It was moved and seconded.
 That the Assembly:
 (b) Receive the Rev. Andrew (Kyung Cheon) Oh as a minister of the Presbyterian Church of Australia under the jurisdiction of the Presbytery of the Hunter.
 The motion was seconded.
 Pursuant to notice the Rev. Prin. A.M. Harman moved:
 That the Assembly amend the recommendation of the Committee by the addition of the words: "upon completion of such study as may be determined by the College Committee".
 The amendment was seconded and disapproved.
 The motion was approved.

- (5) Rev. K.W. Morris: The petition of the Rev. Keith William Morris was received.
 It was moved and seconded:
 That the Assembly:
 (a) Grant the prayer of the petition.
 The motion as approved.
 It a moved and seconded.
 That the Assembly:
 (b) Receive the Rev. K.W. Morris as a minister of the Presbyterian Church of Australia upon completion of two years study to the satisfaction of the Victorian Faculty and the College Committee under the jurisdiction of the Presbytery of Western Australia.
 The motion was seconded.
 Pursuant to notice the Rev. R.J. Lee moved:
 That the Assembly delete all words after "completion of" and add the following words:
 "one year of study to the satisfaction of the Victorian Faculty and the College Committee, and under the jurisdiction of the Presbytery of Western Australia."
 The amendment was seconded and approved.
 The motion as amended was approved.
- (6) Rev. J.L.L. Echeverry: The petition of the Rev. J.L.L. Echeverry was received.
 It was moved and seconded.
 That the Assembly:
 (a) Grant the prayer of the petition.
 The motion was approved.
 It was moved and seconded.
 That the Assembly:
 (b) Receive the Rev. J.L.L. Echeverry as a minister of the Presbyterian Church of Australia under the jurisdiction of the Presbytery of Melbourne North.
 The motion was seconded.
 Pursuant to notice the Rev. Prin. A.M. Harman moved:
 That the Assembly amend the recommendation of the Committee by the addition of the words:
 "upon completion of such study as may be determined by the College Committee."
 The amendment was seconded and disapproved.
 The motion was approved.
- (7) Mr. J.S. Lindsay: The petition of Mr. J.S. Lindsay was received.
 It was moved and seconded.
 That the Assembly:
 (a) Grant the prayer of the petition.
 The motion was approved.
 It was moved and seconded.
 That the Assembly:
 (b) Receive Mr. J.S. Lindsay as a licentiate of the Presbyterian Church of Australia under the jurisdiction of the Presbytery of Melbourne North.
 The motion was approved.
 Arising from the debate Dr. R.F. Burns moved:
 That the Assembly:
 Instruct the Reception of Ministers Committee in considering applications from Korean ministers to determine the Korean designation of the Korean Presbyterian denomination for its own and the General Assembly's information.
 The motion was seconded and approved.

102. **Privilege:** Mr. B. Hafner raised a question of privilege: that the curricula vitae offered in support of the applications for reception of ministers were inadequate.
 The Moderator ruled that Mr. Hafner's privileges had not been breached.

103. Open Court: The Assembly resumed in open court.

104. Reception of Ministers: Clauses (2) and (3) were approved.

Pursuant to notice the Rev. Prof. F.I. Lee moved:

That the Assembly:

- (a) note from item 1 of the Report of the Reception of Ministers' Committee (on pp.54-55 of the White Book) that the GAA Code Committee has not yet consulted with the Reception of Ministers' Committee to revise its Regulations as instructed by the 19 GAA (at BB Min. 129.1 & 129.4 & 129.4.1. & 130.15-16); and
- (b) note that there is no evidence in either the 1991 Report nor in its Deliverance, of any recommended changes to the list of denominations currently found in Regulation 2(a); and
- (c) direct the Code Committee, in consultation with the reception of Ministers' Committee, to give effect to the GAA's instruction in (a) above, with particular reference to (b) above, and to report back hereanent to the next GAA, unless Overture 2 is sustained by the 1991 General Assembly in the form submitted by the Presbytery of Melbourne North.

The motion was seconded and approved.

The deliverance as a whole was approved as follows:

That the Assembly:

- (1) (a) Grant the prayer of the petition of the Rev. A.M. Mcconaghy.
(b) Receive the Rev. A.M. Mcconaghy as a minister of the Presbyterian Church of Australia under the jurisdiction of the Presbytery of Canberra.
- (2) (a) Grant the prayer of the petition of the Rev. J. Elnatan.
(b) Receive the Rev. J. Elnatan as a minister of the Presbyterian Church of Australia under the jurisdiction of the Presbytery of Maroondah.
- (3) (a) Grant the prayer of the petition of the Rev. M.H. Stace.
(b) Receive the Rev. M.H. Stace as a minister of the Presbyterian Church of Australia under the jurisdiction of the Presbytery of New England.
- (4) (a) Grant the prayer of the petition of the Rev. A. (Kyung Cheon) Oh.
(b) Receive the Rev. A. (Kyung Cheon) Oh as a minister of the Presbyterian Church of Australia under the jurisdiction of the Presbytery of the Hunter.
- (5) (a) Grant the prayer of the petition of the Rev. K.W. Morris.
(b) Receive the Rev. K.W. Morris as a minister of the Presbyterian Church of Australia upon completion of one year of study to the satisfaction of the Victorian Faculty and the College Committee, under the jurisdiction of the Presbytery of Western Australia.
- (6) (a) Grant the prayer of the petition of the Rev. J.L.L. Echeverry.
(b) Receive the Rev. J.L.L. Echeverry as a minister of the Presbyterian Church of Australia under the jurisdiction of the Presbytery of Melbourne North.
- (7) (a) Grant the prayer of the petition of Mr. J.S. Lindsay.
(b) Receive Mr. J.S. Lindsay as a licentiate of the Presbyterian Church of Australia under the jurisdiction of the Presbytery of Melbourne North.
- () Instruct the Reception of Ministers Committee, in considering applications from Korean ministers, to determine the Korean designation of the Korean Presbyterian denomination for its own and the General Assembly's information.
- (9) Confirm the appointment of the Rev. A.P. Mortimore in place of Rev. J. Bruce.
- (10) Thank the Rev. J. Bruce and R.J. Taggart for their work on the Committee.
- (11) (a) note from item 10 of the Report of the Reception of Ministers' Committee (on pp.54-55 of the White Book) that the GAA Code Committee has not yet consulted with the Reception of Ministers' Committee to revise its Regulations as instructed by the 198 GAA (at BB Min. 129.1 & 129.4 & 129.4.1. & 130.15-16); and
(b) note that there is no evidence in either the 1991 Report nor in its Deliverance, of any recommended changes to the list of denominations currently found in Regulation 2(a); and
(c) direct the Code Committee, in consultation with the reception of Ministers' Committee, to give effect to the GAA's instruction in (a) above, with particular

reference to (b) above, and to report back hereafter to the next GAA, unless Overture 2 is sustained by the 1991 General Assembly in the form submitted by the Presbytery of Melbourne North.

105. *Overture (2)*: An overture from the Presbytery of Melbourne North concerning Reception of Ministers from Other Churches was taken up and received. The Rev. Prin. A.M. Harman and J.E. Webster stated the overture. Questions were called for. It was moved and seconded that the Assembly sustain the overture. The motion was approved. Pursuant to notice the Rev. Prin. A.M. Harman moved: That the Assembly repeal the existing regulations for the Reception of Ministers Committee and enact the following regulations:

REGULATIONS FOR THE ADMISSION OF MINISTERS OF OTHER CHURCHES

1. A minister or licentiate desirous of becoming a minister of the Presbyterian Church of Australia shall obtain an application form from the Reception of Ministers Committee of the General Assembly, and after providing the information required thereon, shall lodge * the form with the presbytery of the Church within the bounds of which he resides, or if he is not resident in Australia, with such presbytery as the Committee directs.
2. The application form shall provide space for information on the following matters:
 - (a) Evidence of the applicant's status as a minister or licentiate (as the case may be);
 - (b) Details of his past employment with particular stress on the recent past;
 - (c) The applicant's reasons for desiring to enter the ministry of the Presbyterian Church of Australia;
 - (d) The applicant's reasons for leaving the church with which he had been connected;
 - (e) A testimony of his Christian experience;
 - (f) A statement regarding the applicant's attitude to the Scriptures, the Westminster Confession of Faith and the formula subscribed by ministers of the Presbyterian Church of Australia;
 - (g) Evidence of completion of a course of theological studies, giving details of the subjects studied, the standard obtained, and any degrees conferred on him;
 - (h) The names and addresses of at least two referees engaged in a recognised Christian ministry.
3. The presbytery with which the prescribed form has been lodged shall interview the applicant and examine him regarding his statements on the prescribed form, in particular concerning his Christian experience, his views on the Scriptures, his understanding of the Westminster Confession of Faith and the formula. If it is impracticable for the presbytery or a committee thereof to meet with the applicant, the requirements of these regulations may be carried out by correspondence.
4. The presbytery concerned shall forward the prescribed form as completed by the applicant to the Reception of Ministers Committee together with any recommendation or comments arising out of the interview pursuant to regulation 3 or otherwise, and the Reception of Ministers Committee shall give serious consideration to any such recommendation or comment, and if it disagrees with any such recommendation shall say so, in reporting to the General Assembly.
5. Unless the Reception of Ministers Committee is satisfied on the basis of the evidence before it, that the applicant has completed a course of theological training equivalent to the standard set by the College Committee of the Presbyterian Church of Australia, it shall refer the applicant to the College Committee which shall prescribe for the applicant not less than one year in attendance at one of the Theological Halls of the Presbyterian Church of Australia to fulfil such requirements as shall be determined by the faculty of the Theological Hall he attends.
6. The Reception of Ministers Committee shall report to the General Assembly on each applicant for admission to the ministry for the decision of the Assembly, which may, as

the Assembly sees fit be granted or refused, or, if granted, be subject to conditions, such report shall include its recommendation and (so far as is applicable), that of the College Committee.

7. A minister of another church who is under call to a congregation of the Presbyterian Church of Australia, must prior to induction make application to be admitted as a member of this Church, and these regulations shall apply to him, save that the decision to admit him may be made by the Reception of Ministers Committee.

The motion was seconded.

Pursuant to notice the Rev. R.C. Clark moved:

That the Assembly refer the Overture to the Reception of Ministers' Committee with the instruction that the Committee work on revising its regulations and any such revision take into consideration all matters raised in the Overture.

The amendment was seconded and disapproved.

The motion was approved.

The Rev. Dr. Paul Logan recorded his dissent to the motion in that it overrides the sovereign rights of parishes to call their own ministers and assemblies to appoint their own professors in theological halls.

The following also signed the dissent: Rev. Dr. I.G. Stewart, Mr. K. Wilson, Rev. R.A. Caldwell, J.S. Woodward, J.F. Bartholomew, N.M. Pritchard, Rev. J. Brown, Messrs. K.J. Swan, R.E. Thorpe and L.J. Moore.

106. **Petition (1):** A petition was received from the General Assembly of Queensland concerning becoming Ministers of the Presbyterian Church of Queensland.

The petitioner was called to the bar.

There appeared for the petitioner the Rev. B.E.G. Napper and the Rev. R.C. Clark.

Leave was granted for the petitioners to fall from the petition.

107. **Code Committee:** The debate on the report of the Code Committee was resumed (Min. 27).

It had been moved and seconded that the report of the Code Committee be received.

The competence of the motion was challenged.

The Moderator ruled the motion Incompetent.

It was moved and seconded that the Report anent the Code Committee be received.

The Rev. J.D. Sutherland raised a question whether the Procurator and the Law Agent were ex officio members of the Code Committee.

The Moderator ruled that the Procurator and the Law Agent were ex officio members of the Code Committee.

The report anent the Code Committee was received.

108. **Petition (2):** A petition was received from five members of the Assembly concerning the Code Committee.

The petitioners were called to the bar.

There appeared for the petitioners the Very Rev. Dr. K.J. Gardner.

Questions were called for.

The debate was adjourned (Min. 152)

109. **Notices of Motion:** Notice of motion 132 was laid on the table.

110. **Adjournment:** Thereafter the Assembly adjourned to meet at 7 p.m. whereof public intimation having been given the sederunt was closed with prayer.

A.C. STUBS, Moderator.
PAUL G. LOGAN, Clerk.
B.M. MELLER, Deputy Clerk.

SEVENTH SEDERUNT

111. **Assembly constituted:** At Sydney and within the Scots Church on Thursday, 12th September, 1991 at 7 p.m. the Assembly met pursuant to adjournment and was constituted with praise, the reading of Scripture and prayer, the Moderator presiding.

112. **Business Committee:** The report of the Business Committee was laid on the table and received.
It was resolved that the Assembly approve the order of business for the Eighth and Ninth Sederunts.

113. **Appeal:** The Appeal from the Rev. Andrew Gardiner against a decision of the General Assembly of Queensland was laid on the table.
It was moved and seconded that the Appeal be received.
The competence of the Appeal was challenged.
The Moderator ruled the Appeal incompetent.
The Appellant was advised of the decision.
Arising from the debate the Rev. S.J. Clements moved that the Moderator's ruling be incorporated in the records of the Assembly.
The motion was seconded and approved.
The Moderator's ruling was as follows: "The Appeal is incompetent insofar as matters referred to therein are matters in which the General Assembly of the Presbyterian Church of Queensland is the final court of appeal."

114. **Petition (3):** A petition and related documents were received from Mr. G. Guy for exemption from further study of Greek and Hebrew.
The petitioner was called to the bar.

115. **Private sitting:** The Assembly sat in private.
It was resolved that the Assembly permit Mr. G.N. Guy to remain in the House during the private sitting.
Pursuant to notice the Rev. G.K. Kettmiss moved that the Assembly grant permission to distribute the document entitled "Report from the College Committee relating to Petition from Graham Guy."
The motion was seconded and approved.

116. **Petition (3):** The Petitioner addressed the House.
The Rev. G. Nicholson asked the Moderator to rule whether the authors of documents received in relation to the Petition could be questioned about the documents.
The Moderator ruled that such questions could be asked.
Dissent was moved from the Moderator's ruling.
The Assembly disagreed with the Moderator's ruling.
Questions were asked of the Petitioner.
Pursuant to notice the Rev. Dr. D.L. Ferrington moved:
That the Assembly grant the prayer of the Petition.
The motion was seconded and approved.
Pursuant to notice the Rev. Dr. D.L. Ferrington moved:
That the Assembly exempt Mr. G. Guy from further study of Greek and Hebrew.
The debate was adjourned to allow Mr. Guy time to read the document to be distributed by the College Committee and for the document to be distributed to members of the Assembly; the debate to resume in 30 minutes time. (Min. 121).

117. **Open Court:** The Assembly resumed in open court.

118. Overture (3): An overture from the Presbytery of Darling Downs concerning the establishment of a distinctively Presbyterian Overseas Missionary Programme was taken up and received.

The Rev. K.J. Brown stated the overture.

Questions were called for.

Pursuant to notice the Rev. K.J. Brown moved that the Assembly sustain the overture.

The motion was seconded and approved.

Pursuant to notice the Rev. K.J. Brown moved that the Assembly:

Send the overture down for consideration and report by State Assemblies and presbyteries, with replies to A.P.W.M. by the 30th November, 1993.

The motion was seconded and approved.

119. Ballot. The report of the Ballot Committee was laid on the table and received.

Dr. P.E. Lush submitted the deliverance.

The deliverance as a whole was approved as follows:

That the Assembly:

(1) Confirm the following elections:

AUSTRALIAN PRESBYTERIAN WORLD MISSION: Members: Rev. R. Benn, R. Humphreys, J.J.T.Campbell, Mrs. J. Lu, Dr. R.F. Burns, Rev. E.L. Noble, Dr. R. Keith, Rev. K. Black, G. Jeffreys, Dr. J. McLeod, Rev. T. Cannon, Dr. R. Sims.

Conveners of the World Mission Committees of Queensland, New South Wales, Victoria, Tasmania, South Australia, Western Australia.

Ex-officio: Assembly Officers

Convener: Dr. R.F. Burns.

CHRISTIAN EDUCATION: Members:

N.S.W.: Rev. D.A. Burke, G. Smith, Messrs. H. Fraser, J. Jones.

Queensland: Rev. R.C. Clark, Mr. J. Mansfield.

Victoria: Rev. R. Humphreys, C.R. Thomas.

Tasmania: Rev. R. Tsai.

South Australia: Rev. M. Grieve.

Western Australia: Rev. . Bonnington.

Ex-officio: Assembly Officers, Conveners (or representative) of Christian Education Committees of each State.

Convener: Rev. D.A. Burke.

COLLEGE: Members: Rev. Prof. A.M. Harman, Rt.Rev. D. Tsai, Rev. B.H. Christian, Prof. N.T. Barker, J.A. Davies, Rt.Rev. D.J. Innes, Rev. G.K. Kettmiss, J.P. Wilson.

Ex-officio: Assembly officers, Conveners of the Theological Education Committees of South Australia, Western Australia and Tasmania together with the Professors and Lecturers of the Theological Halls of the Church.

Convener: Rev. Prof. A.M. Harman.

DEFENCE FORCES CHAPLAINCY: Members: Rev. Prof. A.M. Harman, Very Rev. A.C. Stubs, Rev.Dr. G. Lyman, Rev. R.J. McCracken, S. de Plater, D.S. Wishart (T), A.D. Lang (Q), Mr. J.C. Mackillop.

Ex-officio: Assembly Officers.

Convener: Rev.Dr. G. Lyman.

FINANCE: Members: N.S.W. Very Rev. A.C. Stubs, Rev. F. Avent, Messrs. D.R. Brierley, R.E. Thorpe.

Queensland: Messrs. D.L. McCullough, R.W. Pilkington.

Victoria: Very Rev. E.R. Pearsons, Dr. F.H. Hooke.

South Australia: Mr. A.G. Matheson.

Tasmania: Mr. G.K. Roberts.

Western Australia: Rev. R.J. Lee.

G.A.A. : Rev. C.D. Balzer, Mr. P.A. Burke, Rev. R. Sondergeld, Mr. J. Mill.

Ex-officio: Assembly Officers.

Convener: Mr. D.R. Brierley.

NATIONAL JOURNAL: Members: Rev. R.P.F. Benn, R. Tsai, Dr. R.F. Burns, Mr. D.J. Roams, Rev. P.W. Hastie, S. Bonnington, D.A. Cook, G.K. Kettniss, Mr. D.I.I. Wilson, Rev. T. Cannon, N. Shellard, Mr. A.G. Matheson.

Ex-officio: Assembly Officers, Editor.

Convener: Mr. D.J. Roams.

PRESBYTERIAN INLAND MISSION: Members: Queensland: Rev. J.J. Knapp, R.C. Clark, Very Rev. Dr. K. Gardner, Rev. A. MacNicol, Messrs. R.W. Pilkington, R.C. Scott, G.A. Wallace, B.T. Scott.

N.S.W.: Rev. D.A. Burke, Mr. P.A. Burke.

Victoria: Rev. C.R. Thomas, F.D. White.

South Australia: Rev. C. Findlay.

Tasmania: Mr. J.A.B. Finlay.

Western Australia: Rev. D.B. Fraser.

Northern Territory: Dr. L. Greenwood.

Ex-officio: Assembly Officers.

Convener: Rev. J.J. Knapp.

PUBLIC WORSHIP AND AIDS TO DEVOTION: Members: Rev. Prof. A. Harman, Rt. Rev. C. Abel, Rev. C.D. Balzer, P.F. Cooper, P.W. Hastie, R.A. Humphreys, Rt. Rev. M.J.K. Ramage, Rt. Rev. D. Tsai, Rev. J.A. Davies, D.C. Geddes, Very Rev. Dr. K.J. Gardner, Rev. M. Grieve (S.A.)

Ex-officio: Assembly Officers.

Convener: Rev. P. Cooper.

RECEPTION OF MINISTERS: Members: Rev. B.H. Christian, Rev. Prof. A. Harman, Rev. C.D. Balzer, J.A. Davies, G.K. Kettniss, Very Rev. Dr. K.J. Gardner, Rev. Prof. F.N. Lee, Rev. Prof. N.T. Barker, Rt. Rev. D.J. Innes, Rt. Rev. M.J.K. Ramage (Tas.), Rev. M. Grieve (S.A.), D.B. Fraser (W.A.).

Ex-officio: Assembly Officers.

Convener: Rev. Prof. A.M. Harman.

CODE: N.S.W. : Rev. D.A. Burke, P.W. Hastie, Dr. Paul Logan.

Victoria: Very Rev. E. Pearsons, Rev. Prof. A.M. Harman, Rev. I.H. Touzel.

Queensland: Rev. Prof. F.N. Lee, Very Rev. Dr. K.J. Gardner, Rev. G.J. Nicholson.

Tasmania: Rev. Dr. D.C. Mitchell.

South Australia: Mr. R.W. Arstall.

Ex-officio: Assembly Officers.

Convener: Rev. Dr. Paul G. Logan.

RELATIONS WITH OTHER CHURCHES: Members: Rev. D.A. Burke, C. Letcher, C.R. Thomas, G.J. Nicholson, Rev. Prof. N.T. Barker, Mr. S.H. Fraser, Rev. Prof. F.N. Lee, Rev. Dr. R. Mathews, Rev. J.D. Sutherland, K. Bell (S.A.), D.B. Fraser (W.A.), Rt. Rev. M.J.K. Ramage (Tas.).

Ex-officio: Assembly Officers.

Convener: Rev. Prof. N.T. Barker.

JUDICIAL COMMISSION: Members: N.S.W.: Rev. C.D. Balzer, D.A. Burke, P. Cooper, Dr. Paul G. Logan, D.K. Robson, Messrs. S.H. Fraser, P.J. Graham, H.I.M. MacFarlane.

Queensland: Rev. Prof. F.N. Lee, Rev. P.J. Barson, Messrs. B. Hafner and R.W. Pilkington.

Tasmania: Rev. Dr. D.C. Mitchell, Mr. A. Crawford.

South Australia: Mr. R.W. Arstall.

Western Australia: Rev. J. Nocher, Mr. R.J. Kent.

Victoria: Rev. Prof. A.M. Harman, Rev. C.A. Harrison, Dr. G.F. Lyman, D.V. Morey, Very Rev. E.R. Pearsons, Rev. H.A. Stamp, Messrs. B.D. Bayston and F.M. Bradshaw.

G.A.A.: Very Rev. Dr. K.J. Gardner, Rev. W. Morrow, B. Meller, J. Bartholomew, Mr. G.S. Rutherford.

BUSINESS CONVENER: Rev. W.G. Morrow.

DEPUTY CLERK: Rev. B.M. Meller

CLERK OF ASSEMBLY: Rev. Dr. Paul G. Logan.

- (2) Instruct the Assembly Officer to destroy the ballot papers.
- (3) Thank and discharge the committee.

120. **Private sitting:** The Assembly sat in private.

121. **Petition (3):** Debate was resumed on Petition (3) (1 lin. 116)
The Petitioner was called to the bar.
The Rev. B.K. Burton moved:
That the Assembly receive the information at the end of the document distributed by the College Committee under the heading of Results for Mr. G. Guy and only that information.
The motion was seconded and approved.
The motion that the Assembly exempt Mr. G. Guy from the further study of Greek and Hebrew was seconded and approved.
The Petitioner was informed of the decision and removed from the bar.

122. **Open Court:** The Assembly resumed in open court.

123. **Petition (3):** Pursuant to notice the Rev. G.K. Kettmiss moved:
That the Assembly:
(1) Assure Mr. Guy of its prayers for his speedy and complete recovery.
(2) Humbly urge Mr. Guy to apply himself to the study set by the I.S.U. Faculty.
(3) Request the Presbytery of Illawarra to encourage Mr. Guy to apply himself to the study set by the I.S.W. Faculty.
The motion was seconded and approved.

124. **Petition (4):** A petition was received from the Presbytery of Darling Downs concerning Authority to take William Howard Miller on Trials for Licence to Preach the Gospel with a view to the Office of Holy Ministry.
The petitioner was called to the bar.
There appeared for the petitioner the Rev. R.C. Clark and J.B. Brown.
The competence of the Petition was challenged.
The Moderator ruled the Petition incompetent.
Dissent was moved from the Moderator's ruling.
The Moderator's ruling was upheld.
The petitioner was removed from the bar.

125. **Relations with other Churches:** The report of the Committee on Relations with Other Churches was laid on the table and received.
The Very Rev. Dr. K.J. Gardner submitted the deliverance.
Clause (1) was approved.
Clause (2) was moved and seconded.
Pursuant to notice Dr. R.F. Burns moved:
That the Assembly:
Amend Clause (2) to read "two delegates" instead of "a delegate".
The amendment was seconded and disapproved.
The motion was approved.
The deliverance as a whole was approved as follows:
That the Assembly:
(1) Affirm its desire to remain in membership with the Reformed Ecumenical Council.
(2) Authorise this Committee, subject to finance being made available by the Finance Committee, to appoint, on behalf of the General Assembly, a delegate to the world meeting of the Reformed Ecumenical Council to be held in Athens, Greece, from May 25 to June 6, 1992.

126. **Law Officers' Opinion:** Pursuant to notice the Rev. Paul G. Logan moved:
That the Assembly record the report of the Law Officers to the Assembly on the question of privilege raised by the Very Rev. James Mullan in the minutes of this Assembly.
The competence of the motion was challenged.
The Moderator ruled the motion incompetent.

Dissent was moved from the Moderator's ruling.
The Moderator's ruling was upheld.

127. **Presbyterian Inland mission:** Debate was resumed on the report of the Presbyterian Inland Mission. (Min. 93).

Pursuant to notice the Rev. R.C. Clark moved:

That the Assembly:

- (a) Note the appointment of the Rev. J.J. Knapp as Superintendent (part-time) and commend him to the prayers of the Assembly.
- (b) Advise the Assembly that by negotiation with Mr. Knapp's congregation, the Hervey Bay-Maryborough Committee are paid an allowance of \$6450.00 for the services of Mr. Knapp. Note the aforementioned allowance is adjusted in accordance with Queensland Stipends Commission decisions.
- (c) Note the allowance represents a sum considerably less than the 25% appointment approved by the 198 General Assembly of Australia.

The motion was seconded and approved.

Pursuant to notice the Rev. J.J. Knapp moved:

That the Assembly rescind Regulation 5 and insert a new regulation therefor as follows:

The Executive shall administer the funds of the Presbyterian Inland Mission, the accounting of such shall be done in the General Office of the Presbyterian Church of Queensland. Expenditure thereto shall be on the authority of the Convener and/or the Superintendent and/or other person as authorised by the Executive. All funds (and property) shall be held by the Presbyterian Church of Queensland whilst the Executive is domiciled in Queensland.

The motion was seconded and approved.

The deliverance as a whole was approved as follows:

That the Assembly:

- (1)
 - (a) Express appreciation to members and organisations within the Church who have made donations to the P.I.M. Committee and prayerfully request members of the Church to consider making financial donations to the P.I.M. as part of their on-going commitment.
 - (b) Express appreciation to the Ministers Emeriti who have rendered faithful ministry to the congregation of Darwin during its periods of vacancy.
 - (c) Express appreciation to the Trustees of the General Assembly and the Law Officers for their wise counsel and dedicated service on behalf of the P.I.M.
 - (d) Express appreciation to Mr. R.E. Thorpe and Mr. G.A. Wallace, General Secretary of the N.S.W. and Queensland Churches respectively, for their co-operation and helpful advice so freely given.
 - (e) Express appreciation to Mrs. Nancy Murray for her efficient management of the P.I.M. Sydney Office.
- (2) Commend to the prayers of the Church the following padres and their families: Rupert Hanna, John Neasey, North West Patrol, N.S.W.; Rev. Laurie Peake, Rev. H.W. Pennings and Robert Whiting.
- (3) Resolve that the funds of the P.I.M. by authority of Trust Deed 4, Exemptions, be not placed under the control of the Trustees of the G.A.A. of Australia, but during the time that the Executive of the P.I.M. is domiciled in Queensland, such funds to be placed under the control of the Presbyterian Church of Queensland through the Presbyterian Church of Queensland's Board of Finance, to administer as directed by the Committee or the Executive of the Presbyterian Inland Mission, and
 - (a) Keep the funds of the Presbyterian Inland Mission separate in the accounts of the Presbyterian Church of Queensland.
 - (b) Declare that any investments must be in authorised Trustee investments in terms of the provisions of the Queensland Trusts Act.
 - (c) Declare that the income from investments, donations, allocations from Budget and G.M.P. programmes of State Churches, etc. be used for Presbyterian Inland Mission purposes only; and that any co-operative work with a State Assembly activity must be in the best interests of the work of the Presbyterian Inland Mission.

- (4) (a) Note the appointment of the Rev. J. J. Knapp as Superintendent (part-time) and commend him to the prayers of the Assembly.
- (b) Advise the Assembly that by negotiation with Mr. Knapp's congregation, the Hervey Bay-I laryborough Committee are paid an allowance of \$6450.00 for the services of Mr. Knapp. Note the aforementioned allowance is adjusted in accordance with Queensland Stipends Commission decisions.
- (c) Note the allowance represents a sum considerably less than the 25\$ appointment approved by the 19 8 General Assembly of Australia.
- (5) Rescind Regulation (5) and insert a new regulation as follows:
The Executive shall administer the funds of the Presbyterian Inland Mission, the accounting of such shall be done in the General Office of the Presbyterian Church of Queensland. Expenditure thereto shall be on the authority of the Convener and/or the Superintendent and/or other person as authorised by the Executive. All funds (and property) shall be held by the Presbyterian Church of Queensland whilst the Executive is domiciled in Queensland.

128. **Notices of Motion:** Notices of Motion 133 to 135 were laid on the table.

129. **Adjournment:** Thereafter the Assembly adjourned to meet to-morrow at 9.30 a.m. whereof public intimation having been given the sederunt was closed with prayer.

A.C. STUBS, Moderator.
PAUL G. LOGAN, Clerk.
B.M. MELLER, Deputy Clerk.

EIGHTH SEDERUNT

130. **Assembly Constituted:** At Sydney and within the Scots Church on Friday, 13th September, 1991 at 9.30 a.m. the Assembly met pursuant to adjournment and was constituted with praise, the reading of Scripture and prayer, the Moderator presiding.

131. **Business Committee:** The report of the Business Committee was laid on the table and received.
It was resolved that the Assembly approve the amended order of business for the eighth and ninth sederunts of the Assembly.

132. **Petition (5):** A petition and related documents were received from Miss Alison J. Sherrington concerning her commissioning as a deaconess.
The petitioner was called to the bar.

133. **Private sitting:** The Assembly sat in private.

134. **Petition (5):** Miss Alison J. Sherrington presented her Petition.
Questions were called for.

135. **Privilege:** Rev. G.K. Kettniss raised a question of privilege requesting Miss Alison J. Sherrington to withdraw certain words relating to the Presbytery of Brisbane.
The Moderator ruled that Miss Sherrington should withdraw the words.
Miss Sherrington withdrew the words.

136. **Petition (5):** It was resolved that the Assembly permit Miss Alison J. Sherrington to remain during the private sitting.
Pursuant to notice the Rev. S.J. Nicholson moved:
That the Assembly grant the prayer of the petition.
The motion was seconded and approved.
Pursuant to notice the Rev. S.J. Nicholson moved:
That the Assembly:
Declare that the decision of the Presbytery of Brisbane not to proceed with the commissioning of Miss A. Sherrington as a Deaconess be upheld on the grounds that her views on special revelation and baptism are inconsistent with the Standards of our Church.
The competence of the motion was challenged.
The Moderator ruled the motion incompetent.
Dissent was moved from the Moderator's ruling.
The Moderator's ruling was upheld.

137. **Privilege:** Rev. Prof. F.N. Lee asked the Moderator whether or not the Law Agent's earlier advice to Rev. S.J. Nicholson constituted a breach of privilege of the House in the circumstances of his later conflicting advice to the House that the motion was incompetent.
The Moderator ruled that there was no breach of privilege.
Dissent was moved from the Moderator's ruling.
The Moderator's ruling was upheld.

138. **Privilege:** The Rev. J.D. Sutherland raised a question as to whether the rights of the Presbyterian Church of Queensland had been breached by the Law Agent's comments on the procedures of the General Assembly of the Presbyterian Church of Queensland.
The Moderator ruled that the privileges of the Presbyterian Church of Queensland had not been breached.
Dissent was moved from the Moderator's ruling.
The Moderator's ruling was upheld.

139. **Petition (5):** Arising out of the debate the Rev. D.A. Burke moved that the Assembly is aware of no barrier to the commissioning of Miss Alison J. Sherrington as a deaconess by the Presbytery of Brisbane.
The motion was seconded.
The competence of the motion was challenged.
The Moderator ruled the motion competent.
Dissent was moved from the Moderator's ruling.
The Moderator's ruling was upheld.
Mr. B. Hafner recorded his dissent.
The Previous Question was moved, seconded and disapproved.
Arising from the debate the Rev. R.C. Clark moved as an amendment, the addition of the following words:
"and that the matter be taken up de novo by the Presbytery of Brisbane in consultation with the Ann Street Kirk Session."
The amendment was seconded.
The Moderator requested the Law Agent to give his opinion on the motion of the Rev. D.A. Burke and the Rev. R.M. Clark.
The Law Agent gave his opinion.
The competence of the motion and the amendment was further challenged.
The Moderator ruled the motion and the amendment competent.
Dissent was moved from the Moderator's ruling.
The Moderator's ruling was upheld.
It was moved that the debate be adjourned.
The motion of adjournment was seconded and disapproved.
The amendment of the Rev. R.C. Clark was disapproved.
The previous question was moved, seconded and disapproved.
The motion of the Rev. D.A. Burke was disapproved.
Arising from the debate the Rev. G.J. Nicholson moved:
That the Assembly:
Request the Presbytery of Brisbane to proceed de novo in all matters of Petition 5 in the name of Miss A. Sherrington, for consideration and consultation with the petitioner and, if necessary, the Kirk Session under whose jurisdiction she remains.
The motion was seconded.
The competence of the motion was challenged.
The Moderator ruled the motion incompetent.
Pursuant to notice the Rev. S.J. Nicholson moved:
That the Assembly:
Commend Miss A. Sherrington to God's grace and pray that He will continue to guide her into useful service in His Church.
The motion was seconded.
Arising from the debate the Rev. G.J. Nicholson moved an amendment adding the following words:
"and in the light of the Law Agent's opinion, request the Presbytery of Brisbane to proceed de novo in all matters of Petition (5) in the name of Miss Alison J. Sherrington, for consideration and consultation with the Petitioner and if, necessary, the Kirk Session under whose jurisdiction she remains".
The amendment was seconded and approved.
The motion as amended was approved as follows:
That the Assembly:
Commend Miss A. Sherrington to God's grace and pray that He will continue to guide her into useful service in His church and, in the light of the Law Agent's opinion, request the Presbytery of Brisbane to proceed de novo in all matters of Petition (5) in the name of Miss Alison J. Sherrington, for consideration and consultation with the Petitioner and, if necessary, the Kirk Session under whose jurisdiction she remains.
The Petitioner was informed of the decision of the Assembly and removed from the bar.

140. **Open Court:** The Assembly resumed in open court.

141. **Privilege:** Mr. H.I.M. MacFarlane raised a question of privilege as to whether his privileges and the privileges of the officers of the Assembly and particularly the Law Agent had been breached following the remarks raised about advice said to have been received by the mover of a motion in view of the duties of the Law Agent as set out in Constitution and Procedure and Practice Chapter IV: 2(g).

The Moderator ruled that there was no breach of privilege but that the Law Agent should only be approached by members of the Assembly through the proper channels.

142. **Mr. L.J. Moore:** By leave of the House, Mr. D.R. Brierley moved:
That the Assembly:

Express to Mr. Lindsay Moore, LL.B., its distinguished Law Agent, its complete confidence in him for the work he does in the Presbyterian Church of Australia and assure him of its support and prayers.

The motion was seconded and approved.

The Moderator thanked Mr. Moore for his services to the Church.

143. **College Committee:** The report of the College Committee was laid on the table and received.

The Rev. Prin. A.M. Harman submitted the deliverance.

Clause (1) was moved and seconded.

Pursuant to notice Dr. P.E. Lush moved:

That the Assembly:

Delete all words in Regulations 5 and 6 and replace them with:

- (5) (a) The course of training shall consist of a preparatory component and a theological component.
 - (b) The preparatory component may be either
 - (i) (successfully completed) two (2) years of tertiary degree level studies if under 35 or one (1) year of tertiary level studies if 35 or over; or
 - (ii) the following subjects integrated with the theological component, the whole to be taken over 4 years;
English, History, Philosophy, Survey of Science, Education, Communication skills, Computer studies (including Word Processing).
 - (c) For those candidates whose preparatory component is completed under regulation 4(b)(i), the theological component shall be so organised as to permit them to complete this component in 3 years.
 - (d) The theological component shall include the basic subjects listed in Article viii(4) of the Deed of Union, namely,
Hebrew and O.T. Exegesis; I I.T. Greek and Exegesis; Apologetics; Church History; Systematic Theology; Pastoral Theology and Training (including Presbyterian Polity).
- (6) (a) The College Committee shall be empowered, on the recommendation of the faculty, to give appropriate credit towards the course requirements for previous studies pursued by candidates, provided that satisfactory evidence is forthcoming that such studies were of a nature and at a standard consistent with studies at the theological college (or hall).
 - (b) The Faculty may, at its discretion, require a student to take the Communication skills unit of 4(b)(ii).
 - (c) The Faculty shall prepare syllabi in subjects and submit them to the College Committee for approval.
 - (d) The Faculty shall test candidates in subjects at appropriate stages in their training by such means as examinations, critical exercises and theses.
 - (e) The Faculty may exempt candidates from Hebrew after the satisfactory completion of one year's study, reporting such exemption to the College Committee, but shall require such candidates to complete Old Testament Exegesis as an alternative to Old Testament Exegesis from the Hebrew.

The amendment was seconded and disapproved.

Pursuant to notice the Rev. J.F. Boyall moved:

That the Assembly:

Amend Clause 6.5 by the deletion of the words "English, History, Philosophy" and insert "Bases of contemporary thought (historical and philosophical)"

The amendment was seconded and disapproved.

Pursuant to notice Dr. P.E. Lush moved:

That the Assembly:

Amend Regulation (6) by inserting the words "and to distance education courses" after the word "courses" in the last sentence so that the clause would read:

The College Committee is empowered to give approval to extension courses and to distance education courses but not to correspondence courses.

The amendment was seconded and approved.

The motion as amended was approved.

Clauses (2) and (3) were approved.

Pursuant to notice the Rev. Prin. A.I. Harman moved;

That the Assembly refer the matter of distance education to the College Committee for consideration and for report back to the next G.A.A.

The motion was seconded and approved.

The deliverance as a whole was approved as follows;

That the Assembly:

(1) Approve the following regulations for the College Committee:

College Committee Regulations

Composition of Committee:

- (1) The College Committee shall consist of the conveners of the Theological Education Committees of the State Assemblies of Queensland, New South Wales, Victoria, Tasmania, South Australia and Western Australia, together with the full-time professors and lecturers at the Theological Colleges (or Halls) approved by the Assembly.

Admission to the Course of Training:

- (2) The College Committee shall admit to the course of training for the ministry applicants who
 - (a) have been accepted by a presbytery as candidates for the ministry and are recommended by the presbytery and the state committee responsible for theological education for admission to the course of training;
 - (b) submit adequate evidence that they have met the requirements specified in 3.
- (3) An applicant for candidature for the ministry shall be required to
 - (a) have been a member in full communion of a congregation within the Presbyterian Church of Australia for at least six months prior to the date of application;
 - (b) obtain a certificate from the presbytery of the congregation of which the applicant is a member stating that, after careful enquiry, the presbytery is convinced that the applicant's maturity, and personal and spiritual gifts are such as to fit the applicant for the work of the ministry.
- (4) Prior to admission to the course of training, each candidate
 - (a) shall have successfully completed
 - (i) final year secondary school studies at a level that would qualify for admission to tertiary studies; or
 - (ii) if 30 years or over, an assessment set and marked by the College Committee;
 - (b) shall be encouraged
 - (i) to complete a tertiary degree;
 - (ii) to gain experience in the workforce;
 - (c) shall demonstrate a basic knowledge of the Bible and of the Westminster Confession of Faith.

The Course of Training

- (5) The theological course shall extend over four academic years. The College Committee shall be empowered on the recommendation of the faculty to give appropriate credit towards the course requirements for previous studies pursued by candidates provided that satisfactory evidence is forthcoming that such studies were of a nature and at a standard consistent with studies at the theological college (or hall).
- (6) The faculty shall include in the course of training the following subjects: English, History, Philosophy, Hebrew and Old Testament Exegesis, New Testament Greek and Exegesis, Apologetics, Church History, Systematic Theology and Pastoral Theology and Training (including Presbyterian Polity).
The faculty shall prepare syllabi in these subjects and submit them to the College Committee for approval.
The faculty shall test candidates in these subjects at appropriate stages in their training by such means as examinations, critical exercises and theses.
The faculty may exempt candidates from Hebrew after the satisfactory completion of one year's study, reporting such exemption to the College Committee, but shall require such candidates to complete Old Testament Exegesis as an alternative to Old Testament Exegesis from the Hebrew.
The College Committee is empowered to give approval to extension courses and to distance education courses but not to correspondence courses.
- (7) (a) The faculty of each theological college (or hall) shall be responsible for assessing the progress of candidates and shall make annual reports to the College Committee on their progress:
(b) The College Committee
(i) may, on academic grounds, remove a candidate from the course of training on the advice of the state committee responsible for theological education after the state committee has consulted with the presbytery concerned;
(ii) shall, on other than academic grounds, remove a candidate from the course of training on the advice of the presbytery that that presbytery has terminated the candidature of the person concerned.
- () The faculty shall direct candidates in their course of training.

Exit Regulations

- (9) The College Committee shall issue an exit certificate to a candidate when
(a) the candidate has been certified by the faculty as having completed the prescribed studies to the satisfaction of the faculty;
(b) the candidate has submitted two theses during the final year of the theological course, one a subject in Biblical Studies and one in Systematic Theology, Pastoral Theology or Church History, to be approved by the appropriate teacher in the theological college (or hall) and to be examined by an external examiner appointed by the College Committee and the faculty concerned.

Special Cases

- (10) The executive of the College Committee is empowered to deal with special cases, including a reduction in the requirements of the course, as they arise from time to time. If it departs from prescribed procedure in doing so, it shall report to the full committee.

Visitation of Theological Colleges (or Halls)

- (11) The College Committee shall arrange regular visitation to theological colleges (or halls) by visitors whom it appoints.
- (2) Approve a phased implementation of the new course of training by the respective state faculties by a date not later than January, 1994.
- (3) Instruct the College Committee to continue the practice of paying travelling expenses to meetings of the Committee for the following members only: the Conveners of the Theological Education Committees of the State Assemblies of Queensland, New South Wales

and Victoria together with the full-time professors and lecturers at the Theological Colleges (or Halls) approved by the Assembly.

- (4) Refer the matter of distance education to the College Committee for consideration and for report back to the next G.A.A.

144. **Order of Business:** It was resolved that the order of business be varied to allow overtures (7) and (8) to be taken at this point.

145. **Overture (7):** Debate was resumed on Overture (7). (Min. 64).
The competence of the overture was challenged.
The Moderator ruled the Overture incompetent.
Dissent was moved from the Moderator's ruling.
The Moderator's ruling was upheld.

146. **Privilege:** The Rev. Dr. D.L. Ferrington raised a question of privilege that the rights of the overturists had been breached by the decision of the Assembly to defer consideration of the Overture.

The Moderator ruled there was no breach of privilege.

Dissent was moved from the Moderator's ruling.

The Moderator's ruling was upheld.

The following recorded their dissent on the grounds that the rights and privileges of the overturists have been denied by the Assembly not considering this motion before the motion to amend Article (viii) was dealt with: Rev. J.F. Bartholomew, J. Woodward, J.F. Broadhead, R.D. Garland, R.E. Spring, I.S. Wilce, D.F. Murray, Dr. D.L. Ferrington, Dr. I.G. Stewart, Mrs. A. Worthington, Messrs. J.C. Mackillop, R.W. Arstall, B.D. Evans, G.G. Drummond, B.W. Crawford, J. Ridley, W.H. Conrow, K.J. Swan, R.E. Thorpe and L.J. Moore.

147. **Overture (8):** An overture from certain members of the Assembly concerning the legal status of women already ordained to the Ministry and Eldership was laid on the table and received.

The competence of the overture was challenged on the grounds that clause (1) and (2) had already been decided.

The Moderator ruled the overture competent on the grounds that clause (3) of the overture could be dealt with.

The competence of the overture was further challenged on the grounds that clause (3) relating to the Eldership was a matter of government and therefore the province of State Assemblies.

The Moderator ruled the overture incompetent.

Dissent was moved from the Moderator's ruling.

The Moderator declared that his ruling was upheld upon a show of hands.

A division with names recorded was called for on the motion of dissent from the Moderator's ruling.

The House divided.

The Moderator declared the result of the division as follows:

For - 49:

MINISTERS: Rev. J.B. Baker, J.F. Bartholomew, J.F. Boyall, J. Buchanan, R.A. Caldwell, W.G. Camden, A. Campbell, T.K. Cannon, S.J. Clements, P.F. Cooper, J.A. Davies, R.D. Garland, Dr. Paul G. Logan, K.G. Hamill, W.G. Morrow, D.F. Murray, Dr. D.L. Ferrington, N.M. Pritchard, D.M. Smith, R.E. Spring, Dr. I.G. Stewart, N.S. Wilce, J.S. Woodward.

ELDERS: Messrs. R.W. Arstall, D.R. Brierley, J.A. Christie, Dr. H. Clements, Messrs. W.H.

Conrow, B.W. Crawford, E.C. Davey, G. Drummond, B.D. Evans, Dr. W.J. Hare, A.M. Horsburgh, C.A. Huckstadt, R. Jackson, A. Larkings, H.I.M. MacFarlane, J.C. Mackillop, L.J. Moore, F.A. Morrison, Dr. D.B. Paterson, S.V. Petherick, J. Ridley, K.J. Swan, R.E. Thorpe, D.F. Wallace,

K. Wilson, Mrs. A. Worthington.

Against - 72:

MINISTERS: Rev. C.D. Balzer, P. Barnes, P.J. Barson, R.P.F. Benn, Dr. A.E. Bird, S.M. Bonnington, D.A. Brown, D.A. Burke, P.J. Burns, J.J. Campbell, B.H. Christian, R.H. Coxhead,

R.S. Duncanson, T.S. Fishwick, Very Rev. Dr. K.J. Gardner, Rev. D.C. Geddes, Prof. A.M. Harman, P. Hastie, Rt.Rev. D.J. Innes, Rev. G. Jansen, G.K. Kettmiss, J.J. Knapp, J. Langbridge, Dr. F.I. Lee, P. George Logan, P.D. Mercer, Prof. D.J. Milne, Dr. D.C. Mitchell, B. Napper, G.J. Nicholson, S.J. Nicholson, E.L. Noble, J.D. Sutherland, R. Sondergeld, G.A. Tosh, I.H. Touzel, R. van Delden, J. Webster.

ELDERS: Messrs. A.E. Bignill, R. Blackwell, P.A. Burke, M.S. Burns, Dr. R.F. Burns, D. Cartan, B. Crawford, W.T. Deroon, R. Dobbins, E.F. Duncan, B. Hafner, S.H. Fraser, N.E. Gallan, R.G. Green, R.W. Hartley, R.J. Kent, W.E. Lawrence, B. Layt, D. Lewis, J.R. Little, P. Marjoram, F. Monckton, N. Munro, K.S. McDonald, M.J. Quirk, R.W. Oakroot, W. Posthuma, N. Saunders, J.H. Searle, K. Solomons, D.W. Spragg, E.K. Stone, N.L. Taylor, S. Tomlinson.

The motion was resolved in the negative and the Moderator's ruling was upheld.

Dissent was moved from the Moderator's ruling on the grounds that Overture (8)

- (a) Is to request the Trustees to seek a determination in the civil courts, over certain matters, and not for this House or the State Assemblies to make a determination of these matters, and
- (b) In the Frackelton Case it was determined that the question whether a particular matter is a matter of doctrine or not is one for the decision of the civil court.

A division with names recorded was called for on the motion of dissent from the Moderator's ruling.

The House divided.

The Moderator declared the result of the division as follows:

For - 48:

MINISTERS: Rev. J.B. Baker, J.F. Bartholomew, J.R. Buchanan, R.A. Caldwell, W.G. Camden, A. Campbell, T.K. Cannon, S.J. Clements, P.F. Cooper, J.A. Davies, Dr. D.L. Ferrington, Very Rev. Dr. K.J. Gardner, Rev. R.D. Garland, Dr. Paul G. Logan, W.G. Morrow, D.F. Murray, N.M. Pritchard, D.M. Smith, R.E. Spring, Dr. I.G. Stewart, Very Rev. A.C. Stubs, Rev. N.S. Wilce, J. S. Woodward.

ELDERS: Messrs. R.W. Arstall, D.R. Brierley, J.A. Christie, Dr.H. Clements, Messrs. W.H. Conrow, B.W. Crawford, G.G. Drummond, B.D. Evans, S.H. Fraser, Dr. W.J. Hare, R.W. Hartley, C. A. Huckstadt, R.J. Jackson, A. Larkings, J.C. Mackillop, L.J. Moore, F.A. Morrison, H.I.M. MacFarlane, Dr. D.B. Paterson, Messrs. S.V. Petherick, J. Ridley, K.J. Swan, R.E. Thorpe, K. Wilson, Mrs. A. Worthington.

Against - 74:

MINISTERS: Rev. C.D. Balzer, P. Barnes, P.J. Barson, R. Benn, Dr. A.E. Bird, S.M. Bonnington, D. A.R. Brown, J.F. Boyall, D.A. Burke, P.J. Burns, J.J.T. Campbell, B.H. Christian, R.H. Coxhead, R.S. Duncanson, J. Ellis, T.S. Fishwick, D.C. Geddes, Prof. A.M. Harman, P.W. Hastie, Rt.Rev. D.J. Innes, Rev. G.J. Jansen, V.J. Johnson, G.K. Kettmiss, J.J. Knapp, J. Langbridge, Prof. F.N. Lee, R.J. Lee, P. George Logan, P.D. Mercer, Prof. D.J.W. Milne, Dr. D.C. Mitchell, K. D. Murray, B.E.G. Napper, G.J. Nicholson, S. Nicholson, E.L. Noble, N.G. Shellard, R. Sondergeld, J.D. Sutherland, G.A. Tosh, R. van Delden, J.E. Webster,

ELDERS: Messrs. A.E. Bignill, R. Blackwell, M.S. Burns, Dr. R.F. Burns, P.A. Burke, D. Cartan, W.A. Cowie, B. Crawford, W.T. Deroon, R. Dobbins, E.F. Duncan, N.E.J. Gallan, R.G. Green, B. Hafner, R.J. Kent, W.E. Lawrence, B. Layt, D. Lewis, J.R. Little, P. Marjoram, F. Monckton, K.S. McDonald, R.W. Dakroot, W. Posthuma, M.J. Quirk, N. Saunders, J.H. Searle, K. Solomons, C. W. Spragg, E.K. Stone, N.L.G. Taylor, S. Tomlinson.

The motion was resolved in the negative and the Moderator's ruling was upheld.

Dissent was moved from the Moderator's ruling on the grounds that ordination to the eldership is a matter of doctrine.

The ruling of the Moderator was upheld.

The following recorded their dissent on the grounds that eldership is a matter of doctrine as indicated in Min. 66 as the term eldership embraces the ministry of Word and Sacraments: Rev. W.G. Camden, J.F. Bartholomew, D.F. Murray, W.G. Morrow, Dr. Paul Logan, Messrs. L.J. Moore, D. R. Brierley, K.J. Swan, H.I.M. MacFarlane and R.E. Thorpe.

148. Civil Court: Pursuant to notice Dr. H. Clements moved:
That the Assembly:

Request the Trustees of the Presbyterian Church of Australia to seek from the Supreme Court of N.S.W. judicial determinations regarding.

- (1) the legal status or otherwise of women who have been admitted to the office of the holy ministry of the Church, and
- (2) the eligibility of a woman student for the ministry to become a candidate for licence, and
- (3) the legal status or otherwise of women who have been admitted to the office of eldership.

The competence of the motion was challenged on the grounds that the notice of motion had been given to come after Overture (8) and that Overture () was not now before the House.

The Moderator ruled the motion competent.

Dissent was moved from the Moderator's ruling.

The House disagreed with the Moderator's ruling.

The following recorded their dissent on the grounds that the refusal of the Court to hear arguments why this Church should seek clarification of important legal issues denies justice to women who are already ordained to the ministry and others who may be candidates for ministry and eldership; the refusal of this Court to facilitate this process is contrary to the doctrine taught in Romans 13 and in Chapters XXIII and XXXI(v) of the Confession of Faith and in judgements of the civil courts in the cases

- (1) Green v Page 1957 Tasmanian State Report;
- (2) Macqueen v Frackelton 1909 8 CLR 673;
- (3) Solicitor General v Wylde 1945 46 State Report NSW.

Rev. 5.J. Clements, J.F. Bartholomew, D.F. Murray, Dr. D.L. Ferrington, Dr. H. Clements, Messrs. D.R. Brierley, H.I.M. MacFarlane, K.J. Swan and R.E. Thorpe.

149. C munication (5): A communication was received from the General Assembly of Queensland expressing support for proposed changes to the regulations of the College Committee.

150. Co firmati of Minutes: The minutes of the fourth and fifth sederunts were confirmed.

151. Overture (4): An overture from the College Committee concerning a new Article (viii) was taken up and received.

The Rev. Prin. A.M. Harman and J.A. Davies stated the overture.

Questions were called for.

It was resolved that the Assembly sustain the overture.

Pursuant to notice the Rev. Prin. A.M. Harman moved:

That the Assembly:

Remit Overture 4 concerning an amended Article viii to State Assemblies and Presbyteries under the Barrier Act for approval or disapproval, with replies to be in the hands of the Clerk of the General Assembly of Australia by 31st December, 1993: viz:

- (a) There shall be a course of training for the ministry of Word and Sacrament as hereinafter in the Article provided.
- (b) The General Assembly shall prescribe the course of training, together with the prerequisites for entry to the course.
- (c) The General Assembly shall appoint a committee to be known as the College Committee, which shall supervise the course of training. It shall admit candidates for the ministry to the course of training, grade students throughout the course, approve syllabi, conduct examinations as necessary, and issue certificates on completion of the course of training.
- (d) The state assemblies shall administer the course of training through the operation of such theological halls or colleges as may be recognised from time to time by the General Assembly.
- (e) Each state assembly operating a theological hall or college shall appoint professors or lecturers, together with a faculty and a committee to administer each such hall or college.

- (f) The course of training shall consist of a theological course, at degree standard, whose subjects are prescribed in regulations approved by the General Assembly after receiving advice from the College Committee.
- (g) A candidate for the ministry shall be licensed only after such a candidate has been issued by the College Committee with a certificate when all requirements have been met.

The motion was seconded and approved.

152. **Petiti (2):** Debate was resumed on Petition (2) (l lin. 108).

The competence of the Petition was challenged on the grounds that the Code Committee had already been appointed by ballot.

The Moderator ruled the petition competent.

Pursuant to notice the Very Rev. Dr. K.J. Gardner moved:

That the Assembly:

Grant the prayer of the petition.

The motion was seconded and approved.

Pursuant to notice the Very Rev. Dr. K.J. Gardner moved:

That the Assembly direct the Code Committee to complete the revision of the Code.

The motion was seconded and approved.

153. **Church and Nation Committee:** Pursuant to notice the Rev. J.F. Boyall moved:

That the Assembly:

- (1) Amend the regulations of the Election of Standing and Other Committees, clause (5)(b) by deleting the number "12" for the number of elected members to the Church and Nation Committee and inserting the number "3".
- (2) Amend the Regulations of the Church and Nation Committee in Clause 2 by deleting all words after "The Committee shall consist of" and inserting the words "the Conveners of the corresponding State Assembly Committees of N.S.W., Queensland and Victoria, who shall appoint a convener, the Victorian Convener to convene the first meeting, and as consulting members the Conveners of the committees in the other states;"
- (3) Amend the Regulations of the Church and Nation Committee in Clause 3 by deleting all words after "It shall be the function of the committee to" and inserting the words
 - (a) to promote optimum consultation and co-ordination between State Committees in order that there may be the most effective handling of public questions that are common to the committees and that transcend State boundaries;
 - (b) issue statements between Assemblies.

The motion was seconded and approved.

Pursuant to notice the Rev. J.F. Boyall moved:

That the Assembly:

Request the Finance Committee to allocate up to \$1,500 for the Church and Nation Committee.

The motion was seconded and approved.

154. **Stewardship and Promoti Committee:** Pursuant to notice the Rev. Dr. Paul G. Logan moved:

That the Assembly:

- (a) Repeal the regulations of the Stewardship and Promotion Committee.
- (b) Delete the name of the Stewardship and Promotion Committee from the list of other committees of the Assembly in the Regulations on the Election of Standing and Other Committees.

The motion was seconded and approved.

155. **Constitution and Procedure and Practice:** Pursuant to notice the Rev. Dr. Paul Logan moved:

That the Assembly authorise the Code Committee to publish a new edition of Constitution and Procedure and Practice as soon as possible.

The motion was seconded and approved.

156. **Code of Discipline:** Pursuant to notice the Rev. C.D. Balzer moved:

That the Assembly:

Instruct the Code Committee;

- (a) to revise the Code of Discipline with considerable urgency and to circulate a draft of the revision to Presbyteries for comment by 30th June 1992, with Presbyteries to reply to the Code Committee by 31st December, 1992;
- (b) to send the final draft of the revised Code of Discipline to Presbyteries for information by 31st December, 1993 to give Commissioners to the 1994 General Assembly adequate time to consider the details before the draft is considered by the Assembly.

The competence of the motion was challenged.

The Moderator ruled the motion competent.

The motion as seconded and approved.

157. **National Church:** Pursuant to notice the Rev. J.F. Boyall moved;

That the Assembly direct the Code Committee to report to the next Assembly on the options available for this church becoming a national church as distinct from a federal church.

The motion was seconded and approved.

158. **Article XIII:** Pursuant to notice the Rev. Prof. F.I. Lee moved:

That the Assembly:

- (a) note that in its Code Committee Deliverance the 1988 General Assembly at its Min. 115.1 gave approval to "authorise the Committee to continue with the revision of the Code".
- (b) note that it was the text given in the 1988 White Book which was before the House when at the event referred to in Min. 115.6 it resolved to "Approve the reprinting of the Presbyterian Church of Australia - Code - Book 1 as follows: Chapters 1-7":
- (c) note that the text of Article of Agreement XIII before the House at the time of the approval referred to in (b) above was that given in the 1988 White Book page 52 and which there reads "The Articles of Agreement may be altered or added to from time to time, but not without the consent of the majority of the Presbyteries of the whole Church and a majority of the State Assemblies":
- (d) note that the version of Art. XIII which subsequently appeared on page 51 of the 1988 Blue Book erroneously substituting the word "Assembly" for the word "Assemblies" is therefore obviously a misprint;
- (e) note that the "Certificate" of the 1988f Moderator on page 133 is therefore to that extent erroneous.
- (f) declare that the true version of the text of Article of Agreement XIII approved for reprinting at Min. 115.6 of 1988 is therefore "The Articles of Agreement may be altered or added to from time to time, but not without the consent of the majority of the presbyteries of the whole Church and the majority of the State Assemblies"; and
- (g) accordingly instruct the Code Committee to ensure that the correct version of Article of Agreement XIII (and of the other Articles of Agreement) appear in the Code when reprinted.

The motion was seconded and approved.

159. **Revision of the Code:** Pursuant to notice the Rev. Prof. F.I. Lee moved:

That the Assembly:

- (a) note that in its Code Committee Deliverance the 1988 General Assembly at its Min. 115.1 gave approval to "authorise the Committee to continue with the revision of the Code".
- (b) note in that Deliverance at Min. 115.6 (on page 44 of the Blue Book) the absence of a very material comma (",") right after the words "Westminster Confession of Faith" and right before the words "read in the light of the following declaratory statement in the first and second lines of the version of the text of section (ii) of the BASIS OF UNION approved to be reprinted;
- (c) instruct the Code Committee, in its continuing revision referred to in (a) above, and before any fresh reprinting of the Code or of the Basis of Union, to determine whether the abovementioned section (ii) should or should not contain the abovementioned comma;

- (d) instruct the Code Committee not to make the determination referred to in (c) above, until with regard to the abovementioned comma it has first closely inspected all of the following documents:
- (i) "The Scheme of Union Adopted by the Federal Assembly in March 1900 and remitted to the Federated Churches" (in the Appendix to the Report of the Federal Assembly of the Presbyterian Churches of Australia and Tasmania (published by Lees of Sydney));
 - (ii) the Schedules attached to the State Acts from 1899 to 1901 legally co-creating the Presbyterian Church of Australia;
 - (iii) the actual text of the Basis of Union signed on 24th July 1901 (compare the Report of the Final Session of the Federal Assembly of the Presbyterian Churches of Australia and Tasmania held in Sydney on 23rd July 1901);
 - (iv) the actual Scheme of Union and Basis of Union "signed by the Moderators of the six State Assemblies in Sydney" on "Wednesday, 24th July, 1901" (on pp. 14 and 84 of those Minutes);
 - (v) Section VI of the Basis of Union according to the Deed of Union dated 24th July 1901 ;
 - (vi) Attorney-General v. Grant (1976 135 C.L.R. 587) at its pp. 593ff & 604; and
 - (vii) the Formula to be signed by ministers and elders at their ordination and by probationers on receiving licence stating "I own and accept the Subordinate Standard of this Church with the explanations given in the articles contained in the Declaratory Statement" etc. (GAA Min. 115.6 1988 B.B. p.46).

The motion was seconded and approved.

160. Electi of Standing and Other Committees: Pursuant to notice the Rev. B.M. Meller moved:

That the Assembly repeal the existing regulations on the Election of Standing and other Committees and enact new regulations as follows:

REGULATIONS

CHAPTER III

Election of Standing and other Committees

1. Committees. The Committees of the Assembly shall be:
 - (a) Standing Committees:
 - Australian Presbyterian World Mission
 - Christian Education
 - College
 - Defence Forces Chaplaincy
 - Finance
 - National Journal
 - Presbyterian Inland Mission
 - Public Worship and Aids to Devotion
 - Reception of Ministers
 - (b) Special Committees:
 - Church and Nation
 - Code
 - Relations with Other Churches
 - (c) The Ballot Committee, Business Committee, Church and Nation Committee, and Moderator's Nominating Committee are elected under their own regulations.
 - (d) Committees in (a) and (b) shall be elected in accordance with the following regulations:
2. Principle of Election: The Committees of the Assembly shall consist of a Convener and members elected by the General Assembly or appointed by State Assemblies as provided for in the Regulations of individual Committees. Each Committee must have at least one

member from each state. The Officers of the Assembly shall be ex officio members of all Assembly Committees, Boards and Councils, except inhere expressly excluded.

3. **Election by General Assembly:** The members and Convener of each Committee, other than the members ex officio, shall be elected by the Assembly and shall be comprised wherever possible of an equal number of ministers and elders.
The Convener and members of the Committee are elected by ballot under the rules of the Ballot Committee and in accordance with the regulations of individual committees.
4. **Acting Convener:** Should the Assembly fail to appoint a Convener, or the appointed Convener be unable or unwilling to act, the Clerk of Assembly shall appoint, from among the members of the Committee, an Acting Convener who shall convene a meeting of the Committee for the purpose of electing a Convener.
5. **Casual Vacancies:** Casual vacancies on any Committee arising between meetings of the General Assembly shall be filled by the Committee, subject to the terms of its own Regulations.
6. **General Rules of Committees:**
 - (a) All members of Committees shall have full standing and equal rights.
 - (b) A Committee shall appoint its own Executive and/or sub-committees and shall arrange the work of the Committee as it shall see fit.
 - (c) Committees are encouraged, where appropriate, to do business other than in face to face meetings with care being taken to preserve the rights of all members.
 - (d) Committees shall present a budget to the Finance Committee, for consideration by the General Assembly, to cover their expected expenses until the next meeting of the General Assembly.
7. **Finance:** Each Standing Committee of the General Assembly, and other such Committees whose work requires meetings which involve state representatives in travelling expenses for which no other financial arrangements are made, and Committees responsible for the Assembly's involvement in work and interests beyond the Assembly's jurisdiction (e.g. World Alliance of Reformed Churches) shall submit to the Convener of the Finance Committee, one month prior to the date dead-line for the material for the White Book, an estimate, with detailed statement, of expenses or commitments per annum in the period before the next Assembly.
8. **Financial Estimates:** The Finance Committee shall consider these estimates and shall report with any recommendations to the General Assembly.
9. **Determination of financial allocations:** Any Committee not provided for, or of the opinion that its needs are not adequately met, by the provisions of the Finance Committee may seek, by notice of motion, to amend the proposed deliverance of the Finance Committee to make such provision.
10. **Times of Returns:** The returns from State Assemblies nominating members of Committees are required to be in the hands of the respective Committees at least three (3) months before the meeting of the General Assembly.
11. **Eligibility for membership:** Members of State Assemblies, ministers without charge, elders and communicants of the Church, not being members of the General Assembly, may be nominated as members and Conveners of the General Assembly's Standing Committees.
12. **Ad hoc Committees:** The Assembly may also appoint ad hoc Committees, for which the membership shall be specified in the Minute establishing them, and to which the above regulations do not apply.

The motion was seconded and approved.

161. **Officers of the Assembly:** Pursuant to notice the Rev. Dr. Paul Logan moved:
That the Assembly declare that for the purposes of the Election of Standing and Other Committees the officers of the Assembly shall be the Moderator, Clerk, Deputy Clerk, Business Convener, Procurator and Law Agent.

The motion was seconded and approved.

162. **Committee on Ordination:** Pursuant to notice the Rev. C.R. Thomas moved:
That the Assembly:

- (1) Appoint a Theological Committee to provide papers for Presbyteries and Commissioners to the next G.A.A., which clarify the relationship between the New Testament words related to "ordain" and "minister" and the Westminster Confession of Faith concept of - "minister of the word lawfully ordained"; with a view to optimising the church's opportunity to "equip the saints for the work of the ministry".
 - (2) The Committee to comprise Rev. J.A. Davies (Convener), D.A. Burke, C.D. Balzer, P.F. Cooper, Dr. I.G. Stewart, Dr. Paul G. Logan, C. ten Broeke.
 - (3) Allocate a small operating budget of \$600 to the committee.
- The motion was seconded and approved.

163. **Thanks:** Pursuant to notice l lr. R.E. Thorpe moved:
 That the Assembly:
 Record its appreciation to the Rev. Dr. Paul Logan, the Rev. B.M. Meller, W.G. Morrow and the members of the Business Committee for their untiring efforts in organising and guiding the General Assembly.
 The motion was seconded and approved.

164. **Clerk, Deputy Clerk and Business Convener:** Pursuant to notice the Very Rev. James Mullan moved:
 That the Assembly:
 (1) Appoint the Rev. Paul Gibson Logan as Clerk of Assembly.
 (2) Appoint the Rev. Bruce McLintock Meller as Deputy Clerk of Assembly.
 (3) Appoint the Rev. William George Morrow as Convener of the Business Committee.
 The motion was seconded and approved.

165. **Declaration:** The Rev. Dr. Paul Logan and the Rev. B.M. Meller made the declaration to faithfully discharge the duties of their office.

166. **Business Committee:** Debate was resumed on the report of the Business Committee (Min. 9).

The deliverance as a whole was approved as follows:

That the Assembly:

- (1) Receive and accept the resignation of the Rev. H.G. Durbin and thank him for the leadership he has given to the Assembly since his appointment as Business Convener in 1982.
- (2) Receive and accept the resignation of the Very Rev. Dr. K.J. Gardner and thank him for his service to the Assembly as Clerk since 1988.
- (3) Receive and accept the resignation of the Rev. J.J.T. Campbell and thank him for his service to the Assembly as Deputy Clerk since 1988.
- (4) Appoint the Rev. William Morrow as Business Convener, the Rev. Dr. Paul Logan as Clerk, the Rev. Bruce Meller as Deputy Clerk for this Assembly, each to act until the first day of January, 1992.
- (5) Call for nominations for Business Convener, Clerk of the Assembly and Deputy Clerk, such nominations to close at 2.00 p.m. during the Fourth Sederunt, with the ballot to be conducted under the Ballot Committee Regulations at 12.15 p.m. during the Sixth Sederunt.
- (6) Determine the hours of meeting to be:
 - Morning Sederunt: 9.30 a.m. to 5.30 p.m.
 - Lunch interval: 12.30 p.m. to 2.00 p.m.
 - Evening Sederunt: 7.00 p.m. to 9.30 p.m.
- (7) Declare speeches to be limited as follows:

Convener moving the deliverance	10 minutes
Secunder	5 minutes
Speaking to each clause	5 minutes
All other speakers	5 minutes
Overturists	10 minutes
Petitioners	10 minutes

Appellants & Respondents (each party) 10 minutes

Speeches may be extended by a motion moved, seconded and agreed.

- (8) Appoint the Ballot Committee as follows; Dr. P.E. Lush (Convener), Rev. J. Langbridge, Messrs. R. Arstall and J.C. Mackillop.
- (9) Appoint the members of the Ballot Committee as tellers of the Assembly.
- (10) Appoint the Committee to scrutinise the minutes as follows: Rev. J. Webster (Convener), Messrs. D. Bayston and R.J. Kent.
- (11) Declare that Notices of Motion must be in triplicate.
- (12) Appoint Mr. P.J. Graham as the Assembly Officer.
- (13) Appoint Rev. C.A. Harrison to assist the Clerks.
- (14) Approve the Order of Business for Tuesday, 10th September, 1991.
- (15) Declare a Fixed Order of the Day for 12.20 p.m. during the Second Sederunt, to hear the Rev. Victor Atallah speak on the work of the Middle East Reformed Fellowship.
- (16) Declare a Fixed Order of the Day for 4 p.m. during the Second Sederunt to take up and deal with the Report of the Defence Forces Chaplaincy Committee, followed immediately by the Report of the National Journal Committee.
- (17) Approve generally the Order of Business.
- (18) (a) Repeal the regulations of the Ballot Committee.
(b) Approve the following regulations for the Ballot Committee.
 - (1) There shall be a committee called the Ballot Committee.
 - (2) The committee shall consist of four (4) members, including a Convener, elected by the Assembly on the nomination of the Business Committee.
 - (3) The committee shall prepare and conduct all ballots during the Assembly.
 - (4) The committee shall employ the equal value system in counting the ballot.
 - (5) Where two or more candidates receive an equal number of votes the Moderator shall have a casting vote.
 - (6) Election of all committee members shall be through the ballot.
 - (7) Nominations by Assembly Committees shall be printed in the Assembly papers.
 - (8) All other nominations shall be made through the Clerk of Assembly, and shall include the written consent of the nominee, or a proxy signed by two members of the Assembly declaring that the nominee has personally indicated his willingness to serve if elected.
 - (9) All nominations shall be in the hands of the Clerk of Assembly at a date and time to be fixed by a clause in the Business Committee's deliverance to the Assembly.
 - (10) The names of all nominees shall be placed on a notice board by the convener of the Ballot Committee.
 - (11) The ballot shall take place as an order of the day at a date and time to be fixed by a clause in the Business Committee's deliverance to the Assembly.
 - (12) The Ballot Committee shall report the results of the ballot to the Assembly as soon as the results are known.
- (c) Declare that the Ballot Committee regulations shall take effect forthwith.
- (19) (a) Declare that all nominations shall be in the hands of the Clerk of Assembly by 2 p.m. on Wednesday, 11 September, 1991.
(b) Instruct the Ballot Committee to conduct the ballot as an Order of the Day at 12.15 p.m. on Thursday, 12 September, 1991.
- (20) Declare that for this Assembly names in clauses in committee's deliverances, and in notices of motion, for membership of committees be accepted as nominations for the purposes of the Ballot.

167. Women not to be ordained to the Ministry of Word and Sacraments: Debate was resumed on this motion (Min. 85).

The Rev. S.J. Clements made the following statement:

It is plain that Notice of Motion 45 moved by the Rev. J.F. Boyall, if enacted, will purport to be a statement declaratory as to how the Church understands Chapter 1 of the Westminster

Confession of Faith in regard to the passages of scripture mentioned in the said Notice of Motion.

It is plain that from the enactment of this proposal the subordinate standard of the Church will be, in reality, the Westminster Confession of Faith read in the light of the Declaratory Statement of 1901 and read in the light of the Declaration of 1991.

The previous Question on the motion of the Rev. J.F. Boyall was moved, seconded and approved.

168. Returns to Remits: Pursuant to notice the Rev. R. van Delden moved:

That the Assembly:

If the Returns to Remit re insertion of New Article concerning Ordination (B.B. 1988 Min. 134 (Overture 17)) is dealt with and this Assembly decides to insert the following words in the form of an additional article:

"Only men shall be eligible for admission to the ministry of word and sacraments in the Presbyterian Church of Australia and all rules and regulations of the Assembly and services of ordination shall be construed that reference therein to ministers of the Word and Sacraments shall refer only to men".

I will move that, in the light of the pastorally sensitive nature of this decision and its potential to cause division or hurt to many in our church, along with the possibility that lay members of our church may hear of this decision through the popular press and/or in a way which does not convey to them our genuine concern for women:

- (1) The Assembly request the Moderator to issue a pastoral letter to all sessions and presbyteries as soon as possible after the conclusion of the Assembly, along with a request that all sessions publish and/or publicise this letter (in full) for all their congregations.
- (2) That this pastoral letter convey, in suitable words the following points:
 - (a) the decision made.
 - (b) that the decision arose out of the belief that this is what the word of God teaches.
 - (c) the fact that this whole issue has not been taken lightly by the members of this court or any court which has dealt with this Overture over the past 3 years.
 - (d) that this decision does not represent a minority viewpoint, but in fact reflects the beliefs of the majority of the State Assemblies and Presbyteries throughout Australia.
 - (e) that this decision is in no way retrospective and that this Assembly will maintain, honour and defend the rights of those women already ordained and currently serving in our denomination.
 - (f) that this decision in no way reflects upon the status of women, in fact we affirm our belief in the absolute equality of men and women as creatures made in the image of God, as sinners and as saints in God's Kingdom.
 - (g) our belief in the absolute worth, value and necessity of women and their particular gifts and ministries to the future of our denomination.
 - (h) a call to prayer, love and acceptance of those who may not personally share this view and may feel hurt by it.
 - (i) that having made this decision, our church must now go forward from this point as one, submitting ourselves to this decision, believing that God does work through the decisions of church courts for His own glory and advancement.

The motion was seconded.

The Previous Question was moved, seconded and approved.

169. Reception of Ministers: The Rev. C.D. Balzer moved:

That the Assembly:

Instruct the Reception of Ministers Committee to consider applications only from men when applying its regulations.

The motion was seconded and approved.

170. Mrs. J. Somerville: Pursuant to notice Mr. B. Evans moved:

That the Assembly:

Advise the Presbytery of Canberra, in terms of Minute 63 as follows:

That the decision to insert a new Article of Agreement declaring that only men shall be eligible for admission to the Ministry of Word and Sacraments will not affect the legal rights and privileges of Mrs. J. Somerville who had been accepted as a candidate for the Ministry prior to this meeting of the General Assembly of Australia and she shall be entitled to proceed, under the rules applicable at the time she was accepted as a candidate, to licencing and ordination.

The motion was seconded and approved.

171. **Questions to Procurator:** Pursuant to notice the Rev. B.M. Meller moved:

That the Assembly:

- (1) Request the Procurator to provide to the Clerk of Assembly, on or before June 3 , 1992, formal advice on the following questions:
 - (a) Is the 1974 GAA Minute 51(2) a valid amendment to Article viii of the Articles of Agreement?
 - (b) Is a woman who is already ordained to the ministry of Word and Sacraments validly ordained by reason of the power contained in Article viii, as amended in 1974?
 - (c) If not, does the General Assembly of Australia have the legal power to declare such an ordination to be a valid exercise of power by the ordaining presbytery?
 - (d) Can a woman student for the ministry in N.S.W. be taken by a presbytery in I I.S.W. on trials for licence?
 - (i) under the laws of the church as printed in the 1991 text of the Constitution, Procedure and Practice?
 - (ii) since Article viii has been amended by the 1991 GAA by deleting the words added in 1974?
 - (iii) if an amendment is made to the subordinate standard of the Church permitting the ordination of women to the ministry of Word and Sacraments?
 - (e)
 - (i) Could a woman who has been declared by a presbytery to be duly ordained to the ministry of Word and Sacraments have been properly appointed a commissioner to the 1991 GAA?
 - (ii) Can a woman who has been declared by a presbytery to be duly ordained to the ministry of Word and Sacraments be properly commissioned to attend future meetings of the GAA?
 - (f) If the answer to (e)(i) above is in the negative, are the proceedings of the 1991 GAA rendered in any way invalid?
 - (g) Is an amendment to the subordinate standard permitting the ordination of a woman to the ministry of Word and Sacraments of the Church the only valid procedure to be followed to authorise such an action by a presbytery?
- (2) Instruct the Clerk to circulate the Procurator's advice to Clerks of all State Assemblies and presbyteries.

The motion was seconded.

The competence of the motion was challenged.

The Moderator ruled the motion competent.

The motion was approved.

172. **Communicatim (6):** A communication was received from the General Assembly of Queensland concerning the Ministry of Women.

Pursuant to notice the Rev. B.E.G. Napper moved:

That the Assembly:

Commend to sessions, Communication (6) "Ministry of Women" for their study and for their development of Biblical methods wherein women of our congregations may serve the Lord with dignity, to His glory, and to the building up of the Household of Faith.

The motion was seconded.

The Previous Question was moved, seconded and approved.

173. **CommL icati (7):** A Communication was received from the N.S.W. General Assembly concerning Ministry Open to Women Report.

Pursuant to notice the Rev. J.F. Bartholomew moved:

That the Assembly:

Commend to sessions Communication (7) for their consideration to encourage congregations to develop opportunities wherein women of our congregations may serve the Lord with dignity, to His glory, and to the building up of the Household of Faith.

The motion was seconded.

The Previous Question was moved, seconded and approved.

174. **Time of sitting:** By leave of the House the Rev. D.A. Burke moved that the Assembly continue to sit until the business is finished.

The motion was seconded and disapproved.

175. **Notices of Motion:** Notices of motion 136 to 139 were laid on the table.

176. **Adjournment:** Thereafter the Assembly adjourned to meet at 7 p.m. whereof public intimation having been given the sederunt was closed with prayer.

A.C. STUBS, Moderator.
PAUL G. LOGAN, Clerk.
B.M. MELLER, Deputy Clerk.

NINTH SEDERUNT

177. **Assembly Constituted:** At Sydney and within the Scots Church on Friday, 13th September 1991 at 7 p.m. the Assembly met pursuant to adjournment and was constituted with praise, the reading of Scripture and prayer, the Moderator presiding.

178. **Business Committee:** The report of the Business Committee was laid on the table and received.

It was resolved that the Assembly approve the order of business for the Ninth Sederunt.

179. **Confirmation of Minutes:** It was resolved that the Assembly confirm the minutes of the Sixth and Seventh Sederunts.

180. **National Journal Committee:** The Assembly resumed debate on the report of the National Journal Committee (I lin. 31).

Pursuant to notice Mr. R.E. Thorpe moved:

That the Assembly:

Insert the following words in Clause (2) after "grant", "each year up to a maximum of \$10,000 p.a." instead of the words "of suitable substance" and number the clause 2(a).

Add a new clause 2(b) to read "Request State Assemblies to contribute to the grant made each year by the Finance Committee, in the approved proportions."

The amendment was seconded and approved.

The motion as amended was approved.

Clause (3) was approved.

Pursuant to notice the Rev. R. Benn moved:

That the Assembly:

In view of

(i) The Directive of the 1988 G.A.A. (B.B. 1988)

(ii) The need to canvass every organisation which will use the Church's Emblematic Device/Logo (Assemblies, congregations, organisations etc.)

Empower the National Journal Committee to determine the Church's emblematic device/logo by the following comprehensive and representative process:

(a) Publish the designs in full colour for three months, including the current "crest" (at no cost to the Assembly).

(b) Invite all members of the PCA to express their preference on voting slips provided in the National Journal.

(c) Collate the results of this voting, and where a preferred choice is clear, provide details to the Clerk of the G.A.A. of the denomination's view. In the event that a clear preference is not evident, the National Journal Committee is to repeat the process using alternative designs until a clear preference is obtained.

(d) Empower the Clerk of the G.A.A. to instruct the National Journal Committee to proceed with instructions and guidelines for its use.

(e) Empower the Clerk of the G.A.A. to issue results and guidelines to the National Church.

(f) Instruct the Finance Committee to undertake payment for this venture.

The motion was seconded.

The Previous Question was moved, seconded and approved.

Arising from the debate the Rev. W.G. Camden moved:

That the Assembly request the Finance Committee to reimburse the National Journal Committee for expenses incurred in the preparation of draft logos up to a limit of \$5,000.

The motion was seconded and approved.

Arising from the debate the Rev. C.D. Balzer moved:

That the Assembly thank the National Journal Committee for its efforts in the production of new designs for the Church Crest and discharge it from any further responsibility in the matter.

The motion was seconded.

The competence of the motion was challenged on the grounds that the Previous Question had been approved.

The Moderator ruled the motion incompetent.

Dissent was moved from the Moderator's ruling.

The House disagreed with the Moderator's ruling.

The motion was approved.

The deliverance as a whole was approved as follows:

That the Assembly:

- (1) Confirm its support and encouragement of the National Journal Committee in providing a monthly journal under the auspices of the Presbyterian denomination in Australia.
- (2) (a) Consider the report of the Finance Committee on the financial position of the National Journal Committee and provide a grant each year up to a maximum of \$10, 00 p.a. to facilitate operations and expenses associated with publication of "Australian Presbyterian Living Today".
(b) Request State Assemblies to contribute to the grant made each year by the Finance Committee, in the approved proportions.
- (3) Confirm the appointment of Rev. R. Humphreys as Editor of the National Journal for a period of six (6) years commencing 1 October 1991 on the following terms: Appointment terminable by six months notice on either side; basic stipend as determined by the N.S.W. Assembly from time to time plus a margin of 20%; manse or manse allowance as determined by Assembly; four weeks holiday per annum; telephone; Beneficiary Fund and Long Service Leave Assessments; Personal Accident and Sickness Policy; Suburban Car Allowance; accommodation and travelling expenses by arrangement; removal expenses within the State, outside the State by negotiation; one week's study leave (non-cumulative) per annum.
- (4) Request the Finance Committee to reimburse the National Journal Committee for expenses incurred in the preparation of draft logos up to a limit of \$5,000.
- (5) Thank the National Journal Committee for its efforts in the production of new designs for the Church Crest and discharge it from any further responsibility in the matter.

181. Finance Committee: Debate was resumed on the report of the Finance Committee (Min. 32).

Clause () was approved.

By leave of the House Mr. D.R. Brierley moved:

That the Assembly convey its appreciation and thanks to Messrs. R. Dunlop, 111. Lennon and W. McGilvray for services rendered to the Finance Committee during the period of their appointments.

The motion was seconded and approved.

Pursuant to notice Rev. C.D. Balzer moved:

That the Assembly request the Finance Committee to make available a sum of up to \$500 to the "Committee on the Declaratory Statement" appointed in Min. 29 to pay for photocopying and postage costs.

The motion was seconded and approved.

The deliverance as a whole was approved as follows:

That the Assembly:

- (1) Receive and note the Balance Sheets as at 31 December 1990 and associated statements.
- (2) Approve the reimbursement of the actual expenses incurred for Travelling and Accommodation of commissioners not resident in the city in which the General Assembly is held on the following basis:
 - Commissioners having to travel more than 750 km by rail
 - Return economy class air fares
 - Commissioners from Tasmania
 - Return economy class air fares
 - Commissioners having to travel 750 km or less by rail
 - Second class concession return rail fares
 - (where not available - ordinary rail fares)

- Where a train does not run - ordinary coach fares
 Overnight accommodation and a contribution towards meals.

- (3) (a) Until such time as the General Assembly determines otherwise, approve payment of Honoraria as follows:
- | | | |
|----------------------|---------------|-----------------------|
| Moderator | \$ 1,000 p.a. | |
| Clerk of Assembly | 700 for | each General Assembly |
| Deputy Clerk | 350 for | each General Assembly |
| Assistants to Clerks | 350 for | each General Assembly |
| Business Convener | 350 for | each General Assembly |
- (b) Authorise the Finance Committee to pay appropriate honoraria to one or more persons acting in positions listed in (a):
- (4) (a) Approve the following provisions for the Moderator assuming office in September, 1991, and for succeeding Moderators until such time as the General Assembly determines otherwise.
- An allowance of up to \$20,000 to cover the costs of travel, accommodation, telephone, postage, stationery, secretarial expenses for the total period of office (three years).
 - An allowance sufficient to cover the cost of moderatorial court dress.
 - Costs of pulpit supply during the Moderator's absence on moderatorial duty.
 - An honorarium of \$1,000 per annum as approved in clause (3)(a) above.
- (b) Declare that when the Moderator is invited to special congregational and institutional functions the parties concerned should, as a general rule, meet all relevant moderatorial expenses.
- (c) Authorise the Finance Committee to approve any necessary additional expenditure of the Moderator.
- (5) Request State Assemblies, when called upon to do so, to reimburse the Finance Committee without delay expenditure in connection with the holding of the 1991 General Assembly of Australia and committee expenses in the proportion of commissioners as approved by the Thirty-seventh General Assembly in 1979 (Min. 95:6).
- (6) (a) Approve the following amounts as "maximum allocations" to the Committees listed for the period 1 January, 1992, to 31 December, 1994, in order to take up deficiencies that cannot be financed from within their own resources:
- | | | |
|-------------------------------|------------------------------|------------------|
| Christian | Education | 5,000 |
| Code | | 10,000 |
| College | | 11,500 |
| Defence | Forces | 7,000 |
| Finance | | 1,000 |
| Public | Worship and Aids to Devotion | 5,500 |
| Reception | of Ministers | 1,000 |
| Relations with other churches | | <u>3,000</u> |
| | | <u>\$ 43,000</u> |
- (b) Approve a contribution of \$2,000 to the Reformed Ecumenical Council for the period 1 January, 1992 to 31 December, 1994.
- (c) Authorise the Finance Committee to approve additional expenditure that may arise after consultation with any committee, reporting details to State Finance or equivalent committees.
- (d) Authorise payment of audit fees and office service charges and include such costs with committee expenses to be recovered from State Assemblies.
- (e) Request State Assemblies to make any necessary arrangements for reimbursement to the Finance Committee without delay of relevant proportions of the expenses of committees of the General Assembly of Australia as and when such expenses are incurred and recorded in the minutes of the Finance Committee.
- (f) Request the Trustees to finance expenditure authorised by the Finance Committee, pending reimbursement by State Finance or equivalent committees.

- (8) In view of the possible appointment of a full-time Mission Co-ordinator during the next triennium set up a fund towards the increased costs that would be incurred.
- (8) Continue to meet every three years in Sydney.
- (9) Adjourn consideration of the Finance Committee report until after the Presbyterian Inland Mission report is concluded.
- (10) Request State Assemblies to contribute to the overdraft of the National Journal Committee (\$60,000) in the approved proportions.
- (11) Request State Assemblies to contribute to the donation of \$10,000 to Kapooka Chapel Appeal in the approved proportions.
- (12) Convey its appreciation and thanks to Mr. B. Shirlaw for his contribution to the work of the Finance Committee.
- (13) (a) Until further notice pay for motel accommodation during the course of the Assembly for the Moderator, Clerks and Business Convener.
(b) Declare that, until further notice, other Commissioners to the Assembly will be allocated accommodation with billets, where these are offered, and that those who find this unacceptable will be responsible for their own accommodation.
- (14) Convey its appreciation and thanks to Messrs. R. Dunlop, W. Lennon and W. McGilvray for services rendered to the Finance Committee during the period of their appointments.
- (15) Request the Finance Committee to make available a sum of up to \$500 to the "Committee on the Declaratory Statement" appointed in Min. 29 to pay for photocopying and postage costs.

182. **Communication (18):** A communication was received from the Media and Church and Nation Committees of the N.S.W. General Assembly and the N.S.W. State P.W.A. concerning Public Issues.

183. **Commission to Confirm Minutes:** Pursuant to notice the Rev. Dr. Paul Logan moved: That the Assembly appoint the Moderator, Clerks, Business Convener, the Rev. C.A. Harrison and J.E. Webster, a Commission to examine, correct and confirm the minutes of the eighth and ninth seditments.
The motion was seconded and approved.

184. **Commission of Assembly:** Pursuant to notice the Rev. Dr. Paul Logan moved: That the Assembly:
Appoint a Commission of the General Assembly which it hereby does appoint, consisting of the Moderator (Chairman), Past Moderators, Clerks, Business Convener, Procurator and Law Agent of the General Assembly, together with members from States in the following proportions, viz: six from New South Wales, six from Victoria, four from Queensland, and two each from South Australia, Western Australia and Tasmania (any vacancy occurring to be filled by the General Assembly of the State affected), sixteen of whom representing at least two of the States shall form a quorum whereof eight shall be Ministers, and such Commission of Assembly:
(a) shall be empowered to enter into and determine as they shall cause every matter referred to them by or in virtue of any decision or order of the General Assembly, and to do everything contained in instructions given to the Commission of the General Assembly;
(b) is charged to advert to the interest of the Church on every occasion, that the Church does not suffer or sustain any prejudice which it can prevent, as it will be answerable, and to this end the General Assembly empowers the Commission to consider and determine such emergent matters as are deemed urgent and in need of executive or judicial action;
(c) is strictly enjoined in all its actings to proceed according to the rules and constitution of the church and to do nothing contrary thereto or to the prejudice of the same, declaring that in and for all its actings it shall be accountable to and censurable by the Assembly as they shall see cause;
(d) is further restrained from enacting, amending or repealing any rules or regulations of the General Assembly or from entering into the consideration of any overture or motion proposing legislation or from meddling with any matter which has not been referred to the

Commission by the General Assembly or which is not of the nature set out in Clause (b) of this appointment;
(e) is directed to submit its minutes duly confirmed, and relevant papers to the next General Assembly through the Clerk.
The motion was seconded and approved.

185. **Thariks:** Pursuant to notice the Rev. Dr. Paul Logan moved:
That the Assembly:

Record its thanks to Mr. R.E. Thorpe, General Secretary and the staff of the church offices in Sydney for their work in preparing for this Assembly; the members of the Hospitality Committee; Mr. P.J. Graham, Assembly Officer; Miss R. Paisley for her considerable assistance in the work of the Assembly; the N.S.W. Christian Education Department, Mrs. B. Norris and Mr. A. Ramsay for the processing of Assembly documents; the Rev. A.D. Campbell for operating the overhead projector; Miss E. Ham for engrossing the Loyal Address; the Rev. S. de Plater for printing the name tags; the Rev. C.A. Harrison and N. Erickson for assistance in the operation of the Assembly; the Minister and Session of Scots Church for the use of the Church and its facilities; the P.U.A. members who served teas and sandwiches; the Assembly organists, the Rev. N.G. Shellard, D.H. Smith, D.F. Hurray, T. Clezy and Mr. K. Ison; and the Scottish Hospital for providing accommodation for Mrs. D. Ramage during the Moderator-General's illness.

186. **Moderator:** The Assembly conveyed its thanks to the Very Rev. A.C. Stubs for the added responsibility of acting as Moderator of this Assembly.

187. **Committee to scrutinise minutes:** Pursuant to notice the Rev. Dr. Paul Logan moved:
That the Assembly thank and discharge the Committee to scrutinise the minutes and the tellers.
The motion was seconded and approved.

188. **Appointment of next Assembly:** Pursuant to notice the Rev. Dr. Paul G. Logan moved:
That the Assembly:
Resolve to convene at Sydney and within the Chalmers Church, Surry Hills, on Monday, 12th September, 1994 at 7 p.m. and appoint a Commission consisting of the Moderator, Clerks, Business Convener, Procurator and Law Agent, with the Moderator as Chairman, of whom three members shall be a quorum, to appoint another time, place or date of meeting should it become impracticable for the Assembly to discharge its function at the time, or place on the date appointed.
The motion was seconded and approved.

189. **Dissolution:** The business of the Assembly having been completed, the Moderator after briefly addressing the House, intimated that the Assembly would next convene in terms of Minute 188 and dissolved the Assembly with praise, prayer and the pronouncing of the Benediction.

A.C. STUBS, Moderator.
PAUL G. LOGAN, Clerk.
B.H. HELLER, Deputy Clerk.

CERTIFICATE

The Minutes of the eighth and ninth sittings, having been carefully corrected are confirmed as authorised in terms of Minute 183 thereof.

A.C. STUBS, Moderator.

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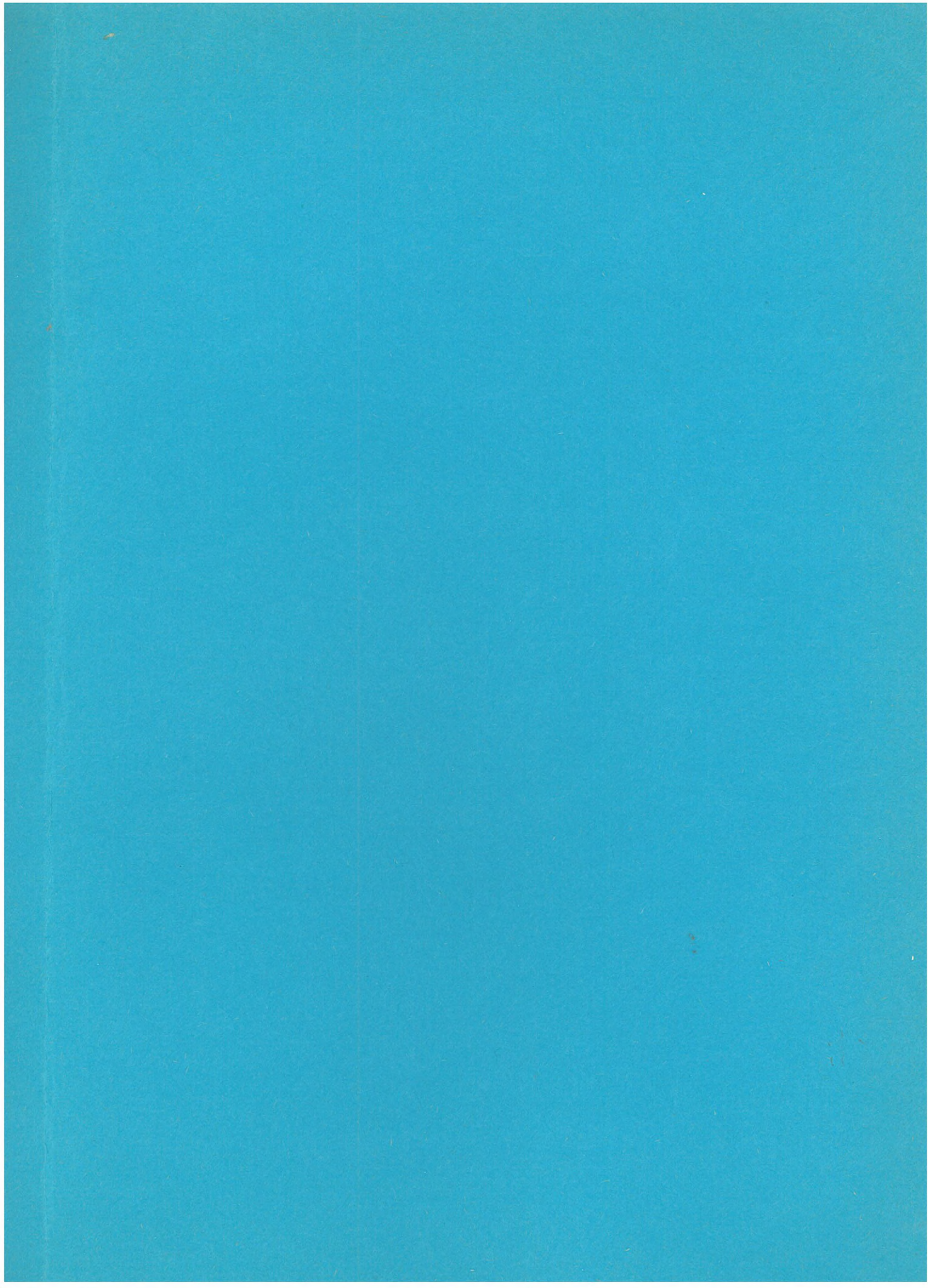
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